

SUPPLEMENT TO THE ROMAN MISSAL & LITURGY OF THE HOURS

The General Roman Calendar includes "both the entire cycle of celebrations of the mystery of salvation in the Proper of Time, and that of those Saints who have universal significance and therefore are obligatorily celebrated by everyone, and of other Saints who demonstrate the universality and continuity of sainthood within the People of God" (*Universal Norms on the Liturgical Year and the Calendar*, no. 49).

After the reforms of the Second Vatican Council, the General Roman Calendar was first promulgated in 1969 by Pope Saint Paul VI, and has subsequently been amended over the years by the Holy See with new celebrations. **The last major revision was in 2002, but since the publication of the *Roman Missal, Third Edition*, the following celebrations have been added to the General Roman Calendar or otherwise changed:**

The calendar for the universal Church is complemented in this country by the Proper Calendar for the Dioceses of the United States of America, most recently approved in 2010. **Optional Memorials have been added to the U.S. Proper Calendar since the 2011 implementation of the *Roman Missal, Third Edition*, and the Mass formulary for one Memorial has been expanded:**

Compiled September 2026

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23 January

Saint Marianne Cope

Optional Memorial

On July 10, 2013, the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the inscription of Saint Marianne Cope, Virgin, into the Proper Calendar for the Dioceses of the United States of America. Her proper liturgical texts in English and Spanish were confirmed the following day.

St. Marianne Cope is celebrated every year as an Optional Memorial on January 23. This is also the date of the Optional Memorial of Saint Vincent, Deacon and Martyr, which was transferred from January 22 in order to allow for the Day of Prayer for the Legal Protection of Unborn Children. (In years when the Day of Prayer is transferred to January 23, the liturgical celebrations of both St. Vincent and St. Marianne Cope are omitted.)

Below are the proper liturgical texts for St. Marianne Cope:

Roman Missal

From the Common of Virgins: For One Virgin, or from the Common of Holy Men and Women: For Those Who Practiced Works of Mercy.

Collect

O God, who called us to serve your Son
in the least of our brothers and sisters,
grant, we pray, that by the example and intercession
of the Virgin Saint Marianne Cope,
we may burn with love for you and for those who suffer.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or the Common of Holy Men and Women: For Those Who Worked for the Underprivileged may be used for St. Marianne Cope (see *Lectionary for Mass Supplement*, no. 517A).

Liturgy of the Hours

From the Common of Virgins, or the Common of Holy Women: Those Who Worked for the Underprivileged.

Biography

Marianne Cope was born on January 23, 1838, in Darmstadt, Germany. In 1862, she entered the Sisters of Saint Francis in Syracuse, New York, after having postponed her entrance nine years in order to fulfill family obligations. She was instrumental in the founding of several schools and hospitals for immigrants. In 1883, she led a group of sisters to the Hawaiian Islands to care for the poor, especially those suffering from leprosy. In 1888 she went to Kalaupapa, Moloka'i, where she set up a home for girls with leprosy. After the death of Saint Damien de Veuster, she also took over the home he built for boys. She died on August 9, 1918.

Office of Readings

Second Reading

From an address of Pope Benedict XVI

(May 16, 2005: *Insegnamenti di Benedetto XVI*, I [2005], 111-112)

Witness to sacrificial love

It is with great joy that I welcome you to Rome, dear brothers and sisters, for the Beatification of Mother Marianne Cope. I know that your participation in Saturday's solemn liturgy, so significant for the universal Church, will have been a source of renewed grace and commitment to the exercise of charity which marks the life of every Christian.

Marianne Cope's life was one of profound faith and love which bore fruit in a missionary spirit of immense hope and trust. In 1862 she entered the Congregation of the Franciscan Sisters of Syracuse where she imbibed the particular spirituality of St. Francis of Assisi, dedicating herself wholeheartedly to spiritual and corporal works of mercy. Her own experience of consecrated life saw an extraordinary apostolate unfold, adorned with heroic virtue.

As is well known, while Mother Marianne was Superior General of her Congregation, the then-Bishop of Honolulu invited the Order to come to Hawaii and work among the lepers. Leprosy was spreading rapidly and causing unspeakable suffering and misery among the afflicted. Fifty other Congregations received the same plea for assistance, but only Mother Marianne, in the name of her Sisters, responded positively.

True to the charism of the Order and in imitation of St. Francis, who had embraced lepers, Mother Marianne volunteered herself for the mission with a trusting, "Yes!" And for 35 years, until her death in 1918, our new Blessed dedicated her life to the love and service of lepers on the islands of Maui and Molokai.

Undoubtedly the generosity of Mother Marianne was, humanly speaking, exemplary. Good intentions and selflessness alone, however, do not adequately explain her vocation. It is only the perspective of faith which enables us to understand her witness—as a Christian and as a Religious—to that sacrificial love which reaches its fullness in Jesus Christ. All that she achieved was inspired by her personal love of the Lord, which she in turn expressed through her love of those abandoned and rejected by society in a most wretched way.

Dear brothers and sisters, let us today be inspired by Bl. Marianne Cope to renew our commitment to walk the path of holiness.

May the Virgin Mary obtain for us the gift of continual fidelity to the Gospel. May she help us to follow the example of the new Blesseds and to strive tirelessly towards holiness.

Responsory

Matthew 25:35-36, 40; John 15:12

I was hungry and you gave me food, I was thirsty and you gave me drink,
a stranger and you welcomed me, naked and you clothed me,
ill and you cared for me.

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

This is my commandment:
love one another as I love you.
—Amen, I say to you...

Prayer

O God, who called us to serve your Son
in the least of our brothers and sisters,
grant, we pray, that by the example and intercession
of the Virgin Saint Marianne Cope,
we may burn with love for you and for those who suffer.
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.

27 February

Saint Gregory of Narek

Optional Memorial

On January 25, 2021, Pope Francis [ordered the inscription](#) of **Saint Gregory of Narek, Abbot and Doctor of the Church**, into the General Roman Calendar. St. Gregory is celebrated each year as an Optional Memorial on **February 27**.

The Holy See released the proper liturgical texts in [Latin](#) (see pages 1-3), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. Gregory of Narek are provided below:

Roman Missal

From the Common of Doctors of the Church, or the Common of Holy Men and Women: For an Abbot.

Collect

Almighty ever-living God,
who were pleased to imbue with mystical doctrine Saint Gregory of Narek,
the teacher and glory of the Armenian people,
grant us, by his teaching,
to learn the art of speaking with you
and constantly to fortify our life
with the Sacraments of the Church.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Doctors of the Church or Common of Holy Men and Women may be used for St. Gregory of Narek. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Doctors of the Church are provided for convenience.)

536/1 – Saint Gregory of Narek, Abbot and Doctor of the Church

From the Common of Doctors of the Church, or the Common of Holy Men and Women: For Religious, or:

First Reading – Wisdom 7:7-10, 15-16 (no. 725-2)

Beyond health and comeliness I loved her.

Responsorial Psalm – Psalm 37:3-4, 5-6, 30-31 (no. 727-2)

R/. The mouth of the upright utters wisdom.

Gospel Acclamation – See John 6:63c, 68c (no. 729-3)

*Your words, Lord, are Spirit and life;
you have the words of everlasting life.*

Gospel – Matthew 7:21-29 (no. 730-2)

He taught them as one having authority.

Liturgy of the Hours

Because the celebration of St. Gregory of Narek falls variably in Lent and Ordinary Time, there are different indications depending on the time of the year:

Lent

Office of Readings

All from the Lenten weekday. After the Second Reading and Responsory of the Lenten weekday, the reading, responsory, and concluding prayer for St. Gregory of Narek below may be added.

Morning Prayer and Evening Prayer

All from the Lenten weekday. After the concluding prayer of the Lenten weekday, the appropriate antiphon below may be added, followed by the prayer for St. Gregory of Narek below.

Morning Prayer

Ant. Those who are learned will be as radiant as the sky in all its beauty; those who instruct the people in goodness will shine like the stars for all eternity.

Evening Prayer

Ant. O blessed doctor, Saint Gregory, light of holy Church and lover of God's law, pray to the Son of God for us.

Ordinary Time

Office of Readings, Morning Prayer, and Evening Prayer

Psalmody of the day; other elements from the Psalter of the day or the Common of Doctors of the Church or the Common of Holy Men: For Religious.

Biography

Born about 950 in the historic Armenian district of Andzevatsik, Gregory grew up in a family that encouraged learning. As a youth he entered Narek Monastery which Ananias, his mother's great-uncle, governed as abbot. He enrolled in the monastery's renowned school and there, as priest and abbot, he spent his whole life which was on fire with love for the Virgin Mary. He attained the height of holiness and mystical experience and displayed his learning in various works of mystical theology. In the year 1003 he produced his celebrated *Book of Lamentations*, and about two years later he died.

Office of Readings

[Second] Reading

From the *Book of Lamentations* of Saint Gregory of Narek, Abbot and Doctor of the Church

(Oratio 70, III-IV: SCh 78, 369-370)

To you will I flee for refuge, O Christ

Since the capacity of humans to attain salvation has been measured and found wanting, it has also been shown that they have been converted by your mercies, O Source of blessings; they are strengthened by you, O Almighty One; they are called and forgiven by you, O Defender, for whom all things are possible; they are made joyful by your pardon, O Liberator; they are prone to no deadly thing, O Uncorrupted One; they are given life and light by you, O Renewer. Therefore, knowing what my human nature is, to you will I flee for refuge, O Christ, Son of the living God, the Blessed One in all things.

Moreover, what I have written above is also borne out by calling to mind here a verse relevant to this prayer: *Let us fall into the hands of the Lord and not into the hands of mortals; for as his majesty is, so also is his mercy* (Sir 2:18).

For I do not try in this my *Book of Lamentations* to lessen the merit of those who attain salvation, because without merit it is impossible to approach God.

Rather, I glorify the Name of the Savior, and I praise his grace directed to all. I also profess with my words that, for all those who through a good life have ascended toward great honor, the aid of your mercy has always been necessary.

For you are Life, you are Salvation, you are Health, you are Immortality, you are Blessedness, you are Illumination!

Grant me rest from the weariness of my sins, so that you too may rest from my wailing and troublesome pleading which constantly afflict you, O my Judge.

For you rejoice in nothing except the salvation of humanity, O you who are blessed for ever. Amen.

Responsory

Ps 34 (33):6, 23; 2 Tm 2:22

Look toward God and be radiant, and let your faces not be abashed.

— The Lord ransoms the souls of his servants. All who trust in him shall not be condemned.

Seek righteousness, faith, charity, and peace.

— The Lord ransoms the souls of his servants. All who trust in him shall not be condemned.

Prayer

Almighty ever-living God,
who were pleased to imbue with mystical doctrine Saint Gregory of Narek,
the teacher and glory of the Armenian people,
grant us, by his teaching,
to learn the art of speaking with you
and constantly to fortify our life
with the Sacraments of the Church.
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.

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10 May

Saint John De Avila

Optional Memorial

On January 25, 2021, Pope Francis [ordered the inscription](#) of **Saint John De Avila, Priest and Doctor of the Church**, into the General Roman Calendar. St. John is celebrated each year as an Optional Memorial on **May 10**.

The Holy See released the proper liturgical texts in [Latin](#) (see pages 4-6), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. John De Avila are provided below:

Roman Missal

From the Common of Pastors: For One Pastor, or the Common of Doctors of the Church.

Collect

O God, who gave to your clergy and people Saint John De Avila,
a teacher outstanding for the holiness and zeal of his life,
grant, we pray, that in our own time
the Church may increase in holiness
by the exceptional devotion of your ministers.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors or Common of Doctors of the Church may be used for St. John De Avila. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Pastors and Common of Doctors of the Church are provided for convenience.)

561/1 – Saint John De Avila, Priest and Doctor of the Church

From the Common of Pastors, or the Common of Doctors of the Church, or:

First Reading – Acts 13:46-49 (no. 720-1)

We now turn to the Gentiles.

Responsorial Psalm – Psalm 23:1-3a, 4, 5, 6 (no. 721-2)

R/. The Lord is my shepherd; there is nothing I shall want.

Gospel Acclamation – Matthew 5:16 (no. 729-1)

*Let your light shine before others,
that they may see your good deeds and glorify your heavenly Father.*

Gospel – Matthew 5:13-19 (no. 730-1)

You are the light of the world.

Liturgy of the Hours

From the Common of Pastors: For Priests or the Common of Doctors of the Church.

Biography

John was born about 1500 at Almodovar del Campo in Spain. Ordained to the priesthood, he journeyed throughout southern Spain, preaching Christ. Through his prolific writings, he demonstrated to priests the nature and great import of the Council of Trent, which was notable for its call to renewal. Unjustly accused of heresy, he fled neither trial nor prison, all the more fervently explaining Catholic doctrine. Banished in his final years to Montilla in the Diocese of Cordoba, he fell asleep in the Lord on May 10, 1569.

Office of Readings

Second Reading

From the writings of Saint John De Avila, Priest and Doctor of the Church
(*Tractatus de amore Dei erga nos*, 1. 2. 4: Madrid 2004)

The love of Christ, his face ever turned toward the Father

The source which draws our heart more completely to the love of God is the vision of the deepest love with which God himself burns for us, and his most blessed Son, our Lord, burns with him. By this, the heart is drawn toward loving rather than rewards: a benefactor may give what he possesses, but a lover offers himself with all that he possesses, so that there is nothing left for him to give.

Now, let us therefore explore, O Lord, whether you love us, and, if you do, how great must be your love toward us.

Parents greatly love their children, but do you truly love us as a father loves? We have not entered the bosom of your heart, my God, that we might be able to perceive all that is there. But your Only Begotten Son, who descended from

that bosom, brought the signs of these things, and commanded us to call you Father because of the infinite love with which you loved us. For as you alone are good by the eminence of your sovereign kindness, so you alone are Father; thus, you do such great things that no one may stand before the very depths of your fatherhood and in the same sense be called father.

And if you, dear reader, still lack trust in this great love, consider all the blessings that God has granted you, because they are all pledges and witnesses of his love. Consider how numerous these blessings are, and you will see that whatever exists in the heavens and on the earth, even your body and its organs, every hour and moment of your life, are all blessings bestowed by the Lord. Consider also how much good counsel you have received, the good things that you have had in this life, and even the dangers that you have escaped in this life, and the diseases and punishments which could have overtaken you had he not set you free. These are all clear signs of love for you. And finally, turn your eyes toward this whole world which was created only for your good and, together with all creatures within it, demonstrates love, proclaims love, and makes you a sharer in love.

And now let us see also how great is the love with which the Son he gave us has burned for us. No tongue is worthy to speak of it! Some lacking knowledge and understanding still cannot experience this love, which, in their opinion, results from the perfection of the one being loved.

The love of Christ, however, does not arise from a perfection inherent in us, but from that which Christ possesses, namely a face ever turned toward the Father.

Responsory

Cf. Eph 3:18-19; Jn 3:16

May you have strength to comprehend the love of Christ that surpasses all understanding,

— And be filled with all the fullness of God, alleluia.

For God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life:

— And be filled with all the fullness of God, alleluia.

Prayer

O God, who gave to your clergy and people Saint John De Avila, a teacher outstanding for the holiness and zeal of his life,

grant, we pray, that in our own time
the Church may increase in holiness
by the exceptional devotion of your ministers.
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.

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29 May

Saint Paul VI

Optional Memorial

On January 25, 2019, Pope Francis [ordered the inscription](#) of **Saint Paul VI, Pope**, into the General Roman Calendar. St. Paul is celebrated each year as an Optional Memorial on **May 29**.

The Holy See released the proper liturgical texts in Latin, and on May 29, 2023, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. Paul VI are provided below:

Roman Missal

From the Common of Pastors: For a Pope.

Collect

O God, who entrusted the governance of your Church
to Pope Saint Paul the Sixth,
a steadfast apostle of the Gospel of your Son,
grant, we pray, that enlightened by his teachings,
we may work together with you
to spread the culture of love throughout the world.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors: For a Pope may be used for St. Paul VI. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Pastors are provided for convenience.)

571A – Saint Paul VI, Pope

From the Common of Pastors: For a Pope, or:

First Reading – 1 Corinthians 9:16-19, 22-23 (no. 722-4)

Woe to me if I do not preach it!

Responsorial Psalm – Psalm 96:1-2a, 2b-3, 7-8a, 10 (no. 721-5)

R/. Proclaim God's marvelous deeds to all the nations.

Gospel Acclamation – Mark 1:17 (no. 723-3)

*Come after me, says the Lord,
and I will make you fishers of men.*

Gospel – Matthew 16:13-19 (no. 724-2)

You are Peter, and upon this rock I will build my Church.

Liturgy of the Hours

From the Common of Pastors: For a Pope.

Biography

Giovanni Battista Montini was born on September 26, 1897 in the town of Concesio, near Brescia in Italy. Ordained a Priest on May 29, 1920, he exercised his priestly ministry in the service of the Holy See until he was named Archbishop of Milan. Elected to the Chair of Peter on June 21, 1963, he successfully brought the Second Vatican Council to its conclusion, promoting the restoration of ecclesial life, particularly the Liturgy, ecumenical dialogue, and the proclamation of the Gospel to the modern world. On August 6, 1978, he yielded his spirit to God.

Office of Readings

Second Reading

From the Homilies of Saint Paul VI, Pope

(At the last public session of the Second Vatican Ecumenical Council, December 7, 1965: AAS 58 [1966], 53, 55-56, 58-59)

One must know humanity in order to know God

This Council has made people think about, as they say, a theocentric and theological concept of human nature and of the world. It has presented a challenge to those who consider such ideas foreign and extraneous to the thinking of our day. Furthermore, this teaching claims things that the world would, at first, judge to be foolish, but that subsequently, we hope, it will recognize as human, wise, and salutary: namely, that there is a God. Indeed, God is! God truly exists. He lives, a personal, provident God, possessed of an infinite goodness. And indeed, he is good, not only in himself, but most especially also toward us. He is our creator, our truth, our happiness. Therefore, when one strives, as a human being, to fix one's mind and heart on God with the self-emptying that leads to contemplation, one engages in an activity of the soul that can be considered the noblest and most perfect of all; it

is an activity, we would say, that countless fields of human endeavor in our day could and should pursue to the highest level.

Indeed, the Church, gathered in this Council, is greatly concerned not only with herself and her relationship with God, but also with the human person, and with the human person who, in this present age, appears truly self-absorbed—who, we say, lives; who makes humanity the object of every endeavor; who is uniquely committed to self-advancement; who does not only think that he is worthy to be the fixed point of reference toward which every pursuit is ordered, but even dares to affirm that he is the principle and explanation of all reality. It is the entire human reality, endowed with the innumerable conditions of soul in which the human being appears, that has been displayed before the Council Fathers; they are themselves human beings, all of them indeed Pastors and brothers, with their own gifts of solicitude and love.

Human beings continually lament their lot. In the past and even now they judge others inferior to themselves, and therefore, can be continuously overbearing and secretive, greedy, and aggressive. Unhappy with themselves, they either laugh or weep; they are versatile and capable of playing any part; they are seriously committed to the search for knowledge; they are creatures who think and love, and toil, and still the soul is always oriented toward something more. They are a worthy object of religious reflection on account of the innocence of their infancy, the mystery of their need, and the tender love that their sorrows incite; initially they think only of themselves, and only later care for society at large. They praise times past and at the same time long for what is to come, dreaming that it will be happier than what went before; on the one hand they can be guilty of terrible crimes and on the other show signs of a holy life. And so it goes on.

Secular humanism, which is already widespread and advancing all the time, has presented a challenge and, we might say, provoked the Council. The religion that is the worship of God who desired to become man, and a religion which is the worship of 'man' who wishes to become like God, are continually in conflict with each other. What happened then? Did this conflict result in a condemnation? All of that could well have happened, but it certainly did not. The old story of the Good Samaritan was both an example and a standard toward which the spiritual thinking of our Council could be directed. A tremendous inner love for humanity has pervaded the Council from the outset. Those discernible and newly identified human needs which become so much more troublesome as the 'children of the earth' grow greater, have occupied the

entire attention of our Synod. I appeal to you who care about human affairs in this our own day, and who deny those truths which transcend the order of the natural world, to acknowledge this new attention of ours to humanity; for we also foster the growth of the human person, indeed we more than others.

Since this is how things are, it is true to say that the Catholic religion and human life are united in a friendly alliance, and that each works together with the other for the common human good. The Catholic religion is on the side of the human race, and it is, in a certain way, the life of the human race. Indeed, it should be called ‘the life’ because of the sublime doctrine, perfect from every point of view, which it gives us about humanity (is not humanity, left to its own resources, a mystery to itself?); it hands on this doctrine reliably because it has its knowledge from God. For in order for us deeply to know humanity, true humanity, integral humanity, it is necessary that we first know God himself.

To you here present, I say, let us remember that the face of Christ, the Son of Man, is to be seen in every human face, especially one marked with tears and sorrows; and when we recognize the face of the heavenly Father in the face of Christ,—as he says, “Whoever sees me, sees the Father,”—then our way of appraising human concerns is transformed into Christianity, which is completely centered on God. Therefore, we can only describe things in this way: namely, that in order that God be known it is necessary to know the human person. Let us then strive to attain a love for the human person, not as a means to an end, but rather as a primary end point, by way of which we come to our final end which transcends all human realities.

Responsory

Cf. Philippians 4:8

Whatever is true, honorable, just and pure,
whatever is lovely and commendable,
— ponder these things (E.T. alleluia).

If there is anything of excellence and anything worthy of praise,
— ponder these things (E.T. alleluia).

Prayer

O God, who entrusted the governance of your Church
to Pope Saint Paul the Sixth,
a steadfast apostle of the Gospel of your Son,
grant, we pray, that enlightened by his teachings,
we may work together with you

to spread the culture of love throughout the world.
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.

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Monday After Pentecost

Blessed Virgin Mary, Mother of the Church

Memorial

On February 11, 2018, the Congregation for Divine Worship and the Discipline of the Sacraments [inscribed](#) a new obligatory Memorial of the **Blessed Virgin Mary, Mother of the Church**, into the General Roman Calendar. This memorial is celebrated every year on the **Monday after Pentecost**.

Latin liturgical texts were also promulgated the same day, and on January 13, 2022, the Congregation confirmed the English translation of those texts.

The proper texts in English for the Memorial of the Blessed Virgin Mary, Mother of the Church are provided below:

Roman Missal

A full Mass formulary – including Collect, Prayer over the Offerings, Preface, Prayer after Communion, and Entrance and Communion Antiphons – is already included within the *Roman Missal*. White vestments are worn.

From the Votive Masses: 10. Blessed Virgin Mary, B. Our Lady, Mother of the Church.

Lectionary for Mass

A set of proper (i.e., mandatory) readings are assigned for this memorial. Since the precise verses and acclamation are not found together in any one place in the *Lectionary for Mass*, the USCCB Secretariat of Divine Worship has prepared PDF resources of the readings in [English](#) and in [Spanish](#) to facilitate their use.

572A – The Blessed Virgin Mary, Mother of the Church (Memorial)

The readings for this memorial are proper.

First Reading – Genesis 3:9-15, 20

Mother of all the living.

or: Acts 1:12-14

They were continually in prayer with Mary, the mother of Jesus.

Responsorial Psalm – Psalm 87:1-2, 3 and 5, 6-7

R. Glorious things are said of you, O city of God!

Gospel Acclamation

O joyful Virgin, who gave birth to the Lord;

*O blessed Mother of the Church,
who nurture in us the Spirit
of your Son Jesus Christ!*

Gospel – John 19:25-34

Behold your Son. Behold your mother.

Liturgy of the Hours

Biography

The title of Mother of the Church has been bestowed on the Blessed Virgin Mary because she gave birth to Christ, the Head of the Church, and became Mother of the redeemed before her Son gave up his spirit on the Cross. Pope Saint Paul VI solemnly confirmed the same title in an address given to the Fathers of the Second Vatican Council on November 21, 1964 and established that "by this sweetest of names the whole Christian people should henceforth give still greater honor to the Mother of God."

From the Common of the Blessed Virgin Mary, except for the following:

Office of Readings

Second Reading

From the Address of Pope Saint Paul VI, at the conclusion of the third session of the most holy Second Vatican Council
(November 21, 1964: AAS 56 [1964], 1015-1016)

Mary, Mother of the Church

Taking into consideration the close ties by which Mary and the Church are bound together, to the glory of the Blessed Virgin and for our consolation, We declare Mary Most Holy to be Mother of the Church, that is, of the whole Christian people, faithful and Pastors alike, who invoke her as their most loving Mother; and We establish that by this sweetest of names the whole Christian people should henceforth give still greater honor to the Mother of God and offer her their supplications.

Venerable Brothers, this concerns a title by no means new to Christian piety; indeed the Christian faithful and the universal Church choose to invoke Mary principally by the name of Mother. In truth, this name belongs to the genuine nature of devotion to Mary, since it rests firmly on that very dignity with which Mary is endowed as the Mother of the Incarnate Word of God.

Just as the Divine Motherhood is the basis both for Mary's unique relationship with Christ and for her presence in the work of human salvation accomplished by Christ Jesus, so likewise, it is principally from the Divine Motherhood that the relationships which exist between Mary and the Church flow. Mary is indeed the Mother of Christ who, at the moment he assumed human nature in her virginal womb, joined to himself, as Head, his Mystical Body, which is the Church. Mary, therefore, as Mother of Christ, must also be regarded as Mother of all the faithful and Pastors alike, that is to say, of the Church.

Herein lies the reason why we, though unworthy and weak, yet in a spirit of trust and with ardent filial love, raise our eyes to her. She who once gave us Jesus, the fount of heavenly grace, cannot fail to offer her maternal help to the Church, especially at this time in which the Spouse of Christ strives with greater zeal to fulfil her salvific mission

These closest of bonds between our heavenly Mother and the human race urge Us, moreover, to foster and further strengthen this confidence. Even though she has been enriched with superabundant and wondrous gifts from God so as to be made worthy to be Mother of the Incarnate Word, nevertheless, Mary is very near to us. Like us, she is a child of Adam and so too our sister on account of our common human nature; she was preserved from the stain of original sin by reason of the future merits of Christ, but she added to these gifts received from on high the example of her own perfect faith and so merited the proclamation in the Gospel: "Blessed are you who have believed."

In this mortal life she embodied the perfect form of a disciple of Christ, she was the mirror of all virtues, and in her manner of life exemplified fully those beatitudes proclaimed by Christ Jesus. Consequently, the universal Church, while she lives out the many facets of her life and in her active zeal, draws from the Virgin Mother of God the peerless example of how to imitate Christ perfectly.

Responsory

Cf. Luke 1:35

The Holy Spirit came down upon Mary:

— the Power of the Most High overshadowed her.

Once more it filled her, sharing in the Passion of her Son as the Mother of the redeemed:

— the Power of the Most High overshadowed her.

Prayer, as at Morning Prayer.

Morning Prayer

Canticle of Zechariah

Ant. The disciples devoted themselves with one accord to prayer with Mary, the Mother of Jesus.

Prayer

O God, Father of mercies,
whose Only Begotten Son, as he hung upon the Cross,
chose the Blessed Virgin Mary, his Mother,
to be our Mother also,
grant, we pray, that with her loving help
your Church may be more fruitful day by day
and, exulting in the holiness of her children,
may draw to her embrace all the families of the peoples.
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.

Evening Prayer

Canticle of Mary

Ant. The Lord said to his mother: Woman, behold your son. And to the disciple: Behold your mother.

Prayer, as at Morning Prayer.

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14 July

Saint Kateri Tekakwitha

Memorial (Expanded Mass Formulary)

On May 26, 2023, the Holy See's Dicastery for Divine Worship and the Discipline of the Sacraments confirmed English and Spanish texts of an expanded Mass formulary for the Memorial of **Saint Kateri Tekakwitha, Virgin**, celebrated yearly on **July 14**. While the *Roman Missal, Third Edition* contains a Collect prayer (with other elements drawn from the Common of Virgins), the expanded formulary now includes proper texts for the Entrance Antiphon, Prayer over the Offerings, Communion Antiphon, and Prayer after Communion. The Collect prayer has also been emended.

The USCCB Secretariat for Divine Worship has prepared PDF resources of the expanded Mass formulary in [English](#) and [Spanish](#) to facilitate their use.

Mass Formulary

Entrance Antiphon

How beautiful you are, O virgin of Christ,
who were worthy to receive the Lord's crown,
the crown of perpetual virginity.

Collect

(Changes from the currently-printed Collect prayer are in bold.)

O God, who **willed** the Virgin Saint Kateri Tekakwitha
to flower **in a life of innocence**
among **the Native peoples of North America**,
grant, through her intercession,
that **all gathered in** your Church
from every nation, tribe and tongue,
may **glorify** you in a single canticle of praise.
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.

Prayer over the Offerings

Graciously accept, O Lord,
this offering of your holy people,
honoring Saint Kateri,
through whose intercession we ask the grace

to do always what is pleasing to you.
Through Christ our Lord.

Communion Antiphon

Behold, the Bridegroom is coming;
come out to meet Christ the Lord.
(*Cf. Mt 25:6*)

Prayer after Communion

Refreshed by the heavenly food
of the Body and Blood of your beloved Son,
we humbly beseech you, O Lord,
that following the example of Saint Kateri
we may live the mystery we celebrate.
Through Christ our Lord.

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22 July

Saint Mary Magdalene

Feast (Preface)

On June 3, 2016, the Holy See [raised the liturgical rank](#) of the Memorial of **Saint Mary Magdalene** to a Feast, with the date remaining on **July 22**. A new Preface before the Eucharistic Prayer for the Feast was also promulgated in Latin.

The Congregation for Divine Worship and the Discipline of the Sacraments confirmed the English translation of the Preface for the Feast of St. Mary Magdalene on September 21, 2019. It may be used during Masses in honor of St. Mary Magdalene, especially her Feast on July 22, beginning in 2020.

The proper liturgical text in English (including musical notation) of the Preface in honor of Saint Mary Magdalene is found below:

Preface for the Feast of Saint Mary Magdalene

Preface: Apostle to the Apostles

Chant Setting

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

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

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

It is truly right and just,
our duty and our salvation,
to glorify you in all things, almighty Father,
whose mercy is not less than your power,
through Christ our Lord.

He appeared in the garden
and revealed himself to Mary Magdalene,
who had loved him in life,
witnessed him dying on the Cross,
sought him as he lay in the tomb,
and was the first to adore him, newly risen from the dead.
He honored her with the office of being an apostle to the Apostles,
so that the good news of new life
might reach the ends of the earth.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts...

The English translation of the Preface of Saint Mary Magdalene © 2017 International Commission on English in the Liturgy Corporation (ICEL); excerpt from the English translation of *The Roman Missal* © 2010 ICEL. All rights reserved.

29 July

Saints Martha, Mary, and Lazarus

Memorial

On January 26, 2021, Pope Francis [ordered the inscription](#) of **Saints Martha, Mary, and Lazarus** into the General Roman Calendar, to replace the existing celebration of Saint Martha alone. Sts. Martha, Mary, and Lazarus are celebrated each year as an Obligatory Memorial on **July 29**.

The Holy See released the proper liturgical texts in [Latin](#), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. Some existing texts have remained the same—the entrance and Communion antiphons at Mass, and indications in the Lectionary—while most have been adjusted slightly or included for the first time.

The proper texts in English for the liturgical celebration of Sts. Martha, Mary, and Lazarus are provided below:

Roman Missal

The USCCB Secretariat of Divine Worship has prepared free PDF downloads of the final Mass formularies in English and Spanish to facilitate their use.

[English](#) [Español](#)

Entrance Antiphon

Cf. Lk 10:38

Jesus entered a village,
where a woman named Martha welcomed him into her home.

Collect

O God, whose Son
called Lazarus back to life from the grave
and was pleased to be a guest in the home of Martha,
grant us, we pray,
that, faithfully serving him in our brothers and sisters,
we, with Mary, may be found worthy to be nourished
by the contemplation of his word.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Prayer over the Offerings

As we proclaim your wonders in your Saints, O Lord,
we humbly implore your majesty,
that, as their homage of love was pleasing to you,
so, too, our dutiful service may find favor in your sight.
Through Christ our Lord.

Communion Antiphon

Cf. Jn 11:27

Martha said to Jesus:
You are the Christ, the Son of God,
who is coming into this world.

Prayer after Communion

May the holy reception of the Body and Blood
of your Only Begotten Son, O Lord,
turn us away from the cares of this fallen world,
so that, following the example of Saints Martha, Mary, and Lazarus,
we may grow in sincere love for you on earth
and rejoice to behold you for eternity in heaven.
Through Christ our Lord.

Lectionary for Mass

The existing indications in the Lectionary for the Mass readings on this Memorial have been retained (see vol. II or III, Proper of Saints, no. 607): the Gospel Acclamation and Gospel are mandatory, but the First Reading and Responsorial Psalm may be taken either from the Mass readings of the day or from the Proper of Saints.

Liturgy of the Hours

From the Common of Holy Men, except for the following:

Biography

Martha, Mary, and Lazarus were siblings. When they received the Lord as a guest at Bethany, Martha attentively waited upon him, and Mary devoutly listened to him. By their prayers, they begged the Lord to raise their brother, Lazarus, from the dead.

Office of Readings

Hymn

With grateful hymns we sing your praise,
O Martha, Mary, Lazarus,
who merited to welcome Christ
so often to your gracious home.

O Martha, with attentive care
preoccupied with many things,
spurred on by zeal and sweetest love,
you entertained so great a guest.

And as with joy you fed the Lord,
your sister and your brother both
were eager to receive the food
of grace and life from his own hand.

When he was set to tread the path
that leads to death, you served him still;
your sister offered spice and nard
and you, your final meal with him.

How blest are you, who host the Lord;
inspire our hearts to burn with love,
that they may ever be for him
a place of friendship and a home.

All glory to the Three in One;
and may they grant to us at length,
that we may enter heaven's home,
to sing with you eternal praise. Amen.

Second Reading

From the sermons of Saint Bernard, Abbot

(Sermo 3 in Assumptione beatae Mariae Virginis, 4. 5: PL 183, 423. 424)

In our home the law of love is ordered in three ways

Let us consider, brothers, how here in our home the ordering of love assigns these three things: service to Martha, contemplation to Mary, penance to Lazarus. The soul that possesses all these at the same time is complete; however, each of them seems to pertain more to distinct individuals, so that some are free for holy contemplation, others give themselves to fraternal service, while still others ponder their years in the bitterness of their soul, like wounded individuals sleeping in graves. It is therefore plainly necessary that

Mary think devoutly and sublimely about her God, Martha kindly and mercifully about her neighbor, Lazarus sadly and humbly about himself.

Let each one consider where he stands. *Even if Noah, Daniel, and Job were in this city, they could only save themselves by their righteousness, says the Lord, they could save neither son nor daughter* (Ez 14:14-16). We delude no one; would that none of you fool yourself! Indeed, for those to whom no stewardship has been entrusted, no particular service assigned, you will be placed either with Mary at the feet of Jesus or with Lazarus securely within the walls of his tomb. Why should Martha, who was anxious about many people, not be concerned about many things? But to you who are under no pressure from this need, one of two things is necessary: either not to be anxious at all, but to delight rather in the Lord; or, if you are not yet able to do this, do not be anxious about many things, but, as the prophet says of himself, be anxious for yourself.

It is necessary, however, that Martha herself also be warned, for there will be a thorough search among stewards to see if any are found faithful. She will indeed be faithful who, with a pure intention, seeks not her own things but the things of Jesus Christ; nor does her own will, but the Lord's, so that her action is well ordered. For there are some whose eye is not single, and they receive their reward. There are others who are carried on the impulses of their emotions, and all the things that they offer have been tainted because in them are displayed their own wills.

Come with me now to the wedding song of Solomon. Let us consider how the groom, when he calls the bride, neither omits nor adds to any of these three things. *Arise*, he says, *come quickly, my friend, my fair one, my dove, and come* (Sg 2:13-14). Is this friend not she who, intent upon the riches of the Lord, faithfully disposes also her very soul for his sake? For whenever she sets aside a spiritual exercise for the sake of one of the least of his, she spiritually lays down her life for him. Is she not fair who with unveiled face, by gazing upon the glory of the Lord, is transformed into the same image from glory to glory, as by the Spirit of the Lord? Surely the dove that sighs and moans in the clefts of the rock, in the hollows of the wall, is also buried beneath a stone?

Responsory

Jn 12:1-3

After Jesus raised Lazarus, they gave a dinner for him at Bethany,
— and Martha served.

Mary then took a pound of costly perfumed oil and anointed the feet of Jesus.
— And Martha served.

Prayer, as in Morning Prayer.

Morning Prayer

Hymn

Martha, we bring you earnest prayers and praises;
and, through your merits, may they lift and help us,
for Christ has bound you to his heart in friendship
wondrously given.

Frequent his visits to your home and fam'ly,
there the Lord passes hours of peace and quiet,
gladly rejoicing in your words and service
graciously offered.

Grieving with Mary, you lament your brother
gently protesting his untimely dying;
then you behold him, summoned by the Master,
suddenly rising.

Your faith was lively, you confessed with boldness
hope in our rising, and the Lord confirmed it;
beg that we enter, after lives of fervor,
his lasting Kingdom.

Praise to the Father, to the Son all honor,
fullness of power to the Holy Spirit:
may we together gaze upon their glory
through all the ages. Amen.

Canticle of Zechariah

Ant. With his eyes lifted up, Jesus cried out in a loud voice: Lazarus, come forth!

Prayer

O God, whose Son
called Lazarus back to life from the grave
and was pleased to be a guest in the home of Martha,
grant us, we pray,

that, faithfully serving him in our brothers and sisters,
we, with Mary, may be found worthy to be nourished
by the contemplation of his word.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Evening Prayer

Hymn, as in the Office of Readings.

Canticle of Mary

Ant. Jesus loved Martha and her sister Mary and their brother Lazarus.

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5 September

Saint Teresa of Calcutta

Optional Memorial

On December 24, 2024, Pope Francis ordered the inscription of **Saint Teresa of Calcutta, Virgin**, into the General Roman Calendar. St. Teresa is celebrated each year as an Optional Memorial on **September 5**.

The Holy See released the proper liturgical texts in [Latin](#). The English translation of texts for the *Roman Missal* and *Lectionary for Mass* was confirmed by the Dicastery for Divine Worship and the Discipline of the Sacraments on June 24, 2025, and the translation of texts involving the *Liturgy of the Hours* was confirmed on August 4, 2026.

The proper texts in English for the liturgical celebration of St. Teresa of Calcutta are provided below:

Roman Missal

From the Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For Those Who Practiced Works of Mercy.

Collect

O God, who called the Virgin Saint Teresa
to respond to the love of your Son thirsting on the Cross
with outstanding charity to the poorest of the poor,
grant us, we beseech you, by her intercession,
to minister to Christ in our suffering brothers and sisters.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or Common of Holy Men and Women: For Those Who Work for the Underprivileged may be used for St. Teresa of Calcutta. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Holy Men and Women are provided for convenience.)

635A – Saint Teresa of Calcutta, Virgin

From the Common of Virgins, or the Common of Holy Men and Women: For Those Who Work for the Underprivileged, or:

First Reading – Isaiah 58:6-11 (no. 737-15)

Share your bread with the hungry.

Responsorial Psalm – Psalm 34:2-3, 4-5, 6-7, 8-9, 10-11 (no. 739-5)

R/. I will bless the Lord at all times.

Gospel Acclamation – See Matthew 11:25 (no. 741-4)

*Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the Kingdom.*

Gospel – Matthew 25:31-46 (long) or 31-40 (short) (no. 742-13)

Whatever you did for the least of my brothers, you did for me.

Liturgy of the Hours

*From the Common of Virgins or the Common of Holy Women: For Those Who
Worked for the Underprivileged.*

Biography

Agnes Gonxha Bojaxhiu was born of Albanian parents in Skopje on August 26, 1910. On account of a missionary vocation, she entered the Congregation of the Sisters of Loreto in 1928 and was then sent to India. On September 10, 1946, she received a “call within a call” to serve the Lord in the poorest of the poor. Accordingly, after two years she began an apostolate to the multitude of the poor and destitute, founding the Congregations of the Missionaries of Charity, for both women and men. Accepting with serenity the pain of interior darkness, she demonstrated in a remarkable way the victory of the light of Christ, until she faithfully entrusted herself to eternal rest in Calcutta on September 5, 1997.

Office of Readings

Second Reading

From the writings of Saint Teresa of Calcutta, Virgin

(Letter sent to Rev. Joseph Neuner, circa 1960: B. Kolodiejchuk, Mother Teresa. Come be my light, p. 209-212)

If my darkness is light to some soul, I am perfectly happy

In Loreto, Father, I was very happy—I think the happiest nun. Then the call came. Our Lord asked directly; the voice was clear and full of conviction. Again and again he asked in 1946. I knew it was he. Fear and terrible feelings were in me, fear lest I was deceived. But as I have always lived in obedience, I put the whole thing before my spiritual father, hoping the whole time that he would say

it was all the devil's deception, but no. Like the voice, he said: "It is Jesus who is asking you." And then you know how it all worked out. My Superiors sent me to Asansol in 1947 and there, it was as if Our Lord just gave himself to me, to the full. The sweetness and consolation and union of those six months passed but too soon. And then the work started, in December 1948.

Now, Father, since 1949 or 1950 there has been this terrible sense of loss, this untold darkness, this loneliness, this continual longing for God—which gives me that pain deep down in my heart. The darkness is such that I really do not see, neither with my mind nor with my reason. The place of God in my soul is blank. There is no God in me. When the pain of longing is so great I just long and long for God; and then it is that I feel he does not want me, he is not there. Heaven, souls... why, these are just words which mean nothing to me. My very life seems so contradictory. I help souls—to go where? Why all this? Where is the soul in my very being? God does not want me. Sometimes I just hear my own heart cry out "My God," and nothing else comes. The torture and pain I can't explain. From my childhood I have had a most tender love for Jesus in the Blessed Sacrament, but this too has gone. I feel nothing before Jesus, and yet I would not miss Holy Communion for anything.

You see, Father, the contradiction in my life. I long for God—I want to love him, to love him much, to live only for love of him, to love only—and yet there is nothing but pain, longing, and no love. Years back, about seventeen years now, I wanted to give God something very beautiful. I bound myself under pain of mortal sin not to refuse him anything. Since then I have kept this promise, and when sometimes the darkness is very dark and I am on the verge of saying "No" to God, the thought of that promise pulls me up.

I want only God in my life. "The work" is really and solely his. He asked, he told me what to do. He guided every step, directs every movement I take, puts the words in my mouth, makes me teach the Sisters the way. All that and everything in me is he. This is why when the world praises me, it really does not touch me – not even the surface of my soul. About the work I am convinced it is all he.

Before, I could spend hours before our Lord—loving him, talking to him—and now, not even meditation goes properly, nothing but "My God." Even that sometimes does not come. Yet deep down somewhere in my heart that longing for God keeps breaking through the darkness. When outside, in the work or meeting people, there is a presence of somebody living very close, in my very self. I don't know what this is but very often, even every day, that love in me for

God grows more real. I find myself telling Jesus unconsciously most strange tokens of love.

Father, I have opened my heart to you. Teach me to love God, teach me to love him much. I am not learned; I don't know many things about the things of God. I want to love God as and what he is to me: "My Father."

My heart and soul and body belong only to God—that he has thrown away as unwanted the child of his Love. And to this, Father, I have made that resolution in this retreat: To be at his disposal. Let him do with me whatever he wants, as he wants, for as long as he wants. If my darkness is light to some soul—even if it be nothing to nobody—I am perfectly happy to be God's flower of the field.

Responsory

Cf. Sg 3:1-2; 5:6; Ps 37 (36):5

I sought him whom my soul loves; I sought him and found him not. I called, and he did not answer me.

— Commit your way to the Lord; trust in him, and he will act.

I sought him whom my soul loves: "I will arise and go about the city; through the streets and the squares I will seek him whom my soul loves."

— Commit your way to the Lord; trust in him, and he will act.

Prayer

O God, who called the Virgin Saint Teresa
to respond to the love of your Son thirsting on the Cross
with outstanding charity to the poorest of the poor,
grant us, we beseech you, by her intercession,
to minister to Christ in our suffering brothers and sisters.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Excerpts from the English translation of *Liturgical Texts for Saint Teresa of Calcutta* © 2025
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17 September

Saint Hildegard of Bingen

Optional Memorial

On January 25, 2021, Pope Francis [ordered the inscription](#) of **Saint Hildegard of Bingen, Virgin and Doctor of the Church**, into the General Roman Calendar. St. Hildegard is celebrated each year as an Optional Memorial on **September 17**.

The Holy See released the proper liturgical texts in [Latin](#) (see pages 7-9), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. Hildegard of Bingen are provided below:

Roman Missal

From the Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For a Nun.

Collect

O God, fount of life,
who imbued the Virgin Saint Hildegard
with a spirit of prophecy,
grant us, we pray, by her example and intercession,
to know your ways,
and in the darkness of this age
to perceive the splendor of your light.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or Common of Holy Men and Women may be used for St. Hildegard of Bingen. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Virgins and Common of Holy Men and Women are provided for convenience.)

641A – Saint Hildegard of Bingen, Virgin and Doctor of the Church

From the Common of Virgins, or the Common of Holy Men and Women, or:

First Reading – Song of Songs 8:6-7 (no. 731-1)

Stern as death is love.

Responsorial Psalm – Psalm 45:11-12, 14-15, 16-17 (no. 733-1)

R/. Listen, O daughter; pay heed and give ear.

or:

R/. The bridegroom is here; let us go out to meet Christ the Lord.

Gospel Acclamation – Matthew 5:8 (no. 741-3)

*Blessed are the clean of heart,
for they will see God.*

Gospel – Matthew 25:1-13 (no. 742-11)

Behold, the bridegroom! Come out to meet him!

Liturgy of the Hours

From the Common of Virgins: For One Virgin or the Common of Holy Women: For Religious.

Biography

Hildegard was born at Bermersheim in Germany in 1098, and made her religious profession in 1115 at the Benedictine Abbey of Mount Saint Disibod. Around 1150 she founded and governed as abbess the Monastery of Rupertsberg near Bingen. Learned in the natural sciences and the art of music, she devoutly described in many writings to the clergy and the people the revelations she experienced in mystical contemplation, preached acts of penance, and refuted doctrinal errors, so that even rulers and Roman Pontiffs eagerly sought her advice. Afflicted by an illness, she died in 1179.

Office of Readings

Second Reading

From the letters of Saint Hildegard, Virgin and Doctor of the Church

(Ep. LII: Wernerio de Kirchem, cum ceteris societatis suae fratribus: PL 197, 269-271)

The image of the Church

While lying in a sick bed in the year of our Lord 1170, fully alert in body and soul, I saw a most beautiful image in the form of a woman, who was outstanding in charm and supremely attractive, of such great beauty that no human mind could ever grasp it, and whose height reached from earth to heaven.

Also, her face shone with the greatest splendor as she gazed heavenwards. She also wore a garment of purest white silk and was wrapped in a cloak adorned with the most precious stones, namely, emerald, sapphire, and pearls too, with onyx shoes on her feet. But her face had been streaked with dirt, and her garment had been torn on the right side, her cloak had lost its elegant beauty, and her shoes had been dirtied.

And with a great and mournful voice she was crying out to the highest heaven, saying, "Hear, O heaven, for my face is sullied; and weep, O earth, for my garment is torn; and tremble, O netherworld, for my shoes are dirty." And again she said, "I lay hidden in the heart of the Father until the Son of Man, who was conceived and born in virginity, poured out his blood, and who with that same blood betrothed me to himself and paid my dowry."

For the nail print of my Bridegroom's wounds is raw and gaping as long as sinners' wounds lie open. These same wounds of Christ are contaminated by Priests, who run from church to church in their excessive greed but who ought to make me radiant and serve me in purity. In this way they also tear my dress because they are traitors to the Law and the Gospel and their own Priesthood, and they soil my cloak because they neglect in every way the precepts that they were taught, neither willingly and perfectly fulfilling these precepts in abstinence like an emerald, nor in generous almsgiving like a sapphire, nor in other good and righteous works whereby God is honored as with other kinds of gems. Instead, my shoes are dirtied all over because these men do not keep true to the hard and rough paths of justice, nor do they give good example to those in their charge, although I keep for certain others the purity of truth concealed within my shoes as in a hiding place.

And I heard a voice from heaven saying, "This image represents the Church. For this reason, you, O mortal, who see and hear these words of lamentation, offer them to the Priests, who are appointed and ordained to govern and teach the People of God, and to whom, along with the Apostles it was said: *Go into the whole world and preach the Gospel to every creature* (Mk 16:15)."

Responsory

Dn 2:21-22; 1 Cor 12:11

The Lord gives wisdom to the wise and knowledge to those who have understanding;

— He reveals deep and hidden things, and light dwells with him.

One and the same Spirit accomplishes everything, distributing to each as he wishes.

— He reveals deep and hidden things, and light dwells with him.

Prayer

O God, fount of life,
who imbued the Virgin Saint Hildegard
with a spirit of prophecy,
grant us, we pray, by her example and intercession,
to know your ways,
and in the darkness of this age
to perceive the splendor of your light.
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.

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5 October

Saint Faustina Kowalska

Optional Memorial

On May 18, 2020, Pope Francis [ordered the inscription](#) of **Saint Faustina Kowalska, Virgin**, into the General Roman Calendar. St. Faustina is celebrated each year as an Optional Memorial on **October 5**.

The Holy See released the proper liturgical texts in [Latin](#), and on October 2, 2023, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. Faustina Kowalska are provided below:

Roman Missal

From the Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For Religious.

Collect

O God, who entrusted Saint Faustina
with spreading the immense riches of your infinite mercy,
grant, at her intercession,
that after her example we may fully trust in your goodness
and generously perform works of charity.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or Common of Holy Men and Women may be used for St. Faustina Kowalska. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Virgins are provided for convenience.)

651/1 – Saint Faustina Kowalska, Virgin

From the Common of Virgins, or the Common of Holy Men and Women, or:

First Reading – Ephesians 3:14-19 (no. 740-7)

To know the love of Christ which surpasses knowledge.

Responsorial Psalm – Psalm 103 (102):1-2, 3-4, 8-9, 13-14, 17-18a (no. 739-6)
R/. Bless the Lord, O my soul.

Gospel Acclamation – Matthew 11:28 (no. 741-5)
*Come to me, all you who labor and are burdened,
and I will give you rest, says the Lord.*

Gospel – Matthew 11:25-30 (no. 742-4)
*Although you have hidden these things from the wise and the learned,
you have revealed them to the childlike.*

Liturgy of the Hours

From the Common of Virgins or Common of Holy Women: For Religious.

Biography

Born in 1905 in Głogowiec, Poland, she dedicated her brief life to Christ in the Congregation of the Sisters of Our Lady of Mercy. Receiving her vocation of announcing the loving mercy of God, she left a testimony of her mystical experience in the *Diary* of her soul. She undertook the work of announcing and imploring Divine Mercy throughout the whole world. She died at Krakow in the year 1938.

Office of Readings

Second Reading

From the Homily of Pope Saint John Paul II, delivered at the canonization of Saint Faustina
(Acta Apostolicæ Sedis 92 [2000], 671-672)

The message of the mercy of Christ

Today we are overcome with great joy as we present to the whole Church the life and witness of Sister Faustina Kowalska, as a divine gift granted to our time. By God's Providence, the life of this humble daughter of Poland was completely linked with the history of the twentieth century, which we have just left behind. For, in the years between the First and Second World Wars, Christ entrusted to her the message of his mercy. Anyone who remembers, anyone who was a witness and participant of the events of those years, and of the horrible sufferings that befell countless people, knows well how necessary was the proclamation of Divine Mercy.

Jesus said to Sister Faustina, "People will find no rest until they turn to my mercy with confidence" (*Diary*). Through a Polish religious sister this message

of Divine Mercy has been forever linked with the twentieth century, which closed the second millennium and opened the way to the third. This message is not new, but it can be regarded as a gift of special illumination that helps us embrace the Good News of Easter more keenly, so that we may bring it, as a ray of light, to the people of our time.

What will the coming years bring to us? What will become the future of humanity on earth? It is not for us to know. It is certain, however, that despite recent advances there will sadly be no shortage of sorrowful experiences. Yet the light of Divine Mercy, which God willed to restore to the world, as it were, through the charism of Sister Faustina, will illuminate human pathways in the third millennium.

As the Apostles once did, however, it is necessary that people today welcome into the upper room of history the risen Christ, who after the Crucifixion showed his wounds and repeated the words, "Peace be with you!" It is necessary that people let themselves be possessed and pervaded by the Holy Spirit, whom Christ gives them after the Resurrection. For the Spirit heals the wounds of the heart, tears down the walls that separate us from God and one another, and makes us able to rejoice again, both in the love of the Father and in our unity as brothers and sisters.

Christ has taught us that "man does not only experience and receive the mercy of God himself, but has also been called 'to be merciful' to others: 'Blessed are the merciful, for they will be shown mercy (Matthew 5:7)'" (*Dives in misericordia*, 14). Jesus shows us the manifold ways of mercy, which not only forgives sins but goes out to encounter all the needs of humanity. Jesus has humbly bent down to every human misery, both material and spiritual.

Christ's message of mercy reaches us continually through the gesture of his hands, which he extends toward suffering humanity. It was this Christ that Sister Faustina saw and preached to the people of every continent when, cloistered in her monastery at Łagiewniki in Krakow, she made her life a hymn in honor of mercy: "I will sing for ever of the mercies of the Lord" (Ps 89 [88]:2).

Responsory

Ps 89 (88):2; 103 (102):8

I will sing for ever of the mercies of the Lord;
— through all ages my mouth will proclaim your truth.

The Lord is compassionate and gracious, slow to anger and rich in mercy.
— Through all ages my mouth will proclaim your truth.

Prayer

O God, who entrusted Saint Faustina
with spreading the immense riches of your infinite mercy,
grant, at her intercession,
that after her example we may fully trust in your goodness
and generously perform works of charity.
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.

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5 October

Blessed Francis Xavier Seelos

Optional Memorial

On July 25, 2014, the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the inscription of **Blessed Francis Xavier Seelos, Priest**, into the Proper Calendar for the Dioceses of the United States of America. He is celebrated each year as an Optional Memorial on **October 5**.

His proper liturgical texts in Latin and English were also confirmed the same day. The texts in Spanish were confirmed on September 23, 2015. Below are the proper liturgical texts for Bl. Francis Xavier Seelos in English:

Roman Missal

From the Common of Pastors: For Missionaries.

Collect

O God, who made your Priest Blessed Francis Xavier Seelos
outstanding in love,
that he might proclaim the mysteries of redemption
and comfort those in affliction,
grant, by his intercession,
that we may work zealously for your glory
and for the salvation of mankind.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors: For Missionaries may be used for Bl. Francis Xavier Seelos (see *Lectionary for Mass Supplement*, no. 651A).

Liturgy of the Hours

From the Common of Pastors.

Biography

Born in Füssen, Germany in 1819, he entered the diocesan seminary, and, coming to know the charism of the Congregation of the Most Holy Redeemer, joined it and was sent to North America. Ordained a priest in 1844, he began his pastoral ministry in Pittsburgh, Pennsylvania as assistant pastor of his

confrere Saint John Neumann, serving also as Master of Novices and dedicating himself to preaching. He became a full-time itinerant missionary preacher, preaching in both English and German in a number of different states. He died in New Orleans, Louisiana, on October 4, 1867.

Office of Readings

Second Reading

From the letters of Blessed Francis Xavier Seelos, Priest
(Archives of the Baltimore Province)

Place nothing ahead of God's love

This desire to bring a sacrifice to God again and again extends to everything that I ever loved in this life, and upon which my heart was set.

When I think of the beauties of nature, these do not stir up longing and melancholy, but I am filled with the greatest joy, because, since I am not giving God any real and true gifts, I can give him imagined and pretended ones. At the same time, in the overflowing of my good fortune, I cannot at all get away from the thought that in heaven God will give me those that, for him, I have forsaken in the world, and for this I also constantly pray.

And so, the novitiate and its completion, the taking of vows, the life with confreres of the Order, and above all, the insight to cherish these goods to the best of my ability, so that there is nothing left for me to desire, except to fulfill my duties better—these were the first blessings of divine mercy.

Everything was completely against my nature. But precisely the joyful acceptance of them, in God's boundless grace, made so clear to me the mystery of renunciation and patience in this world that I feel that I am much too fortunate in the possession of my religious confreres and all the spiritual and temporal blessings that are bound together with it. And what is still more, that God has exalted me so high as to announce the Gospel to the poor, and to teach, and share with them his treasures.

Every offering has value only insofar as one snatches it away from one's own benefit and dedicates it to God through this self-conquest. One loves and gives precisely because one loves, and because one considers what is given as a good, as a treasure. Love of creatures must be subordinated to the love of God, whom one is pledged to love above all things.

Time, in which we have found nothing to offer up to God, is lost for eternity. If it is only the duties of our vocation that we fulfill with dedication to the will of

God; if it is the sweat of our faces that, in resignation, we wipe from our brow without murmuring; if it is suffering, temptations, difficulties with our fellowmen—everything we can present to God as an offering and can, through them, become like Jesus his Son. Where the sacrifice is great and manifold, there, in the same proportion, is the hope of glory more deeply and more securely grounded in the heart of him who makes it.

Responsory

Psalm 119:1-2; Mark 8:34

Blessed are those whose way is blameless,
who walk in the law of the Lord.

—Blessed are they who keep his decrees,
who seek him with all their heart.

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

—Blessed are they who keep his decrees,
who seek him with all their heart.

Prayer

O God, who made your Priest Blessed Francis Xavier Seelos
outstanding in love,

that he might proclaim the mysteries of redemption
and comfort those in affliction,

grant, by his intercession,
that we may work zealously for your glory
and for the salvation of mankind.

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.

9 October

Saint John Henry Newman

Optional Memorial

On November 9, 2025, Pope Leo XIV [ordered the inscription](#) of **Saint John Henry Newman, Priest and Doctor of the Church**, into the General Roman Calendar. St. John Henry is celebrated each year as an Optional Memorial on **October 9**.

The Holy See released the proper liturgical texts in [Latin](#), and on August 4, 2026, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (A separate approval and confirmation process is still required for the Spanish translation.)

The proper texts in English for the liturgical celebration of St. John Henry Newman are provided below:

Roman Missal

From the Common of Pastors: For One Pastor, or the Common of Doctors of the Church.

Collect

O God, who bestowed on the Priest Saint John Henry Newman
the grace to follow your kindly light and find peace in your Church,
graciously grant that, through his intercession and example,
we may be led out of shadows and images
into the fullness of your truth.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors or Common of Doctors of the Church may be used for St. John Henry Newman. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Pastors and Common of Doctors of the Church are provided for convenience.)

655A – Saint John Henry Newman, Priest and Doctor of the Church

From the Common of Pastors, or the Common of Doctors of the Church, or:

First Reading – Sirach 39:6e-10 (no. 725-4)

He who studies the law of the Most High will be filled with the spirit of understanding.

Responsorial Psalm – Psalm 40:2 and 4, 7-8a, 8b-9, 10 (no. 721-3)

R/. Here I am, Lord; I come to do your will.

Gospel Acclamation – Matthew 23:9b, 10b (no. 723-1)

*You have but one Father in heaven;
you have but one master, the Christ!*

Gospel – Matthew 13:47-52 (no. 730-3)

The new and the old.

Liturgy of the Hours

From the Common of Pastors: For Priests or the Common of Doctors of the Church.

Biography

Born in London in 1801, he served as an Anglican cleric and Fellow of Oriel College, Oxford, for more than twenty years. He diligently studied the history of the early Church, was gradually drawn to the Catholic faith, and in 1845 was finally received into what he described as the one fold of the Redeemer. Ordained to the Catholic priesthood in 1847, he founded the Oratory of Saint Philip Neri in England. He wrote much on various subjects with great effect. Praised as a humble and ardent pastor, who had greatly enlightened the Church with his intellectual light, he was named to the College of Cardinals in 1879 by Pope Leo XIII. He died in Birmingham on August 11, 1890. He was canonized in 2019, and declared a Doctor of the Church by Pope Leo XIV in 2025.

Office of Readings

Second Reading

From the writings of Saint John Henry Newman, Priest and Doctor of the Church

(Apologia Pro Vita Sua, Chapter V: Position of My Mind since 1845, London 1878, pp. 238-239, 250-251)

It was like coming into port after a rough sea

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my

mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of revelation or of more self-command; I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

Nor had I any trouble about receiving those additional articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me. I made a profession of them upon my reception with the greatest ease, and I have the same ease in believing them now. I am far of course from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties; and it is simple fact, that, for myself, I cannot answer those difficulties. Many persons are very sensitive to the difficulties of Religion; I am as sensitive to them as anyone; but I have never been able to see a connection between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. There of course may be difficulties in the evidence; but I am speaking of difficulties intrinsic to the doctrines themselves, or to their relations with each other. A man may be annoyed that he cannot work out a mathematical problem, of which the answer is or is not given to him, without doubting that it admits of an answer, or that a certain particular answer is the true one. Of all points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power.

People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant;—but how is it difficult to believe? I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received

traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as Saint Athanasius, Saint Augustine, and Saint Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

Responsory

Cf. Eph 3:7, 10; Jn 16:13

I became a minister of the Gospel according to the gift of God's grace, given to me by the working of his power,
— so that the manifold wisdom of God might be made known through the Church.

When the Spirit of truth comes, he will lead you into all truth,
— so that the manifold wisdom of God might be made known through the Church.

Prayer

O God, who bestowed on the Priest Saint John Henry Newman
the grace to follow your kindly light and find peace in your Church,
graciously grant that, through his intercession and example,
we may be led out of shadows and images
into the fullness of your truth.

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.

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11 October

Saint John XXIII

Optional Memorial

On May 29, 2014, Pope Francis [ordered the inscription](#) of **Saint John XXIII, Pope**, into the General Roman Calendar. St. John is celebrated each year as an Optional Memorial on **October 11**.

The Holy See released the proper liturgical texts in [Latin](#), and on September 21, 2019, the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of St. John XXIII are provided below:

Roman Missal

From the Common of Pastors: For a Pope.

Collect

Almighty ever-living God,
who in Pope Saint John the Twenty-Third
have given a living example of Christ, the Good Shepherd,
to shine throughout the whole world,
grant us, we pray,
that, through his intercession,
we may joyfully pour out
an abundance of Christian charity.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors: For a Pope may be used for St. John XXIII. The following readings from that Common, suggested by the Holy See, are also available in no. 655A of the *Lectionary for Mass Supplement*:

First Reading – Ezekiel 34:11-16

As a shepherd tends his flock, so will I tend my sheep.

Responsorial Psalm – Psalm 23:1-3a, 4, 5, 6

R/. The Lord is my shepherd; there is nothing I shall want.

Gospel Acclamation – John 10:14

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

Gospel – John 21:15-17

Feed my lambs, feed my sheep.

Liturgy of the Hours

From the Common of Pastors: For a Pope.

Biography

Angelo Giuseppe Roncalli was born in the village of Sotto il Monte in the province of Bergamo in Italy in 1881. At the age of eleven he entered the diocesan seminary and then completed his studies at the Pontifical Roman Seminary. In 1904 he was ordained a Priest and became secretary to the Bishop of Bergamo. In 1921 he entered the service of the Apostolic See as President of the Central Council for Italy of the Pontifical Society for the Propagation of the Faith; in 1925 he became Apostolic Visitor and then Apostolic Delegate to Bulgaria and, in 1935, to Turkey and Greece; in 1944 he was named Apostolic Nuncio to France. In 1953 he was created Cardinal and made Patriarch of Venice. In 1958 he was elected Supreme Pontiff. During his pontificate he convened the Roman Synod, established the Commission for the Revision of the Code of Canon Law, and summoned the Second Vatican Ecumenical Council. He died in Rome on the evening of June 3, 1963.

Office of Readings**Second Reading**

From the addresses of Saint John XXIII, Pope
(At the solemn inauguration of the Second Vatican Ecumenical Council,
October 11, 1962: AAS 54 [1962], 786-787, 792-793)

The Church is the most loving mother of all

Mother Church rejoices that, by a singular gift of Divine Providence, the most longed-for day has now dawned when, under the patronage of the Virgin Mother of God, whose maternal dignity is commemorated on this feast, the Second Vatican Ecumenical Council solemnly begins here at the tomb of blessed Peter.

Truly, the very serious issues and questions that the human race needs to resolve have not changed after almost twenty centuries. Indeed, Christ Jesus always holds the central place in history and life. People either adhere to him

and his Church, and so enjoy the goods of light, sweetness, right order and peace; or else they live without him or act against him and deliberately remain outside the Church. And so they cause confusion among themselves, bitterness in human relationships, and the imminent danger of bloody wars.

At the inauguration of the Second Vatican Ecumenical Council, it is evident, as always, that the truth of the Lord will remain for ever. Indeed, as one age gives way to another, we see that uncertain human opinions take over one from another; and often errors vanish as soon as they are born, like mist dispersed by the sun.

The Church has never failed to oppose these errors, and has even condemned them often, indeed with the greatest severity. But at the present time the Spouse of Christ is pleased to apply the medicine of mercy, rather than take up the weapons of severity. She judges it prudent to meet the needs of today by demonstrating more amply the power of her teaching, rather than by condemning. It is not that there is any lack of false doctrines, opinions, and dangers to be guarded against and eliminated; but these are all so openly in conflict with the right principles of honesty and have produced such deadly fruits, that today people seem to have begun to condemn them on their own account, even by naming those ways of living which despise God and his laws or place too much confidence in technological progress and a well-being based solely on the comforts of life. They understand more and more the dignity of the human person and that the need to perfect it is a matter of great importance and very difficult to accomplish. And what is most important, they have at last learned by experience that force exerted on others, the power of arms and political domination are of no use at all in finding a happy resolution to the grave issues which afflict them.

In these circumstances, the Catholic Church, as she raises the torch of religious truth through this Ecumenical Council, wishes to show herself a most loving mother of all, benign, patient, and moved with mercy and goodness towards the children separated from her. To the human race, laboring under so many difficulties, she says, as Peter once said to the poor man who had asked him for alms, *I do not have silver and gold, but what I have I give you: in the name of Jesus Christ the Nazorean, arise and walk*. That is to say, the Church does not offer to the people of our time riches that perish, nor does she promise them mere earthly happiness, but she imparts the goods of heavenly grace, which, since they raise people to the dignity of the children of God, are powerful safeguards and aids to making their life more human. She opens the springs of her life-giving doctrine, by which people, illumined by the light of

Christ, can understand in the depths of their heart what they really are, how excellent is the dignity they possess, and what end they should pursue. Finally, through her children, she extends everywhere the bounds of Christian charity: nothing is more suited to eliminating the seeds of discord, nothing is more effective in promoting harmony, a just peace, and the fraternal unity of all.

Responsory

Cf. Matthew 16:18; Psalm 48:9

Jesus said to Simon: I say to you that you are Peter,
and upon this rock I will build my Church,
— and the gates of hell will not prevail against it.
God has established it for ever.
— And the gates of hell will not prevail against it.

Prayer

Almighty ever-living God,
who in Pope Saint John the Twenty-Third
have given a living example of Christ, the Good Shepherd,
to shine throughout the whole world,
grant us, we pray,
that, through his intercession,
we may joyfully pour out
an abundance of Christian charity.
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.

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22 October

Saint John Paul II

Optional Memorial

On October 12, 2012, the Congregation for Divine Worship and the Discipline of the Sacraments [confirmed the inscription](#) of **Saint John Paul II, Pope**, into the Proper Calendar for the Dioceses of the United States of America. Two years later, on May 29, 2014, Pope Francis [ordered the inscription](#) of Saint John Paul II into the General Roman Calendar. St. John Paul is celebrated each year as an Optional Memorial on **October 22**.

From 2012 to 2019, a provisional English translation released by the Holy See was used; on September 21, 2019, the Congregation confirmed a definitive translation for use. The proper liturgical texts in their final English version are provided below:

Roman Missal

Text in Latin

From the Common of Pastors: For a Pope.

Collect

O God, rich in mercy,
who willed that Pope Saint John Paul the Second
should preside over your universal Church,
grant, we pray, that instructed by his teaching,
we may confidently open our hearts to the saving grace of Christ,
the sole Redeemer of the human race.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors: For a Pope may be used for St. John Paul II. The following readings from that Common, suggested by the Holy See, are also available in no. 663A of the *Lectionary for Mass Supplement*:

First Reading – Isaiah 52:7-10

All the ends of the earth will behold the salvation of our God.

Responsorial Psalm – Psalm 96:1-2a, 2b-3, 7-8a, 10

R/. Proclaim God's marvelous deeds to all the nations.

Gospel Acclamation – John 10:14

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

Gospel – John 21:15-17

Feed my lambs, feed my sheep.

Liturgy of the Hours

[Text in Latin](#)

From the Common of Pastors: For a Pope.

Biography

Karol Józef Wojtyła was born in 1920 in Wadowice, Poland. After his ordination to the priesthood and theological studies in Rome, he returned to his homeland and took up various pastoral and academic tasks. First he became Auxiliary Bishop of Krakow. In 1964 he was named its Archbishop and took part in the Second Vatican Ecumenical Council. On October 16, 1978, he was elected Supreme Pontiff and took the name John Paul II. His exceptional apostolic zeal, particularly for families, young people, and the sick, led him to make numerous pastoral visits throughout the world. Among the many fruits which he has left as a heritage to the Church are above all his rich body of teachings, the promulgation of the Catechism of the Catholic Church, and of the Codes of Canon Law for the Latin Church and for the Eastern Churches. In Rome on April 2, 2005, the eve of the Second Sunday of Easter (or of Divine Mercy), he died peacefully in the Lord.

Office of Readings

Second Reading

From a homily of Saint John Paul II, Pope

(For the inauguration of his Pontificate, October 22, 1978: AAS 70 [1978], 945-947)

Be not afraid! Open wide the doors to Christ!

Peter came to Rome! What else but obedience to the inspiration received from the Lord could have guided him and brought him to this city, the heart of the Empire? Perhaps the fisherman of Galilee did not want to come here. Perhaps he would have preferred to stay there, on the shores of Lake of Genesareth, with his boat and his nets. Yet guided by the Lord, obedient to his inspiration, he came here!

According to an ancient tradition, Peter tried to leave Rome during Nero's persecution. However, the Lord intervened and came to meet him. Peter spoke to him and asked. "Quo vadis, Domine?" — "Where are you going, Lord?" And the Lord answered him at once: "I am going to Rome to be crucified again." Peter went back to Rome and stayed here until his crucifixion.

Our time calls us, urges us, obliges us, to gaze on the Lord and to immerse ourselves in humble and devout meditation on the mystery of the supreme power of Christ himself.

He who was born of the Virgin Mary, the carpenter's Son (as he was thought to be), the Son of the living God (as confessed by Peter), came to make us all "a kingdom of priests."

The Second Vatican Ecumenical Council has reminded us of the mystery of this power and of the fact that Christ's mission—Priest, Prophet-Teacher, and King—continues in the Church. Everyone, the whole People of God, shares in this threefold mission. Perhaps in the past the tiara, that triple crown, was placed on the Pope's head in order to signify by that symbol the Lord's plan for his Church, namely that all the hierarchical order of Christ's Church, all "sacred power" exercised in the Church, is nothing other than service, service with a single purpose: to ensure that the whole People of God shares in this threefold mission of Christ and always remains under the power of the Lord; a power that has its source not in the powers of this world, but instead in the mystery of the Cross and the Resurrection.

The power of the Lord, absolute yet at the same time sweet and gentle, responds to the whole depths of the human person, to his loftiest aspirations of intellect, will and heart. It does not speak the language of force, but expresses itself in charity and truth.

The new Successor of Peter in the See of Rome today raises a fervent, humble and trusting prayer: "Christ, make me become and remain the servant of your unique power, the servant of your sweet power, the servant of your power that knows no setting. Make me a servant: indeed, the servant of your servants."

Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Supreme Pontiff and all those who wish to serve Christ and with Christ's power to serve the human person and the whole human race.

Be not afraid. Open, I say open wide the doors to Christ. To his saving power open the boundaries of states, economic and political systems, the vast fields of

culture, civilization and development. Be not afraid. Christ knows “that which is in man”. He alone knows it.

So often today, man does not know that which is in him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which turns into despair. We ask you, therefore, we beg you with humility and with trust, let Christ speak to man. He alone has words of life, yes, of life eternal.

Responsory

Be not afraid. The Redeemer of the human race has revealed the power of the Cross

and has given his life for us.

—Open, open wide the doors to Christ.

In the Church we are called to participate in his power.

—Open, open wide the doors to Christ.

Prayer

O God, rich in mercy,
who willed that Pope Saint John Paul the Second
should preside over your universal Church,
grant, we pray, that instructed by his teaching,
we may confidently open our hearts to the saving grace of Christ,
the sole Redeemer of the human race.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

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10 December

Our Lady of Loreto

Optional Memorial

On October 7, 2019, Pope Francis [ordered the inscription](#) of **Our Lady of Loreto** into the General Roman Calendar. She is celebrated each year as an Optional Memorial on **December 10**.

The Holy See released the proper liturgical texts in [Latin](#), and on May 29, 2023, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts.

The proper texts in English for the liturgical celebration of Our Lady of Loreto are provided here:

Roman Missal

The Collect prayer for the new celebration is identical to one already found in the *Roman Missal*, in the Common of the Blessed Virgin Mary for Advent. If Our Lady of Loreto is celebrated, the rest of the formulary – Prayer over the Offerings, Preface, Prayer after Communion, and Entrance and Communion Antiphons – can be drawn from the same Mass formulary as the Collect. White vestments are worn.

From the Common of the Blessed Virgin Mary: II. In Advent.

Collect

O God, who, fulfilling the promise made to our Fathers,
chose the Blessed Virgin Mary
to become the Mother of the Savior,
grant that we may follow her example,
for her humility was pleasing to you
and her obedience profitable to us.
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.

Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of the Blessed Virgin Mary may be used for Our Lady of Loreto. The following readings are also recommended by the Holy See (with citations from nos. 707-712 of the *Lectionary for Mass*):

689B – Our Lady of Loreto

First Reading – Isaiah 7:10-14; 8:10 (no. 707-7)

The virgin shall conceive and bear a son.

Responsorial Psalm – Luke 1:46-47, 48-49, 50-51, 52-53, 54-55 (no. 709-5)

R. The Almighty has done great things for me, and holy is his Name.

or:

R. O Blessed Virgin Mary, you carried the Son of the eternal Father.

Gospel Acclamation – See Luke 1:28 (no. 711-1)

Hail, Mary, full of grace, the Lord is with you;

blessed are you among women.

Gospel – Luke 1:26-38 (no. 712-4)

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

Liturgy of the Hours

From the Common of the Blessed Virgin Mary, except the following:

Biography

A record dating from 1465 states that during the night between December 9 and 10, 1294 the Holy House was discovered on the very hill where it still stands. The Holy House is the origin of the Marian devotion found at the shrine of Loreto, a reminder of the mystery of the Incarnation and of the Gospel example of the Holy Family of Nazareth. Many Popes have bestowed their apostolic attention on the shrine of the Virgin of Loreto, whom Benedict XV proclaimed the patron of those traveling by air. Indeed, the Litany of Loreto has spread throughout the entire Church.

Office of Readings

Second Reading

From the Letter of Pope Saint John Paul II, on the occasion of the 700th anniversary of the Holy House of Loreto

(Letter to Bishop Pasquale Macchi, August 15, 1993: Insegnamenti di Giovanni Paolo II, XVI/2, 526-537)

Mary, the corporal and spiritual locus of the Incarnation

The Holy House of Loreto is not only a "relic," but rather a precious and true "icon." It is an icon not of truths imperceptible to the senses, but of a singular event and mystery; that is, *the Incarnation of the Word*.

Indeed, the Incarnation, which is recalled within these sacred walls, at once regains its own authentic biblical sense; for it does not concern merely a

doctrine that pertains to the unity of divinity with humanity, but rather an event that took place in an exact moment of time and in a definite place, as the words of the Apostle wonderfully reveal: "When the fullness of time had come, God sent his Son, born of a woman."

Mary is that woman. She is, so to speak, at the same time the corporal and spiritual locus in which the Incarnation took place. But even the House in which she lived is a concrete evocation of this reality.

Recalling the hidden life of Nazareth evokes certain concrete experiences relevant to the life of every man and woman. Specifically, it renews the sense of the holiness of the family, showing immediately an entire world of virtues that are much threatened today; that is, faithfulness, respect for life, the education of children, the practice of prayer, all of which Christian families may be able to rediscover within the walls of this Holy House, the first and best domestic church in history.

At the same time this Holy House recalls the greatness of the vocation to the consecrated life and to virginity for the sake of the Kingdom of God, which had a glorious beginning in the person of Mary, Virgin and Mother.

Now, to the countless young people who make pilgrimages to the House of the Mother, we wish to repeat these words that we said to them once before: "Go to Mary, walk with Mary... Let her 'fiat' resound in your heart." May young people, according to the teachings of the House of Nazareth, renew their commitment as Catholic laity to restore Christ in hearts, families, culture and society.

The justifiable effort of our age to recognize the place that befits women in the Church and in society finds here an appropriate opportunity for deeper reflection. Because "God sent his Son, born of a woman," in Mary all women have thus been raised to such dignity that one cannot imagine anything greater.

No theoretical consideration, moreover, will be able to exalt the dignity of human labor more than to know that the Son of God himself worked in Nazareth and let himself be called *the son of a carpenter*.

Finally, how can we not make mention of the "option for the poor," which the Church made in the Council and even more clearly confirmed afterwards? The austere and humble walls of the Holy House remind us that this option was instituted by God himself in Mary, who, as we read in the conciliar text, "found her place among the Lord's humble and poor who expect and receive salvation faithfully from him."

As to poverty and suffering, the sick have always had a special place in the history of the shrine, for they were the first pilgrims to the Holy House and the first to spread its renown among the nations. Where else could they be better welcomed than in the House of her whom we invoke in the Litany of Loreto as "health of the sick" and "comforter of the afflicted"?

"May this Shrine of Loreto," as Pope John XXIII said, "always be a window open to the whole world, re-echoing those mysterious voices that announce the sanctification of individual souls, families and peoples."

Responsory

Truly blessed are you among women,
for God has made his dwelling within you.
— You will consecrate many peoples to the Lord.

You bore in your womb him whom the heavens could not contain.
— You will consecrate many peoples to the Lord.

Prayer

O God, who, fulfilling the promise made to our Fathers,
chose the Blessed Virgin Mary
to become the Mother of the Savior,
grant that we may follow her example,
for her humility was pleasing to you
and her obedience profitable to us.
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.

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