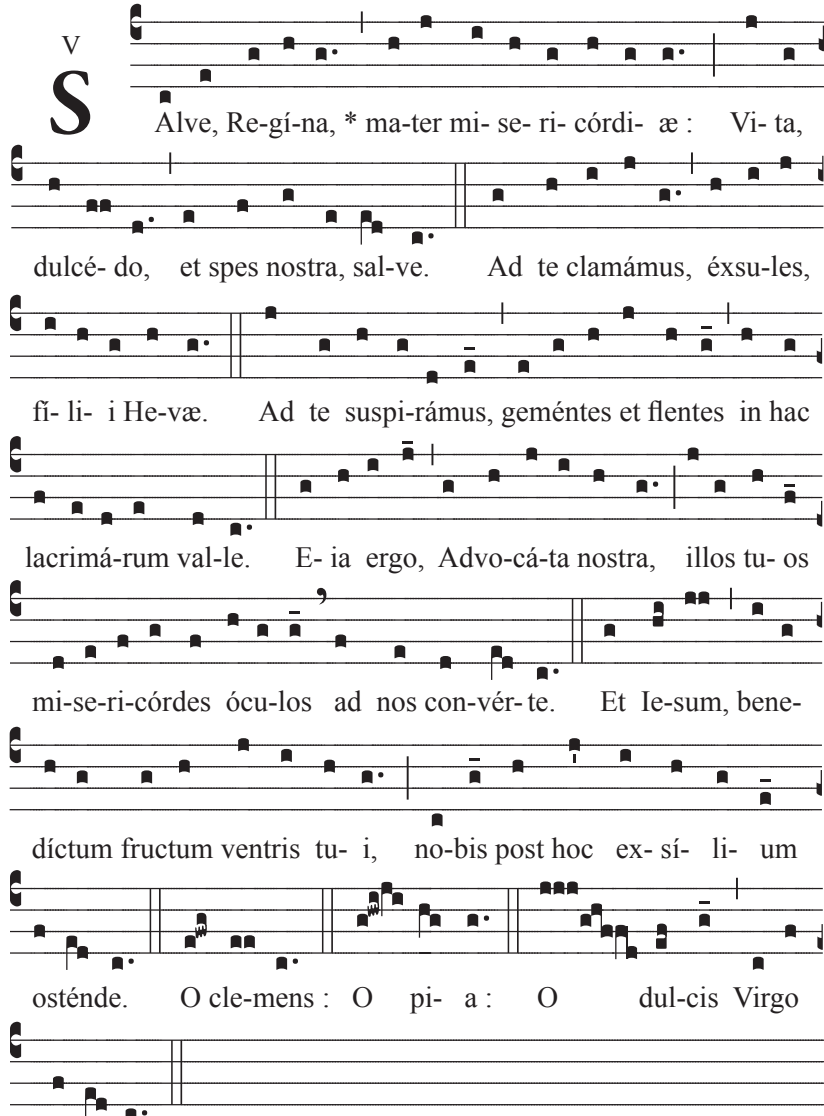


## 8 The Blessed Virgin Mary, Pillar of Faith

After Mass

V  
S



Alve, Re-gí-na, \* ma-ter mi- se- ri- córdi- æ : Vi- ta,  
dulcé- do, et spes nostra, sal-ve. Ad te clamámus, éxsu-les,  
fí- li- i He-væ. Ad te suspi-rámus, geméntes et flentes in hac  
lacrimá-rum val-le. E- ia ergo, Advo-cá-ta nostra, illos tu- os  
mi-se-ri-córdes ócu-los ad nos con-vér- te. Et Ie-sum, bene-  
díctum fructum ventris tu- i, no-bis post hoc ex- sí- li- um  
osténde. O cle-mens : O pi- a : O dul- cis Virgo  
Ma- rí- a.

Hail, holy Queen, Mother of mercy, 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 valley 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.

10 October

*Our Lady on the Sabbath*

## THE BLESSED VIRGIN MARY, PILLAR OF FAITH



2009

I wish to speak of the link between Our Lady and the priesthood. This connection is deeply rooted in the Mystery of the Incarnation. When God decided to become man in his Son, he needed the freely-spoken “yes” of one of his creatures. God does not act against our freedom. And something truly extraordinary happens: God makes himself dependent on the free decision, the “yes” of one of his creatures; he waits for this “yes”. St Bernard of Clairvaux explained dramatically in one of his homilies this crucial moment in universal history when Heaven, earth and God himself wait for what this creature will say.

Mary’s “yes” is therefore the door through which God was able to enter the world, to become man. So it is that Mary is truly and profoundly involved in the Mystery of the Incarnation, of our salvation. And the Incarnation, the Son’s becoming man, was the beginning that prepared the ground for the gift of himself; for giving himself with great love on the Cross to become Bread for the life of the world. Hence sacrifice, priesthood and Incarnation go together and Mary is at the heart of this mystery.

Let us now go to the Cross. Before dying, Jesus sees his Mother beneath the Cross and he sees the beloved son. This beloved son is certainly a person, a very important individual, but he is more; he is an example, a prefiguration of all beloved disciples, of all the people called by the Lord to be the “beloved disciple” and thus also particularly of priests. Jesus says to Mary: “Woman, behold, your son!” (Jn 19: 26). It is a sort of testament: he entrusts his Mother to the care of the son, of the disciple. But he also says to the disciple: “Behold, your mother!” (Jn 19: 27). The Gospel tells us that from that hour St John, the beloved son, took his mother Mary “to his own home”. This is what it says in the [English] translation; but the Greek text is far deeper, far richer. We could translate it: he took Mary into his inner life, his inner being, “eis tà idia”, into the depths of his being. To take Mary with one means to introduce her into the dynamism of one’s own entire existence it is not something external and into all that constitutes the horizon of one’s own apostolate. It seems to me that one can, therefore, understand how the special relationship of motherhood that exists between Mary and priests may constitute the primary source, the fundamental reason for her special love for each one of them. In fact, Mary loves them with predilection for two reasons: because they are more like Jesus, the supreme love of her heart, and because, like her, they are committed to the mission of proclaiming, bearing witness to and giving Christ to the world. Because of his identification with and sacramental conformation to Jesus, Son of God and Son of Mary, every priest can and must feel that he really is a specially beloved son of this loftiest and humblest of Mothers.

The Second Vatican Council invites priests to look to Mary as to the perfect model for their existence, invoking her as “Mother of the supreme and eternal Priest, as Queen of Apostles, and as Protectress of their ministry”. The Council continues, “priests should always venerate and love her, with a filial devotion and worship” (cf. *Presbyterorum Ordinis*, n. 18). The Holy Curé d’Ars, whom we are remembering in particular in this Year, used to like to say: “Jesus Christ, after giving us all that he could give us, wanted further to make us heirs to his most precious possession, that is, his Holy Mother (B. Nodet, *Il pensiero e l’anima del Curato d’Ars*, Turin 1967, p. 305). This applies for every Christian, for all of us, but in a special way for priests. Dear brothers and sisters, let us pray that Mary will make all priests, in all the problems of today’s world, conform with the image of her Son Jesus, as stewards of the precious treasure of his love as the Good Shepherd. Mary, Mother of priests, pray for us!

BENEDICT XVI  
GENERAL AUDIENCE  
Papal Summer Residence, Castel Gandolfo  
Wednesday, 12 August 2009

Antiphon

VI

- ve ve-rum Corpus na- tum de Ma- ri- a Virgi- ne :  
Ve- re passum, immo- lá- tum in cru-ce pro hómi- ne : Cu- jus  
la- tus perfo- rá- tum flu- xit aqua et sánqui- ne : Es- to  
no- bis prægustá- tum mortis in ex- ámi- ne. O Je- su  
dul- cis ! O Je- su pi- e ! O Je- su fi- li Ma- ri- æ.

Hail, true Body, truly born  
Of the Virgin Mary mild,  
Truly offered, racked and torn,  
On the Cross for man defiled,  
From whose love-pierced, sacred side  
Flowed thy true Blood’s saving tide :  
Be a foretaste sweet to me  
In my death’s great agony,  
O thou loving, gentle One,  
Sweetest Jesus, Mary’s Son.

6 The Blessed Virgin Mary, Pillar of Faith

VIII  
**D** Y- ing you destroyed our death, ris- ing you restored our  
 life : Lord Je- sus, come in glo- ry.

Agnus Dei

*Mass X, Our Lady on Saturday*

IV  
**A** Gnus De- i, \* qui tol- lis peccá- ta mundi : mi- se- ré- re  
 no- bis. Agnus De- i, \* qui tol- lis peccá- ta mundi : mi- se- ré- re  
 no- bis. Agnus De- i, \* qui tol- lis peccá- ta mundi : do- na  
 no- bis pa- cem.

Communion antiphon

*Lk 2 : 19*

E\*  
**M** Ar- y treasured all these words, and pondered them in her  
 heart.

Psalm 72

1. How good God is to the upright ; \*  
 The Lord, / to those who are pure of heart !  
 With you I shall always be ; \*  
 you have hold of my right hand. (R)
2. With your counsel you will guide me, \*  
 and in the end / you will receive me in glory.  
 Whom else have I in heaven but you ? \*  
 And when I am with you, / the earth delights me not. (R)
3. Though my heart and my flesh waste away, \*  
 God is the rock of my heart / and my portion forever.  
 To be near God is my good ; \*  
 to make the Lord God my refuge. (R)

10 October 2009

*Our Lady on the Sabbath*

THE BLESSED VIRGIN MARY,  
 PILLAR OF FAITH

Introit Antiphon

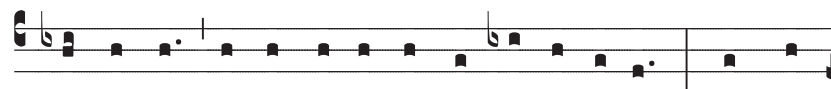
*Salve, sancta Parens. Sedulius*

R  
 II D  
**H** Ail, ho- ly Moth- er who gave birth to the King.  
 V. 1. Moth- er of Christ, queen of glo- ry, † you conceived your  
 Son in faith \* and believed that af- ter dy- ing for us he would  
 rise a- gain. (R) Hail.  
 V. 2. Moth- er of Christ, you show yourself a moth- er to the  
 Church \* and a pil- lar of her faith. (R) Hail.

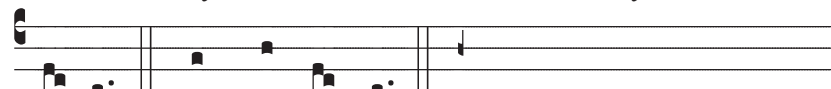
Kyrie [A]

t. pereg.  
**L** Ord Je- sus, you are might- y God and Prince of Peace :  
 Lord have mer- cy. R. Lord have mer- cy.

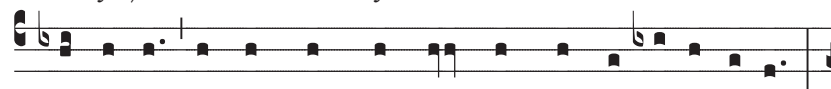
4 The Blessed Virgin Mary, Pillar of Faith



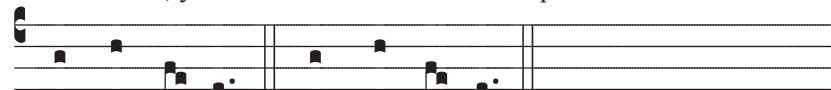
Lord Je- sus, you are Son of God and Son of Mar-y : Christ have



mer-cy. *R.* Christ have mer- cy.

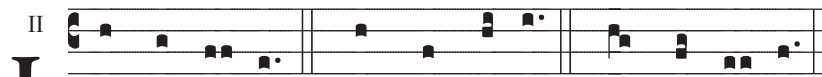


Lord Je-sus, you are Word made flesh and splendor of the Father :



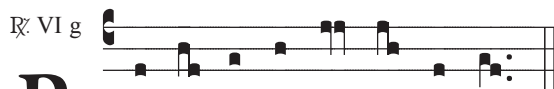
Lord have mer-cy. *R.* Lord have mer-cy.

Kyrie [B]

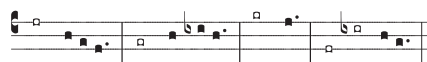


**L**ord have mer-cy. *ij.* Christ have mer-cy. *ij.* Lord have mer-cy. *ij.*

Responsorial Psalm



**R**e-joice in the Lord, O you just.



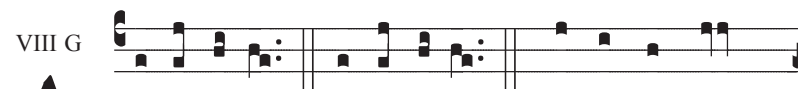
Psalm 96

The Lord is king ; / let the *earth rejoice* ;  
let the many *isles be glad*. \*  
Clouds and darkness are round **about** him,  
justice and | **judgment** / are the foundations of *his throne*. (*R.*)

The mountains melt like wax *before the Lord*,  
before the Lord of *all the earth*. \*  
The heavens proclaim his **justice**,  
and all | **peoples see his glory**. (*R.*)

Light / dawns *for the just* ;  
and gladness, / for the *upright of heart*. \*  
Be glad in the Lord, you **just**,  
and give | **thanks** to his *holy Name*. (*R.*)

The Blessed Virgin Mary, Pillar of Faith 5



VIII G  
**A**L-le-lu-ia. Al-le-lu-ia. *V.* Blessed are those

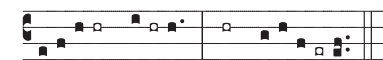


who hear the word of God and ob-serve it. Al-le-lu-ia. *Lk 11 : 28*

Offertory Antiphon



*R.* VIII a  
**M**Oth-er of Christ, hope of all who in-voke your aid !



*V.* 1 *Hail, Queen* of mercy, / *Mother of Christ* in your **glory**, \*  
solace of the repentant, / hope of all *who are in distress*. (*R.*)

*V.* 2 *Pity* our sorrows, / **calm** our fears, \*  
To you, blest *Advocate*, we cry ! (*R.*)

*V.* 3 *Glorious things* are told of you, / O Virgin **Mary**, \*  
in you / all *rejoice to find* their home. (*R.*)

*V.* 4 *O blessed Mother* of God, / pray for your **people**, \*  
intercede for the Clergy, / plead for all *women vowed* to God. (*R.*)

Sanctus

*Mass X, Our Lady on Saturday*



IV  
**S**anctus, \* San-ctus, San-ctus Dóminus De-us Sába-oth.



Ple-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna in excélsis. Be-



ne-díctus qui ve- nit in nómine Dómi-ni. Ho-sánna in excélsis.