



Nottingham Diocesan Lourdes Pilgrimage 2026



HAIL
FULL OF GRACE

— 2026 —

Pilgrimage Programme 2026

Sunday 12th July (Fifteenth Sunday of the Year)

1700 *page 35* Sunday Mass (Crypt Basilica)

Monday 13th July (Saint Henry)

1600 Meet at the Crowned Virgin Statue
Assisted Pilgrims' pick up from hotels

1630 *page 38* Opening Mass (Saint Joseph's Chapel)

1900 Dinner in hotels

2100 *page 89* Marian Processional (optional – Esplanade)

2245 Fireworks (optional – watching)

Tuesday 14th July (Saint Camillus de Lellis)

0700 onwards Breakfast in hotels

0745 Meet at the Crowned Virgin Statue
Assisted Pilgrims' pick up from hotels

0830 *page 43* Grotto Mass (Grotte)

0945 Pilgrimage Photograph (Rosary Square)

1000 Walking Tour of Lourdes (optional – Crowned Virgin Statue)

1200 Lunch in hotels

1430 Meet at the Crowned Virgin Statue
Assisted Pilgrims' pick up from hotels

1500 Passage through the Grotto (Grotte)

1545 *page 44* Blessing & Lighting of Candles (Chapel of Light)

1615 *page 45* Stations of the Cross (Prairie / Low Stations)

1900 Dinner in hotels

2030 Meet at the Crowned Virgin Statue
Assisted Pilgrims' pick up from hotels

2100 *page 89* Marian Procession (Esplanade)

Wednesday 15th July (Saint Bonaventure)

0700 onwards		Breakfast in hotels
0830		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
0930	page 64	International Mass (Basilica St Pius X)
1200		Lunch in hotels
1530		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
1545	page 66	Rosary for Vocations (Prairie)
1545	page 45	High Stations of the Cross (optional – C de Croix)
1700	page 88	Eucharistic Procession (Esplanade)
1900		Dinner in hotels
2015		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
2030	page 69	Reconciliation Service (Chapel Ste B, Cote Carmel)

Thursday 16th July (Our Lady of Mount Carmel)

0700 onwards		Breakfast in hotels
0800		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
08300	page 76	Mass & Anointing of the Sick (Chapel Ste B, Cote Carmel)
1015		Pilgrimage Quiz (Hotel Padoue)
1200		Lunch in hotels
1530		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
1600	page 82	Geste de l'eau (Prairie)
1700	page 88	Eucharistic Procession (Esplanade)
1900		Dinner in hotels
2030		Meet at the Crowned Virgin Statue Assisted Pilgrims' pick up from hotels
2100	page 89	Marian Procession (Esplanade)

Friday 17th July

0700 onwards

Breakfast in hotels

0800

Meet at the Crowned Virgin Statute

Assisted Pilgrims' pick up from hotels

0830 *page 84*

Closing Mass (Rosary Basilica)

1200

Lunch

1330 onwards

Garden Party (Hotel Alba)

1500 onwards

Departures (Hotel Alba)

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Pilgrimage Welcome : Bishop Patrick

DEAR PILGRIMS OF NOTTINGHAM DIOCESE! Our time in Lourdes is now with us, and our Pilgrimage to this holy place has begun. This year we are called to reflect upon the message of the Angel Gabriel to our Blessed Lady: 'Hail, full of grace; the Lord is with you.'

In a sense, our Pilgrimage begins when the heart is moved to make the journey and take the first step; it is a great thing to begin that journey. Through the Diocesan Pilgrimage to Lourdes, that we make each year, we reach out to the sick, the lonely and the marginalised, members of our parishes and communities, as well as the active, able bodied and involved members too. How we journey as pilgrims takes many different forms, but each year we are supported by a large medical team of volunteers and an army of young people, as well as many other volunteers too, all of whom give of their time from across the diocese to make it a very special experience for all. We come together as a diocesan Pilgrim community journeying with Christ and Our Lady to this special and holy place that we call Lourdes. The experience of Lourdes, and in particular volunteering at Lourdes, has helped many people, young and old alike, to have a real 'Encounter' with Christ and to experience the power of the prayers of our Blessed Mother for themselves, and all whom they hold in prayer during their Pilgrimage to Lourdes. May each one of us be filled afresh with that grace, with the Holy Spirit, who filled Our Blessed Lady throughout her life.

I look forward very much to meeting you in Lourdes, whether for the first time or whether you have been on pilgrimage many times before. For each of us, I pray that it will be another step along our journey as missionary disciples, being open to all that God asks of us, and then sharing those graces we receive from God with all whom we meet.

With my prayers for each one of you, your families and friends,

+ Patrick



Right Reverend Patrick McKinney

Bishop of Nottingham

Grotto Mass 2023

The Sanctuary of Lourdes

Lourdes nestles in the foothills of the Pyrenees, in South-Western France. In 1858, Bernadette Soubirous was gathering wood along with her companions at a place called Massabielle, close to the River Gave. She found herself at a grotto, and there she saw a “beautiful lady”. Eventually the lady identified herself – “I am the Immaculate Conception”.

Since then, millions have accepted the invitation to come to Lourdes – to pray, to process, to wash in the waters of the spring she discovered at the grotto – as a sign of hope, faith, and conversion.

For nearly 100 years pilgrims have travelled from Nottingham Diocese to Lourdes. You are among those pilgrims, you are a welcome guest in this blessed place. May your pilgrimage be a time of peace and renewal.

Our Pilgrimage to Lourdes

The dictionary describes a pilgrim as a wanderer, one who travels to a sacred place. It is a journey of faith.

We regard our pilgrimage group as a family, people together from a wide social background, a variety of ages and life experiences. It is this diversity that reflects an extended family; the constant link is care for each other. Each individual has a contribution to make. Each one of us has something to give. Our different personalities combined make us strong, both as individuals and as a group of pilgrims on our journey of faith.

Mary's call for people to “come in procession” can be regarded as asking that people “move out of their own familiar world, their own ordinary routine, their own narrow perspectives and join with people from other places, forming a community around the person of Jesus and becoming the true children of God”.

Some Practical Information

Pilgrimage

Please remember that Pilgrimage is a time for prayer, reflection and relaxation, and each of these aspects is acknowledged in our planned programme. It is not wise to regard the Pilgrimage as a spiritual marathon, where you have to attend 'events' most of the day, every day.

Medical Issues

If you have medical issues please speak with Deacon David Knight or Dee Ellidge, our two Health Team Leads. Any member of the health team will be able to assist you, or provide details of what medical provision is available in Lourdes. All medical issues are dealt with confidentially.

Dehydration

Lourdes can be very hot in July so during the Pilgrimage try to drink plenty of water. Carry water where possible.

Sun protection

You will find that, at some of the liturgies and processions, you are out in the (very strong) sun for a considerable period of time, so make sure you have a hat, clothing that will protect your arms, face, neck and shoulders, and a high-factor sun block.

Processions

When we assemble for processions, please keep together, gathering behind the diocesan banners. Members of the Hospitalité will direct you when it's time to move, and where to stand.

Torchlight (Marian) Procession

This takes place as darkness falls, and finishes after dark. Be aware that many people take part, most of them carrying lighted candles. Please be very careful.

Confession

A Chapel of Reconciliation is open every day in the Sanctuary. We also have our own Service of Reconciliation, including the opportunity for individual confession, on Wednesday evening.

Sanctuary information

Information about events in the Sanctuary can be found on Notice Boards by the Information Forum near Saint Joseph's Gate.

Beggars

You may see some 'beggars' in Lourdes. Please do not give them any money as the Lourdes authorities already make provision for genuine cases.

Security

Please do take care of your belongings, for in Lourdes, as in any place where there are crowds, there may be pickpockets.

Road safety

There is a one-way system of traffic on many roads in Lourdes, but the thousands of pilgrims, and the many coaches, lorries, cars and wheelchairs, can make travelling in Lourdes difficult at times. Be alert at all times; always err on the side of caution. It is more important to get to somewhere safe and late, rather than not get there at all!!

Timings

Some of the timings for our liturgies and other events might change, due to circumstances outside of our control. Please be alert to any announcements of changes, usually made at the end of Masses, or during mealtimes in our hotel.

Telephones

If you want to 'phone home whilst in Lourdes, the dialling code (for UK) is 00 44, then the appropriate dialling code for your area, leaving out the first 0. For example, a Nottingham number would be 00 44 115 followed by the rest of the number.

Emergency Telephone Numbers

European Emergency Line	112
Medical Emergencies	15
Police Emergencies	17
Fire Service Emergencies	18
Pilgrimage Emergency Contact	(+44) 0776 037 2105

Pilgrimage Hotels

Our Pilgrimage is using the following Hotels:

- Hotel Padoue – Pilgrimage HQ, and Health Team based here
- Hotel Alba – Schools Contingent based here
- Hotel Angelic – Young Adults based here
- Hotel Astrid
- Hotel Beau Site – Youth Service based here
- Hotel Eliseo

Hotel Meal Times

Breakfast:	07.00 – 09.00 (7am - 9am)
Lunch:	12.00 (12 noon)
Dinner:	19.00 (7pm)

Who's Who?

Pilgrimage Leader	Bishop Patrick McKinney
Pilgrimage Director:	Father Gregory Tobin
Deputy Director:	Father Simon Gillespie (+44 0776 037 2105)
Protection Co-ordinator:	Mary Parr
Health Team Leads:	Dee Ellidge Deacon David Knight
Hospitalité Lead:	Joe Hopkins
Schools' Group Leads	Fionuala Boucher Mary Parr (Deputy)
Young Adults' Lead	Charles Archer
Communications Lead	Liz Gutierrez

Policy Documents

The policy documents which can be consulted deal with:

- Data Protection
- Health and Safety
- Health Care Policies
- Major Incident Policy
- Missing Person Policy
- Risk Assessments
- Safeguarding (Protection of Children & Vulnerable Adults)

Please speak with Father Simon if you'd like to read or have a copy of any of the policies listed above

Pastoral Theme of 2026

Hail, Full of grace, the Lord is with thee

Each year, the Sanctuary of Our Lady of Lourdes presents a theme which is a basic pastoral and planning framework for pilgrimage organisers and leaders, providing ideas for the organisation of pilgrimages and events in the sanctuary during the year.

The years 2026 until 2028 are a three-year journey with Mary.

Over the next three years, the Sanctuary of Lourdes is inviting us on a spiritual pilgrimage, a journey to the heart of the Virgin Mary's story. We'll go step by step, guided by the Gospel of Luke.

Our journey, our hope

2026 : the Annunciation

"Hail, full of grace, the Lord is with you" (Luke 1:28)

This is the year of the welcome, of listening and of the 'yes' that changed everything.

2027 : the Visitation

"In those days Mary set out and went with haste..." (Luke 1:39)

This is the year of service, of joyful charity and of reaching out to others.

2028 : the Magnificat

"His mercy is for those who fear him from generation to generation."
(Luke 1:50)

This is the year of praise, of gratitude and of singing in acknowledgement of God's wonders.

This year, we are at the beginning of our adventure... We'll let ourselves be guided by the story of the Annunciation. Our purpose is to follow Mary on the threshold of her incredible adventure of faith, at the very beginning of her absolute trust in God's will. Let us join her in the house of Nazareth. Let us open our hearts to the Word.



Fra Angelico's silence

Who doesn't know the magnificent painting of the Annunciation by Blessed Fra Angelico? Let us look at it, together, with discerning eyes.

The angel Gabriel

He doesn't come storming in. He bows, almost on his knees. His magnificent wings are folded in reverence. His hand indicates but does not impose. He brings a light that does not dazzle but reveals.

The Virgin Mary

Seated on a simple stool, she is the embodiment of humility. Her hands are crossed over her chest, in a gesture of welcome, of inner protection. Her gaze is turned towards the angel, but also inwards. It is the fruitful

silence of the heart meditating on the Word. What is striking about this work is the silence. It is the dense silence of presence.

The dawn of an adventure

The Annunciation is not just a distant event. It is the embodiment of every beginning in faith. At that precise moment, Mary did not know the future. She had no detailed map. She had no idea about the flight into Egypt or the darkness of the Cross. So, what did she have?

- A deep inner willingness.
- A calmness marked by a Presence ("the Lord is with thee").
- An unmerited divine gift, a grace.

Our pilgrimage: the threshold of our "yes".

What about us in Lourdes? Our pilgrimage echoes this moment. We arrive here, often without knowing what awaits us, carrying our questions, our hopes, our sorrows. It is right here, in this place where the Heavens reach down towards the Earth, that an inner dawn can happen:

- The silent beginning of a conversion.
- The first step towards an unexpected healing.
- The awakening of a dormant faith.
- The sense of a call whispered in our hearts.

1. The icon of the Annunciation

a. "Hail" (Luke 1:28a)

God's first word to Mary is not just a simple greeting. It is a joyful command: "Rejoice!"

- This call echoes that of the prophets who announced the end of the period of waiting. By uttering this word, the angel Gabriel reveals to Mary that the promise has been fulfilled. She, a young girl from Nazareth, becomes the Daughter of Zion, the face of all humanity who is now at last welcoming her Saviour.
- Through her, God's joy comes to dwell on our Earth.

b. "Full of grace" (Luke 1:28b)

The angel does not bestow a quality on Mary but reveals her true name to her in the eyes of God: 'Kecharitōmenē', 'filled with grace'. It was a term that was unique in the Bible, and it deeply troubled her.

- This Greek word tells us the whole history of God's love for her. It means: one who has been filled with God's love in the past, and who remains forever in this state of grace.
- It is not a grace that is earned, but a perfect gift from God, offered from the very first moment of her existence. It is the very essence of her being. Saint Pope John Paul II put it this way: "'Full of grace' is Mary's name in the eyes of God."

c. "The Lord is with you" (Luke 1:28c)

These words are the source of Mary's joy. It is not a simple statement, but a promise that runs through the whole Bible: the power of God who undertakes to act at the heart of our frailty.

For Mary, this promise took on a unique and overwhelming meaning. The Lord will not only be beside her, but he will also take flesh in her. She thus becomes the new Ark of the Covenant.

- In the past, the Ark contained the tablets of the law; Mary carries the living law in her womb.
- In the past, the cloud of glory covered the tabernacle; now the

Holy Spirit covers Mary with his shadow. She becomes God's living dwelling place on earth.

d. The heart of the proclamation (Luke 1:29-37)

The Annunciation is not just a dialogue; it is a divine masterpiece in which the whole Trinity reveals itself and acts for the salvation of humanity.

1. The Father: the author of love

Everything begins with the action of the Father. It was his loving gaze that chose Mary, not because of her virtues, but because of the pure grace of her heart. The expression 'you have found favour with God' reveals this freely given invitation, a love that precedes our human response and gives us the courage to accept his plan.

2. The Son: the heart of the mystery

At the heart of the proclamation is the revelation of the Son, Jesus. The announcement "you will conceive a son" is the event that changes history: God becomes man to share our human condition. His name, Jesus, reveals his mission: 'God saves'. He is the living promise of salvation and reconciliation.

3. The Holy Spirit: the creative power

The impossible becomes reality through the power of the Holy Spirit. It is he who covers Mary with his shadow and renders her the Mother of God. His action teaches us that the Christian life does not depend on our efforts, but on our capacity to allow ourselves to be transformed by grace. The Spirit not only inspires us but also recreates us from within.

e. Mary's agreement (Luke 1:38): the 'yes' that changes history

In the face of God's plan, a human response is expected. The great Saint

Bernard expressed this in a stirring supplication, “O Virgin, hasten to answer. Speak the word for which earth, hell and heaven are waiting.”

Mary's response, ‘Behold, here I am, I am the servant of the Lord; let it be to me according to your word,’ is the heart of the story. Its richness can be appreciated in three stages:

1. “Behold, here I am...”: a complete willingness

It's not a simple “Here I am”. It is the expression of a heart that professes to be actively present and entirely at God's service, without reserve.

2. “the servant...”: a humility that opens the way to God

To acknowledge oneself as a “servant” is to accept one's own insignificance so that God's greatness can work. It means letting go of all pretence so that the Almighty can work freely.

3. “...let it be to me according to your word”: absolute trust

This is the pinnacle of faith. Mary does not ask to understand but entrusts herself to the power and fidelity of the One who has spoken. It is an act of absolute trust, a desire that is aligned to God's promise, even when it defies all logic.

Her ‘yes’ is an act of total freedom and unconditional trust.

The Prayer

○ Mary, we look to you and give you thanks,
for it is precisely in your humble and courageous response: «Behold,
here I am the handmaid of the Lord;
let it be done to me according to your word»,
that you allowed God to become man.

○ Mary, may we too, respond each day
to the Lord's call with a humble and strong 'Yes',
so that our humble lives may become
through the power of your Son
and the action of the Holy Spirit,
a place where God dwells
and an instrument for the salvation of all.

Saint Paul VI, Pope
Angelus
25th March 1975

2. Some pastoral reflections

a. Lourdes, a place of Gospel joy

God's first words to Mary are an invitation: "Rejoice!" This is not a command to 'do' something, but to welcome a Presence that brings joy. Mary's example reminds us that faith, in all its purity is, above all, a joyful trust in a God who has shown that he is close and constant.

- **Mary, the epitome of joyful faith**

In accepting this invitation, Mary becomes the epitome of the joyful believer. Her faith, which explodes in the song of the Magnificat, is a joyful welcoming response to a God who has shown that he is loving and entirely faithful.

- **The Grotto: joy meets suffering**

In the heart of Lourdes, the Grotto of Massabielle shows us that this joy in God is not the absence of pain. It is a presence that consoles fragile hearts, that brings hope in the midst of trial and that transforms even suffering by opening the door to trust.

- **Pilgrimage: rediscovering joy**

Millions of pilgrims arrive here with their burdens. The experience of Lourdes is an invitation to rediscover the original joy of faith: not a superficial joy, but the deep joy that comes from a living encounter with God, through Mary's maternal presence.

- **Our mission: to nurture joy**

Our pastoral duty is to help everyone rediscover this source of inner joy. A joy that is not born of our efforts, but of the certainty that we are never alone. It's the deep feeling of being lovingly accompanied by Mary, a strength that brings hope and peace of mind even in the midst of trials.

b. . Lourdes, a place where grace becomes a physical encounter

In Lourdes, we discover a fundamental truth: God's grace always precedes us. Like Mary, we are 'filled with grace' not by merit, but because God loves us first. Holiness, then, is not a struggle, but a trusting surrender to that love.

This grace is not an abstract idea; it is a living force that is at work and is manifested in practical ways:

- In healings, especially those of the heart: wounds that heal, fears that are dispelled.
- In conversions, which bring the light of a new beginning.
- In reconciliations, where forgiveness frees us from the weight of the past.
- The water in the Grotto is a powerful symbol of this grace. It has no magical powers, but it is a visible sign that connects us to the world beyond our sight. It is a grace that washes, purifies and quenches our deep thirst for peace and meaning.

The Lourdes experience means learning to open up to this fullness. The best ways to do this are through the sacraments (Reconciliation, the Eucharist) and, above all, through a spirit of trusting self-surrender: letting go of our resistance to allow God to work in us and, in turn, to become witnesses to his love.

c.. Lourdes, a land embraced by heaven, a sanctuary of physic presence

The most prevalent experience in Lourdes is that of presence. It is an almost physical sensation, the impression that the veil between heaven and earth has been lifted. You feel watched over, listened to and loved personally by a God, who reveals himself through the tenderness of Mary. This presence also manifests itself visibly in the people praying and in the faces of the sick.

However, the Grotto itself offers us an important visual catechesis. While our gaze is drawn to the statue of Mary, the real focus is the altar and the cross. This reminds us of Mary's role:

- She is the way, not the goal. She is the perfect guide who welcomes us, but her mission is to lead us to Jesus.
- She reveals Christ to us. Her presence in Lourdes has a single purpose: to take us by the hand and help us to recognise her Son, who is often invisible in our daily lives. Her message is the same as at the wedding feast in Cana, a timeless invitation to trust: "Do whatever he tells you."

d. The decisive words: Behold, here I am, let it be to me...

For heaven to touch earth, a free and full human response was needed. That response is Mary's "Behold, here I am".

It is not the acquiescence of a servant, but the joyful and active acceptance of a heart that trusts completely. It is an act of love and total freedom in which Mary does not submit to God's plan but desires it and makes it her own.

This radical 'yes', which has deep roots in the whole of biblical history, becomes the key that opens the door to God's action. It is the model for every response of faith.

e. Bernadette's willingness

In response to the Lady's invitation, "Would you do me the honour of coming here for fifteen days," Bernadette's "yes" was not a word, but a concrete commitment. It is the perfect echo of Mary's fiat, lived out in the reality of everyday life. Her 'Behold, here I am' is expressed in two key aspects:

- Steadfast fidelity. Despite fear and pressure, she returned to the Grotto day after day. Her obedience is an act of absolute trust.
- Absolute trust. She performs 'illogical' actions (digging in the earth, drinking muddy water) with disarming simplicity, showing that her trust in the Lady is stronger than her fear of ridicule.

Bernadette's example teaches us that our own 'yes' to God is lived out less in our words than in our daily actions. It's the choice to "come back", to persist even if we don't understand everything. And in this trusting self-surrender we discover, not a burden, but a source of profound peace.

Conclusion

'Behold, here I am': a heartfelt commitment

From priests to members of the hospitality, a pilgrimage is peppered with "Behold, here I am" moments. It's not just words, but the heartfelt promise to be present and to serve, trusting in God's grace.

The heart, the place of true adventure

Pope Francis reminded us of an essential truth: in a world that prioritises the intellect, true adventure is to be found in the heart. It's the place where our lives find unity and meaning, where we learn to love and where we decide what really matters.

Bernadette's summary: "Love is enough."

Saint Bernadette offers us the key to this adventure: 'Love is enough'. This is not a superficial statement, but the ultimate truth of a heart suffused with grace. It is love that gives prayer, conversion and service to others their true value.

The final invitation: an inner pilgrimage

The real Lourdes pilgrimage therefore means journeying back to our hearts. It invites us, like Mary, to humbly make ourselves available so that God's love becomes visible through us. For grace acts in the faithfulness of our simple gestures and so transforms the world.

Father Giuseppe Serighelli CP

Father Nicola Ventriglia OMI



HAIL FULL OF GRACE

— 2026 —

The Order of Mass

Greeting

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Peace be with you.
And with your spirit.

Penitential Rite

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

Amen.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.



Lord, have mercy. Lord, have mercy. Christ, have mercy.



Christ, have mercy. Lord, have mercy. Lord, have mercy.

Gloria

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ,
Only Begotten Son,
Lord God, Lamb of God,
Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.

Amen.

The musical notation consists of two staves in G major (one sharp) and common time (C). The melody is written on a treble clef. The first staff contains the notes: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (half). The second staff contains the notes: D4 (half), C4 (half), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (half). The lyrics "Glo-ri- a, glo-ri- a, in ex-cel-sis De- o!" are written below the notes.

Glo-ri- a, glo-ri- a, in ex-cel-sis De- o!

Glo-ri- a, glo-ri- a, in ex-cel-sis De- o!

Collect (Opening Prayer)

... for ever and ever.

Amen.

The Liturgy of the Word

After the reading(s)

The word of the Lord.

Thanks be to God.

Before the Gospel



Al-le-lu-ia. Al- le-lu- ia. Al-le- lu- ia.

The Lord be with you.

And with your spirit.

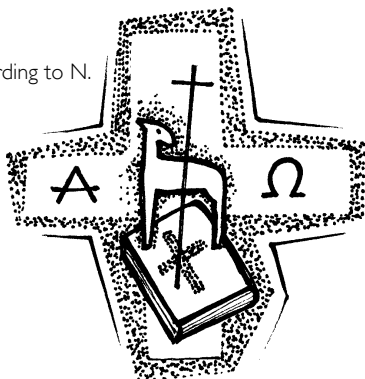
A reading from the holy Gospel according to N.

Glory to you, O Lord.

After the Gospel

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.



The Prayer of the Faithful

Lord, in your mercy.

Hear our prayer.

We seek the intercession of the Blessed Mother of God:

Hail Mary, full of grace,

the Lord is with thee;

blessed art thou among women,

and blessed is the fruit of thy womb,

Jesus.

Holy Mary, Mother of God,

pray for us sinners now,

and at the hour of our death.

Amen.

The Liturgy of the Eucharist

Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Blessed be God forever.

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

Blessed be God for ever.

Pray brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Preface Dialogue

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

Sanctus

Holy, Holy, Holy Lord, God of hosts.

Heaven and earth, are full of your glory, Hosanna in the highest.

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

Hosanna, in the highest.



Ho - ly, ho - ly, ho - ly Lord God of hosts.

San - ctus, San - ctus, San - ctus Do-mi - nus

Memorial Acclamation



We pro- claim your Death, O Lord, and pro- fess your



Res-ur-rec-tion un-til you come a-gain.

Great Amen



A - men.

The Communion Rite

At the Saviour's command and formed by divine teaching, we dare to say:

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

For the kingdom, the power and the glory are yours now and for ever.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

Agnus Dei

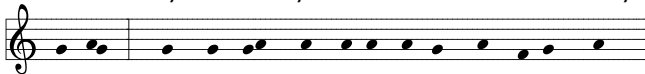
Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

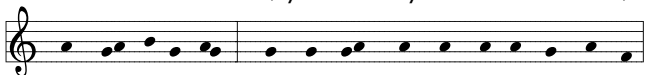
Lamb of God, you take away the sins of the world:
grant us peace.



Lamb of God, you take away the sins of the world, have mercy



on us. Lamb of God, you take away the sins of the world,



have mercy on us. Lamb of God, you take away the sins of



the world, grant us peace.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof,
but only say the word
and my soul shall be healed.

*Those who are not Catholic,
or who don't usually receive Holy Communion in the Catholic Church
are welcome to come forward for a blessing;
please cross your arms over your chest to indicate this.*

The Prayer after Communion

... for ever and ever.

Amen.

Concluding Rites

The Lord be with you.

And with your spirit.

May almighty God bless you,

the Father, +

and the Son, +

and the Holy + Spirit.

Amen.

Go forth, the Mass is ended. *or*

Go and announce the Gospel of the Lord. *or*

Go in peace, glorifying the Lord by your life. *or*

Go in peace.

Thanks be to God.

*The common of the Mass is ©
Missal Tone (Kyrie, Gospel Acclamation, Memorial Acclamation
Great Amen, Agnus Dei)
Lourdes – J P Lecot (Gloria, Sanctus)*

Schools' Sunday Mass

Sunday 12th July : 5.00pm : Crypt Basilica

Entrance Hymn

Aniceto Nazareth (b.1938)

*Listen, let your heart keep seeking;
listen to His constant speaking;
listen to the Spirit calling you.
Listen to His inspiration;
listen to His invitation;
listen to the Spirit calling you.*

He's in the sound of the thunder,
in the whisper of the breeze.
He's in the might of the whirlwind,
in the roaring of the seas.

He's in the laughter of children,
in the patter of the rain.
Hear Him in the cries of the suffering,
in their moaning and their pain.

He's in the noise of the city,
in the singing of the birds.
And in the night-time the stillness
helps you listen to His word.

He speaks through all your companions,
through the friendly, through the foe.
Therefore, give ear to the Spirit,
wheresoever he may blow.

Penitential Rite

Page 27

Gloria

Page 28

First Reading

Isaiah 55:10-11

Psalm

Isaiah 65(64):10-14

Some seed fell into good soil and yielded its fruit.

Second Reading

Romans 8:18-23

Gospel Acclamation

Page 29

Gospel

Matthew 13:1-23

Homily

Presentation of the Offerings

Joanne Boyce

Come to us ... (echo) Living Lord ... (echo) Teach us how to love you
... (echo)

Come to us ... Spirit's fire ... Melt us, heal us, mould us ...

Come to us ... Lord of Love ... Show us your compassion ...

Breathe on us ... Breath of God ... Come, O Holy Spirit...

You who thirst...Come to Him... Come, all you who hunger ...

Sanctus

Page 31

Memorial Acclamation

Page 31

Great Amen

Page 31

Agnus Dei

Page 33

Holy Communion

I give my hands to do your work
and Jesus, Lord, I give them willingly.

I give my feet to go your way
and ev'ry step I shall take cheerfully.

O the joy of the Lord is my strength, my strength

O the joy of the Lord is my help, my help.

*For the pow'r of His spirit is in my soul,
and the love of the Lord is my strength.*

I give my eyes to see the world
and everyone in just the way you do.
I give my tongue to speak your words,
to spread your name and freedom-giving truth.

I give my mind in every way
so that each thought I have will come from you.
I give my spirit to you, Lord,
and evr'y day my prayer will spring anew.

I give my heart that you may love
in me your Father and the human race.
I give myself that you may grow
in me and make my life a song of prayer.

Opening Mass of the Pilgrimage

Monday 13th July : 4.30pm : Saint Joseph's Chapel

Entrance Hymn

Saint John Henry Newman (1801-90)

Praise to the Holiest in the height,
and in the depth be praise,
in all his words most wonderful,
most sure in all his ways.

O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight,
and to the rescue came.

O wisest love! That flesh and blood
which did in Adam fail,
should strive afresh against the foe,
should strive and should prevail;

And that a higher gift than grace
should flesh and blood refine,
God's presence and his very self,
and Essence all divine.

O generous love! That he who smote
in man for man the foe,
the double agony in man
for man should undergo;

And in the garden secretly
and on the Cross on high,
should teach his brethren, and inspire
to suffer and to die.

Praise to the Holiest in the height,
and in the depth be praise,
in all his words most wonderful,
most sure in all his ways.

Penitential Rite

Page 27

Gloria

Page 28

First Reading

Song of Songs 2:8 | -4

Psalm

Isaiah 12:2-6

Among you is the great and Holy One of Israel.

Gospel Acclamation

Page 29

Gospel

Luke 1:39-56

Homily

Presentation of the Offerings

Richard Gillard and Betty Pulkingham

Brother, sister, let me serve you, let me be as Christ to you;
pray that I may have the grace to let you be my servant too.

We are pilgrims on a journey, fellow trav'lers on the road;
we are here to help each other walk the mile and bear the load.

I will hold the Christlight for you in the night-time of your fear;
I will hold my hand out to you, speak the peace you long to hear.

I will weep when you are weeping; when you laugh, I'll laugh with you.
I will share your joy and sorrow till we've seen this journey through.

When we sing to God in heaven, we shall find such harmony,
born of all we've known together of Christ's love and agony.

Brother, sister, let me serve you, let me be as Christ to you;
pray that I may have the grace to let you be my servant too.

Sanctus

Page 31

Memorial Acclamation

Page 31

Great Amen

Page 31

Agnus Dei

Page 33

Holy Communion

Luke Connaughton (1919-79)

Love is his word, love is his way,
feasting with kin, fasting alone,
living and dying, rising again,
love, only love, is his way.

*Richer than gold is the love of my Lord:
better than splendour and wealth.*

Love is his way, love is his mark,
sharing his last Passover feast,

Christ at his table, host to the Twelve,
love, only love, is his mark.

Love is his mark, love is his sign,
bread for our strength, wine for our joy,
'This is my body, this is my blood,'
love, only love, is his sign.

Love is his sign, love is his news,
'Do this,' he said, 'lest you forget
all my deep sorrow, all my dear blood,'
love, only love, is his news.

Love is his news, love is his name,
we are his own, chosen and called,
family, brethren, cousins and kin.
Love, only love, is his name.

Love is his name, love is his law.
Hear his command, all who are his:
'Love one another, I have loved you.'
Love, only love, is his law.

Love is his law, love is his word:
love of the Lord, Father and Word,
love of the Spirit, God ever one,
love, only love, is his word.

Recessional Hymn

J. P. Lecot, tr. W. Raymond Lawrence

Holy Virgin, by God's decree,
you were called eternally;
that he could give his Son to our race.
Mary, we praise you, hail full of grace.

Ave, ave, ave, Maria.

By your faith and loving accord,
as the handmaid of the Lord,
you undertook God's plan to embrace.
Mary, we thank you, hail full of grace.

Refuge for your children so weak,
sure protection all can seek.
Problems of life you help us to face.
Mary, we trust you, hail full of grace.

To our needy world of today
love and beauty you portray,
showing the path to Christ we must trace.
Mary, our mother, hail, full of grace.

Grotto Mass

Tuesday 14th July : 8.30am : Grotto

Shared with the Diocese of Saint Andrews and Edinburgh

A separate Mass sheet will be available for this Mass

Principal Celebrant: Archbishop Leo Cushley

Homilist: Bishop Patrick McKinney

Entrance Hymn

The bells of the angelus

Penitential Rite

Repeat after the cantor

Psalm

May he bless us and keep us, may he give us his peace.

Gospel Acclamation

Festival

Presentation of the Offerings

All that we have and all that we offer

Eucharistic Acclamations

Mass of Christ the Saviour

Holy Communion

- a) I am the bread of life
- b) What do you want of me, Lord?

Recessional Hymn

My soul is filled with joy

Blessing and Lighting of the Pilgrimage Candle

Tuesday 14th July : 3.45pm : Chapels of Light

Blessing and Lighting of the Pilgrimage Candle

Bernadette Farrell

Longing for light, we wait in darkness, longing for truth, we turn to you.
Make us your own, your holy people, light for the world to see.

*Christ be our light! Shine in our hearts. Shine through the darkness
Christ be our light! Shine in your church gathered today.*

Longing for peace, our world is troubled.

Longing for hope, many despair.

Your word alone has power to save us. Make us your living voice.

Longing for food, many are hungry. Longing for water, many still thirst.
Make us your bread, broken for others, shared until all are fed.

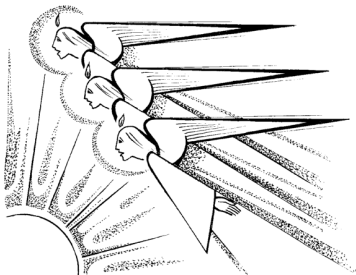
Longing for shelter, many are homeless.

Longing for warmth, many are cold.

Make us your building, sheltering others, walls made of living stone.

Many the gifts,
many the people,
many the hearts
that yearn to belong.

Let us be servants
to one another,
helping your
kingdom come.



Stations of the Cross

Tuesday 14th July : 4.15pm : Low Stations

Wednesday 15th July : 3.45pm : High Stations

Gathering Hymn

Afro-American Spiritual

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
Were you there when they nailed him to a tree?

Were you there when they pierced him in the side?

Were you there when the sun refused to shine?

Were you there when they laid him in the tomb?

*The reflections are taken from those written by Pope Leo XIV
for Good Friday this year, in the Coliseum in Rome*

After each Station : Stabat Mater: ascribed to Jacopone da Todi (d 1306), tr. Edward Caswall (1814-78)

Introduction

The Way of the Cross winds through the narrow streets in the Old City of Jerusalem, allowing us to retrace Jesus' path from the place of his condemnation to that of his crucifixion and burial, which is also the site of his resurrection. This route is not reserved for the devout or those seeking a quiet space for prayer. Rather, as in the time of Jesus, we find ourselves walking through a chaotic, distracting and noisy environment, surrounded by people who share our faith in him, but also by those who

deride or insult him. Such is the reality of our daily life. The Way of the Cross is not intended for those who lead a pristinely pious or abstractly recollected life. Instead, it is the exercise of one who knows that faith, hope and charity must be incarnated in the real world, where the believer faces ongoing challenges and must constantly strive to imitate Jesus.

Saint Francis of Assisi, whose eighth centenary of death we celebrate this year, describes the Christian life by borrowing the words of the Apostle Peter. He reminds us that we are called to follow in the footsteps of our Lord Jesus Christ, who “called his betrayer a friend and willingly offered himself to his executioners” (The Earlier Rule XXII, 2: cf. 1Pt2:21). The Poverello encourages us to fix our gaze upon Jesus: “Let all of us, brothers, consider the Good Shepherd who bore the suffering of the cross to save his sheep” (The Admonitions VI, 1).

As we walk this Way of the Cross, let us therefore accept the invitation of Saint Francis to follow in the footsteps of Jesus. May this be more than a mere ritual or intellectual journey, but one that transforms our entire person and life, as the saint exhorts us: “Take up your bodies and carry his holy cross, and follow his most holy commands even to the end” (The Office of the Passion XV, 13).

First Station

Jesus is condemned to death

From the Gospel according to John (19:9-11)

[Pilate] entered the praetorium again and said to Jesus, “Where are you from?” But Jesus gave no answer. Pilate therefore said to him, “You will not speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.”

From the writings of Saint Francis of Assisi (Later Admonition and Exhortation, 28-29)

Let whoever has received the power of judging others pass judgment with mercy, as they would wish to receive mercy from the Lord. For judgment will be without mercy for those who have not shown mercy. Lord Jesus, in your dialogue with Pilate, you unmasked every human presumption of power. Even today, there are those who believe their authority is limitless, thinking they may use or abuse it at their whim. Your words to the Roman Prefect leave no room for ambiguity: "You would have no power over me unless it had been given you from above" (Jn 19:11).

Saint Francis of Assisi, who simply sought to follow in your footsteps, reminds us that every person in authority will have to answer to God for the way they exercise their power: the power to judge; the power to start or end a war; the power to instill violence or peace; the power to fuel the desire for revenge or for reconciliation; the power to use the economy to oppress people or to liberate them from misery; the power to trample on human dignity or to uphold it; and the power to promote and defend life, or reject and stifle it.

Each of us is likewise called to account for the power that we exercise in our daily lives. To us also, Jesus says: "Make good use of the power given to you, and remember that whatever you do to another human being, especially to the small and vulnerable, you do unto me. And it is to me that you will one day give an account."

I. At the cross her station keeping
stood the mournful mother weeping,
close to Jesus to the last;

Second Station

Jesus takes up his cross

From the Gospel according to John (19:14-17)

Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" They cried out, "Away

with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha.

From the writings of Saint Francis of Assisi (The Admonitions, V, 7-8)

Even if you were more handsome and richer than everyone else, and even if you worked miracles so that you put demons to flight: all these things are contrary to you; nothing belongs to you; you can boast in none of these things. But we can boast in our weaknesses and in carrying each day the holy cross of our Lord Jesus Christ.

The word "cross" often evokes repulsion within us rather than desire. It is easier to experience the temptation to flee from it than to yearn to embrace it.

Jesus, I am certain that it was the same for you when the cross was first placed upon your shoulders. Indeed, in Gethsemane you asked the Father to take this chalice away from you, even while desiring with your whole being to fulfil his will. In your time, the cross was the most horrific and painful form of punishment, reserved for slaves, hardened criminals and those cursed by God.

Yet, you embraced the cross; you carried it upon your shoulders, and then you allowed yourself to be borne upon it. You did so not because it was beautiful or attractive, but out of love for us. In bearing its heavy burden, you knew that you were relieving us of the weight of evil that oppresses us, taking upon yourself the burden of sin that ruins our existence. By embracing the cross and carrying it upon your shoulders, you embraced our fragility and deigned to carry the weight of our humanity. You took upon yourself our enslavement, our offenses and even our curse.

Free us, Jesus, from fear of the cross. Give us the grace to follow the path you trod and to seek no glory other than in your cross.

2. Through her heart his sorrow sharing,
all his bitter anguish bearing,
now at length the sword has pass'd.

Third Station

Jesus falls the first time

From the Gospel according to John (12:24-25)

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life.

From the writings of Saint Francis of Assisi (The Admonitions, XXII, 3)

Blessed is the servant who, after being reprimanded, agrees courteously, submits respectfully, admits humbly, and makes amends willingly.

Your life, Jesus, was one of continual abasement and lowliness. Though you are God, you divested yourself of your glory to become man. Rich as you were, you became poor. As you reached the culmination of your mission, bearing upon your shoulders the weight of the entire human race, you fell upon the hard stones of the Via Dolorosa — the path trodden by those condemned to death, watched by the crowds of Jerusalem as if it were a mere spectacle.

This fall is a foretaste of an even deeper descent: the descent into the realm of the dead and a surrender to the enigma of death — the fall that awaits each of us at the end of this earthly life. Yours, however, is like the grain of wheat that falls to the ground and dies in order to bring forth fruit.

Help us to choose a life of humble service rather than seeking prominence and dominance. Teach us the way of humility even through the experiences of our own falls and humiliations, so that we may endure offenses and injustices in peace.

May we feel your presence close to us, especially when we fall — so close that we realize it is you who lifts us up and sets us back upon our

way. Teach us also to entrust ourselves to the earth, like the grain of wheat, knowing that through you, death becomes the womb of eternal life.

3. Oh, how sad and sore distress'd
was that mother highly blest,
of the sole-begotten One.

Fourth Station

Jesus meets his mother

From the Gospel according to John (19:25-27)

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

From the writings of Saint Francis of Assisi (The Later Rule VI, 8)

Let each one confidently make known his need to the other, for if a mother loves and cares for her son according to the flesh, how much more diligently must someone love and care for his brother according to the Spirit!

It is natural for a mother to be present at the beginning of our lives. It is not natural for her to be by our side at the moment of our death, because that means that life has been taken from us — whether by illness, accident, violence or despair. Mary, the woman who gave birth to you, Jesus, is also with you on your way to Calvary and stands with you at the foot of the cross.

You ask her to become a mother once again and to continue to be the mother of the beloved disciple, of each one of us, of the Church, of the new humanity born at the very moment when you give your life and die. In the most solemn hour of your mission, before bringing everything

to completion, you first ask her to embrace each one of us; and only then do you ask us to embrace her. For the Mother always acts first. At the wedding at Cana, she had even anticipated your request.

O Mary, look with tenderness upon each one of us, but especially upon the many — too many — mothers who, like you, even today see their children arrested, tortured, condemned and killed. Look with tenderness upon the mothers who are awakened in the middle of the night by heartbreaking news, and upon those who keep vigil beside a dying child in a hospital. Grant us a maternal heart, that we may understand and share in the suffering of others, and learn, in this way too, what it truly means to love.

4. Christ above in torment hangs;
she beneath beholds the pangs
of her dying glorious Son.

Fifth Station

Jesus is helped by Simon of Cyrene to carry the cross

From the Gospel according to Mark (15:21)

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

From the writings of Saint Francis of Assisi (The Admonitions, XVIII, 1)

Blessed is the person who supports his neighbour in his weakness as he would want to be supported were he in a similar situation.

Simon of Cyrene was not a volunteer. He did not freely choose to care for you, Jesus, or to help you carry the cross. He probably barely knew who you were. Yet, by helping you carry the cross, something within him changed — so profoundly that he later passed on to his sons, Alexander and Rufus, the profound meaning of that journey made together with you. In time, they became witnesses of your passion and Resurrection within the first Christian community.

Even today, there are many people throughout the world who choose to do good for others. There are thousands of volunteers who, in extreme situations, risk their lives to help those in need of food, education, medical care and justice. Many of them do not even believe in you, and yet — even unknowingly — they help you carry the cross. As they care for others in the flesh, they are, once again, caring for you. Lord, grant that we too may learn to offer our neighbours the support we would desire in similar circumstances. Help us to be empathetic and compassionate, not only in words, but also in deeds and in truth.

5. Is there one who would not weep,
 'whelm'd in miseries so deep,
Christ's dear mother to behold?

Sixth Station

Veronica wipes the face of Jesus

From the Gospel according to John (12:20-21)

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus."

From the writings of Saint Francis of Assisi (A Prayer Inspired by the Our Father, 4: FF 158)

Your kingdom come: that you may rule in us through your grace and enable us to come to your kingdom where there is clear vision of you, perfect love of you, blessed companionship with you, eternal enjoyment of you.

The one whom the Psalms proclaimed "most handsome of men" (Ps 45:2) now bears the features of the suffering Servant foretold by Isaiah, who "had no form or majesty that we should look at him, nothing in his appearance that we should desire him" (Is 53:2).

Veronica is the guardian of your image, Jesus. She obtained it through a simple yet profound gesture of charity: wiping your face, covered with

blood and dust. She does not preserve for us the memory of a posed image, but that of the Man of sorrows, who healed us through his own wounds.

Help us, Jesus, to cultivate the desire to behold your face. Grant us the grace you gave the Apostles, to see you radiant and transfigured. But above all, help us to imitate the attentive gaze of Veronica, who knew how to recognize you even in your disfigured beauty. Make us capable of wiping your face today — still covered with dust and blood, still disfigured by every act that tramples upon the dignity of the human person.

6. Can the human heart refrain
from partaking in her pain,
in that mother's pain untold?

Seventh Station

Jesus falls the second time

From the Gospel according to John (13:3-5)

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

From the writings of Saint Francis of Assisi (The Earlier Rule, V, 13-14)

Let no brother do or say anything evil to another; on the contrary, through the charity of the Spirit, let them serve and obey one another voluntarily.

Your entire life, Jesus, was one of continual humility and self-emptying. When you washed the feet of your disciples at the Last Supper, you gave us an example, a teaching and a prophecy: namely, the example of service, the teaching of fraternal love and the prophetic witness of giving your life. Saint Francis of Assisi was so deeply moved

by your humility that he urged us to wash one another's feet — that is, to be ever ready to serve our brothers and sisters. He even asked that this same Gospel be read to him on the evening of 3 October, eight centuries ago, shortly before his death.

Your love for us to the very end, even to the point of giving your life for us, already reveals the promise of your Resurrection, for such great love is stronger than death. Such love reveals the ultimate meaning of love itself: to draw us into the very life of God.

When you fall, Jesus, you do so in order to lift us up from our own falls. When you fall, you do so to raise up those who are crushed to the ground by injustice, by falsehood, by every form of exploitation and violence, and by the misery produced by an economy that seeks individual profit rather than the common good. When you fall, you do so to lift me up as well.

7. Bruised, derided, cursed, defiled,
she beheld her tender child,
all with bloody scourges rent;

Eighth Station

Jesus meets the women of Jerusalem

From the Gospel according to Luke (23:27-31)

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

From the Writings of Saint Francis of Assisi (A Prayer Inspired by the Our Father, 5)

Your will be done on earth as it is in heaven: that we may love you with our whole heart by always thinking of you, with our whole soul by always desiring you, with our whole mind by always directing all our intentions to you, and by seeking your glory in everything, with all our strength by exerting all our energies and affections of body and soul in the service of your love and of nothing else; and we may love our neighbour as ourselves by drawing them all to your love with our whole strength, by rejoicing in the good of others as in our own, by suffering with others their misfortunes, and by giving offense to no one.

From the beginning of your ministry, Jesus, women have followed you and cared for you. They are there even now, standing at the foot of the cross. Women are present wherever there is suffering or need: in hospitals and nursing homes; in communities dedicated to care and providing shelter; in foster homes for the most vulnerable children; opening schools and clinics in the most remote mission lands; and tending to the wounded and comforting survivors in war zones and areas of conflict.

Women have taken you seriously, and even now they take to heart your demanding words. For centuries, they have wept for themselves and for their children, children taken away and imprisoned during protests, deported by policies devoid of compassion, shipwrecked on desperate journeys of hope, killed in war zones, and wiped out in death camps.

Women continue to weep. Grant each of us, Lord, a compassionate heart — a maternal heart — and the grace to make the suffering of others our own. Give us tears once more, Lord, lest our conscience fade into the fog of indifference and we cease to be fully human.

8. For the sins of his own nation,
saw him hang in desolation,
till his spirit forth he sent.

Ninth Station

Jesus falls the third time

From the Gospel according to John (14:6-7)

Jesus said to [Thomas], "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him."

From the Writings of Saint Francis of Assisi (The Earlier Rule, XXIII, 3)

We thank you, for as through your Son you created us, so through your holy love with which you loved us you brought about his birth as true God and true man by the glorious, ever-virgin, most blessed, holy Mary; and you willed to redeem us captives through his cross and blood and death.

You who were "born for us on the way" (Saint Francis, The Office of the Passion XV, 7), now fall for the third time along the painful road that leads to Calvary.

Your falling three times reminds us that there is no fall of our own in which you are not beside us. You are with us in all our frailty, and you both can and want to lift us up after each fall. For you desire that each of us, at your side, may reach the Father and find life — true life, eternal life — the life that nothing and no one can ever take away from us.

As we walk in your footsteps, it does not matter how many times we fall. What matters is that you are beside us, ready to lift us up once more, again and again. For your love, forgiveness and mercy are infinitely greater than our frailty.

Hold us up in our unbelief, and grant us the grace to believe that you can lift us up.

9. O thou mother! Fount of love!

Touch my spirit from above,
make my heart with thine accord:

Tenth Station

Jesus is stripped of his garments

From the Gospel according to John (19:23-25)

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

From the Writings of Saint Francis of Assisi (A Letter to the Entire Order, 28-29)

Brothers, look at the humility of God, and pour out your hearts before him! Humble yourselves that you may be exalted by him! Hold back nothing of yourselves for yourselves, that he who gives himself totally to you may receive you totally!

Jesus, you chose to strip yourself of divine glory and to clothe yourself in "the flesh of our humanity and frailty" (Saint Francis, Second Version of the Letter to the Faithful, 4). Now your garments are torn from you in a cruel attempt to humiliate you and strip you of your human dignity.

This violation is repeated time and again even today: when authoritarian regimes force prisoners to remain half-naked in bare cells or courtyards; when torturers tear away not only clothing but also skin and flesh; when authorities permit forms of surveillance and intrusion that disregard human dignity; when rapists and abusers reduce their victims to mere objects; when the entertainment industry exploits nudity for the sake of profit; when the media exposes individuals to public opinion; and even when we ourselves, through our curiosity, fail to respect the modesty, intimacy and privacy of others.

Remind us, Lord, that each time we fail to recognize the dignity of others, our own dignity is diminished. And whenever we condone or take part

in inhuman behaviour toward any person, we ourselves become less human.

10. Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.

Eleventh Station

Jesus is nailed to the Cross

From the Gospel according to John (19:17-19)

Carrying the cross by himself, [Jesus] went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews."

From the Writings of Saint Francis of Assisi (The Canticle of the Creatures, 10-11: FF 263)

Praised by You, my Lord, through those who give pardon for Your love, and bear infirmity and tribulation. Blessed are those who endure in peace for by You, Most High, shall they be crowned.

Nailed to the cross like a criminal, yet with a title that reveals your royalty, O Jesus, you show us what true power is. Not the power of those who believe they can dispose of the lives of others by putting them to death, but the power of those who can truly conquer death by giving life, and who can give life even by accepting death. You show that true power is not that of those who use force and violence to impose themselves, but that of those who are capable of taking upon themselves the evil of humanity — ours, mine — and destroying it with the power of love that is manifest in forgiveness. You are King and you reign from the cross: you do not resort to the supposed power of armies, but to the apparent powerlessness of love, which allows itself to be nailed to the cross. You are King and your cross becomes the axis around which history and the

entire universe revolve, lest they be plunged into the hell of the inability to love.

O crucified King, you remind us that if we want to share in your kingship, we too must learn to forgive for love of you and to bear the difficulties of life in peace, because it is not love of power that conquers, but the power of love.

I I. Holy Mother, pierce me through,
in my heart each wound renew
of my Saviour crucified.

Twelfth Station

Jesus died on the Cross

From the Gospel according to John (19:28-30)

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), "I thirst." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

From the writings of Saint Francis of Assisi (Second Version of the Letter to the Faithful, 11-13)

The will of the Father was such that his blessed and glorious Son, whom he gave to us and who was born for us, should offer himself through his own blood as a sacrifice and oblation on the altar of the cross: not for himself through whom all things were made, but for our sins, leaving us an example that we might follow his footprints.

"It is finished." This does not mean that all has ended, but rather that your purpose in becoming one of us, O Jesus, has been brought to completion. You have accomplished the mission entrusted to you by the Father, and now you return to him, bringing us with you.

From this moment on, we know that, if we allow ourselves to be drawn to you and lift our gaze toward you, we stand before the One who

reconciles us, who remits our “debt,” and who brings us into the sanctuary that is the very life of God. We stand before the One who, in fulfilling the purpose of the Incarnation, opens for us the path to fulfill the deepest meaning of our own lives: to become children of God, to be his masterpiece.

Help us, Lord, to receive the gift of the Holy Spirit, whom you poured out upon us at the hour of your death on the cross. Grant that, united with you, we too may pass from this world to the Father.

Taizé

12. Jesus, remember me, when you come into your kingdom.

Jesus, remember me, when you come into your kingdom.

Thirteenth Station

Jesus is taken down from the Cross

From the Gospel according to John (19:38-39)

Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

From the writings of Saint Francis of Assisi (Canticle of the Creatures, 27-31)

Praised be you, my Lord, / through our sister bodily Death, / from whom no one living can escape: / woe to those who die in mortal sin; / blessed are those whom death will find in your most holy will, / for the second death shall do them no harm.

Jesus has just died, and already his death begins to bear its first fruits. Joseph of Arimathea and Nicodemus, who were disciples of Jesus in secret out of fear of revealing themselves, now find the courage to go to Pilate and ask for his body. In doing so, they perform an act of human compassion: taking down a condemned man from the cross and laying him to rest with dignity and reverence.

There should never be bodies left unclaimed or unburied. Mothers, relatives and friends of the condemned should never be forced to abase themselves before authorities in order to recover the battered remains of their loved ones. Even in death, the human body retains its dignity and must not be desecrated, hidden, destroyed, withheld or denied a proper burial. Not only the body of an honorable individual, but also that of a convicted criminal deserves respect.

O Jesus, you were unjustly arrested, tortured, tried, condemned and put to death, yet your body was returned and reverently laid to rest, grant that in our age, which so often fails to honor the living, we may at least preserve reverence for the dead.

I 3. Let me mingle tears with thee,
mourning him who mourn'd for me,
all the days that I may live:

Fourteenth Station

Jesus is laid in the tomb

From the Gospel according to John (19:40-42)

[Joseph of Arimathea and Nicodemus] took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

From the writings of Saint Francis of Assisi (Second Version of the Letter to the Faithful, 61-62)

Let every creature in heaven, on earth, in the sea and in the depths, give praise, glory, honor and blessing to him who suffered so much, who has given and will give in the future every good, who alone is good, who alone is almighty, who alone is omnipotent, wonderful, glorious, and who

alone is holy, worthy of praise and blessing through endless ages, for he is our power and strength. Amen.

It all began in a garden — Eden — that was entrusted to our first parents as both gift and responsibility, yet lost through their failure to trust in God. It all begins anew in a garden, where Jesus was laid to rest and where he rose again: the place where the old creation, frail and subject to death, is transformed into a new creation that shares in the very life of God.

This garden is the threshold through which Jesus descended to the realm of the dead and the gateway to Paradise, which is no longer earthly and passing, but heavenly and everlasting. Here the final act of compassion toward Jesus was carried out; here the last tears were shed over the body of the crucified Christ. And here took place the first encounter with the risen Lord, now living forever — recognized only when he calls us by name or opens our eyes, and never to be held back by our grasp. Here Mary Magdalene received her mission to proclaim that death has been conquered: Jesus of Nazareth has risen; he is the Lord, the living One who dies no more.

Since that hour, through baptism, we too have been buried with Christ in that same garden, sustained by the sure hope that he who raised Jesus from the dead will also give life to our mortal bodies through his Spirit dwelling within us (cf. Rm 8:11). We give you thanks, Lord, for you have bestowed upon us a firm foundation for our hope of eternal life.

I 4. By the cross with thee to stay,
there with thee to weep and pray,
is all I ask of thee to give.

Concluding invocation and blessing

At the conclusion of this Way of the Cross, let us make our own the prayer by which Saint Francis invites us to live our lives as a journey of ever-deepening participation in the communion of love that unites the Father, the Son and the Holy Spirit.

Almighty, eternal, just and merciful God, give us miserable ones the grace to do for you alone what we know you want us to do and always to desire what pleases you. Inwardly cleansed, interiorly enlightened and inflamed by the fire of the Holy Spirit, may we be able to follow in the footprints of your beloved Son, our Lord Jesus Christ, and, by your grace alone, may we make our way to you. Amen. (Letter to the Entire Order, 50-52).

Let us conclude with the ancient biblical blessing (cf. Numbers 6:24-26), with which Saint Francis was accustomed to bless the friars and all the people, so much so that it came to be regarded as his own blessing (cf. Blessing for Brother Leo).

The Lord be with you..

And with your spirit.

May the Lord bless you and keep you.

Amen.

May he let his face shine upon you and show you his mercy.

Amen.

May he turn his countenance toward you and give you his peace.

Amen.

And may the blessing of Almighty God,
the Father ✠ and the Son ✠ and the Holy ✠ Spirit
come down on you and remain with you for ever.

Amen.

Concluding Hymn

Afro-American Spiritual

Were you there when they rolled away the stone?
Were you there when they rolled away the stone?
O sometimes it causes me to tremble, tremble, tremble.
Were you there when they rolled away the stone?

International Mass

Wednesday 15th July: 9.30am : Basilica of Saint Pius X

Follow the scriptures, prayers and hymns
on the screens around the Basilica.
Wednesday's readings are given below,
although different readings might be used
at this International Mass.

This year's theme:
“Hail, full of grace; the Lord is with thee”

First Reading

Isaiah 7:10-14; 8:10

In those days: The Lord spoke to Ahaz: ‘Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.’ But Ahaz said, ‘I will not ask, and I will not put the Lord to the test.’ And Isaiah said, ‘Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Emmanuel — God is with us.’

Responsorial Psalm

Psalm 40(39):7-11

Behold, I have come, Lord, to do your will.

Gospel

Luke 1:26-38

At that time: The angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, 'Hail, full of grace, the Lord is with you!' But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever, and of his kingdom there will be no end.'

And Mary said to the angel, 'How will this be, since I am a virgin?' And the angel answered her, '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, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God.' And Mary said, 'Behold, I am the servant of the Lord; let it be to me according to your word.' And the angel departed from her.

Rosary for Vocations

Wednesday 15th July : 3.45pm : Prairie

Gathering Hymn

Anonymous

Immaculate Mary! Our hearts are on fire,
That title so wondrous fills all our desire.

Ave, ave, ave, Maria! Ave, ave, ave Maria!

We pray for God's glory, may His Kingdom come!
We pray for His Vicar, Our Father, and Rome.

We pray for our Mother, the Church upon earth,
And bless, sweetest Lady, the land of our birth.

For poor, sick, afflicted thy mercy we crave;
and comfort the dying thou light of the grave.

In grief and temptation, in joy or in pain,
we'll ask thee, our Mother, nor seek thee in vain.

In death's solemn moment, our Mother, be nigh;
as children of Mary O teach us to die.

*As we pray the Luminous Mysteries of the Rosary
we pray for vocations, especially our diocesan seminarians
Michael Furey and Lukas Mickevicius*

*We also pray for those men recently ordained to the permanent diaconate
Chris Jones, Colin Page,
And those studying for the permanent diaconate:
Lee Summers, Damian Norton, Christopher Brooks, and Lijo Simon*

Hymn

Ascribed to Saint Bernard of Cluny (12th century), translated Henry Bittleston (1818-1886)

Daily, daily, sing to Mary,
sing my soul, her praises due;
all her feasts, her actions honour,
with the heart's devotion true.
Lost in wond'ring contemplation
be her majesty confessed:
call her Mother, call her Virgin,
happy Mother, Virgin blest.

Sing, my tongue, the Virgin's trophies,
who for us her Maker bore;
for the curse of old inflicted,
peace and blessings to restore.
Sing in songs of praise unending,
sing the world's majestic Queen;
weary not nor faint in telling
all the gifts she gives to men.

All my senses, heart, affections,
strive to sound her glory forth;
spread abroad the sweet memorials,
of the Virgin's priceless worth,
where the voice of music thrilling,
where the tongues of eloquence,
that can utter hymns befitting
all her matchless excellence?

All our joys do flow from Mary,
all then join her praise to sing;
trembling sing the Virgin Mother,
Mother of our Lord and King,

while we sing her awful glory,
far above our fancy's reach,
let our hearts be quick to offer
love the heart alone can teach.

Concluding Hymn

Frederick William Faber (1814-63)

O purest of creatures! Sweet mother, sweet maid;
the one spotless womb wherein Jesus was laid.
Dark night hath come down on us, mother, and we
look out for thy shining, sweet star of the sea.

Deep night hath come down on this rough-spoken world,
and the banners of darkness are boldly unfurled;
and the tempest-tossed Church, all her eyes are on thee,
they look to thy shining, sweet star of the sea.

He gazed on thy soul, it was spotless and fair;
for the empire of sin, it had never been there;
none ever had owned thee, dear mother, but he,
and he blessed thy clear shining, sweet star of the sea.

Earth gave him one lodging; 'twas deep in thy breast,
and God found a home where the sinner finds rest,
his home and his hiding-place, both were in thee;
he was won by thy shining, sweet star of the sea.

Oh, blissful and calm was the wonderful rest
that thou gavest thy God in thy virginal breast;
for the heaven he left he found heaven in thee,
and he shone in thy shining, sweet star of the sea.

Reconciliation Service

Wednesday 15th July : 8.30pm

Chapel Sainte Bernadette, Cote Carmel

Gathering Hymn

E Vaughan (1827-1908)

God of mercy and compassion,
look with pity upon me;
Father, let me call thee Father,
'tis thy child returns to thee.

*Jesus Lord, I ask for mercy; let me not implore in vain:
all my sins I now detest them, never will I sin again.*

By my sins I have deserved
death and endless misery,
hell with all its pain and torments,
and for all eternity.

By my sins I have abandon'd
right and claim to heaven above,
where the saints rejoice for ever,
in a boundless sea of love.

See our Saviour, bleeding, dying,
on the cross of Calvary;
to that cross my sins have nail'd him,
yet he bleeds and dies for me.

Reading

Judith 13:17-20

Psalm

Psalm 145:1-2.4-6.8-9.

The Lord is merciful to every creature.

Gospel Acclamation

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Gospel

John 19:25-27

Reflection and Examination of Conscience

During this time there is the opportunity for individual confession.

*You are welcome to go to any of the priests around the chapel –
if you simply wish to have a chat with one of the priests,
they will be very welcome for that too.*

*You are welcome to stay until the end of the Service
or simply leave after your confession and penance.*

Examination of Conscience

Concerning God:

- Do I think of God as a loving Father?
- Do I respond in love to his goodness to me?
- Do I know Jesus as a brother, friend, a saviour, as Lord and God?
- Do I reflect on His words and actions; His life in the Gospels?
- Do I model my life on His values?
- Do I allow the Holy Spirit to enlighten me, guide, strengthen and console me?

Concerning the Church:

- Do I pray regularly each day, setting aside a certain amount of time to be with the Lord?
- Do I miss Sunday Mass when it is not convenient for me?
- Do I receive Jesus in the Eucharist without proper preparation or without thinking?
- Do I witness the faith in my living and by giving good example?
- Do I give my time, material goods and talents to build up the community in the parish, school, community?

Concerning others:

- Do I take others for granted?
- Am I a different person in public to who I am in private?
- Do I harbour hurts and ills?
- Do I gossip and reveal the faults of others?
- Am I quick to praise, to blame or to console others?

Concerning myself:

- Am I lazy, selfish, proud or arrogant?
- Am I too materialistic?
- Am I insensitive to the needs of others?
- Am I compassionate, thoughtful, understanding to others?
- In my life do I live according to the Church's moral teachings?

Acts of Contrition

*The Rite of Penance gives various different Acts of Contrition;
you might like to pray an alternative one this evening:*

✠ Remember, Lord, your compassion and mercy you showed long ago. Do not recall the sins and failings of my youth. In your mercy remember me, Lord, because of your goodness.

✠ Wash me from my guilt and cleanse me of my sin. I acknowledge my offence; my sin is before me always.

✠ Father, I have sinned against you and am not worthy to be called your son. Be merciful to me, a sinner.

✠ Lord Jesus, you chose to be called the friend of sinners. By your death and resurrection free me from my sins. May your peace take root in my heart and bring forth a harvest of love, holiness and truth.

✠ Lord Jesus, you opened the eyes of the blind, healed the sick, forgave the sinful woman, and after Peter's denial confirmed him in your love. Listen to my prayer: forgive all my sins, renew your love in my heart, help me to live in perfect unity with my fellow Christians that I may proclaim your saving power to all the world.

✠ Lord God, in your goodness have mercy on me; do not look on my sins, but take away all my guilt. Create in me a clean heart and renew within me an upright spirit.

✠ Lord Jesus, Son of God, have mercy on me, a sinner.

✠ O my God, because you are so good, I am very sorry that I have sinned against you, and with the help of your grace I will not sin again.

Hymns during Confessions

During the time of individual confessions various of the following hymns will be sung, together with some instrumental music.



Ref. Mi-se - ri - cor-des si - cut Pa-ter!



Mi-se - ri - cor-des si - cut Pa-ter!

Gerald Markland

Do not be afraid, for I have redeemed you.

I have called you by your name; you are mine.

When you walk through the waters I'll be with you.

You will never sink beneath the waves.

When the fire is burning all around you,
you will never be consumed by the flames.

When the fear of loneliness is looming,
then remember I am at your side.

When you dwell in the exile of the stranger,
remember you are precious in my eyes.

You are mine, O my child, I am your Father,
and I love you with a perfect love.

David J Evans

Be still, for the presence of the Lord, the holy one, is here.
Come, bow before him now, with reverence and fear.
In him no sin is found, we stand on holy ground.
Be still, for the presence of the Lord, the holy one, is here.

Be still, for the glory of the Lord is shining all around;
he burns with holy fire, with splendour he is crowned.
How awesome is the sight, our radiant King of light!
Be still, for the glory of the Lord is shining all around.

Be still, for the power of the Lord is moving in this place,
he comes to cleanse and heal, to minister his grace.
No work too hard for him, in faith receive from him;
be still, for the power of the Lord is moving in this place.

Taizé

Stay with me, remain here with me,
watch and pray; watch and pray.

Saint Alphonsus Liguori (1699-1787), translated Edmund Vaughan (1827-1908)

O Mother blest, whom God bestows
on sinners and on just,
what joy, what hope thou givest those
who in thy mercy trust.

*Thou art clement, thou art chaste, Mary, thou art fair;
of all mothers sweetest, best; none with thee compare.*

O heavenly mother, mistress sweet!
It never yet was told
that suppliant sinner left thy feet
unpitied, unconsolated.

O mother pitiful and mild,
cease not to pray for me;
for I do love thee as a child,
and sigh for love of thee.

Most powerful mother, we all know
thy Son denies thee nought;
thou askest, wishest it, and lo!
His power thy will hath wrought.

O mother blest, for me obtain
ungrateful though I be,
to love that God who first could deign
to show such love for me.



Mass with the Anointing of the Sick

Thursday 16th July : 8.30am

Chapel Sainte Bernadette, Cote Carmel

The Blessed Virgin Mary, Health of the Sick

Entrance Hymn

Matthew Bridges (1800-94)

My God, accept my heart this day,
and make it wholly thine,
that I from thee no more may stray,
no more from thee decline.

Before the cross of him who died,
behold, I prostrate fall;
let every sin be crucified,
and Christ be all in all.

Anoint me with thy heavenly grace,
and seal me for thine own,
that I may see thy glorious face,
and worship at thy throne.

Let every thought, and work and word
to thee be ever given,
then life shall be thy service, Lord,
and Death the gate of heaven.

All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost, to thee,
while endless ages run.

Sprinkling with Holy Water

Virginia Vissing

*Oh living water, refresh my soul,
oh living water, refresh my soul,
Spirit of Joy, Lord of Creation.
Spirit of hope, Spirit of peace.*

Spirit of God, Spirit of God.

Oh set us free, Oh set us free.

Come pray in us, come pray in us.

First Reading

Isaiah 53:1-5.7-10

Psalm

Psalm 103:1-4.6-8.10

My soul, bless the Lord, who heals all your ills.

Gospel Acclamation

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Gospel

Matthew 5:1-12

Homily

Rite of Anointing

*If you wish to be Anointed
please indicate this to the Bishop or the priests.*

*The Bishop and priests will lay hands on your head in silence
they will anoint the palms of your hands with holy oil*

Laying-on of Hands

This is carried out in silence

During the Anointing

Carey Landry

*Lay your hands gently upon us,
let their touch render your peace;
let them bring your forgiveness and healing,
lay your hands, gently lay your hands.*

You were sent to free the broken hearted.

You were sent to give sight to the blind.

You desire to heal all our illness.

Lay your hands, gently lay your hands.

Lord, we come to you through one another.

Lord, we come to you in all our need.

Lord, we come to you seeking wholeness.

Lay your hands, gently lay your hands.

Presentation of the Offerings

Martin Nystrom

As the deer pants for the water,
so my soul longs after you.
You alone are my heart's desire
and I long to worship you.

*You alone are my strength, my shield,
to you alone may my spirit yield.
You alone are my heart's desire
and I long to worship you.*

I want you more than gold or silver,
only you can satisfy.
You alone are the real joy-giver
and the apple of my eye.

You're my friend and you're my brother,
even though you are a king.
I love you more than any other,
so much more than anything.

Sanctus

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Memorial Acclamation

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Great Amen

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Agnus Dei

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Holy Communion

Saint Alphonsus Liguori (1696-1787), translated Edmund Vaughan (1827-1908)

O bread of heaven, beneath this veil
thou dost my very God conceal;
my Jesus, dearest treasure, hail;
I love thee and adoring kneel;
each loving soul by thee is fed
with thine own self in form of bread.

O food of life, thou who dost give
the pledge of immortality;
I live; no, 'tis not I that live;
God gives me life, God lives in me:
he feeds my soul, he guides my ways,
and every grief with joy repays.

O bond of love, that dost unite
the servant to his living Lord;
could I dare live, and not requite
such love, then death were meet reward:
I cannot live unless to prove
some love for such unmeasured love.

Belovéd Lord in heaven above,
there, Jesus, thou awaitest me;
to gaze on thee with changeless love,
yes, thus I hope, thus shall it be:
for how can he deny me heaven
who here on earth himself hath given?

Recessional Hymn

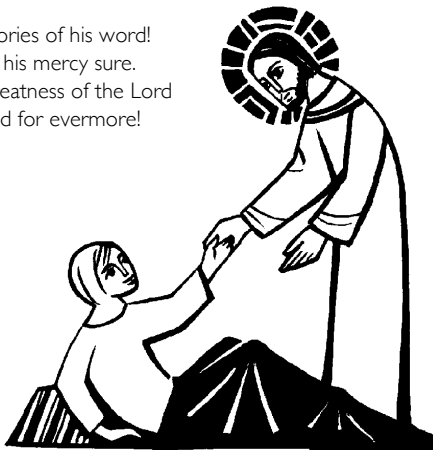
Timothy Dudley-Smith

Tell out, my soul, the greatness of the Lord!
Unnumbered blessings, give my spirit voice;
tender to me the promise of his word;
in God my Saviour shall my heart rejoice.

Tell out, my soul, the greatness of his name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age the same;
his holy name - the Lord, the Mighty One.

Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.

Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and for evermore!



Geste de l'eau – Water Gesture

Thursday 16th July : 4.00pm : Prairie

Gathering Hymn

Stephen Dean

*Water of life cleanse and refresh us,
raise us to life in Christ Jesus.*

All you who thirst come to the water
and you will never be thirsty again.

As rain from heaven, so is God's word
it waters the earth and brings forth life.

Dying with Christ, so we shall rise with Him
death shall no longer have pow'r over us.

Liturgy

John Foley SJ

O let all who thirst, let them come to the water.
And let all who have nothing, let them come to the Lord:
without money, without price.
Why should you pay the price, except for the Lord?

And let all who seek, let them come to the water.
And let all who have nothing, let them come to the Lord:
without money, without strife.
Why should you spend your life, except for the Lord?

And let all who toil, let them come to the water.
And let all who are weary, let them come to the Lord:
all who labour, without rest.
How can your soul find rest, except for the Lord?

And let all the poor, let them come to the water,
Bring the ones who are laden, bring them all to the Lord:
bring the children without might.
Easy the load and light: come to the Lord.

Concluding Hymn

David Hass

My soul is filled with joy,
as I sing to God my saviour:
He has looked upon his servants,
He has visited his people.

*And Holy is his name, through all generations!
Everlasting is his mercy to the he has chosen, and Holy is his name.*

I am lowly as a child,
but I know from this day forward
that my name will be remembered,
for all will call me blessed:

I proclaim the pow'r of God,
He does marvels for his servants;
though he scatters the proud-hearted,
and destroy the might of princes:

To the hungry he gives food,
sends the rich away empty.
In his mercy he is mindful
of the people he have chosen:

In his love he now fulfils
what he promised to his people.
I will praise you, Lord, my Saviour,
everlasting is your mercy:

Closing Mass of the Pilgrimage

Friday 17th July : 8.30am : Rosary Basilica

The Blessed Virgin Mary, Mother of Divine Hope

Entrance Hymn

Verses 1-4: William Keithe (d 1594), from 'Day's Psalter' (1560-61). Verse 5: 19th century adaptation of a doxology in Tate and Brady's 'New Version' (1696), altered

All people that on earth do dwell,
sing to the Lord with cheerful voice;
him serve with fear, his praise forth tell,
come ye before him and rejoice.

The Lord, ye know, is God indeed,
without our aid he did us make;
we are his folk, he doth us feed
and for his sheep he doth us take.

O enter then his gates with praise,
approach with joy his courts unto,
praise, laud, and bless his name always,
for it is seemly so to do.

For why? The Lord our God is good:
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

To Father, Son and Holy Ghost,
the God whom heaven and earth adore,
from us and from the angel-host
be praise and glory evermore.

Gloria

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First Reading

Sirach 24:9-12.18-21

Psalm

Luke 1:46-55

Hail, Virgin Mary, hope of God's people.

Gospel Acclamation

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Gospel

John 2:1-11

Homily

Presentation of the Offerings

Sister M Teresine

Lord accept the gifts we offer
at this Eucharistic feast;
bread and wine to be transformed now
through the action of thy priest.
Take us too, Lord, and transform us,
be thy grace in us increased.

May our souls be pure and spotless
as the host of wheat so fine;
may all stain of sin be crushed out,
like the grape that forms the wine,
as we, too, become partakers
in this sacrifice divine.

Take our gifts, almighty Father,
living God, eternal, true,
which we give through Christ, our Saviour,
pleading here for us anew.
Grant salvation to all present,
and our faith and love renew.

Sanctus

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Memorial Acclamation

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Great Amen

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Agnus Dei

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Holy Communion

Saint Thomas Aquinas (1227-74); translated Gerard Manley Hopkins (1844-89)

Godhead here in hiding, whom I do adore,
masked by these bare shadows, shape and nothing more,
see, Lord, at thy service low lies here a heart
lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;
how says trusty hearing? That shall be believed;
what God's Son hath told me, take for truth I do;
truth himself speaks truly, or there's nothing true.

On the cross thy Godhead made no sign to men;
here thy very manhood steals from human ken;
both are my confession, both are my belief;
and I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
but can plainly call thee Lord and God as he;
this faith each day deeper be my holding of,
daily make me harder hope and dearer love.

Recessional Hymn

Anonymous

Immaculate Mary! Our hearts are on fire,
That title so wondrous fills all our desire.

Ave, ave, ave, Maria!

Ave, ave, ave Maria!

We pray for God's glory, may His Kingdom come!
We pray for His Vicar, Our Father, and Rome.

We pray for our Mother, the Church upon earth,
And bless, sweetest Lady, the land of our birth.

For poor, sick, afflicted thy mercy we crave;
and comfort the dying thou light of the grave.

In grief and temptation, in joy or in pain,
we'll ask thee, our Mother, nor seek thee in vain.

In death's solemn moment, our Mother, be nigh;
as children of Mary O teach us to die.

Eucharistic Procession
of the Blessed Sacrament
with the Blessing of the Sick
each afternoon at 5.00pm

This procession is the most characteristic ceremony of Lourdes. This adoration of Jesus in the Blessed Sacrament is unique. Nowhere else in the world is the Blessed Sacrament honoured so publicly by so many pilgrims very day for months on end. The idea began with the first Grand Procession to the Grotto in 1862.

Try to sit so that you can see the large monitor screens, which will display the words of the chants and responses being used. At the end of the period of Adoration the *Tantum ergo* is sung:

Tantum ergo Sacramentum
Veneremur cœui
Et antiquum documentum
Novo cedat ritui
Præstet fidem supplementum
Sensuum defectui.

Genitori, genitoque
Laus et jubilation
Salus, honor, vitus, quoque
Sit et benediction;
Procedenti ab utroque
Compar sit laudation. Amen.

Marian Procession of the Rosary by Torchlight

each evening at 9.00pm

Every evening the Rosary is recited and hymns in honour of Our Lady are sung. The procession begins near to the Grotto and makes its way to Rosary Square. You are invited to walk in the procession behind the Nottingham banner.

Pater noster qui es in caelis
Sanctificetur nomen tuum
Adveniat regnum tuum
Fiat voluntas tua
Sicut in caelo et in terra
Panem nostrum quotidianum
Da nobis hodie
Et dimitte nobis debita nostra
Sicut et nos dimittimus
Debitoribus nostris
Et ne nos inducas in tentationem
Sed libera nos a malo.

Our Father who art in heaven
Hallowed be thy name
Thy kingdom come
Thy will be done
On earth as it is in heaven
Give us this day
Our daily bread
And forgive us our trespasses
As we forgive those
Who trespass against us
And lead us not into temptation
But deliver us from evil.

Ave Maria, gratia plena
Dominus tecum
Benedicta tu in mulieribus
Et benedictus fructus
Ventris tui, Jesus
Sancta Maria, Mater Dei
Ora pro nobis peccatoribus
Nunc, et in hora mortis nostrae

Hail Mary, full of grace
The Lord is with thee
Blessed art thou amongst women
And blessed is the fruit
Of thy womb, Jesus.
Holy Mary, Mother of God
Pray for us sinners
Now, and at the hour of our death.

Gloria Patri, et Filio
Et Spiritus Sancto
Sicut erat in principio
Et nunc et semper
Et in saecula saeculorum. Amen

Glory be to the Father, and to the Son
And to the Holy Spirit
As it was in the beginning
Is now and ever shall be
World without end. Amen

Salve Regina,
Mater misericordiae
vita dulcedo,
et spes nostra, salve.
Ad te clamamus,
exsules filii Hevae
Ad te suspiramus,
gementes et flentes,
in hac lacrimarum vale.
Eja ergo
advocata nostra,
illos tuos misericordes oculos
ad nos converte.
Et Jesum
benedictum fructum ventris tui,
nobis post hoc exsilium ostende.
O clemens,
O pia,
O dulcis Virgo Maria.

Hail, holy Queen
mother of mercy
hail our life
our sweetness and our hope.
To thee do we cry
poor, banished children of Eve.
To thee do we send up our sighs
mourning and weeping
in this veil of tears.
Turn then,
most gracious advocate
thine eyes of mercy
towards us.
And after this, our exile,
show unto us the blessed fruit
of thy womb, Jesus.
O clement,
O loving,
O sweet Virgin Mary.

At the end of the Rosary the following prayers are prayed:

Pray for us O Holy Mother of God.
That we may be made worthy of the promises of Christ.

Let us pray:

O God, whose only begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life. Grant, we beseech thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise. Through the same Christ our Lord. Amen.

Two other prayers which are sometimes prayed after the Rosary are:

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Prayer to Saint Michael

Holy Michael the Archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust down into hell Satan, and all the evil spirits, who wander through the world seeking the ruin of souls. Amen.

Prayer for those in purgatory

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

The Rosary is divided into four sets of five decades each, as below. For each decade a piece of scripture is given, which can be read aloud at the start of the decade, and used as a focus of meditation during the recitation of the following Our Father, ten Hail Marys, and Glory Be:

The Joyful Mysteries

1. The Annunciation (Luke 1:26-38)
2. The Visitation (Luke 1:39-56)
3. The Nativity (Luke 2:6-20)
4. The Presentation in the Temple (Luke 2:22-39)
5. The Finding of the Child Jesus in the Temple (Luke 2:41-51)

The Luminous Mysteries

1. The Baptism of Jesus (Matthew 3:13-17)
2. The Wedding at Cana (John 2:1-12)
3. The Proclamation of the Kingdom of Heaven (Matthew 5:1-12)
4. The Transfiguration (Luke 9:28-36)
5. The Institution of the Eucharist (Matthew 26:26-29)

The Sorrowful Mysteries

1. The Agony in the Garden (Matthew 26:36-46)
2. The Scouring at the Pillar (Matthew 15:15)
3. The Crowning of Thorns (John 19:2-3)
4. The Carrying of the Cross (Luke 23:26-32)
5. The Crucifixion (John 19:17-37)

The Glorious Mysteries

1. The Resurrection (Matthew 28:1-10)
2. The Ascension (Acts 1:6-11)
3. The Descent of the Holy Spirit (Acts 2:1-41)
4. The Assumption (Revelation 12:1)
5. The Coronation of Our Lady as Queen of Heaven (Judith 13:18; 15:9-10)

Morning Prayer of the Church for the Immaculate Conception

Introduction

O God, come to our aid.

O Lord, make haste to help us.

Glory be to the Father and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be, world without end.
Amen. Alleluia.

Hymn

Mary Immaculate, star of the morning,
chosen before the creation began,
chosen to bring in the light of thy dawning,
woe to the serpent and rescue to man.

Here, in this world of both shadow and sadness
veiling thy splendour, thy course hast thou run:
now thou art throned in all glory and gladness,
crowned by the hand of thy Saviour and Son.

Sinners, we worship thy sinless perfection;
fallen and weak, for thy pity we plead:
grant us the shield of thy sov'reign protection,
measure thine aid by the depth of our need.

Bend from thy throne at the voice of our crying,
bend to this earth which thy footsteps have trod:
stretch out thine arms to us, living and dying,
Mary Immaculate, Mother of God.

First Psalm *Psalm 62(63)*

Behold, the chaste Mother who knew no stain. She was chosen to be the Mother of God.

O God, you are my God, for you I long;
for you my soul is thirsting.
My body pines for you
like a dry, weary land without water.
So I gaze on you in the sanctuary
to see your strength and your glory.

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

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

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

Behold, the chaste Mother who knew no stain. She was chosen to be the Mother of God.

Second Psalm *Canticle : Daniel 5:57-88.56*

Blessed are you, O Virgin Mary, above all women on the earth. The Lord God himself has chosen you.

O all you works of the Lord, O bless the Lord.
To him be highest glory and praise for ever.

And you, angels of the Lord, O bless the Lord.
To him be highest glory and praise for ever.

And you, the heavens of the Lord, O bless the Lord.
And you, clouds of the sky, O bless the Lord.
And you, all armies of the Lord, O bless the Lord.
To him be highest glory and praise for ever.

And you, sun and moon, O bless the Lord.
And you, the stars of the heavens, O bless the Lord.
And you, showers and rain, O bless the Lord.
To him be highest glory and praise for ever.

And you, all you breezes and winds, O bless the Lord.
And you, fire and heat, O bless the Lord.
And you, cold and heat, O bless the Lord.
To him be highest glory and praise for ever.

And you, showers and dew, O bless the Lord.
And you, frosts and cold, O bless the Lord.
And you, frost and snow, O bless the Lord.
To him be highest glory and praise for ever.

And you, night-time and day, O bless the Lord.
And you, darkness and light, O bless the Lord.
And you, lightning and clouds, O bless the Lord.
To him be highest glory and praise for ever.

O let the earth bless the Lord.

To him be highest glory and praise for ever.

And you, mountains and hills, O bless the Lord.

And you, all plants of the earth, O bless the Lord.

And you, fountains and springs, O bless the Lord.

To him be highest glory and praise for ever.

And you, rivers and seas, O bless the Lord.

And you, creatures of the sea, O bless the Lord.

And you, every bird in the sky, O bless the Lord.

And you, wild beasts and tame, O bless the Lord.

To him be highest glory and praise for ever.

And you, children of men, O bless the Lord.

To him be highest glory and praise for ever.

O Israel, bless the Lord, O bless the Lord.

And you, priests of the Lord, O bless the Lord.

And you, servants of the Lord, O bless the Lord.

To him be highest glory and praise for ever.

And you, spirits and souls of the just, O bless the Lord.

And you, holy and humble of heart, O bless the Lord.

Ananias, Azarias, Mizael, O bless the Lord.

To him be highest glory and praise for ever.

Let us praise the Father, the Son and Holy Spirit:

To you be highest glory and praise for ever.

May you be blessed, O Lord, in the heavens:

To you be highest glory and praise for ever.

Blessed are you, O Virgin Mary, above all women on the earth. The Lord God himself has chosen you.

Third Psalm *Psalm 149*

Fragrant is the scent of your perfume, immaculate Virgin. Let us follow in your footsteps.

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

**For the Lord takes delight in his people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout for joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,**

to deal out vengeance to the nations
and punishment on all the peoples;
to bind their kings in chains
and their nobles in fetters of iron;
to carry out the sentence pre-ordained:
this honour is for all his faithful.

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

**Fragrant is the scent of your perfume, immaculate Virgin. Let us follow
in your footsteps.**

Scripture Reading *Isaiah 43:1*

But now the Lord speaks, who created you, Jacob, who formed you, Israel: 'Do not be afraid, for I have redeemed you; I have called you by your name, you are mine.'

Short Responsory

The Lord God Almighty girds me with strength.

The Lord God Almighty girds me with strength.

He preserves me from stain of sin.

The Lord God Almighty girds me with strength.

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

The Lord God Almighty girds me with strength.

Canticle – The Benedictus *Luke 1:68-79*

The Lord God said to the serpent: I will put enmity between you and the woman, between your seed and her seed. She will crush your head. Alleluia.

Blessed be the Lord, the God of Israel!

He has visited his people and redeemed them.

**He has raised up for us a mighty saviour
in the house of David his servant,
as he promised by the lips of holy men,
those who were his prophets from of old.**

A saviour who would free us from our foes,
from the hands of all who hate us.

So his love for our fathers is fulfilled
and his holy covenant remembered.

He swore to Abraham our father to grant us,
that free from fear, and saved from the hands of our foes,
we might serve him in holiness and justice
all the days of our life in his presence.

As for you, little child,
you shall be called a prophet of God, the Most High.
You shall go ahead of the Lord
to prepare his ways before him,

To make known to his people their salvation
through forgiveness of all their sins,
the loving-kindness of the heart of our God
who visits us like the dawn from on high.

He will give light to those in darkness,
those who dwell in the shadow of death,
and guide us into the way of peace.

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

The Lord God said to the serpent: I will put enmity between you and
the woman, between your seed and her seed. She will crush your head.
Alleluia.

Prayers and Intercessions

Let us proclaim the greatness of our Saviour who chose to be born of
the Virgin Mary. Confident that he will hear us, we ask:

Lord, may your mother pray for us.

Sun of justice, you showed your day was dawning in the immaculate Virgin Mary; help us to walk in the daylight of your presence.

Lord, may your mother pray for us.

Saviour of the world, by your redemptive power you preserved your mother Mary from every stain of sin; deliver us from the evil that lies hidden in our hearts.

Lord, may your mother pray for us.

Christ, our Redeemer, you made the Virgin Mary the sanctuary of your presence and the temple of the Spirit; make us bearers of your Spirit, in mind, heart and body.

Lord, may your mother pray for us.

King of kings, you assumed Mary into heaven to be with you completely in body and soul; may we seek the things that are above and keep our lives fixed on you.

Lord, may your mother pray for us.

Pause for personal prayers

**Our Father, who art in heaven,
hallowed be thy name.**

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread,

and forgive us our trespasses,

as we forgive those who trespass against us,

and lead us not into temptation,

but deliver us from evil.

Concluding Prayer

Father,

we rejoice in the privilege of our Lady's Immaculate Conception,
which preserved her from the stain of sin
by the power of Christ's redeeming death,
and prepared her to be the Mother of God.

Grant that through her prayers

we ourselves may come to you, cleansed from all sin.

Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit,

God, for ever and ever.

Amen.

Blessing

If a cleric presides, the usual blessing may be given. If the Office is led by a lay person, the following is used:

The Lord bless us,

and keep us from all evil,

and bring us to everlasting life.

Amen.

Let us praise the Lord.

Thanks be to God.

Evening Prayer of the Church for the Immaculate Conception

Introduction

O God, come to our aid.

O Lord, make haste to help us.

Glory be to the Father and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be, world without end.
Amen. Alleluia.

Hymn

Maria Parkinson

As I kneel before you,
as I bow my head in prayer,
take this day, make it yours
and fill me with your love.

*Ave Maria, Gratia plena,
Dominus tecum, benedicta tu.*

All I have I give you,
every dream and wish are yours,
mother of Christ, mother of mine,
present them to my Lord.

As I kneel before you,
and I see your smiling face,
ev'ry thought, ev'ry word
is lost in your embrace.

First Psalm *Psalm 121 (122)*

You are all fair, O Mary; without original sin.

I rejoiced when I heard them say:

'Let us go to God's house.'

And now our feet are standing
within your gates, O Jerusalem.

**Jerusalem is built as a city
strongly compact.**

**It is there that the tribes go up,
the tribes of the Lord.**

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

For the peace of Jerusalem pray:

'Peace be to your homes!

**May peace reign in your walls,
in your palaces, peace!'**

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

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

You are all fair, O Mary; without original sin.

Second Psalm *Psalm 126(127)*

You are the glory of Jerusalem! You are the joy of Israel! You are the highest honour of our race!

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

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

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

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

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

**as it was in the beginning, is now, and ever shall be,
world without end. Amen.**

**You are the glory of Jerusalem! You are the joy of Israel! You are the
highest honour of our race!**

Third Psalm *Canticle : Ephesians 1*

Your garments are white as snow, your face shines like the sun.

Blessed be the God and Father
of our Lord Jesus Christ,
who has blessed us in Christ
with every spiritual blessing in the heavenly places.

**He chose us in him
before the foundation of the world,
that we should be holy
and blameless before him.**

He destined us in love
to be his sons through Jesus Christ,
according to the purpose of his will,
to the praise of his glorious grace
which he freely bestowed on us in the Beloved.

**In him we have redemption through his blood,
the forgiveness of our trespasses,
according to the riches of his grace
which he lavished upon us.**

He has made known to us
in all wisdom and insight
the mystery of his will,
according to his purpose
which he set forth in Christ.

**His purpose he set forth in Christ
as a plan for the fullness of time,
to unite all things in him,
things in heaven and things on earth.**

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

Your garments are white as snow, your face shines like the sun.

Scripture Reading *Romans 5:20-21*

However great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord.

Short Responsory

By this I shall know that you have chosen me.

By this I shall know that you have chosen me.

If my enemy does not shout in triumph over me.

By this I shall know that you have chosen me.

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

By this I shall know that you have chosen me.

Canticle – The Magnificat *Luke 1:39-46*

Hail Mary, full of grace: the Lord is with you. You are the most blessed of all women, and blessed is the fruit of your womb. Alleluia.

My soul glorifies the Lord,
my spirit rejoices in God, my Saviour.

He looks on his servant in her lowliness;
henceforth all ages will call me blessed.

The Almighty works marvels for me.

Holy his name!

**His mercy is from age to age,
on those who fear him.**

He puts forth his arm in strength
and scatters the proud-hearted.
He casts the mighty from their thrones
and raises the lowly.

**He fills the starving with good things,
sends the rich away empty.**

He protects Israel, his servant,
remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.

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

as it was in the beginning, is now, and ever shall be,
world without end. Amen.

**Hail Mary, full of grace: the Lord is with you. You are the most blessed
of all women, and blessed is the fruit of your womb. Alleluia.**

Prayers and Intercessions

Let us praise God the Father who chose Mary as the mother of his Son and wanted all generations to call her blessed. With confidence we pray:

May the Virgin Mary intercede for us.

Father, you did great things for the Virgin Mary and brought her, body and soul, to the glory of heaven; fill the hearts of your children with the hope of Christ's glory.

May the Virgin Mary intercede for us.

Through the prayers of Mary, our mother, heal the sick, comfort the sorrowful, pardon sinners; grant peace and salvation to all.

May the Virgin Mary intercede for us.

You looked on the Virgin Mary and made her the mother of mercy; may those who are in danger experience the depth of her love.

May the Virgin Mary intercede for us.

You called Mary to be the mother in the house of Jesus and Joseph; through her prayers help all mothers to make their homes places of love and holiness.

May the Virgin Mary intercede for us.

You exalted the Virgin Mary and crowned her queen of heaven; may the dead enter your kingdom and rejoice with your saints for ever.

May the Virgin Mary intercede for us.

Pause for personal prayers

Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done on earth, as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,

as we forgive those who trespass against us,

and lead us not into temptation, but deliver us from evil.

Concluding Prayer

Father,

we rejoice in the privilege of our Lady's Immaculate Conception,
which preserved her from the stain of sin by the power of Christ's
redeeming death,

and prepared her to be the Mother of God.

Grant that through her prayers

we ourselves may come to you, cleansed from all sin.

Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit,

God, for ever and ever.

Amen.

Blessing

If a cleric presides, the usual blessing may be given. If the Office is led by a lay person, the following is used:

The Lord bless us,

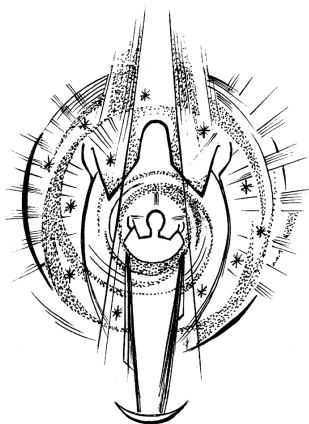
and keep us from all evil,

and bring us to everlasting life.

Amen.

Let us praise the Lord.

Thanks be to God.



The Words of Our Lady to Saint Bernadette

*Would you be kind enough to come here for a
fortnight?*

*I cannot promise you the happiness this world gives
but the happiness of the other*

Pray for the conversion of sinners

*Would you kiss the ground
and crawl on your knees for sinners?*

Would you eat the grass which is there for sinners?

Go and drink from the spring and wash yourself there

*Go and tell the priest to build a chapel here
and to have people come here in procession*

I am the Immaculate Conception

Notes and Reflections

Pre-Pilgrimage

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Monday 13th July

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Tuesday 14th July

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Wednesday 15th July

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Thursday 16th July

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Friday 17th July

When God asks me to be his servant, do I say Yes, like Mary?

Notes and Reflections

Post-Pilgrimage

When God asks me to be his servant, do I say Yes, like Mary?

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Pilgrimage 2027

Monday 12th – Friday 16th July

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