The Magnificat Day of Joy

“Holiness is an adventure, even the only adventure worth living”
Georges Bernanos

Saturday, November 1, 2014
Memphis, TN
My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his Name.
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A program of the Magnificat Foundation, Lumen Civitatis, and the Diocese of Memphis
Please make sure to be seated before 8:30 a.m. and to come back on time after each break, as the event is broadcast live on EWTN.

8:30 A.M.  **Prelude**  
*Orchestra and Choir*  

*Dies Irae* and *Tuba Mirum*  
Giuseppe Verdi

As we enter into this *Magnificat Day*, let us be guided by two profound and exceptional pieces of sacred music. Please refer to pages 6-8 for an introduction to our prayerful meditation.

8:40 A.M.  **Opening of Magnificat Day**  
*Orchestra and Choir*  

*Va pensiero*  
Giuseppe Verdi

8:45 A.M.  **Prayer for the Morning**  
*Deliver us, Lord, from eternal death.*  
*Make us pass from the slavery of sin to the freedom of your elect.*  
see page 9

9:15 A.M.  **Mass for the Solemnity of All Saints**  
Most Reverend J. Terry Steib, S.V.D., Bishop of Memphis  
see page 16

10:30 A.M.  **Break**  
see map page 63

Feel free to come and adore the Blessed Sacrament in the Adoration Chapel, go to confession (see pages 43-49), venerate the relics of the Little Flower and her parents, visit the *Via Dolorosa* exhibition, or meet our exhibitors.

n.b. The food and drink concessions in the Ballroom are available all day.
11:30 A.M.  **Keynote Address**  
Father Peter John Cameron, O.P.

12:30 P.M.  **Angelus**  
see page 32

12:35 P.M.  **Lunch** (Ballroom)  
see map page 63

Come and join us in the Ballroom and enjoy lunch from any of our vendors. You can also adore the Blessed Sacrament, go to confession, venerate the relics of the Little Flower and her parents, visit the *Via Dolorosa* exhibition, or meet our exhibitors.

2:30 P.M.  **Keynote Address**  
Father Robert Barron

3:30 P.M.  **Break**  
Feel free to come and adore the Blessed Sacrament in the Adoration Chapel, go to confession, venerate the relics of the Little Flower and her parents, visit the *Via Dolorosa* exhibition, or meet our exhibitors.

4:30 P.M.  **Prayer for the Evening**  
*May your Eternal Light shine upon us,*  
*O Lord, among your saints and for ever.*  
see page 33

5:45 P.M.  **Eucharistic Procession in the City**  
with the relics of Saint Thérèse of Lisieux and her Blessed parents

6:15 P.M.  **Public Address, Court Square, Memphis**  
Father Robert Barron

6:25 P.M.  **Benediction of the Blessed Sacrament**  
Most Reverend J. Terry Steib, s.v.d., Bishop of Memphis

6:30 P.M.  **Sending Forth**
Dear Friends,

Together Andrew Bowie and I welcome you to the Magnificat Day. Each of us has journeyed here, whether from near or far, drawn together by the beauty of Jesus Christ—a beauty whose rays are reflected in the liturgical prayer of the Church.

This day of shared prayer and reflection, organized by the Magnificat Foundation, Lumen Civitatis, and the Diocese of Memphis offers us a privileged opportunity to enter more deeply into a very Catholic way of life, a way of holiness, a way of joy. What kind of joy does God desire for us? Precisely the joy that the Blessed Virgin Mary proclaims in her Magnificat song of praise!

Today, we are joined with believers throughout the world in witness to Mary’s Magnificat. To help the faithful and to encourage others to share in the joy of being called is the primary purpose of the Magnificat Foundation. A tax-exempt charitable foundation, we will continue to develop and to organize programs such as today’s inspiring Day of Joy.

On this Magnificat Day of Joy, I pray that each of us may go forth proclaiming Mary’s words with renewed faith: “My spirit rejoices in God my Savior…. The Almighty has done great things for me.”

With Christian affection and deep gratitude,

Pierre-Marie Dumont
President of the Magnificat Foundation
**Meditation on Verdi's Dies Irae**

This *Dies Irae* is part of the *Requiem* Mass composed by Verdi in 1873. In this piece, the choir sings the first three stanzas of that long, beautiful prayer.

Dies iræ! Dies illa  
Solvet sæculum in favilla:  
Teste David cum Sibylla!

Quantus tremor est futurus,  
Quando iudex est venturus,  
Cuncta stricte discussurus!

Tuba mirum spargens sonum  
Per sepulchra regionum,  
Coget omnes ante thronum.

Should we need persuading that holiness is “the only adventure really worth living,” let us begin by becoming aware that our humanity is marked by sin and death. At the end of time, when we will stand before the judgment seat, our condition as sinners could have dramatic consequences, for through our own merits we cannot escape “the second death.” What a terrifying prospect: to spend eternity sharing the fate of demons! But this prospect in no way alters our hope: we know that our salvation is assured through the life and death of our Lord Jesus Christ; we know that, by this grace, we may make it ours through the holiness of our lives, so that we may one day share in paradise the joy of the elect. But let us continue our reflection on our final end as we are guided by the tragic poetry of the *Dies Irae*:

Death is struck, and nature quaking,  
All creation is awaking,  
To its Judge an answer making.

Lo! the book, exactly worded,  
Wherein all hath been recorded:  
Thence shall judgement be awarded.

Day of wrath and doom impending,  
David’s word with Sibyl’s blending,  
Heaven and earth in ashes ending!

Oh, what fear man’s bosom rendeth,  
When from heaven the Judge descendeth,  
On whose sentence all dependeth.

Wondrous sound the trumpet flingeth;  
Through earth’s sepulchres it ringeth;  
All before the throne it bringeth.

When the Judge his seat attaineth,  
And each hidden deed arraigneth,  
Nothing unavenged remaineth.

What shall I, frail man, be pleading?  
Who for me be interceding,  
When the just are mercy needing?
King of Majesty tremendous,  
Who dost free salvation send us,  
Fount of pity, then befriend us!  

Think, kind Jesu!—my salvation  
Caused thy wondrous Incarnation;  
Leave me not to reprobation!  

Faint and weary, thou hast sought me,  
On the cross of suffering bought me.  
Shall such grace be vainly brought me?  

Think, kind Jesu!—my salvation  
Caused thy wondrous Incarnation;  
Leave me not to reprobation!  

Faint and weary, thou hast sought me,  
On the cross of suffering bought me.  
Shall such grace be vainly brought me?  

Wouldst thou, kind Jesu!—my salvation  
Caused thy wondrous Incarnation;  
Leave me not to reprobation!  

Faint and weary, thou hast sought me,  
On the cross of suffering bought me.  
Shall such grace be vainly brought me?

Righteous Judge! for sin's pollution  
Grant thy gift of absolution,  
Ere the day of retribution.

Guilty, now I pour my moaning,  
All my shame with anguish owning;  
Spare, O God, thy suppliant groaning!

Righteous Judge! for sin's pollution  
Grant thy gift of absolution,  
Ere the day of retribution.

Guilty, now I pour my moaning,  
All my shame with anguish owning;  
Spare, O God, thy suppliant groaning!

Through the sinful woman shriven,  
Through the dying thief forgiven,  
Thou to me a hope hast given.

Through the sinful woman shriven,  
Through the dying thief forgiven,  
Thou to me a hope hast given.

Meditation on Verdi’s Va pensiero

In Verdi’s opera Nabucco (Nebuchadnezzar), the Va pensiero is a free transcription of Psalm 137. It is sung by Hebrew slaves exiled in Babylon, who call with all their souls for freedom and the return to their lost homeland.

Va, pensiero, sull’ali dorate;  
va, ti posa sui clivi, sui colli,  
ove olezzano tepide e molli  
l’aure dolci del suolo natal!

Del Giordano le rive saluta,  
di Sionne le torri atterrate...  
O, mia patria, si bella e perduta!  
O, membranza, si cara e fatal!

Va, pensiero, sull’ali dorate;  
va, ti posa sui clivi, sui colli,  
ove olezzano tepide e molli  
l’aure dolci del suolo natal!

Del Giordano le rive saluta,  
di Sionne le torri atterrate...  
O, mia patria, si bella e perduta!  
O, membranza, si cara e fatal!

Fly, thought, on wings of gold;  
go settle upon the slopes and the hills,  
where, soft and mild, the sweet airs  
of our native land smell fragrant!

Greet the banks of the Jordan  
and Zion’s toppled towers...  
Oh, my country, so beautiful and lost!  
Oh, remembrance, so dear and so fatal!
Arpa d’or dei fatidici vati,
perché muta dal salice pendi?
Le memorie nel petto raccendi,
ci favella del tempo che fu!

O simile di Sòlima ai fati
traggi un suono di crudo lamento,
o t’ispiri il Signore un concerto
che ne infonda al patire virtù.

Golden harp of the prophetic seers,
why dost thou hang mute upon the willow?
Rekindle our bosom’s memories,
and speak to us of times gone by!

Or, as in the case of Solomon,
give a sound of raw lament;
or let the Lord inspire a concert
That may infuse our suffering with virtue.

Just as the Jews exiled in Babylon pined for Jerusalem, we too pine for the heavenly Jerusalem, our homeland. Ever since sin entered the world, our temporal dwelling has been cut off from the bridge that united it to the dwelling of God, the eternal dwelling place to which we were promised. Ever since then, the earthly pilgrimage we carry out here on earth is like an exile for us, slaves of sin that we are. Heaven is the Promised Land that we forfeited! That is why, with Saint Philip Neri, we exclaim, “Paradise, O paradise, when shall I see thee again?” And, on this All Saints Day, we may say with Saint Cyprian: “Paradise is our homeland; let us run with all our strength, by the fervor of our desire and the holiness of our works, to enter into the fellowship of the saints, our brothers and sisters.” Yes, it is in heaven that we will be able to live fully in the communion of the Spirit of divine Love, with God our Father, with Jesus Christ our God and brother, with Mary our Mother, and with all the saints, who rejoice in the glory and the joy for which we, like them, were created.

Pierre-Marie Dumont
PRAYER FOR THE MORNING

Deliver us, Lord, from eternal death.
Make us pass from the slavery of sin
to the freedom of your elect.

Opening Dialogue

Celebrant: In the light of Christ, we see the light of holiness: with all the saints, let us adore!

All:

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. A-men.
Prayer for the Morning

Ye Watchers and Ye Holy Ones

1. Ye watchers and ye holy ones,
2. O higher than the cherubim,
3. Respond, ye souls in endless rest,
4. O friends, in gladness let us sing,

1. Bright seraphs, cherubim, and thrones,
2. More glorious than the seraphim,
3. Ye patriarchs and prophets blest:
4. Supernal anthems echoing:

1. Raise the glad strain: "Alleluia!"
2. Lead their praises: "Alleluia!"
3. "Alleluia, Alleluia!"
4. "Alleluia, Alleluia!"

1. Cry out, dominions, prince-doms, pow'rs,
2. O bearer of the eternal Word,
3. Ye holy twelve, ye martyrs strong,
4. To God the Father, God the Son,

1. Virtues, archangels, angels' choirs:
2. Most gracious, magnify the Lord:
3. All saints triumphant, raise the song:
4. And God the Spirit, Three in One:

"Alleluia! Alleluia!" Alleluia,
Please sit.

**Psalm 130**

Choir: Out of the depths I cry to you, O Lord,  
Lord, hear my voice!  
O let your ears be attentive  
to the voice of my pleading.

All: If you, O Lord, should mark our guilt,  
Lord, who would survive?  
But with you is found forgiveness:  
for this we revere you.

Choir: My soul is waiting for the Lord,  
I count on his word.  
My soul is longing for the Lord  
more than watchman for daybreak.

All: Because with the Lord there is mercy  
and fullness of redemption,  
Israel indeed he will redeem  
from all its iniquity.

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

**Meditation**  
Felix Mendelssohn, *Psalm 42*

*As the hart pants after the water-brooks,*  
*So panteth my soul after thee, O God.* (Psalm 42:1)
Psalm 42

Choir: Like the deer that yearns for running streams, so my soul is yearning for you, my God.

All: My soul is thirsting for God, the God of my life; when can I enter and see the face of God?

Choir: My tears have become my bread, by night, by day, as I hear it said all the day long: “Where is your God?”

All: These things will I remember as I pour out my soul: how I would lead the rejoicing crowd into the house of God, amid cries of gladness and thanksgiving, the throng wild with joy.

Choir: Why are you cast down, my soul, why groan within me? Hope in God; I will praise him still, my savior and my God.

All: My soul is cast down within me as I think of you, from the country of Jordan and Mount Hermon, from the Hill of Mizar.
Choir: Deep is calling on deep, 
in the roar of waters; 
your torrents and all your waves 
swept over me.

All: By day the Lord will send 
his loving kindness; 
by night I will sing to him, 
praise the God of my life.

Choir: I will say to God, my rock: 
“Why have you forgotten me? 
Why do I go mourning 
OPressed by the foe?”

All: With cries that pierce me to the heart, 
my enemies revile me, 
saying to me all the day long: 
“Where is your God?”

Choir: Why are you cast down, my soul, 
why groan within me? 
Hope in God; I will praise him still, 
my savior and my God.

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

Meditation Felix Mendelssohn, Psalm 42

Why, my soul, art thou so vexed 
And why art thou cast down in me? (Psalm 42:6)

Word of God 1 Peter 5:8-9

Be sober and vigilant. Your opponent the devil is prowling around like 
a roaring lion looking for [someone] to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings.
Please stand.

**CANTICLE OF ZECHARIAH**

(All singing)

1. Now bless the God of Israel, Who
2. Remembering the covenant, God
3. In tender mercy, God will send The

1. Comes in love and pow'r, Who raises from the
2. rescues us from fear, That we might serve in
3. day-spring from on high, Our rising sun, the

1. royal house Deliverance in this hour.
2. holiness And peace from year to year;
3. light of life For those who sit and sigh.

1. Through holy prophets God has
2. And you, my child, shall go be-
3. God comes to guide our way to

1. sworn To free us from alarm,
2. fore To preach, toprophesy,
3. peace, That death shall reign no more.

1. To save us from the heavy
2. That all may know the tender
3. Sing praises to the Holy
Intercessions

Ky-ri-e, e-le-i-son.

Closing Prayer

O God, you have given us your only Son as the source and measure of all holiness. Through the intercession and example of all the saints, whose memory we honor today, teach us to live as the holy people whom you have called into being in him, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Dismissal

Please sit.

Gustav Malher, Symphony n. 2 “Resurrection,” Final

Mit Flügeln,

die ich mir errungen,

In heißem Liebesstreben,

Werd’ich entschweben

Zum Licht, zu dem kein Aug’

gedrungen!

Sterben werd’ ich, um zu leben!

Aufersteh’n, ja aufersteh’n

Wirst du, mein Herz, in einem Nu!

Was du geschlagen

Zu Gott wird es dich tragen!

With wings

that I have won for myself,

In love’s fierce striving,

I shall soar upward

To the light that no eye

has penetrated!

I shall die in order to live.

Rise again, yes, rise again,

Will you, my heart, in an instant!

That which you suffered,

To God will it lead you!
1. O ____ Je - sus, be for - ev - er_ bl est.
2. in the dark - ness drear their one true Light.
3. with them, the vic - tor's crown of_ gold.
4. are__ one in Thee, for all__ are Thine.
5. are__ brave a - gain, and arms are strong.
6. is the calm of Pa - ra - dise the bl est.
7. of___ Glo - ry passes on His way.
8. ing to Fa - ther, Son, and Ho - ly__ Ghost.

Refrain

1.-8. Al - le - lu - ia, al - le - lu - ia!

Kyrie

Cantor


Cantor


Cantor

Glória

Glória in excélsis Deo.


Dómine Fíli uní-gé-níte, Je-su Christe.

Dómine Deus, Agnus Dei, Fílius
Pater Noster

Qui tollis peccata mundi,
mi-tere nobis. Qui tollis peccata mundi,
suscipe deprecationem nostram. Qui se-
des ad dexteram Patris, mi-tere nobis.

Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus Altissimus,
Jesus Christus. Cum Sancto Spiritu,
in gloria Dei Patris. Amen.
Collect
Almighty ever-living God,  
by whose gift we venerate in one celebration  
the merits of all the Saints,  
bestow on us, we pray,  
through the prayers of so many intercessors,  
an abundance of the reconciliation with you  
for which we earnestly long.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

● I had a vision of a great multitude, which no one could count,  
from every nation, race, people and tongue. ●

A reading from the Book of Revelation
7:2-4, 9-14

I, John, saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, “Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God.” I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the children of Israel.

After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice:

“Salvation comes from our God, who is seated on the throne,/ and from the Lamb.”

All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed:

“Amen. Blessing and glory, wisdom and thanks-giving,/ honor, power, and might/ be to our God forever and ever. Amen.”

Then one of the elders spoke up and said to me, “Who are these wearing white robes, and where did they come from?” I said to him, “My lord, you are the one who knows.” He said to me, “These are the
ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb.”

The word of the Lord.

---PSALM 24---

The Lord’s are the earth and its fullness; the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers. 

Who can ascend the mountain of the Lord? or who may stand in his holy place? One whose hands are sinless, whose heart is clean, who desires not what is vain. 

He shall receive a blessing from the Lord, a reward from God his savior. Such is the race that seeks him, that seeks the face of the God of Jacob.

--We shall see God as he is.--

A reading from the first Letter of Saint John 3:1-3

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. Everyone who has this hope based on him makes himself pure, as he is pure. The word of the Lord.
Alleluia

Rejoice and be glad, for your reward will be great in heaven.

A reading from
the holy Gospel according to Matthew 5:1-12a

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.”

The Gospel of the Lord.

Homily by the Most Reverend J. Terry Steib, s.v.d.

Renewal of Baptismal Promises

Bishop:
Dear brothers and sisters, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that we have heard the call of the Lord
to rejoice in him, to believe in his Word, and to put it into practice, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Bishop: Do you renounce sin, so as to live in the freedom of the children of God?
All: I do.

Bishop: Do you renounce the lure of evil, so that sin may have no mastery over you?
All: I do.

Bishop: Do you renounce Satan, the author and prince of sin?
All: I do.

Then the Bishop continues:

Bishop: Do you believe in God, the Father almighty, Creator of heaven and earth?
All: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?
All: I do.

Bishop: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
All: I do.
And the Bishop concludes:

Bishop: And may almighty God, 
the Father of our Lord Jesus Christ, 
who has given us new birth by water 
and the Holy Spirit 
and bestowed on us forgiveness of our sins, 
keep us by his grace, 
in Christ Jesus our Lord, 
for eternal life.

All: Amen.

Please sit.

George F. Handel, Messiah, Amen!

Please stand.

SPRINKLING OF HOLY WATER

Aspérges me

Purge me with hyssop, and I shall be clean: 
wash me, and I shall be whiter than snow. (Ps 51:9)
Please sit.

**Offertory Antiphon**

Justorum animae in manu
Dei sunt,
et non tanget illos tormentum
mortis.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.

**Prayer over the Offerings**

May these offerings we bring in honor of all the Saints be pleasing to you, O Lord, and grant that, just as we believe the Saints to be already assured of immortality, so we may experience their concern for our salvation. Through Christ our Lord.

**Preface: The glory of Jerusalem, our mother**

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For today by your gift we celebrate the festival of your city, the heavenly Jerusalem, our mother, where the great array of our brothers and sisters already gives you eternal praise. Towards her, we eagerly hasten as pilgrims advancing by faith, rejoicing in the glory bestowed upon those exalted members of the Church through whom you give us, in our frailty, both strength and good example. And so, we glorify you with the multitude of Saints and Angels, as with one voice of praise we acclaim:
SANCTUS

Sanctus, Sanctus, Sanctus

Dominus Deus Sabbaoth

Pleни sunt caeli et terra gloriosa tu a. Hosanna in excelsis.

Benedictus qui venit in nomine Domini Hosanna in excelsis.

Eucharistic Prayer

Memorial Acclamation

We proclaim your Death, O Lord, and profess your

Resurrection until you come again
Amen


Our Father...

Agnus Dei

A - gnus De - i, qui tol - lis pec-cá - ta
mun - di: mi-se-ré-re____ no - bis.

A - gnus De - i, qui tol - lis pec-cá - ta
mun - di: mi-se-ré-re____ no - bis.

A - gnus De - i, qui tol - lis pec-cá - ta
mun - di: do-na no - bis____ pa - cem.
Mass

Communion Antiphon (All singing)

Antiphon

Blessed are the clean of heart,

for they shall see God.

Communion Hymns

Lauda Sion

Text: St. Thomas Aquinas (1225-1274)
Music: Felix Mendelssohn

Lauda Sion Salvatorem, lauda ducem et pastorem, in hymnis et canticis.
Quantum potes, tantum aude: quia maior omni laude, nec laudare sufficis.

Zion, to thy Savior sing, To thy Shepherd and thy King!
Let the air with praises ring!
All who can, proclaim with mirth:
Far higher is his worth
Than the glory words may wing.

Please sit after receiving Communion.

Cantique

Text: Jean Racine (1688)
Music: Gabriel Fauré

Verbe égal au Très-Haut, notre unique espérance, Jour éternel de la terre et des cieux, De la paisible nuit nous rompons le silence: Divin sauveur, jette sur nous les yeux.
Répands sur nous le feu de ta grâce puissante; Que tout l’enfer fuie au son de ta voix; Dissipe le sommeil d’une âme languissante Qui la conduit à l’oubli de tes lois !
Ô Christ ! Sois favorable à ce peuple fidèle, Pour te bénir maintenant rassemblé; Reçois les chants qu’il offre à ta gloire immortelle, Et de tes dons qu’il retourne comblé.
Word of God, one with the Most High,
In whom alone we have our hope,
Eternal Day of heaven and earth,
We break the silence of the peaceful night;
Savior divine, cast your eyes upon us!

Pour out on us the fire of your powerful grace,
That all hell may flee at the sound of your voice;
Banish the slumber of a weary soul,
Which brings forgetfulness of your laws!

O Christ, look with favor upon your faithful people
Now gathered here to praise you;
Receive their hymns offered to your immortal glory;
May they go forth filled with your gifts.

**Panis Angelicus**

Panis angelicus
fit panis hominum;
Dat panis cælicus
figuris terminum:
O res mirabilis!
Manducat Dominum
Pauper, servus et humilis.

Te trina Deitas
unique poscimus:
Sic nos tu visita,
sicut te colimus;
Per tuas semitas
duc nos quo tendimus,
Ad lucem quam inhabitas.
Amen.

**Text: St. Thomas Aquinas (1225-1274)**

Music: César Frank

The bread of the angels
Is made the bread of man;
The bread of heaven
Is given a limited form:
O wonderful reality!
The poor man, the humble servant,
Eats the Lord.

O God the Three in One,
We ask you:
Visit us in this way
As we worship you;
Through your path
Lead us who persevere
To the light in which you dwell.
Amen.

**Prayer after Communion**

As we adore you, O God, who alone are holy
and wonderful in all your Saints,
we implore your grace,
so that, coming to perfect holiness in the fullness of your love,
we may pass from this pilgrim table
to the banquet of our heavenly homeland.
Through Christ our Lord.

**SOLEMN BLESSING**

May God, the glory and joy of the Saints,
who has caused you to be strengthened
by means of their outstanding prayers,
bless you with unending blessings.

♫ Amen.

Freed through their intercession from present ills
and formed by the example of their holy way of life,
may you be ever devoted
to serving God and your neighbor.

♫ Amen.

So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.

♫ Amen.

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

♫ Amen.

**CLOSING HYMN**

(All singing)

Sing with All the Saints in Glory

Music: Ode to Joy, Beethoven

1. Sing with all the saints in glory, Sing the
2. O what glory, far exceeding All that
3. Life eternal! heaven rejoices; Jesus
4. Life eternal! O what wonders Crowd on
1. resurrection song! Death and sorrow,
2. eye has yet perceived! Holiest hearts for
3. lives who once was dead; Shout with joy, O
4. faith; what joy unknown, When, amidst earth's

1. earth's dark story, To the former days be-
2. a-ges pleading, Never that full joy con-
3. death-less voices! Child of God, lift up your
4. closing thunders, Saints shall stand before the

1. long. All around the clouds are breaking,
2. ceased. God has promised, Christ prepares it,
3. head! Patriarchs from distant ages,
4. throne! O to enter that bright portal,

1. soon the storms of time shall cease; In God's
2. there on high our welcome waits; Every
3. Saints all longing for their heav'n, Prophets,
4. See that glowing firmament, Know, with

1. likeness, we awaken,
2. humble spirit shares it,
3. psalmists, seers, and seers,
4. you, O God immortal,

1. Knowing everlasting peace.
2. Christ has passed the eternal gates.
3. All await the glory given.
4. Jesus Christ whom you have sent.
Priest: The angel of the Lord declared unto Mary.
All: And she conceived by the Holy Spirit.

Hail Mary... (All together)

Priest: Behold the handmaid of the Lord.
All: Be it done unto me according to your word.

Hail Mary... (All together)

Priest: And the Word was made flesh.
All: And dwelt among us.

Hail Mary... (All together)

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

Priest: Let us pray.

Pour forth, we beseech you, O Lord, your grace into our hearts, that we to whom the Incarnation of Christ, your Son, was made known by the message of an angel, may by his Passion and cross be brought to the glory of his Resurrection, through the same Christ our Lord.

All: Amen.
PRAYER FOR THE EVENING

May your Eternal Light shine upon us,
O Lord, among your saints and for ever.

OPENING DIALOGUE

Celebrant: O God, come to my assistance.
All: O Lord, make haste to help me

Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be.
Holy God, We Praise Thy Name

1. Holy God, we praise thy name;
   Lord of all, we bow before thee!
2. Angel choirs above are raising;
   All on earth thy scepter claim,
3. Holy Father, Holy Son,
   Holy Spirit, Three we name thee;
4. All in heaven above adore thee;
   All in essence only One,
5. Infinite, thy vast domain,
   While in essence only One,
6. Infinite, thy vast domain,
   All in heaven above adore thee;
7. Hark! the loud celestial hymn
   All on earth thy scepter claim,
8. "Holy, holy, holy Lord!"
   All in heaven above adore thee;

Hymn

Prayer for the Evening

Psalms 143

Lord, listen to my prayer:
turn your ear to my appeal.
You are faithful, you are just; give answer.
Do not call your servant to judgment
for no one is just in your sight.

Music: GROSSER GOTT, Katholisches Gesangbuch, Vienna, ca. 1774.

J.S. Bach, Cantata, BWV 34

Meditation

O ewiges Feuer,
O Ursprung der Liebe,
Entzünde die Herzen
Und weihe sie ein.
Laß himmlische Flammen
Durchdringen und wallen,
Wir wünschen, o Höchster,
Dein Tempel zu sein,
Ach, laß dir die Seelen
Im Glauben gefallen.

O eternal fire,
O source of love,
Ignite our hearts
And consecrate them.
Let heavenly flames
Penetrate and surge over us;
We wish, O Highest,
To be your temple.
Ah, may our souls
Be pleasing to you in faith!
Psalm 143

Lord, listen to my prayer: turn your ear to my appeal. You are faithful, you are just; give answer. Do not call your servant to judgment for no one is just in your sight. The enemy pursues my soul; he has crushed my life to the ground; he has made me dwell in darkness like the dead, long forgotten. Therefore my spirit fails; my heart is numb within me.

I remember the days that are past: I ponder all your works. I muse on what your hand has wrought and to you I stretch out my hands. Like a parched land my soul thirsts for you. Lord, make haste and answer; for my spirit fails within me. Do not hide your face lest I become like those in the grave. In the morning let me know your love for I put my trust in you. Make me know the way I should walk: to you I lift up my soul.

Rescue me, Lord, from my enemies; I have fled to you for refuge. Teach me to do your will, for you, O Lord, are my God. Let your good spirit guide me in ways that are level and smooth. For your name’s sake, Lord, save my life; in your justice save my soul from distress.

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

J.S. Bach, Cantata, BWV 105-106

Nun, ich weiß, du wirst mir stillen Mein Gewissen, das mich plagt.
Es wird deine Treu erfüllen,
Was du selber hast gesagt:
Daß auf dieser weiten Erden Keiner soll verloren werden,
Sondern ewig leben soll,
Wenn er nur ist Glaubens voll.

Now, I know, you shall quiet in me
My conscience, which gnaws at me.
Your faithful love will fulfill
What you yourself have said:
That upon this wide earth
No one shall be lost,
Rather shall he live forever,
If only he is filled with faith.

Psalm 16

Preserve me, God, I take refuge in you.
I say to the Lord: “You are my God.
My happiness lies in you alone.”

He has put into my heart a marvelous love
for the faithful ones who dwell in his land.
Those who choose other gods increase their sorrows.
Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.
The lot marked out for me is my delight:
welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.
You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.
Prayer for the Evening

Psalm 16

Preserve me, God, I take refuge in you.
I say to the Lord: 'You are my God. My happiness lies in you alone.'
He has put into my heart a marvellous love for the faithful ones who dwell in his land.
Those who choose other gods increase their sorrows.
Never will I take their name upon my lips.
O Lord, it is you who are my portion and cup; it is you yourself who are my prize.
The lot marked out for me is my delight: welcome indeed the heritage that falls to me!
I will bless the Lord who gives me counsel, who even at night directs my heart.
I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm.
And so my heart rejoices, my soul is glad; even my body shall rest in safety.
For you will not leave my soul among the dead, nor let your beloved know decay.
You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever.

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

Meditation

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus.

The just man's mouth utters wisdom, and his lips speak what is right; The law of his God is in his heart, and his steps shall be saved from stumbling.

Canticle

Rejoice with Jerusalem and be glad because of her, all you who love her; exult, exult with her, all you who were mourning over her!

All: Oh, that you may suck fully of the milk of her comfort, that you may nurse with delight at her abundant breasts!

Choir: For thus says the Lord: Lo, I will spread prosperity over her like a river, and the wealth of the nations like an overflowing torrent. As nurslings, you shall be carried in her arms, and fondled in her lap;

Isaiah 66:10-14a
All: As a mother comforts her son, so will I comfort you; in Jerusalem you shall find your comfort. When you see this, your heart shall rejoice, and your bodies flourish like the grass.”

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

**Meditation**

Sprich Ja zu meinen Taten,  
Hilf selbst das Beste raten;  
Den Anfang, Mittl und Ende,  
Ach, Herr, zum besten wende!  
Mit Segen mich beschütte,  
Mein Herz sei deine Hütte,  
Dein Wort sei meine Speise,  
Bis ich gen Himmel reise!

Say yes to my deeds,  
Lend your counsel for the best;  
The beginning, middle and end  
Be turned by you, Lord, to good!  
Cover me with blessing,  
May my heart be your tabernacle,  
Your Word be my food,  
Until I journey to heaven!

**Word of God**

urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

**Homily** by Father Peter John Cameron, O.P.

**Responsory**

Sancti et iusti,  
in Dómino gaudéte.  
Vos elégit Deus  
in hereditátem sibi.  
In Dómino gaudéte.  
Glória Patri et Filio  
et Spirítui Sancto.

Saints and just ones,  
rejoice in the Lord.  
God has chosen you  
for his inheritance.  
Rejoice in the Lord.  
Glory to the Father, and to the Son,  
and to the Holy Spirit.
Antiphon

Magnificat anima mea Dominum.

My soul proclaims the greatness of the Lord.

Canticle of Mary

Choir: My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior for he has looked with favor on his lowly servant.

All: From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his Name.

Choir: He has mercy on those who fear him in every generation. He has shown the strength of his arm, he has scattered the proud in their conceit.

All: He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich he has sent away empty.

Choir: He has come to the help of his servant Israel for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children for ever.

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

Doxology

Sicut locutus est ad patres nostros, Abraham et semini eius in saecula.

The promise he made to our fathers, to Abraham and his children for ever.

J.S. Bach, Magnificat in D, BWV 243
Prayer for the Evening

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

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

Intercessions

Ky-ri-e, e-le-i-son.

In paradisum

In paradisum deducant te angeli, in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere aeternam habeas requiem.

May the angels lead you into paradise, may the martyrs receive you in your coming, and may they guide you into the holy city, Jerusalem. May the choir of angels receive you and with Lazarus, once poor, may you have eternal rest.

Our Father...

(All singing)

Closing Prayer

O God, glory of the faithful and life of the just, by the Death and Resurrection of whose Son we have been redeemed, look mercifully on your departed servants, that, just as they professed the mystery of our resurrection, so they may merit to receive the joys of eternal happiness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Blessing

Bishop: The Lord be with you.
All: And with your spirit.
Prayer for the Evening

Bishop: Blessed be the name of the Lord.
All: Now and for ever.

Bishop: Our help is in the name of the Lord.
All: Who made heaven and earth.

Bishop: May almighty God bless you, the Father, and the Son, and the Holy Spirit.
All: Amen.

Closing Hymn

Hail, Holy Queen

1. Hail, holy Queen enthroned above;
   Our life, our sweetness here below,
   And when our life-breath leaves us,

2. O Maria! Hail, mother of mercy
   Our hope in sorrow
   Show us thy Son, Christ

3. And of love. O Maria!
   and in woe, O Maria!
   Jesus. O Maria!

Refrain

Triumph, all ye cherubim, Sing with us, ye seraphim!
Heav'n and earth resound the hymn:

Salve, salve, salve Regina!
The Sacrament of Penance

*The Return of the Prodigal Son*, Rembrandt (1606–1669)
An Examination of Conscience

**The Moral Teachings of the New Testament**

“Beloved, if [our] hearts do not condemn us, we have confidence in God. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us.” (1 Jn 3:21, 23)

- Have I loved God our Father with my whole heart, soul, mind, and strength?
- Have I been truly faithful to Jesus Christ as the Son of God made man and our Savior?
- Have I loved my own in the world and loved them to the end?
- Have I loved others as Jesus Christ loved us?
  - Have I professed my love for God while hating my brother or sister?
  - Have I noticed and cared for those who are suffering on my way?
  - Have I given food to the hungry, drink to the thirsty, welcome to the stranger, clothing to the naked?
  - Have I visited the sick and imprisoned?
  - Have I loved my enemies?
- Have I paid attention to the inspirations of the Holy Spirit and cooperated with his grace?
- Have I lived as a faithful member of the Body of Christ, doing the Father’s work in the world?
- Have I been poor in spirit, meek, merciful, pure in heart, a peacemaker, hungry and thirsty for righteousness?
- Have I damaged the unity of the Church?
  - Have I fostered quarrels or divisions in my parish?
  - Have I unjustly criticized a bishop or a priest?
  - Have I rashly judged some other member of the Body of Christ?
- Have I doubted the holiness of the Catholic Church, founded by Jesus Christ, and authentic teacher of the truth necessary for my salvation?
Concrete Applications of Christ’s Commandment

“This is how all will know that you are my disciples, if you have love for one another.” (Jn 13:35)

- Have I seriously wished that some evil would happen to another person?
- Have I honored my parents, and helped to care for them?
- Have I hated or harmed anyone by my words or actions?
- Have I had an abortion, or advised someone else to have one?
- Has my behavior been a bad example to others, or even encouraged others to sin?
- Have I been honest and just in my work and business affairs?
- Have I disrespected or damaged what belongs to another?
- Have I taken advantage of anyone in a sale or purchase?
- Have I stolen anything or cheated in any way?
- Have I lied or deliberately deceived someone?
- Have I revealed confidential information or shared the secrets of another?
- Do I make excuses when I fail in some way?
- Have I worked so much that it has harmed my physical or emotional health or my relationships?
- Have I taken my family and friends for granted?
- Have I harbored resentment or failed to forgive?
- Have I been eager for gossip, or quick to spread rumors?
- Have I made reparation for the damage I have done to the reputations of others?
REFLECTIONS ON MY PERSONAL RELATIONSHIP WITH GOD

“For you were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them.” (Eph 5:8-11)

- Have I distorted the Creator’s loving design for sexuality?
- Have I sought undue attention from others by dressing immodestly?
- Have I entertained immodest thoughts?
- Have I viewed pornographic material?
- Have I engaged in extramarital relations?
- Have I participated in superstitious activities, consulted horoscopes or a fortune teller, or experimented with other occult practices?
- Have I refused to trust in God’s goodness, or persisted in doubts of his love for me?
- Have I missed Mass on Sunday or on a holy day?
- Have I done unnecessary work or shopping on a Sunday?
- Have I given in to addictive behaviors?
- Have I been careless in my use of media?
- Have I been overly concerned about current trends, fashions, or the latest technology?
- Have I been preoccupied with comparing myself with others?
- Have I failed to be grateful for the many blessings I have received?
- Have I hated my life, my body, or my situation in the world?
- Have I been presumptuous, or dismissive of the seriousness of my sins?
- Have I been lazy or slow to do the good that I know I should?
- Have I procrastinated or wrongfully wasted time?
- Have I desired to grow in holiness and taken the time to pray?
Special Questions for Married Couples

“For this reason a man shall leave [his] father and [his] mother and be joined to his wife, and the two shall become one flesh.’ This is a great mystery, but I speak in reference to Christ and the church.”
(Eph 5:31-32)

- Have I loved my wife in good times and in bad, as Christ loves the Church?
- Have I loved my husband in good times and in bad, as the Church loves Christ?
- Have I separated in some way what God has joined?
  - Have I pursued my personal development (either professional, social, or spiritual) to the detriment of unity with my spouse?
  - Have I allowed my career, my leisure activities, my volunteer service, my relationships, or my financial worries to drain energy from my primary vocation?
  - Have I committed adultery in my heart?
  - Have I wrongfully pursued intimacy (of body, of spirit, or of soul) with someone other than my spouse?
- Have I treated my spouse as a sexual object or used him/her in some other way as a means to an end?
- Have I been generously open to the gift of life?
  - Have I cherished life from the moment of conception?
  - Have I discussed with my spouse our responsibility toward new life?
- Have I been sufficiently vigilant and generous with my time regarding the education, recreation, and spiritual development of my children?
- Have I made my care and instruction credible by the example I show my children?
- Have I prayed about God’s plan for my family?
- Does the beauty of our love draw our children and others to Christ?
Rite of Reconciliation

Reception of the Penitent

When the penitent comes to confess his sins, the priest welcomes him warmly and greets him with kindness. Then the penitent makes the sign of the cross, which the priest may make also.

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

The priest invites the penitent to have trust in God, in these or similar words:

May God, who has enlightened every heart, help you to know your sins and trust in his mercy.

The penitent answers: Amen.

Reading of the Word of God (Optional)

Then the priest may read or say from memory a text of Scripture which proclaims God’s mercy and calls man to conversion.

Confession of Sins and Acceptance of Satisfaction

Where it is the custom, the penitent says a general formula for confession (for example, I confess to almighty God) before he confesses his sins.

If necessary, the priest helps the penitent to make an integral confession and gives him suitable counsel. He urges him to be sorry for his faults, reminding him that through the sacrament of penance the Christian dies and rises with Christ and is thus renewed in the paschal mystery. The priest proposes an act of penance, which the penitent accepts, to make satisfaction for sin and to amend his life.

Prayer of the Penitent and Absolution

The priest then asks the penitent to express his sorrow, which the penitent may do in these or similar words:

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you, whom
I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

Or:

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

Then the priest extends his hands over the penitent’s head (or at least extends his right hand) and says:

God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

The penitent answers: Amen.

**PROCLAMATION OF PRAISE OF GOD AND DISMISSAL**

After the absolution, the priest continues:

Give thanks to the Lord, for he is good.

The penitent concludes:

His mercy endures for ever.

Then the priest dismisses the penitent who has been reconciled, saying:

The Lord has freed you from your sins. Go in peace.

Or:

May the Passion of our Lord Jesus Christ, the intercession of the Blessed Virgin Mary, and of all the saints, whatever good you do and suffering you endure, heal your sins, help you to grow in holiness, and reward you with eternal life.

Go in peace.
**Biographies**

**Bishop J. Terry Steib, s.v.d.,** a native of Vacherie, Louisiana, was ordained to the priesthood on January 6, 1967, and served three terms as provincial of his religious congregation, the Society of the Divine Word, Southern Province. On February 10, 1984, he was ordained Auxiliary Bishop for the Archdiocese of St. Louis, Mo. He was installed as the fourth Bishop of Memphis on May 5, 1993.

**Andrew Bowie,** a Memphis native, is Co-Director of the *Magnificat Day,* and Founder and President of Lumen Civitatis. After being received into the Catholic Church while an undergraduate at Auburn University, Andrew completed graduate studies in theology and philosophy at Duke University and the Pontifical Gregorian University. Andrew and his wife Louisa have lived in Memphis since 2010 and have two children, Catherine and Thomas. Andrew’s commercial activity is in real estate, oil and gas, and other private equity investments.

**Steve Denegri,** a Memphis native, is Managing Director, Treasurer and Co-Founder of Lumen Civitatis. A lifelong Catholic, Steve earned his Bachelor of Science in Mechanical Engineering from Christian Brothers University in Memphis and a Masters of Business Administration from the University of Memphis. Steve and his wife Katrina have two children, Andrew and Benjamin. Steve is a financial analyst, consultant, and portfolio manager.

**Father R. Bruce Cinquegrani,** a native of Scranton, Penn., was ordained a priest of the Diocese of Memphis in 1979. Currently he serves as the Episcopal Vicar for Divine Worship, Spiritual Life and Catechesis for the Diocese of Memphis, and as Pastor of St. Brigid Parish, Memphis.

**Father Robert Szczechura,** a native of Nowy Targ, Poland, was ordained to the priesthood on June 2, 2012 for the Diocese of Memphis. Currently he serves as the Master of Ceremonies for Bishop Steib and the Diocese of Memphis.
Pierre-Marie Dumont is Co-Director of the Magnificat Day and President of the Magnificat Foundation. He is also the Founding Publisher of the monthly magazine Magnificat. He is a married layman and the father of a large family. His latest book is Splendors of Christmas. Working with Pierre-Marie Dumont for this Magnificat Day: Axel d’Epinay (CFO of the Magnificat Foundation), Romain Lizé (Vice-President of Magnificat Publishing), Fleur Nabert, Hélène Durand, Elena Germain, Isabelle Mascaras, Janet Chevrier, Claire Gilligan, Mathilde de Chefdebiens, Pascale van de Walle, and Georges Boudier.

Father Romanus Cessario, O.P., Chairman of the Magnificat Foundation, is a priest of the Dominican Province of Saint Joseph, Eastern Province. He teaches theology at Saint John’s Seminary, Brighton, Mass. His most recent book published by Magnificat is The Seven Sorrows of Mary. Father Cessario also serves as Senior Editor of Magnificat. This fall, his new book Theology and Sanctity, edited by Cajetan Cuddy, O.P., will appear with a Foreword by Francis Cardinal George, O.M.I.

Vincent Montagne is a Board Member of the Magnificat Foundation and a main sponsor of this Magnificat Day. He is President of Media-Participations, a leading European publishing and media company, and Chairman of the French Publishers Association. He is a married layman and the father of a large family.

Bernarda (Berni) Neal is a Board Member and Executive Vice President of the Magnificat Foundation. Her professional background is in marketing. She is committed to applying these skills to Catholic non-profits, specifically in the areas of education, life issues, leadership, evangelization, stewardship, and solidarity; she has worked with WorldPriest, Thomas Aquinas College, Birth Choice, the Catholic Leadership Institute, the Pontifical Missions Society, the Papal Foundation, the Orange Catholic Foundation, and Catholic Relief Services. Berni is the wife of Rob Neal and mother of two college graduates.

Other Board Members of the Magnificat Foundation include Folef van Nispen, Stephen D. Kramer, and Rocco Martino.
Father Peter John Cameron, o.p., is Editor-in-Chief of the monthly liturgical magazine Magnificat. He is Chairman of the Department of Homiletics at Saint Joseph’s Seminary, Dunwoodie, New York, and Artistic Director of Blackfriars Repertory Theatre in New York City. He is the author of ten books. An award-winning playwright, Father Cameron’s play *The Women Who Served* was produced in 2004 in New York City at the ArcLight Theater, and later toured Italy in a production by *La Compagnia degli Scalpellini*.

Father Robert Barron is the creator and host of *Catholicism*, a ground-breaking, award-winning documentary series about the Catholic Faith. He currently serves as the Rector/President of Mundelein Seminary/University of Saint Mary of the Lake. Ordained in 1986, he is a priest of the Archdiocese of Chicago.

Father Cassian Derbes, o.p., a native of New Orleans, is a priest of the Dominican Province of Saint Joseph, Eastern Province. Father Derbes is the Parochial Vicar at Saint Patrick parish in Columbus, Ohio and serves as a member of the Board of Advisors for Lumen Civitatis in Memphis.

John Sacco has been an avid reader of Magnificat since 1999. An actor, singer, and writer, John has been Master of Ceremonies for the New York (2002), Boston (2008), and Philadelphia (2013) Magnificat Days. John currently leads song and directs the children’s choir at Saint Eugene’s parish in Yonkers, N.Y. John has appeared in numerous plays, films, and commercials. A great thrill was performing in Saint John Paul II’s *The Jeweler’s Shop* at the Kennedy Center in Washington, D.C., which featured three of his original songs. He holds a Master of Arts in Medieval Litterature from Fordham University, and lives in New Rochelle, NY, with his wife Corine and daughter Aili.

Lawrence Edwards is Concert Master for the Magnificat Day. He is also Artistic Director of the Memphis Symphony Chorus, a position he has held since 1987. He has also been Director of Choral Activities for the University of Memphis’s Rudi E. Scheidt School of Music since 1987.
Nancy J. Deacon is Director of Music for the Cathedral of the Immaculate Conception, where she provides the means for passion, commitment and excellence in liturgical music.

Marc Cerisier, composer and organist, has served as organist and pastoral musician for the Cathedral of the Immaculate Conception for the past nine years.

The Dominican Sisters of St. Cecilia are based in Nashville, Tenn. Founded in 1860, the community has grown to over 300 members. As followers of St. Dominic, the sisters strive to proclaim the truth for the salvation of souls. With a primary apostolate of teaching, the sisters serve in over 40 schools throughout the United States and in five other countries.

Tera Simmons, a lifelong Catholic, is Event Manager for the Magnificat Day in Memphis. A marketing and communications professional who has extensive management experience with both nonprofit and for-profit companies, she lives in Memphis with her husband and four children.
The Reliquary of Saint Thérèse of the Infant Jesus and her parents Blessed Louis and Zélie

In order to properly host the relics of the Martin family, the Magnificat Foundation commissioned the renowned French artist Fleur Nabert, sculptor of sacred art (see www.fleurnabert.com), with the creation of the first family reliquary for veneration and procession.

On a pedestal of bronze are placed three individual reliquaries, each marked by the first letters of the names of Thérèse, Louis, and Azélie. The reliquary of Saint Thérèse, Doctor of the Church, is placed in the center, the highest of the three, while those of her parents are united to remind us of the power and sanctity of the sacrament of marriage. As represented in a drawing by Saint Thérèse herself, her parents are referred to here by two fleurs-de-lis. The flower representing Zélie Martin is slightly smaller, a sign of her death during Thérèse’s childhood. The flowers are molded in bronze with gilded leaves of yellow and white gold. The Little Flower, Thérèse, is represented by a rose, for she hoped to “scatter herself” beneath the footsteps of Jesus, and promised, “I will spend my heaven doing good on earth. I will let fall a shower of roses.” The ensemble is built around a brilliant cross, cast in bronze, alluding to the unique source of the numerous graces of sanctity that Christ bestows on the men and women whom he loves. The ensemble is protected by a transparent case in the shape of an arch to remind us that the Christian family is a domestic Church, the first place where we practice sanctity.

For more information and pictures of the reliquary, please visit www.magnificatfoundation.org
The Mission of the Relics

of Saint Thérèse of the Infant Jesus
and her parents Blessed Louis and Zélie

“On September 1896, one year before being called back to God, Thérèse had an intuition of the celestial mission that Jesus was going to entrust to her until the end of time: ‘I wish to travel the world, proclaiming your name throughout the earth!’ she cried to Jesus. The reality of this mission would be verified almost immediately after her death by the incredible universality of her spiritual experience and the innumerable graces obtained through her intercession.

“Today, the Little Flower, Thérèse, proclaimed Doctor of the Church and Patron of Missions, still travels the world proclaiming the Name of Jesus! She does this notably through the tangible sign of her relics. And, when joined by those of her cherished parents, Blessed Louis and Zélie Martin, this sign is all the more meaningful for the men and women of our time who are engaged in the vocation of marriage.

“In inviting veneration of these relics, brought together for the first time in a unique family reliquary, I hope that all of America—spouses, parents, and children—will give thanks to God for their love lived in the humility of everyday life, and will pray that their family life may be a road to sanctity. Yes, that all may confide their family joys, anxieties, and distresses to the Lord through the intercession of Thérèse, Louis, and Zélie! I also hope that, on the occasion of the veneration of these relics, my brother priests may revitalize their zeal for pastoral initiatives for families. I wanted to entrust these precious relics to the Magnificat Foundation because, in their work of evangelization through the good, the true, and the beautiful, I am certain that they will know how to share and make known the spirituality of the Martin family in the United States.

“Happy and moved to see this reliquary arrive on this magnificent continent where the faith burns with ardor, I give it my benediction.”

Msgr. Bernard Lagoutte
Rector of the Sanctuary of Lisieux
Artwork

STAGE OF THE CANNON CENTER:
The Crucifixion with the Virgin Mary and St John, Alberto Sotio (late 12th century), tempera on canvas laid on panel, Victoria and Albert Museum, London. © Victoria and Albert Museum, London.

ADORATION CHAPEL AND FRONT COVER:
All Saints, illumination from Hours of Anne de Bretagne, folio 209v, Jean Bourdichon (c. 1457-1521), National Library of France, Paris. © BnF, dist. RMN-Grand Palais / image BnF.

CONFESSION CHAPEL:

ENTRANCE HALL:

VIA DOLOROSA:

LUNCH ROOM:
This crucifix was painted in Italy around 1190 by Alberto Sotio and his studio. Its large dimensions were designed for hanging in the nave of a cathedral as sustenance for the contemplation of the faithful.

The Christ here nailed to the cross is already triumphant. He has undergone suffering and death unvanquished. With eyes wide open, he is turned toward us, his penetrating gaze telling us, “No one takes my life from me; it is I who offer it for the glory of God and the salvation of the world.” To his right and to his left, just as at Calvary, stand his mother Mary and his beloved disciple. At the bottom, at his feet, is a depiction of the descent into hell: the risen Christ drags Adam and Eve from damnation…and all of humankind in their wake. Following his outstretched arm, to his right, we find a scene of the holy women at the sepulcher; while, on the left, we see the episode of Peter’s denial represented for our meditation. Finally, above, adored by two angels, God the Father appears, ever-present and at work in the life and death of his beloved Son and—through him, with him, and in him—in the life of every one of us.
Contemplation of the Cross
Artwork presented in the Confession Chapel

This cross is part of a twelfth-century mosaic that decorates the apse of Rome’s Basilica of San Clemente.

_________________________ Pierre-Marie Dumont _______________________

At the foot of the cross, we observe the luxuriant foliage of an acanthus bush, a symbol of the Resurrection. A great many tendrils sprout from this tree, spreading in all directions. This plant draws its extraordinary fecundity from the soil of the Death of Christ on the cross, a sacrifice that accomplishes the re-creation of humanity and of the entire universe. Twelve doves, symbolizing the twelve Apostles, figure around the dying Christ. At the foot of the cross, we find Mary and “the disciple Jesus loved.” The hand of the Father appears above in a heavenly cloud, offering the crown of glory to his Son, soon to be triumphant over death. At the base of the cross, two deer come to slake their thirst at the source of living water, the four Gospels.

This cross is the Tree of Life, the tree of Redemption, which endlessly sheds its grace down the centuries and into our lives. Its branches of coiled tendrils shelter numerous birds and figures, busy with their daily tasks. At the moment of preparing to receive the sacrament of penance, let us contemplate the mystery of this God–Man, at one and the same time suffering and glorious, dead and risen, the Savior of all his human brothers and sisters whom—through him, with him, and in him—he has once again grafted onto the sap of divine life. Let us examine ourselves without complacency, and become aware with sorrow and sincere repentance that it is our sin that cuts us off from this vivifying sap, that cuts us down like hewn, withered branches ready to be cast on the fire. And, since the Church offers us the grace of reattaching ourselves to the life-giving trunk, let us be reconciled with God, through the Passion, Death, and Resurrection of Jesus.
“You Are Christ’s body.” (1 Cor 12:27)

Trained by Jean Fouquet, illustrator of the celebrated Very Rich Hours of the Duke of Berry, Master Bourdichon served as court painter and illuminator to four French kings: Louis XI, Charles VIII, Louis XII, and Francis I. In 1503 he received the commission that remains a supreme masterpiece of manuscript illumination: The Great Hours of Anne of Brittany. Requiring five years of work, the book was delivered in 1508 to the woman who was twice crowned queen of France.

Among the forty-nine full-page illuminations that adorn the magnificent Book of Hours, this one represents Christ in majesty. Seated upon a throne, wearing a royal and imperial crown, the Lord gathers up the visible universe beneath his feet, while the mandorla (Latin for almond) inscribes him within the invisible universe, where he receives all adoration and glory for ever and ever. With his left hand he presents the Book of Life, opened upon these words: Ego sum Alpha et Omega, Principium et Finis (Rv 1:8). With his right hand he makes a sign that is often interpreted as a blessing, but which is rather the gesture of the Magister who teaches all truth.

Radiating the golden light of divinity, Christ the King is surrounded by the nine choirs of angels. At the Lord’s left, under the angels, stands John the Baptist, together with Moses, Elijah, and the prophets. At his right, the Virgin Mary herself wears a crown and sits upon a throne, accompanied by the Apostles, led by Peter and John. Finally, all the saints are depicted along the frieze, in postures of adoration and intercession. From right to left we recognize: Anne of Brittany flanked by Saint Anne; the Church Fathers Jerome, Ambrose, Gregory the Great, and Augustine; the founders of religious orders, Dominic and Francis; the deacons, Lawrence and Vincent, etc.
At first glance the painting is deceptively simple, even modern in its style. Yet centuries of Christian iconographic tradition tether this Madonna and Child to the symbolism of the past, to the unconscious recognition of sacred form and function.

The Blessed Mother is clothed in white. A filmy veil through which light can pass frames her head. This recalls the metaphor used by poets and theologians in pondering the mystery of the Virgin birth. She holds her Holy Child aloft and forward. She is presenting him to the viewer, not unlike a priest lifting up the Eucharist encased in a vessel of gold. Light emanates from her offspring and illuminates her face in the same way that the moon reflects the radiance of the sun. But from where does this light originate? It emanates from the Infant’s breast in a heart-shaped brilliance. Her hand does not so much shield that light as grasp it and embrace it. And she holds it over her own. For as her heart beats, so does his. The Sacred Heart and the Immaculate Heart pulsate together in the harmony of divine Love. That love, Scripture reveals, was ordained to be pierced through
suffering. When, in the Temple, old Simeon held Mary’s Holy Child in his own arms, he predicted that her boy would be the light of salvation for the Gentiles and the glory of Israel. But he also told the Mother that a sword would pierce her. The piercing of the heart would be the Child’s destiny as well. A soldier lanced Christ’s side on the cross, causing water and blood to pour forth. This salvific fountain would forever symbolize the water of baptism and the Blood of the Eucharist. Not by chance has the artist splayed the Child’s arms outward and his legs downward, with one foot placed over the other in a cruciform position.

The Madonna and Child provide us with a beacon of hope in a world of strife. Treading upon life’s stormy sea, they stand tall, with a beckoning gesture of love toward all. It is this loving welcome that the Magnificat Day extends to those who take part in it. Our Blessed Lady carrying her Child joins our Day. She comes from the East. It was across these same waters that eighteenth-century French missionary priests arrived in the United States. It is now the call of the MAGNIFICAT FOUNDATION to be at the service of bishops, priests, deacons, and lay people who are engaged in the New Evangelization, to help Catholics throughout the country enter deeply into the religious mysteries symbolized by “Blessed Mother and Child.”


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*Now Bless the God of Israel*, Text: Luke 1:68–79; Ruth Duck, © 1992, GIA Publications, Inc. All rights reserved. Used with permission. Music: Forrest green, cmd; English melody.


*Kyrie* (at Mass), Richard Proulx, ©1971, 1977, by GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net #A-702287.

*Missa de Angelis*: *Glória*, *Sanctus*, and *Agnus Dei* - Music: Mass VIII; Traditional Chant

*Alleluia*, Music: Melchoir Vulpius, c. 1560-1616


*Sing With All the Saints in Glory*, Text: 1 Cor. 15:20; William J. Irons, 1812–1883, alt. Music: *Hymn to joy*, arr. from Ludwig van Beethoven, 1770-1827, by Edward Hodges, 1796-1867.


Music for the *Magnificat* and for the *Antiphon* of Psalm 24 © 2007, Marc Cerisier. All rights reserved. Used with permission.


Map

Ballroom
Food concessions available all day
- Lunch area

Exhibitors

Lobby - Registration

Access to West Concourse at Mezzanine Level

Relics Veneration

Adoration Chapel

Confession Chapel

Outside terrace

Mezzanine Level (3rd floor)

Poplar Ave.

West Concourse

Stage

Cannon Center

N. Main Street

East Concourse
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