

### III

#### THE WORD WAS MADE FLESH

*The Canticle of the New Jerusalem (Is 61: 10 – 62: 5) and the Prologue of St. John's Gospel (1: 1-14) characterize the celebration The Word Was Made Flesh.*

*The Canticle of the city-bride, which is echoed in the Canticle of the Blessed Virgin, expresses prophetic joy at the rebuilding of Jerusalem. It is a response to "glad tidings to the lowly" (Is 61: 1) and a message of consolation for the exiles returned from Babylon. But the glad tidings, which are heard again in the message of Gabriel to Mary, will find fulfillment only in Christ (see Lk 4: 18-19). Jerusalem, Mary, the Church: three cities in which God dwells, three brides adorned with salvation, three lands in which justice blossoms forth.*

*The Prologue of St. John, the sublime hymn to the Word, contains the most perfect description of the Incarnation: "the Word was God" (v. 1), "the Word became flesh" (v. 14). The text describes the extraordinary "journey" of the Word: "the Word was in God's presence" (v. 1) and "made his dwelling among us" (v. 14). It reveals human destiny as "becoming children of God" (v. 12) through faith and acceptance of the Word, begotten not "by man's willing it" (v. 13) but by the love of the Father.*

*The expression "the Word became flesh" (v. 14) passed into the creedal statements of faith and, through them, into liturgical celebrations. Every Sunday, at the words "he was born of the Virgin Mary and became man" the members of the Eucharistic assembly bow their heads, almost repeating the attitude which was Mary's when she accepted the Word.*

#### INVITATION TO PRAISE

*L. Announce the salvation of the Lord,  
proclaim his works among the peoples.*

*A. His mercy is everlasting.*

*L. Praise to Christ our Savior.*

*A. To the Son of the Most High,  
born of the Virgin Mary,  
praise, honor, glory and power  
forever and ever. Amen.*

#### GREETING AND INTRODUCTION

When the celebration takes place with the participation of the faithful, the leader may address the assembly with this or another appropriate greeting which may be followed by an introduction illustrating the nature and content of the celebration.

*L. The grace and peace of our Lord Jesus Christ,  
the Word who became flesh for our salvation,  
be with us always.*

*A. Blessed be God forever.*

#### HYMN

An appropriate Marian hymn is sung. For example:

1. When creation was begun,  
God had chosen you to be  
Mother of his blessed Son,  
Holy Mary, full of grace.

*R.* Ave, ave, ave, Maria.

2. When creation was restored,  
You were there beside the Lord,  
Whom you cherished and adored,  
Holy Mary, full of grace. *R.*

3. You are with us day by day,  
In our joys and our dismay:  
Make us joyful as we say,  
“Holy Mary, full of grace.” *R.*

4. Lead us to your child above:  
He will teach us how to love,  
How to pity and forgive,  
Holy Mary, full of grace. *R.*

5. In the vision which transcends  
All our dreams and never ends,  
God will gather all as friends  
In the kingdom of your Son. *R.*

6. Praise the Father and the Son,  
And the Spirit, three in one,  
As it was when time began,  
Now and evermore. Amen. *R.*

Text: tr. Michael Hodgetts

Music: Paul Décha. Used by permission.

## CANTICLE

### *Advent*

*Ant.* A shoot shall sprout from Jesse,  
the star of Jacob, alleluia.

### *Christmas*

*Ant.* Rejoice, Virgin daughter of Sion:  
of you is born Christ, the sun of justice,  
through you salvation comes to the world.

### *Lent*

*Ant.* Christ is my adornment,  
my diadem and my crown,

my robes are fragrant with his precious blood.

*Ordinary Time*

*Ant.* Your justice shines like a star,  
all the kings of the earth have seen your glory.

Or:

*Ant.* Rejoice, O Virgin,  
spotless Bride,  
dawn of the day of God.

Canticle of the New Jerusalem  
(Is 61: 10 – 62: 5)  
Prophetic announcement of the restoration of Israel.

*"My spirit rejoices in God my savior" (Lk 1: 46b).*

I rejoice heartily in the Lord,  
in my God is the joy of my soul;  
for he has clothed me with a robe of salvation,  
and wrapped me in a mantle of justice,  
like a bridegroom adorned with a diadem,  
like a bride bedecked with her jewels.

As the earth brings forth its plants,  
and a garden makes its growth spring up,  
so will the Lord God make justice and praise  
spring up before all the nations.

For Zion's sake I will not be silent,  
for Jerusalem's sake I will not be quiet,  
until her vindication shines forth like the dawn  
and her victory like a burning torch.

Nations shall behold your vindication,  
and all kings your glory;  
you shall be called by a new name  
pronounced by the mouth of the Lord.  
You shall be a glorious crown in the hand of the Lord,  
a royal diadem held by your God.

No more shall they call you "Forsaken,"  
or your land "Desolate,"  
but you shall be called "My Delight,"  
and your land "Espoused."  
For the Lord delights in you,  
and makes your land his spouse.

As a young man married a virgin,  
your builder shall marry you;  
and as a bridegroom rejoices in his bride  
so shall your God rejoice in you.

Glory to ...

*Advent*

*Ant.* A shoot shall sprout from Jesse,  
the star of Jacob, alleluia.

*Christmas*

*Ant.* Rejoice, Virgin daughter of Sion:  
of you is born Christ, the sun of justice,  
through you salvation comes to the world.

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spotless Bride,  
dawn of the day of God.

GOSPEL

*"The Word was made flesh."*

From the Gospel according to John 1: 1-14

In the beginning was the Word;  
the Word was in God's presence,  
and the Word was God.

He was present to God in the beginning.  
Through him all things came into being,  
and apart from him nothing came to be.  
Whatever came to be in him, found life,  
life for the light of all.

The light shines on in darkness,  
a darkness that did not overcome it.

There was a man named John sent by God, who came as a witness to testify to the light, so that  
through him all might believe – but only to testify to the light, for he himself was not the light. The  
real light which gives light to everyone was coming into the world.

He was in the world,  
and through him the world was made,  
yet the world did not know who he was.  
To his own he came,  
yet his own did not accept him.  
Any who did accept him  
he empowered to become children of God.

These are they who believe in his name – who were begotten not by blood, nor by carnal desire, nor by man's willing it, but by God.

The Word became flesh  
and made his dwelling among us,  
and we have seen his glory:  
the glory of an only Son coming from the Father,  
filled with enduring love.  
This is the Word of the Lord.

After the proclamation of the Gospel, the Leader may comment on the text. If circumstances permit, this reflection could take the form of a dialogue. If there is no reflection, a text from one of the Fathers of the Church or other approved authors may be read, or there may be a period of silent meditation.

#### THE ANGELUS

*V.* The angel of the Lord declared unto Mary.  
*R.* And she conceived by the Holy Spirit.

Hail Mary. Holy Mary.

*V.* Behold the handmaid of the Lord.  
*R.* Be it done to me according to your Word.

Hail Mary. Holy Mary.

*V.* The Word was made flesh,  
*R.* And dwelt among us.

Hail Mary. Holy Mary.

*V.* Pray for us, O holy Mother of God.  
*R.* That we may be made worthy of the promises of Christ.

#### CONCLUDING PRAYER

If the prayer intentions which follow are omitted, one of the prayers is said.

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In some celebrations, the prayer intentions proposed for the recitation of the Angelus by the bishops of Rome over the centuries may be expressed at this point: the needs of the Church, peace, the propagation of the faith, Christian unity, In this proposed text, an intention for the Order has been included.

This prayer of petition should not become a generic prayer of the faithful.  
After the last intention, one of the prayers is said.

*L.* In communion with all men and women,  
and renewing our commitment of service  
for the building up of the Kingdom,  
let us present to God  
the intentions recommended  
by the Bishops of Rome

for the praying of the Angelus  
and let us remember, too, the needs of our Order.

*A.* Let your light shine upon us, Lord.

1. That the Church,  
Bride of the Incarnate Word,  
may testify to the light  
and lead all men and women  
to the knowledge of Christ, Savior of the world,  
let us pray to the Lord.
  2. That the peace  
brought to earth by the Incarnate Word  
be cherished in the hearts of his disciples  
and proclaimed in all social relations,  
let us pray to the Lord.
  3. That the Word of God,  
announced by the prophets,  
conceived in the womb of the Blessed Virgin,  
and proclaimed by the apostles,  
be for every person  
a light shining in the darkness  
and a source of grace and truth,  
let us pray to the Lord.
  4. That the brothers and sisters of our Order,  
inspired always by the fiat of the Blessed Virgin,  
accept the Word with love  
and live fully as children of God,  
let us pray to the Lord.
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One of the following prayers is said.

Lord,  
fill our hearts with your love,  
and as you revealed to us by an angel  
the coming of your Son as one of us,  
so lead us through his suffering and death  
to the glory of his resurrection.  
We ask this through the same Christ our Lord.

*R.* Amen.

Or:

O God,  
your Word became flesh  
and was born of the Virgin Mary.  
May we become more like Jesus Christ,

whom we acknowledge as our redeemer,  
truly divine and truly human.  
We ask this through the same Christ our Lord.

*A. Amen.*

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Optional concluding prayers:

O God,  
you willed that your Word  
should become flesh in the virginal womb of Mary  
at the message of an angel.  
Grant that your people  
who honor and love the Mother of God  
may enjoy forever her maternal protection.  
We ask this through Christ our Lord.

*A. Amen.*

O God,  
your Word was received by the Virgin Mary  
and made his dwelling among us.  
May his light  
shine in the darkness of our hearts.  
We ask this through the same Christ our Lord.

*A. Amen.*

O God of infinite goodness,  
the immaculate Virgin Mary  
accepted your Word at the message of an angel  
and became the temple of God  
through the power of the Holy Spirit.  
Following her example,  
may we receive your Word  
with humble faith.  
We ask this through Christ our Lord.

*A. Amen.*

Almighty God,  
you created us  
and sent us your Word  
who became flesh in the womb of the Virgin Mary.  
Look with love on your people  
and hear our humble prayer.  
We ask this through Christ our Lord.

*A. Amen.*

God of mercy,  
you willed that your Word

should become flesh in the womb of the Virgin Mary.  
Grant that we who have adored the mystery of Jesus,  
your Son and our Brother,  
truly divine and truly human,  
may participate in his new and eternal life.  
We ask this through the same Christ our Lord.

*A. Amen.*

O God,  
grant that we may celebrate with faith  
the mystery of Mary, virgin and mother,  
who, by the power of the Holy Spirit,  
conceived the Savior Jesus Christ,  
your Son and our Brother,  
who lives and reigns with you  
forever and ever.

*A. Amen.*

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DISMISSAL

*L. May God,*  
who brought light to the darkness of the world  
through the Incarnation of his Son,  
make us attentive to his Word  
and confirm us in his peace.

*A. Amen.*

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If a presbyter or deacon presides at the celebration, he blesses the assembly with this or another usual form of blessing:

*L. May the blessing of almighty God,*  
Father, Son and + Holy Spirit,  
come upon you and remain with you forever.

*A. Amen.*

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*L. Go in the peace of the Lord*  
and cherish in your hearts the Word that saves.

*A. Thanks be to God.*

**Note:** All Bible texts are taken from: The New American Bible <http://www.vatican.va/archives/>