

LAUDEMUS VIROS GLORIOSOS

2

IN PRAISE OF SAINT PHILIP BENIZI

COMMISSIO LITURGICA INTERNATIONALIS OSM
CENTRO EDIZIONI «MARIANUM» - ROMA
1985

PREFACE

Following upon the publication *In Praise of Our Seven First Fathers*, this volume is dedicated to the praise of Saint Philip Benizi, their most illustrious son and disciple.

The publication of this booklet coincides with the celebration of the 700th anniversary of the death of Saint Philip at Todi on 22 August 1285. The centenary of the death of Saint Philip is one of the events which the Order throughout its history has celebrated with fervor. Every hundred years, the friars have carefully and joyfully remembered the life of Saint Philip as a challenge and inspiration, an affirmation of their identity, and a support for their vocation and their hope.

The special importance of Saint Philip in the history of the Servants of Mary is well known. He represents the link between the charismatic origins of the Order seen in the lives of the First Fathers and the process of institutionalising that same charism. He was the wise and prudent legislator always concerned that the spirit not be suffocated by the narrowness of norms. He was the spiritual master who gathered about himself a group of saintly disciples and friends: Peregrine, Francis and Joachim of Siena, Ubald and Andrew of Borgo Sansepolcro, Bonaventure of Pistoia, Juliana... He defended the Order, convinced that the works of the Spirit are destined to continue notwithstanding the conditions and obstacles imposed by others. In a word, he is the alter Pater of the Order as both the tradition and liturgical texts of the Servants clearly state.

Above all, Fra Philip is a saint, a living image of Christ and existential interpreter of the Gospel: a person of peace and compassion, humble and meek; a person of service and charity, self-effacing and penitent; a person of pure heart, filled with apostolic zeal and wise in the wisdom of the Cross. Further, Philip is the model of the faithful Servant of Mary. Throughout the centuries, members of the Order have remembered that Philip entered the Order to illuminate it with his presence so that all the friars might be formed by his teaching and better serve their Lady according to the spirit of the Order (see *Legenda de origine Ordinis*, 10). The Order has continued to sing:

Servi fideles, Virgini
servite cum Benitio.

With the approval of the Prior General, Fra Michel M. Sincerny, and the General Council, the CLIOS presents these four celebrations. The first thanks God for the great light – Saint Philip Benizi – that he gave to the house of the Blessed Virgin, the Order of the Servants of Mary. The second presents Saint Philip as a “servants of life,” following the way of Jesus, the “obedient servant.” The third centres on a most important theme – peace – and presents Saint Philip as a “person of reconciliation and peace.” The fourth presents our glorious brother as a “faithful Servant of Mary.”

The four celebrations are meant to be a joyful memorial of Saint Philip and an opportunity to offer him praise; but they also contain a message. If they are carefully prepared and celebrations should challenge those who participate and their message should lead to a renewal of religious commitment.

It is our hope that in celebrating these rites the friars and sisters Servants of Mary and the laity who share their spirit and ideal will bear the message of Saint Philip. May they accept it and be transformed so that they become themselves light, servants of life, women and men of harmony and peace, and true Servants of the Virgin Mother.

Fra Ignazio M. Calabuig, O.S.M.
President of the CLIOS

Roma, 11 Aprile 1985
Thursday within the Octave of Easter

INTRODUCTION

I. NATURE AND PURPOSE OF THE CELEBRATIONS

1. The celebrations In Praise of Saint Philip Benizi are meant as aids to the brothers, sisters and friends of the Order or Servants of Mary who wish to better prepare themselves for the liturgical celebration of Saint Philip (23 August) or who wish to remember him at other times during the year. They represent a type of “popular devotion” which takes its inspiration from the liturgy and is meant to lead the people to it (see the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 13).
2. The four forms of celebration, while not part of the liturgy, have been prepared in accord with the structures and style of “liturgical celebrations.” As such, their correct interpretation will require a “spirit of celebration” and a respect for ritual action on the part of those responsible for the celebrations and those who participate.
3. Because of their very nature, these celebrations should not be included in liturgical actions (Eucharist, Liturgy of the Hours, etc.); nor should they be used to substitute for the liturgy.
4. The celebrations focus on God’s intervention in the life of Saint Philip and his response to that call. The effects of that divine intervention are always present and touch us directly as Christians and as Servants of Mary. The Church honours him as a “saint”: an intercessor and model of evangelical life for the entire People of God. His extraordinary charism continues to live within the Order: fidelity to the heritage of the Seven First Fathers, humility and compassion, a spirit of community life and the pursuit of friendship, love of peace and harmony and, above all, devout service to the Blessed Virgin. Servite men and women of all times have looked to Saint Philip as a model “Servant of Mary.”
5. Each of the four celebrations emphasises a particular aspect of the life of Saint Philip: his wisdom which became a light for the whole Order (I); his service of life which was expressed in love of God and charity toward others (II); his work for reconciliation and peace (III); his service to his glorious Lady (IV).

II. PROPER CELEBRATION

6. Adequate preparation of the physical environment will contribute greatly to fruitful celebration. Particular attention should be given to the selection and placement of the image of Saint Philip as well as any posters, banners, or other aids which may eventually be used to illustrate the theme of each particular celebration.
7. It is important that the plurality and distribution of roles be observed. The celebrations involve the following persons:
 - L. Leader or person presiding. This can be a friar, a sister or a lay person. If a presbyter or deacon presides, he may use ritual formulas proper to his ministry in the greeting, dismissal and other appropriate moments.
 - R. Reader for the proclamation of the readings. If the biblical readings suggested for the

celebrations are used, it will be necessary to have two (*R 1, R 2*) readers.

C. Cantor(s) for the singing of the responsorial psalm.

A. Assembly.

The celebrations, as presented, do not foresee other ministries; individual assemblies may need more, and they should be entrusted to competent individuals.

8. The celebrational character of these devotions requires that a harmonious balance be maintained among the periods of song, proclamation of the Word, prayer and silence. In the same way, the physical posture of the persons assembled (standing, sitting, etc.) should respect the nature of the various ritual moments.

9. The beginning and end of the celebration might be emphasized with a procession.

Use of symbols

10. The celebrations provide for the use of symbols such as light and incense. These, or any other symbols which may be chosen, should be used with care and understanding.

Other celebrational aids

11. The eventual use of slides will require a certain discretion in deciding on their number and subject matter. They might very well be used during the hymn, as an introduction to the readings, or as an aid to reflection during the silent pause after the Scripture reading. What should be avoided in all cases is that the slides become a distraction rather than a help to the assembly's attention to the content of the celebration.

III. ADAPTATIONS OF THE CELEBRATION

12. Many parts of the celebrations can be adapted as needed (introductions, readings, prayers, etc.). In preparing the celebrations care should be taken that all elements respect the actual situation and needs of the particular assembly: education, lived historical situation, number of participants and similar factors. Any adaptation, however, should respect the essential content of the celebration as well as its ritual nature.

13. In small communities or groups, the structure of the celebrations can be simplified in the way suggested in the introduction to each celebration.

Triduum of Saint Philip

14. For the celebration of a triduum in preparation for the feast of Saint Philip (23 August), three forms of celebration which correspond to the needs of the assembly should be chosen. If Form II is chosen, it should be celebrated on 22 August; in this case the blessing of bread and water should not be repeated the following day.

The numbers which appear in the margin of the text refer to the suggested musical settings found in the appendix.

I

SAINT PHILIP BENIZI:
A LIGHT PLACED BY GOD
ON THE LAMPSTAND OF
THE ORDER OF SERVANTS OF MARY

Celare dona niteris
inter Mariae servulos,
at te lucernam splendidam
Regina nostra suscitai.

Among the Servants of Mary
you sought to conceal your gifts
but our Queen raised you up
as a light of heavenly brightness.

Proprium Liturgiae Horarum O.S.M.
In festa S.P.N. Philippi Benizi

In the first formulary,
the element which symbolically presents the theme
is that of light.

Careful celebration
will emphasise the two sources of light
foreseen in the formulary:
— a large candle or lamp
placed on or near the altar
which represents Christ, the source of all light;
— a smaller candle or lamp
placed before the image of the Saint
to show that Philip's light
comes from Christ himself.

During the service of light (nos. 6-10)
both the sanctuary area and the body of the church
should be dimly lit.

In any eventual simplification of the celebration, the folk
ritual elements should be maintained:

- the service of light (nos. 6-10)
- the hagiographical reading (no. 11)
- the prayer of thanksgiving (no. 18).

1. To facilitate full participation, care should be taken to create a prayerful environment and to prepare the community for the celebration.

I. INTRODUCTORY RITE

ANGELIC SALUTATION

2. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic salutation.

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

INVITATION TO PRAISE

3. The Leader or the Cantor invites the Assembly to praise Christ our Light.

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

A. His love endures forever.

L. Glory and praise to you, O Christ,
splendour of the Father's glory.

A. You are the light of the world:
all glory and praise to you forever.

GREETING

4. When the laity participate in the celebration and a presbyter or deacon presides, he may greet the Assembly with these or similar words:

L. The grace of God our Father,
the light of Christ our Lord
and the joy of the Holy Spirit
be with you all.

A. And also with you.

INTRODUCTION

5. A Reader announces the theme of the celebration in these or similar words:

R. In this celebration, we shall praise God
who is Light and the source of all light.
We shall recall the light of creation,
the light of the Passover and Exodus,
and the light incarnate —Jesus Christ.

But we shall also celebrate the memory
of Saint Philip Benizi:
a friar Servant of Mary,
a disciple of the Seven Holy Founders,
a man of compassion and peace
devoted to the Blessed Virgin.

The earliest Chronicle of the Origins
of the Order of Friar Servants of Mary
applies to him the saying of Jesus:
“No one lights a lamp
and then puts it under a bushel basket.
It is set on a stand
where it gives light to all in the house.”

The lamp is Saint Philip,
the light is his wisdom,
the house is the Order.
The one who lights the lamp
and sets it on its stand is the Lord.

II. SERVICE OF LIGHT

LIGHT AND THE HISTORY OF SALVATION

6. The Leader praises God saying:

L. Blessed are you, Lord God of the universe:
at the beginning of time
you created the light which dispels darkness,
fills the world with energy and warmth,
and gives rise to life and beauty.

A. Glory to you, O Lord.

L. Blessed are you, Lord:
in a cloud of light and a pillar of fire
you guided your people,

during the night and through the desert,
toward truth and freedom.

A. Glory to you, O Lord.

P. Blessed are you, O Lord:
in the fullness of time
you sent your Son, born of the Virgin,
as the true light that enlightens all people.

A. Glory to you, O Lord.

HYMN TO CHRIST OUR LIGHT

7. The Leader lights a candle, symbol of Christ our Light, placed on or near the altar while the Assembly sings an appropriate hymn.

8. After the hymn, the Leader says:

L. In all times and places
God raises up within the Church
men and women who show forth
the light of Christ
with the sanctity of their lives.
Among these was Saint Philip Benizi,
a shining example of evangelical life.

9. The Leader lights a lamp or candle from the flame of the Christ-candle and places it before the image of Saint Philip.

PRAYER

10. The Leader invites those present to prayer.

L. Let us pray.

There follows a brief period of private prayer.

L. Father,
with the light and wisdom of your Son
you dispelled the darkness of evil
and enlightened the hearts of all men and women.
Grant that we who honour the memory of Saint Philip
may adhere to the word of the Gospel
and become light for the world
and salt of the earth.
Through Christ our Lord.
A. Amen.

III. LISTENING TO THE WORD

FIRST READING

11. A Reader goes to the lectern and reads the following passage from the Chronicle of the Origins of the Order or another reading from the Fathers of the Church or other approved authors which treats of Christ, the light of the world.

R. From the Chronicle of the Origins of the Order of Servants of the Blessed Virgin Mary by Fra Peter of Todi.

(*Legenda de origine Ordinis*, nn. 9, 10, 11: Monumenta OSM, I, pp. 67-68)

*The Blessed Virgin provided a heavenly light:
blessed Philip*

The moment had come when the Blessed Virgin Mary saw fit to bring together the first friars of her future Order, an Order that was to be singularly dedicated to her. They were to separate themselves from the world and in doing so bring to birth her Order. But she likewise wanted to provide for its future: a light shining with heavenly brightness was to arise at the very same time as she was bringing these friars together to begin her Order. This light was to be blessed Philip, who was born in the same place as the Order began.

The timing was perfect, because just when the young Order would have grown to such a size that it could be held together only by enlightenment and doctrine such as his, Philip would be ready in age and sanctity; ready to give light, like a lamp on a stand, to those who were already in the Order when he joined it and to those who would enter afterwards. He would teach them by word and example how to make themselves worthy to serve Our Lady and receive from her their reward. When he came into the Order he was to fill it with light and all the friars would catch the glow of his brilliance and intelligence. They too would be enabled to give worthy service to their Lady, which is completely in accord with the nature of the Order.

At that time Our Lord Jesus Christ had already gifted the world with two great luminaries, blessed Dominic and blessed Francis. These two had founded the religious Orders which bear their names and the whole world was benefitting by the brilliance of the life and intelligence of the friars that belonged to these Orders.

The Lord himself had decided that the time was ripe to raise up a house in honour of his Mother, the Virgin Mary, an Order consecrated to her name. Because the friars brought together in that Order would have to learn how to give fitting service to their Lady, he put before their eyes a shining example of such service. He gave them Philip.

Blessed Philip was born in the year of the Lord 1233, during the pontificate of Pope Gregory IX, in the province of Tuscany and in the city of Florence. Our Lady willed that her own Order, one specially consecrated to her and even hearing her name, should begin in that same year, in that same province and city.

12. The reading is followed by the singing or recitation of a responsory or responsorial psalm, or there may be a period of silent reflection.

RESPONSORY See *Ef* 5: 8; *Mt* 5: 16

15. If once you were darkness,
now you are light in the Lord.
—Live as children of light.

Your light must shine before others

so that they may see goodness in your acts.
—Live as children of light.

Or:

RESPONSORIAL PSALM

14. *Psalm 36 (35): 6-7a; 7b-8; 9-10*

Light and grace in the house of the Lord

R. Lord, let your light shine upon us.

Your love, Lord, reaches to heaven;
your truth to the skies.
Your justice is like God's mountain,
your judgments like the deep. *R.*

To both man and beast you give protection.
O Lord, how precious is your love.
My God, the sons of men
find refuge in the shelter of your wings. *R.*

They feast on the riches of your house;
they drink from the stream of your delight.
In you is the source of life
and in your light we see light. *R.*

SECOND READING

15. The second reading can be a biblical text describing Christ our Light or the obligation of disciples to walk in the path of light. The example which follows is made up of a selection of related texts which can be proclaimed by two Readers.

R 1. A reading from the Gospel of Jesus Christ and the writings of the Apostle Paul.
Live as children of light

R 1. Jesus said to his disciples: *Jn 9: 5; 12: 35b-36*
While I am in the world
I am the light of the world.
Walk while you still have it
or darkness will come over you.
Whoever walks in the dark
does not know where the path leads.
While you have the light,
keep faith in the light;
thus you will become children of light.

R 2. There was a time *Ef 5: 8-9*
when you were darkness,
but now you are light in the Lord.

Well, then, live as children of light.
Light produces every kind of goodness
and justice and truth.

R 1. The light came into the world, *Jn 3: 19b-21*
but some loved darkness rather than light
because their deeds were wicked.
Those who practice evil
hate the light;
they do not come near it
for fear their deeds will be exposed.
But those who act in truth
come into the light,
to make clear
that their deeds are done in God.

R 2. You must lead a life *Col 1: 10-12*
worthy of the Lord
and pleasing to him in every way.
You will multiply good works of every sort
and grow in the knowledge of God.
By the might of his glory
you will be endowed with the strength
needed to stand fast,
even to endure joyfully whatever may come,
giving thanks to the Father
for having made you worthy
to share the lot of the saints in light.

R 1. You are the light of the world. *Mt 5: 14-16*
A city set on a hill cannot be hidden.
People do not light a lamp
and then put it under a bushel basket.
They set it on a stand
where it gives light to all the house.
In the same way,
your light must shine before others
so that they may see goodness in your acts
and give praise to your heavenly Father.

R 2. It is not ourselves we preach *2 Cor 4: 5-6*
but Christ Jesus as Lord,
and ourselves as your servants for Jesus' sake.
For God, who said, "Let light shine out of darkness,"
has shone in our hearts,
that we in turn might make known the glory of God
shining on the face of Christ.

R 1. We have seen his glory: *Jn 1: 14b, 16*
the glory of an only Son coming from the Father,
filled with enduring love.

Of his fullness
we have all had a share—
love following upon love.

16. After the reading, the following acclamation, or one similar, may be sung.

To Christ, glory and power,
Living Word of the Father. Amen.

MEDITATION ON THE WORD

17. After the acclamation there may be a period of silent reflection or the Leader may comment on the texts which have been read and the charism of Saint Philip. If circumstances permit, this reflection could take the form of a dialogue.

IV. THANKSGIVING AND SUPPLICATION

18. The Leader addresses God with the following prayer of thanksgiving and supplication.

L. Come, let us praise the Lord.

A. His mercy endures forever.

L. Let us bless his holy name.

A. He alone is our salvation.

L. Blessed are you, Lord, God of glory:
in your loving plan
you gave the family of Servants
the brilliant light of Saint Philip Benizi.

In his humility,
the servant of your handmaid
sought to conceal this light
but you who raise up the lowly
wonderfully revealed it.

His was a light of knowledge and understanding
in the study of sacred doctrine;
of wisdom and prudence
in the direction of the Order entrusted to his care;
of sanctity and grace
in the service of others.

A. Blessed are you, Lord, in the lives of your servants.

Through the intercession of Saint Philip,
grant us, Father,
love for your Word

which enlightens us on our journey through life.

A. Lord, listen to us.

Grant us, Lord,
genuine faith,
confident hope
and resplendent love.

A. Lord, listen to us.

Lord, watch over the family of Servants of Mary;
may it walk in the light of Christ
and fulfill its mission
of service and witness to Christian community.

A. Lord, listen to us.

To you, Father, source of all light,
through Christ the sun of justice,
and in the Spirit who renews all things,
all glory and honour forever.
A. Amen.

V. COMMITMENT TO CONVERSION AND PEACE

19. If desired, the prayer of thanksgiving and supplication may be followed by a commitment to conversion and peace. The Leader invites the Assembly to conversion and the pursuit of truth in these or similar words:

L. Brothers and sisters,
before concluding our common prayer
let us renew our commitment
to follow the light of truth.
In silence,
and in the light of Christ's teaching,
let us examine our attitudes
toward the truth of the Gospel.

All reflect silently for a time.

20. The Reader says:

R. Christians follow the light of truth
and flee from the darkness of error.

They confront ignorance with the light of truth,
falsehood with sincerity
and deceit with honesty.

They denounce injustice,
condemn oppression

and witness to the light.

21. The Leader says these or similar words:

L. Let us exchange a greeting
and sign of unity and peace.

Every exchange the sign of peace according to local custom.

22. After all have exchanged the sign of peace, the following antiphon or an appropriate hymn is sung.

A. Blessed are they
who announce peace to others.
Blessed are the peacemakers
for they will be called children of God.

VI. DISMISSAL

23. If a presbyter or deacon has presided at the celebration, he says:

L. The Lord be with you.

A. And also with you.

24. *L.* Lord,
may the light of your grace
enlighten all of us
who have celebrated the memory of Saint Philip.
Following the truth of the Gospel
may we come to the city of life
resplendent in the glory of your Son.
Who lives and reigns forever.
A. Amen.

25. A presbyter or deacon adds:
L. May the blessing of almighty God,
Father, Son and + Holy Spirit,
come upon you
and remain with you always.
A. Amen.

26. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and live in the light of Christ's Gospel.
A. Thanks be to God.

27. Following the tradition of the Order, the Blessed Virgin is honoured with the singing of the *Salve Regina* or another Marian hymn.

II

SAINT PHILIP BENIZI
SERVANT OF LIFE

Philippus, Deiparae famulus,
Domino et fratribus servivit
in sanctitate et iustitia
omnibus diebus vitae suae.

Philip, faithful servant of the Mother of God,
served the Lord and his people
in holiness and justice
all the days of his life.

Proprium Liturgiae Horarum O.S.M.
In festa S.P.N. Philippi Benizi

In the second formulary,
the elements that symbolically present the theme
are those of bread and water.

Careful celebration
will avoid the use of manufactured products
(for example biscuits wrapped in cellophane, etc.)
and make use of fresh, natural bread
that expresses the symbolic value of this element.

In the same way, for the sign of water,
practical solutions that weaken the symbolic value
should be avoided
(for example, small plastic bottles).

Attention should be given
to the beauty of the vessels used
and the gesture of pouring the water.

In any eventual simplification of the celebration, the following ritual elements should be maintained:

- the hagiographical reading (no. 7)
- the blessing of water (no. 18)
- the blessing of bread (no. 20)
- the prayer of thanksgiving (no. 23),

1. To facilitate full participation, care should be taken to create a prayerful environment and to prepare the community for the celebration.

I. INTRODUCTORY RITE

ANGELIC SALUTATION

2. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic salutation.

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

GREETING AND INTRODUCTION

3. The Leader greets the Assembly with these or similar words:

L. May the God of all consolation and hope
who guides our hearts
in the love and patience of Christ
fill us with his grace.

A. Blessed be God forever.

4. A Reader announces the theme of the celebration in these or similar words:

R. God the Father so loved the world
that he sent his only Son Jesus Christ
to bring all men and women salvation
through the proclamation of the Gospel
and the gift of his life.

Similar to the Master,
Saint Philip proclaimed the Gospel of the Kingdom
and manifested it in the integrity of his life:
he fed the hungry,
gave drink to the thirsty
and clothed the naked.
He was a sign of God's mercy
to all who suffered in body or spirit.

Today's celebration recalls this aspect
of the life of Saint Philip:
God's providential love
manifest in his faithful servants.

Hymn

5. An appropriate hymn is sung.

PRAYER

6. The Leader invites the Assembly to prayer.

L. Let us pray.

There follows a brief period of private prayer.

L. Merciful and loving Father,
in your Son Jesus
you announced the Gospel of salvation to the poor;
you gave joy to the afflicted,
bread to the hungry
and health to the sick.
Remember Saint Philip,
the servant of your handmaid,
and grant that we, like him,
may be faithful witnesses of the Gospel
and give our lives in the service of others.
We ask this through Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD FIRST READING

7. A Reader goes to the lectern and reads the following passage from the Life of Blessed Philip or another reading from the Fathers of the Church or other approved authors which treats of Christ the Servant of Life.

R. From the Life of Blessed Philip.

(*Legenda beati Philippi*, nn. 10, 18, 14: Monumenta OSM, II, p. 74 ff.)

The good shepherd goes to the aid of the desolate

In the year of the Lord 1266, the friars gathered to celebrate the chapter in the city of Florence. In that year Fra Manettus of Florence, the General of the Order, resigned his office. The entire chapter, inspired by the Holy Spirit, unanimously elected blessed Philip, even though he was at that time resident at Cesena. Humble and gentle as he was, he did not wish to accept the office. But eventually, after much urging, he agreed. His learning and his fame increased daily.

That is how it should be with any prelate and worker in the vineyard of the Lord of Hosts, as St.

Isidore says: “A learned ecclesiastic should shine both by his doctrine and his life, for doctrine is true when it is ratified by one’s way of living.” In both of these ways the man of God, blessed Philip, proved himself fully proficient. God the Father endowed him with many miracles, in supplying the poor with what they needed, curing numerous illnesses, correcting offenders, recalling sinners to repentance and in many other works too numerous to mention here.

On one occasion blessed Philip was on his way towards Germany to visit newly founded houses of the Order. He came to a lonely wood where there was neither bread nor water to be found. His companion was overcome by the heat of the sun and began to cry for God’s help, that he might not die of hunger. Moved to pity, the man of God prayed with tears to the Lord in these words: “Lord God, almighty Father, you provided nourishment for your people and you never cease to feed all your creatures. I beg you to give food to this child of yours, the servant of your most blessed mother.” On finishing the prayer, blessed Philip looked around and saw a hut which was used by shepherds for a resting place. The man of God went over to it, went inside and saw — put there by Providence — some very white bread and a jar of water. So they were provided with wonderful nourishment and went on to Germany.

At a time when the people of Florence were waging war against Arezzo and had destroyed all the vegetation of the countryside, a great famine arose there. For the friars Servants of blessed Mary in Arezzo this occasioned such a shortage of food that they scarcely could keep alive. When blessed Philip heard of their necessity and hunger, he hastened to them as fast as he could, as the good shepherd who always goes to the aid of the desolate. One day, when the friars had passed beyond the hour of dinner, the man of God Philip tried to comfort them as best he could. Entering the church, he turned to the Blessed Virgin, begging and imploring her that, as a loving mother, she would not allow her servants to die of hunger. While he was thus praying, an unexpected knock was heard at the priory door. One of the friars rushed out at once and found no one there, but instead, two baskets of beautiful white bread. He brought them to the friars and they went to their meal. So, together with blessed Philip, they were all miraculously revived. And from then on, through the merits of Philip, they were never short of bread or other provisions.

8. The reading is followed by the singing or recitation of a responsory or responsorial psalm, or there may be a period of silent reflection.

RESPONSORY See *Jn* 13: 34; 15: 13

9. I give you a new commandment:
— Love one another as I have loved you.
There is no greater love than this:
to lay down one’s life for one’s friends.
— Love one another as I have loved you.

Or:

RESPONSORIAL PSALM

10. *Psalm* 145 (144): 9, 14; 15-16; 17-18.

God’s goodness is shown to all his creatures

R. The Lord gives bread to the hungry.

How good is the Lórd to áll,

compássonate to áll his créatures.
The Lórd suppórts all who fáll
and raises áll who are bowed dówn. *R.*

The éyes of all créatures look to yóu
and you gíve them their fóod in due tíme.
You ópen wide your hánd,
grant the desíres of áll who live. *R.*

The Lord is júst in áll his wáys
and lóving in áll his déeds.
He is clóse to áll who cáll him,
who cáll on hím from their héarts. *R.*

SECOND READING

11. The second reading can be a biblical text describing Chris the giver and servant of life or the commitment of the disciples to serve life. The example which follows is made up of a selection of related texts which can be proclaimed by two Readers.

R 1. A reading from the Gospel of Jesus Christ and the writings of the Apostles.

We have passed from death to life because we love

R 1. Jesus said to his disciples: *Jn 12: 24-26a*
I solemnly assure you,
unless the grain of wheat falls to the earth and dies,
it remains just a grain of wheat.
But if it dies,
it produces much fruit.
The one who loves his life
loses it,
while the one who hates his life in this world
preserves it to life eternal.
If anyone would serve me,
let him follow me;
where I am,
there will my servant be.

R 2. That we have passed *1 Jn 3: 14, 16-18*
from death to life we know
because we love one another.
Whoever does not love is among the living dead.
The way we carne to understand love
was that he laid down his life for us;
we too must lay down our lives for one another.

I ask you, how can God's love survive in a person
who has enough of this world's goods
yet closes his heart to others
who are in need.
Little children,

let us love in deed and in truth
and not merely talk about it.

R 1. Make this announcement: *Mt 10: 7-8*
The reign of God is at hand!
Cure the sick,
raise the dead,
heal the leprous,
expel demons.
The gift you have received,
give as a gift.

R 2. God can multiply *2 Cor 9: 8, 10-11a*
his favours among you
so that you may always have enough of everything
and even a surplus for good works.
He who supplies seed for the sower
and bread for food
will provide in abundance;
he will multiply the seed you sow
and increase your generous yield.
In every way your liberality is enriched.

R 1. The king will say *Mt 25: 34-35a, 37,40*
to those on his right:
Come. You have my Father's blessing!
Inherit the kingdom prepared for you
from the creation of the world.
For I was hungry and you gave me food,
I was thirsty and you gave me drink.

Then the just will ask him:
Lord, when did we see you hungry and feed you
or see you thirsty and give you drink?
The king will answer them:
I assure you,
as often as you did it for one of the least,
you did it for me.

R 2. Act on this word. *Jas 1: 22; 2: 14-17*
If all you do is listen to it,
you are deceiving yourselves.
What good is it to profess faith without practicing it?
Such faith has no power to save one, has it?
If a brother or sister
has nothing to wear
and no food for the day,
and you say to them,
"Good-bye and good luck! Keep warm and well fed,"
but do not meet their bodily needs,
what good is that?

So it is with the faith that does nothing in practice.
It is thoroughly lifeless.

12. After the reading, the following acclamation, or one similar, may be sung.

To Christ, glory and power,
Living Word of the Father. Amen.

MEDITATION ON THE WORD

13. After the acclamation there may be a period of silent reflection or the Leader may comment on the texts which have been read and the charism of Saint Philip. If circumstances permit, this reflection could take the form of a dialogue.

III. BLESSING OF BREAD AND WATER

14. The blessing of bread and water takes place after the meditation on the Word. In the sanctuary or in another place visible to the assembly, a table is prepared for the bread and a container into which the water may be poured.

15. A Reader introduces the blessing with these or similar words:

R. Invoking the Blessed Virgin,
Saint Philip provided bread and water
for his brothers
exhausted by travel and famine.
In memory of these miraculous signs
it is an ancient tradition of the Servants of Mary
to bless bread and water
on the feast of Saint Philip
and other special occasions.

Let us learn from Saint Philip
to be mindful of the needy
and let us ask God to increase
our thirst for truth
and our hunger for justice.

PRAISE OF GOD'S PROVIDENCE

16. One or two Cantors sing verses of *Psalm* 104 (103) and the Assembly responds with an acclamation.

Psalm 104 (103): 1a, 10, 13; 14-15

C. Bléss the Lórd, my sóul!
Lord Gód, how gréat you áre!
You make spríngs gush fóρθ in the válleys
they flów in betwéén the hills.

From your dwelling you water the hills;
earth drinks its fill of your gift.

A. We thank you, Lord, for the gift of water.

C. You make the grass grow for the cattle
and the plants to serve our needs,
that we may bring forth bread from the earth
and wine to cheer the heart;
oil, to make one's face shine
and bread to strengthen the heart.

A. We thank you, Lord, for the gift of bread.

PRAYER OF BLESSING

17. During the singing of the psalm, wherever possible, the bread and water are brought in procession to the sanctuary; the water is poured into the prepared container and the bread is shown to the Assembly and placed on the table.

18. The Leader blesses the water, saying:

L. Bless, O Lord, this water.
It is your creation and your gift
that we offer you in memory of Saint Philip.

Grant that we may respect and cherish it
and discover its hidden meanings:
death and life,
fertility and purification,
humility and strength,
refreshment and joy.

May we who celebrate today
the memory of Saint Philip
be servants of life on earth.
Through your grace,
may our thirst for you
be satisfied one day
in your eternal dwelling place.
Through Christ our Lord.

A. Amen.

19. After the prayer, an antiphon is sung.

A. Go out to meet the thirsty
bearing water to drink.

Or:

A. A river and its streams

bring joy to the city of God,
the holy dwelling of the Most High.

20. The Leader blesses the bread saying:

L. Bless, O Lord, this bread.
It is nourishment for our life
and we offer it to you in memory of Saint Philip.

Grant that we may understand and respect
the values it represents and signifies:
the mysterious energy of sun and earth,
the deliberate labour of men and women,
the common sharing of our goods.

Through your grace,
may we who eat this bread, one day,
merit a place at the banquet of your Kingdom.
Through Christ our Lord.

A. Amen.

21. After the prayer an antiphon is sung.

A. Go out to meet the hungry
offering them bread to eat.

Or:

A. Blessed are they
who partake of the bread
of God's Kingdom.

22. The Leader may incense the bread and water.

IV. THANKSGIVING AND SUPPLICATION

23. After the singing of the antiphon (or incensing), the Leader addresses God with the following prayer of thanksgiving and supplication.

L. Come, let us praise the Lord.

A. His mercy endures forever.

L. Let us bless his holy name.

A. He alone is our salvation.

L. We bless you, Father,
for you guide all men and women
toward their true destiny

and in your infinite love
you sent us your Son Jesus Christ.

He is the rock
from which living water flows,
the grain of wheat
that in dying bears much fruit,
the bread of life
that is broken and nourishes.

A. Blessed are you, Lord, in the lives of your Servants.

We bless you, Father,
because you gave us Saint Philip Benizi
and made him a servant of life
according to the image of your Son.
He was a brother serving others,
a father feeding his children,
a friend to those in need.

A. Blessed are you, Lord, in the lives of your Servants.

Lord,
through the intercession of Saint Philip
grant that we may serve life
with our words and with our deeds.

A. Lord, listen to us.

Grant that we be compassionate,
sensitive to the expectations of others,
and unhesitating in our response to the needy.
Make us defenders of justice
and agents of peace.

A. Lord, listen to us.

Father, grant that we may serve life:
at its innocent beginning
and as it grows and flourishes;
when it is wounded and oppressed,
and as it passes from this world
to enter unto your glory.

A. Lord, listen to us.

To you, Father, source of all life,
through Christ who conquered death
in the Spirit who renews all things,
all glory and honour forever.

A. Amen.

V. COMMITMENT TO CONVERSION AND PEACE

24. If desired, the prayer of thanksgiving and supplication may be followed by a commitment to conversion and peace. The Leader invites the assembly to conversion and service of life in these or similar words:

L. Brothers and sisters,
as a conclusion for our common prayer,
let us commit ourselves to the service of life.

In silence,
and in the light of Christ's teaching
and Saint Philip's example,
let us examine our attitudes
toward the service of life
and the promotion of peace.

All reflect silently for a time.

25. The Reader says:

R. Christians follow Christ who is life;
where death rages
they seek responses that give life.

They suffer with all humankind,
proclaim a message of mercy and pardon
and point toward the way of hope.

They follow the path of nonviolence,
reach out to the estranged
and promote peace.

26. The Leader says these or similar words:

L. Let us exchange a greeting
and sign of unity and peace.

Everyone exchanges the sign of peace according to local custom.

27. After all have exchanged the sign of peace, the following antiphon or an appropriate hymn is sung.

A. Blessed are they
who announce peace to others.

Blessed are the peacemakers
for they will be called children of God.

VI. DISMISSAL

28. If a presbyter or deacon has presided at the celebration, he says:

L. The Lord be with you.

A. And also with you.

29. *L.* Lord,
grant the abundance of your gifts
to us who have celebrated the memory of Saint Philip.
Give us water and bread to sustain life,
health of body and spirit,
harmony and peace in our relationships,
so that we may faithfully serve you
within the Church.
Through Christ our Lord.

A. Amen.

30. A presbyter or deacon adds:

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

A. Amen.

31. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and live in the service of God and others.

A. Thanks be to God.

32. Following the tradition of the Order, the Blessed Virgin is honoured with the singing of the *Salve Regina* or another Marian hymn.

33. At the end of the celebration, the Leader, a deacon, or another person entrusted with the task, distributes the blessed bread. According to local custom, the faithful should be permitted to drink the blessed water or take it to their homes. Care should be taken so that the distribution of the bread and water is done in an orderly way.

III

SAINT PHILIP BENIZI: MAN OF RECONCILIATION AND PEACE

Pax fratrum voluntas est Dei,
iucunditas Christi,
perfectio est sanctitatis.
Pax dilectionis mater est,
concordiae vinculum
ac purae mentis indicium manifestum.

Peace among brothers and sisters
is the will of God,
the joy of Christ
and the perfection of sanctity.
Peace is the font of love,
the bond of unity
and the mark of a pure heart.

Proprium Liturgiae Horarum O.S.M.
Infesto S.P.N. Philippi Benizi

In the third formulary,
the element that symbolically presents the theme
is the olive branch
or other symbol (flowers, etc.)
that represents peace and reconciliation
in a determined culture.

Certain places in the church
might be decorated with the same symbol:
— the door, symbol of welcome,
— the lectern where the word of reconciliation is proclaimed,
— the altar, symbol of Christ, the Prince of Peace.

Careful celebration will emphasise:
— the processional presentation of the olive branches (no. 18),
— the distribution of the branches (no. 20).

During the singing of the Our Father
and the prayer for peace (nos. 21-23),
the participants can hold the branches
in their upraised hands.

In any eventual simplification of the celebration, the following ritual elements should be maintained:
— the reading of the “Appeal for Peace” (no. 7) or the hagiographical reading (no. 8)
— the prayer of thanksgiving and blessing (no. 19)
— supplication and commitment to peace (nos. 21-24).

1. To facilitate full participation, care should be taken to create a prayerful environment and to prepare the community for the celebration.

I. INTRODUCTORY RITE

ANGELIC SALUTATION

2. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic salutation.

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

GREETING AND INTRODUCTION

3. The Leader greets the assembly with these or similar words:

L. May the God of mercy
who has reconciled us to himself in Christ Jesus
fill us with his peace.

A. Blessed be God forever.

4. A Reader announces the theme of the celebration in these or similar words:

R. Saint Philip Benizi
distinguished himself
by a sincere commitment to the service of life
and a Constant and courageous witness
to reconciliation and peace.

He never ceased to call his friars
to harmony and communion of life,
and did all in his power
to resolve the fratricidal conflicts
that divided his society.

In Forli, where he had gone as an ambassador of peace,
he was insulted and abused by a group of ruffians.
He showed such gentleness toward his attackers

that one of them, Peregrine Laziosi,
was converted and asked forgiveness.
Peregrine entered the Order of Servants of Mary
and became known for the holiness of his life.

Today's celebration recalls this aspect
of the life of Saint Philip.
In our troubled and violent times
the call for radical commitment to peace is often heard.
Saint Philip exemplifies the message of the Lord Jesus
who invites us to love as he loved.

HYMN

5. An appropriate hymn is sung.

PRAYER

6. The Leader invites the Assembly to prayer.

L. Let us pray.

There follows a brief period of private prayer.

L. O God our Father,
you willed that your servant Philip
be an instrument of reconciliation and unity.
Grant that we may cooperate in your design for peace
so that the men and women of our times
may be reconciled to each other
and live in justice and mutual understanding.
Through Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING

7. A Reader goes to the lectern and reads the Appeal for Peace of the 1983 General Chapter of the Friar Servants of Mary, the passage Saint Philip, Man of Peace, in the Hagiographical Tradition of the Order, or another reading from approved authors which treats of Christian peace.

R. «Appeal for Peace» of the 208th General Chapter of the Friar Servants of Mary.
(Acta Ordinis Servorum Mariae 47 [1984]: 598)

Peace: the right and the responsibility of everyone

The Friar Servants of Mary, meeting in Rome from all over the world to celebrate their General

Chapter in this 750th Anniversary Year of their foundation as an Order, speaking on behalf of all the members of the larger Servite family, express their full solidarity with all those men and women throughout the whole world who work and suffer for Peace, and wait upon it as a Messianic gift:

Peace, that is the right and the responsibility of everyone;

Peace, that is vitally necessary for the life together of humankind menaced now by nuclear destruction, by the malign spread of local wars, by the mad race toward ever more lethal and costly weapons of war;

Peace, that sets humankind free from anguish, from misery, from starvation, from slavery, from destructive violence;

Peace, that allows all to believe in the Kingdom that is to come.

The Servants of Mary, founded in Florence in 1233, a Holy Year of the Redemption and, for the whole Christian world, the Year of the Great Peace, have been inspired from their origins by the Seven Holy Founders who began the Order: men who lived united, of one heart and mind, a luminous sign of brotherhood and peace in the midst of the factions rampant in their city.

Faithful to this, their vocation, the Servants of Mary Mother of the Prince of Peace share through their prayer and their work in the tormented history of their times and in the initiatives promoted by the Roman Pontiffs, by the Churches, by international agencies, by popular movements
— for world disarmament,
— that never more may arms be made or sold,
— that the human race may be freed from the scourge of war,

in the certain knowledge that by so doing they are helping in the birth of a new world, where every creature under heaven shall find again the joy of life.

8. Or:

R. Saint Philip, Man of Peace, in the Hagiographical Tradition of the Order.

*Through the efforts of Saint Philip,
many were reconciled to the Lord*

In the hagiographical tradition of the Order of Servants of Mary, Saint Philip Benizi is extolled as a man of peace and reconciliation. His efforts as a peacemaker have inspired numerous texts found in his liturgical memorial. At Midday Prayer, for example, the words of Saint Paul to the Corinthians almost become Saint Philip's own: "Brothers and sisters, God has given us the ministry of reconciliation. This makes us ambassadors for Christ, God as it were appealing through us. We implore you, in Christ's name: be reconciled to God!" (2 Cor 5: 18b, 20).

To better appreciate Saint Philip's work for peace, it should be remembered that he lived in a time and place profoundly torn by fratricidal conflict. In the hearts of many citizens filled with malice and hatred, vindictiveness and rivalry, there was little room for the Gospel of love and pardon, compassion and peace. It was a time when Italy was divided by the struggle between the Papacy and the Empire.

Saint Philip's work for reconciliation and peace is seen most clearly in two episodes that show how the "word of reconciliation" spoken with faith and love can lead not only to conversion, but also to great sanctity.

The first episode concerns Blessed Bonaventure of the Servite Order and happened at Pistoia in 1276. It is reported by Fra Michele Poccianti in his *Chronicle of the Order of Servants of Mary* written in 1567. While Poccianti does not cite documentary evidence, his account repeats an older tradition and scholars believe that the essential core of the account is trustworthy. According to this account, in 1276 Saint Philip was in Pistoia to preside over a General Chapter of the Order. He preached to the divided population of the city and warned the citizens of the spiritual and material evils caused by public discord. His words cut so deeply into the hearts of the Pistoia citizens that many were reconciled in the Lord. Poccianti continues: "They abandoned their families, gave all they had to the poor and chose Philip as their father so they could serve the Blessed Virgin in poverty under his direction. Among these was one of the leaders of the imperial faction who went to Philip after the sermon and humbly asked to be received into the Order so that he could begin a life of penance. The Saint accepted the request of this man, famous for his terrible violence, and ordered him to ask pardon of his enemies and repay, four times over, whatever he had stolen from others. To the amazement of all, Bonaventure generously obeyed the evangelical command and entered the Order."

The second episode concerns Saint Peregrine Laziosi and took place at Forli during the troubled times of the pontificate of Martin IV (1281-1285). The city was the centre of imperial forces in the region and had withdrawn its obedience from the Pope; he, in turn, imposed an interdict that lasted from 26 March 1282 until 1 September 1283. Documentary evidence shows that Saint Philip was at Forli during "the time of the excommunication" to visit the local priory. One day when he exhorted the citizens to return to obedience to the Pope, he was attacked and driven from the city by a group of ruffians. The well known Annalist of the Order, Arcangelo Giani, in his *History of Blessed Philip Benizi* published in 1604, wrote that among these "delinquents" was a "noble young man of the Laziosi family named Peregrine." Deeply disturbed by Saint Philip's words, he repented of his intolerant and violent actions. He not only begged Philip's forgiveness, but also asked to do penance by taking the habit of the Order to which Philip belonged.

Later traditions, describe other situations in which Saint Philip worked effectively to restore peace to individuals and families. He came to be known as an "ambassador of peace" according to the Gospel of Christ.

9. The reading is followed by the singing or recitation of a responsory or responsorial psalm, or there may be a period of silent reflection.

RESPONSORY See *Mt* 5: 9; *Is* 52: 7

10. Blest are the peacemakers.

— They shall be called children of God.

Blest are they who announce peace.

— They shall be called children of God.

Or:

RESPONSORIAL PSALM

11. *Psalm 85 (84): 9-10, 11-12, 13-14*

Prayer for peace and justice

R. Blest are they who love peace.

I will hear what the Lord Gód has to say,
a voice that speaks of péace,
péace for his péople and his friends
and those who turn to him in their héarts. *R.*

Mércy and fáithfulness have mét;
jústice and péace have embráced.
Fáithfulness shall spring from the éarth
and jústice look dówn from héaven. *R.*

The Lórd will máke us prósper
and our éarth shall yéild its frúit.
jústice shall márch befóre him
and péace shall fóllow his stéps. *R.*

SECOND READING

12. The second reading can be a biblical text describing Christ, the author of peace and reconciliation. The example which follows is made up of a selection of related texts which can be proclaimed by two Readers.

R 1. From the Gospel according to Matthew and the writings of the Apostles.

*God has given us the ministry
of reconciliation*

R 1. Jesus said to the crowds: *Mt 5: 5-7, 9-10*
Blest are the lowly; they shall inherit the land.
Blest are they who hunger and thirst for holiness;
they shall have their fill.
Blest are they who show mercy; mercy shall be theirs.

R2. Wisdom from above, *Jas 3: 17-18*
is first of all innocent.
It is also peaceable, lenient, docile,
rich in sympathy and the kindly deeds
that are its fruits,
impartial and sincere.
The harvest of justice is sown in peace
for those who cultivate peace.

R 1. You have heard *Mt 5: 21-22a, 23-24*
the commandment imposed on your forefathers,
“You shall not commit murder;
every murderer shall be liable to judgment.”
What I say to you is:

everyone who grows angry with another
shall be liable to judgment.
If you bring your gift to the altar
and there recall that someone has anything against you,
leave your gift at the altar,
go first to be reconciled with your brother or sister,
and then come and offer your gift.

R 2. If anyone is in Christ, *2 Cor 5: 17-20*
that person is a new creation.
The old order has passed away;
now all is new!
All this has been done by God,
who has reconciled us to himself through Christ
and has given us the ministry of reconciliation.
I mean that God, in Christ,
was reconciling the world to himself,
not counting our transgressions against us,
and that he has entrusted
the message of reconciliation to us.
This makes us ambassadors for Christ,
God as it were appealing through us.
We implore you, in Christ's name:
be reconciled to God!

R 1. You have heard the commandment, *Mt 5: 38-44*
"An eye for an eye, a tooth for a tooth."
But what I say to you is:
offer no resistance to injury.
When a person strikes you on the right cheek,
turn and offer him the other.
If anyone wants to go to law over your shirt,
hand him your coat as well.
Should anyone press you into service for one mile,
go with him two miles.
Give to anyone who begs from you.
Do not turn your back on the borrower.
You have heard the commandment,
"You shall love your countryman
but hate your enemy."
My command to you is:
love your enemies,
pray for your persecutors.

R 2. Do not return evil for evil *1 Pt 3: 9*
or insult for insult.
Return a blessing instead.
This you have been called to do,
that you may receive a blessing as your inheritance.

13. After the reading, the following acclamation, or one similar, may be sung.

To Christ, glory and power,
Living Word of the Father. Amen.

MEDITATION ON THE WORD

14. After the acclamation there may be a period of silent reflection or the Leader may comment on the texts which have been read and the charism of Saint Philip. If circumstances permit, this reflection could take the form of a dialogue.

III. COMMITMENT TO RECONCILIATION AND PEACE

15. The meditation on the Word is followed by the blessing of olive branches or other symbols which represent reconciliation and peace in the local culture. In the sanctuary or in another place visible to the assembly, a table is prepared on which to place the symbols during the celebration.

INTRODUCTION

16. A Reader introduces the blessing with these or similar words:

R. Imitating Christ, his Lord,
Saint Philip was a man
of reconciliation and forgiveness,
of harmony and peace,
for rival cities,
opposing factions
and divided families.

To recall his commitment to peace
which is today our responsibility,
olive branches (flowers, etc.) will be blessed.

DESIRE FOR PEACE

17. One or two Cantors sing verses of *Psalm 122 (121)* and the Assembly responds with an acclamation.

Psalm 122 (121): 6-7, 8-9

C. For the péace of Jerúsalem práy:
“Péace be to your hômes!
May peace réign in your wáalls,
in your pálaces, péace!”

A. Praise to you, O Christ, Prince of Peace.

C. For lóve of my bréthren and fríends

I say: "Péace upon yóu! "
For lóve of the hóuse of the Lórd
I will ásk for your góod.

A. Praise to you, O Christ, Prince of Peace.

18. During the psalm, the olive banches (flowers, etc.) are brought in procession to the sanctuary and placed on the table.

PRAYER OF THANKSGIVING AND BLESSING

19. The Leader addresses God with the following prayer of thanksgiving during which the olive branches (flowers, etc.) are blessed.

L. Come, let us praise the Lord.

A. His mercy endures forever.

L. Let us bless his holy name.

A. He alone is our salvation.

L. Blessed are you, Lord, God of peace:
in your merciful goodness,
you gave Saint Philip
to the family of Servants
as a model of reconciliation and an apostle of peace.

A humble servant of the blessed Virgin,
for his brothers and sisters
he was a bond of love and a sign of unity.

A faithful disciple of Christ,
he responded to violence with gentleness,
conquered hatred with love
and overcame personal offences with pardon.

A. Blessed are you, Lord, in the lives of your Servants.

In cities torn by war
and families divided by misunderstanding
he preached the Gospel of reconciliation and peace.

A reflection of your goodness,
for sinners
he was a sign of your mercy
and an instrument of your forgiveness.

A. Blessed are you, Lord, in the lives of your Servants.

Father, look kindly upon your children

gathered to celebrate the memory of Saint Philip.
Bless these olive branches (flowers, etc.)
and grant that our lives reflect
all that they represent:
gentleness and pardon,
friendship and harmony,
justice, love and peace.

A. Lord, listen to us.

To you, Father, source of all life,
through Jesus Christ our Peace,
in the Spirit of reconciliation,
all glory and honour forever.

A. Amen.

20. After the prayer, the olive branches (flowers, etc.) are distributed to all present while the following antiphon (cf. *Is* 55: 12-13) or another appropriate hymn is sung.

Go out in joy and be led back in peace.
On your way,
instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for and everlasting sign that shall not be cut off.

SUPPLICATION AND COMMITMENT TO PEACE

21. The Leader says:

L. The memory of Saint Philip we are celebrating
and the olive branches (flowers, etc.) we have received
invite us to beg God
for the gift of peace
and to commit ourselves to working toward that peace.
Together, let us recite the Lord's Prayer
in which we ask for forgiveness
and commit ourselves to forgiving
our brothers and sisters.

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

22. A Reader says:

R. Free us, Lord,
from hatred and war,
from rivalry and the spirit of revenge.

A. Grant us, Lord, a spirit of peace.

R. Free us, merciful Father,
from division and discord,
from injustice and oppression.

A. Grant us, Lord, a spirit of peace.

R. Free us, God of the lowly,
from egoism and discrimination,
from exploitation and racism.

A. Grant us, Lord, a spirit of peace.

23. All say together:

A. Father,
accept our commitment
to follow your Son in the ways of peace
and proclaim his Gospel
of mercy and forgiveness.

We wish to affirm the primacy of love,
make our own the message of the Beatitudes
and fulfill the command of mutual charity.

With the help of your grace,
we desire to live in that peace,
which is the gift of our Risen Lord.

24. The Leader says these or similar words:

L. Let us exchange a greeting
and sign of unity and peace.

Everyone exchanges the sign of peace according to local custom.

25. After all have exchanged the sign of peace, the following antiphon or an appropriate hymn is sung.

A. Blessed are they
who announce peace to others.
Blessed are the peace makers,
they will be called children of God.

IV. DISMISSAL

26. If a presbyter or deacon has presided at the celebration, he says:

L. The Lord be with you.

A. And also with you.

27. *L.* Lord,
strengthen your faithful servants
in their commitment to reconciliation and peace.
Through the intercession of Saint Philip
may they persevere in mutual charity
and live always in your love.
Through Christ our Lord.

A. Amen.

28. A presbyter or deacon adds:

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

A. Amen.

29. The Leader dismisses the assembly:

L. Go in the peace of the Lord,
and be messengers of the joy of reconciliation.

A. Thanks be to God.

30. Following the tradition of the Order, the Blessed Virgin is honoured with the singing of the *Salve Regina* or another Marian hymn.

IV

SAINT PHILIP BENIZI:
FAITHFUL SERVANT OF SAINT MARY

Servi fideles, Virgini
servite cum Benitio;
caeli bonorum copiam
affert Mariae servitus.

Faithful Servants,
with Philip serve the Virgin:
the service of Mary
brings an abundance of heavenly gifts.

Proprium Liturgiae Horarum O.S.M.
In festo S.P.N. Philippi Benizi

In the fourth formulary,
the element that symbolically presents the theme
is that of incense.

Careful celebration
will give ample time to the “rite of incense”
and emphasise the distinction between:
— the incense that is burned near the altar
as a symbol of Christ
who with the gift of his life
offered a pleasing sacrifice to the Father;
— the incense burned before the image of the Saint
that recalls the life of Saint Philip
which diffused in the world as “the aroma of Christ.

It should be remembered that the “rite of incense”
does not consist of a simple incensing
of the altar and image of the Saint,
but rather in the offering of incense
which should be allowed to burn in the brazier.

In any eventual simplification of the celebration, the following
ritual elements should be maintained:
— the hagiographical reading (no. 7)
— the rite of incense (nos. 14-17)
— the prayer of thanksgiving (no. 18).

1. To facilitate full participation, care should be taken to create a prayerful environment and to prepare the community for the celebration.

I. INTRODUCTORY RITE

ANGELIC SALUTATION

2. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic salutation.

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

GREETING AND INTRODUCTION

3. The Leader greets the assembly with these or similar words:

L. May the love of God our Father,
the peace of the Lord Jesus
and the consolation of the Spirit
fill our hearts.

A. Blessed be God forever.

4. A Reader announces the theme of the celebration in these or similar words:

R. Saint Philip Benizi
was open to the voice of the Spirit
and dedicated himself completely
to the service of Mary
in order to better serve God,
his brothers and all people.

As a disciple of the Seven Holy Founders
Philip lived community life perfectly,
according to the model of the apostolic Church
and the Rule of Saint Augustine.

Because of the fidelity
with which he responded to his vocation

and witnessed to the charism of the Order
he is venerated as an example
for all Servants of Mary.

He was wise and humble in his service of leadership
and strong and intrepid in the pursuit of the ideals
of community and peace.

Like the Good Shepherd,
he comforted the afflicted,
aided the distressed
and was merciful to sinners.

In today's celebration,
we thank the Father, source of all holiness
for the gift of Saint Philip
whose life reminds us of our obligation
to serve others as did Jesus
who came "not to be served, but to server"

HYMN

5. An appropriate hymn is sung.

PRAYER

6. The Leader invites the Assembly to prayer.

L. Let us pray.

There follows a brief period of private prayer.

L. Father, source of unity and love,
through the glorious Blessed Virgin
you called Saint Philip Benizi
to serve you in his brothers and sisters
with wisdom and humility.

Grant that we, too,
may contribute to the coming of your Kingdom
by pursuing the same ideals
of charity and service.

Through Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING

7. A Reader goes to the lectern and reads the following passages from the Chronicle of the Origins of the Order and the Life of Blessed Philip or another reading from the Fathers of the Church or other approved authors which treats of the spirit of service proper to a disciple of Christ.

R. From the Chronicle of the Origins of the Order and the Life of Blessed Philip.

(*Legenda de origine Ordinis*, n. 10: Monumenta OSM, I, p. 67; *Legenda beati Philippi*, nn. 7, 8, 10, 11, 13, 15, 19, 20, 22, 23: Monumenta OSM, II, pp. 68ff.)

The Lord gave the Servants a model of service

The Lord himself decided to raise up a house in honour of his Mother, the Virgin Mary, an Order consecrated to her name. Because the friars brought together in that Order would have to learn how to give fitting service to their Lady, he put before their eyes a shining example of such service. He gave them Philip.

When Philip was thirty years of age, urged on by divine love, he conceived the desire to leave behind the attractions of the world and devote his entire energy and love to the service of the most high God. It happened one day that he entered the church of the Servants of Saint Mary at Florence in order to take part in the mysteries of the Holy Mass. The prior at that time was a certain worthy father called Fra Bonfilius. He came to see Philip and together they spent several hours conversing about holy things and in conclusion Philip begged to be received into the company of the friars.

The community later gathered together in chapter and received Philip among them as a brother and companion. Thus, in the year of the Lord 1259 or thereabouts, blessed Philip was clothed as a brother in the Order.

In the year of the Lord 1266, the friars gathered to celebrate the chapter in the city of Florence. The entire chapter, inspired by the Holy Spirit, unanimously elected blessed Philip, even though he was at that time resident at Cesena. Humble and gentle as he was, he did not wish to accept the office. But eventually, after much urging, he agreed.

We read of him that he governed the Order in the office of prior general for nineteen years. Every year at the chapter he besought the friars with tears to release him from the office, asserting out of humility that he was not equipped for such a task. But the friars took into consideration Philip's holiness and the good of the Order, and so were never willing to grant his request.

When blessed Philip was made prior general, he concealed the office from his parents for almost eight years; and whenever he visited them, which was rarely, he was accustomed to go not as general but as a simple friar.

On a certain occasion when the man of God Philip was travelling on a visitation of the Order, he approached the village of Gagliano and came across a leper sitting by the roadside, who begged alms of him. Blessed Philip gave him his tunic. As soon as he put it on, the leper was cured and ran after Philip crying, "Please wait for me, man of God, so that I may give you thanks." Philip, when he saw him, replied, "Give glory to God the Father and go in peace; but make sure you tell no one."

When the time arrived for the man of God Philip to receive heavenly glory with the blessed, he was enlightened by the Lord about it. He immediately directed his steps towards the region of Todi, where there was a newly erected priory of the friar Servants, the poorest and least important of the whole Order.

Along the way, Philip encountered two prostitutes who were plying their trade. To them the man of

God said, “May God pardon you, unfortunate women! I beg of you to be mindful of God, who redeemed you with his precious blood. Think of the punishment due for sin and do not delay in abandoning your sinful ways.” The women, however, replied that they could not desist from sinning since they had no other means by which to live. Then Philip said to them, “I ask this favour of you, out of love of the Virgin Mother of God: for the next three days do not sin with anyone, and here is enough money to support you.” As soon as they had received the money from the holy man, they were touched in their hearts by the grace of the Holy Spirit.

On the following day the two prostitutes whom the man of God had called to penance arrived. Crying aloud, they asked Philip to obtain forgiveness for them. Then, weeping at his feet, they confessed their sins. The man of God, therefore, gave them absolution and they returned no more to their sinful ways. Instead, they withdrew to a kind of recluse cell and lived there in great holiness until God called them to his glory; and thus they died in the Lord.

When the feast of the Assumption of Our Lady in August was over, it was the will of God that his servant Philip be raised up by the angels. On the octave of this feast, a Sunday, while all the friars were praying, the man of God was taken to heaven. It was the year of the Lord 1285.

8. The reading is followed by the singing or recitation of a responsory or responsorial psalm, or there may be a period of silent reflection.

RESPONSORY See *Eph* 5: 1-2; 4:32

9. Be imitators of God as his dear children.

— Follow the way of love, even as Christ loved you.

Be kind to one another, compassionate and mutually forgiving.

— Follow the way of love, even as Christ loved you.

RESPONSORIAL PSALM

10. *Psalm* 86 (85); 4-5, 11, 15-16

Give your servant a faithful heart

R. Save your servant who trusts in you.

Give jóy to your servant, O Lórd,

for to yóu I lift up my sóul.

O Lórd, you are góod and forgíving,

full of lóve to áll who cáll. *R.*

Shów me, Lórd, your wáy

so that Í may wálk in your trúth.

Guide my héart to féar your náme. *R.*

But yóu, God of mércy and compásson,

slów to ánger, O Lórd,

abóunding in love and trúth,

túrn and take píty on mé. *R.*

SECOND READING

11. The second reading can be a biblical text describing Christ, the “Servant of the Lord” or the commitment of disciples to mutual service. The example which follows is made up of a selection of related texts which can be proclaimed by two Readers.

R 1. From the Gospel of Jesus Christ and the writings of the Apostles.

Clothe yourselves with heartfelt mercy,
with humility and meekness

R 1. Jesus said to his disciples: *Mt 20: 25-27*
You know how those who exercise authority
among the Gentiles
lord it over them;
their great ones make their importance felt.
It cannot be like that with you.
Anyone among you who aspires to greatness
must serve the rest,
and whoever wants to rank first among you
must serve the needs of all.

R 2. Love one another *Rom 12: 10-13, 16*
with the affection of brothers and sisters.
Anticipate each other in showing respect.
Do not grow slack but be fervent in spirit;
he whom you serve is the Lord.
Rejoice in hope,
be patient under trial,
persevere in prayer.
Look on the needs of the saints as your own;
be generous in offering hospitality.
Have the same attitude toward all.
Put away ambitious thoughts
and associate with those who are lowly.
Do not be wise in your own estimation.

R 1. The disciples *Mt 18: 1-4*
came up to Jesus with the question,
“Who is of greatest importance
in the Kingdom of God?”
He called a little child over
and stood him in their midst and said:
“I assure you, unless you change
and become like little children,
you will not enter the kingdom of God.
Whoever makes himself lowly,
becoming like this child,
is of greatest importance in that heavenly reign.”

R 2. Clothe yourselves with humility, *1 Pet 5: 5b-7*

because God is stern with the arrogant
but to the humble he shows kindness.
Bow humbly under God's mighty hand,
so that in due time he may lift you high.
Cast all your cares on him
because he cares for you.

R 1. Be compassionate, *Lk 6: 36-38*
as your Father is compassionate.
Do not judge,
and you will not be judged.
Do not condemn,
and you will not be condemned.
Pardon, and you shall be pardoned.
Give, and it shall be given to you.
Good measure pressed down,
shaken together, running over,
will they pour into the fold of your garment.
For the measure you measure with
will be measured back to you.

R 2. Because you are *Col 3: 12, 13b-14, 17a*
God's chosen ones,
holy and beloved,
clothe yourselves with heartfelt mercy,
with kindness, humility, meekness, and patience.
Forgive as the Lord has forgiven you.
Over all these virtues put on love,
which binds the rest together
and makes them perfect.
Whatever you do,
whether in speech or in action,
do it in the name of the Lord Jesus.

12. After the reading, the following acclamation, or one similar, may be sung.

To Christ, glory and power,
Living Word of the Father.

MEDITATION ON THE WORD

13. After the acclamation there may be a period of silent reflection or the Leader may comment on the texts which have been read and the charism of Saint Philip. If circumstances permit, this reflection could take the form of a dialogue.

III. RITE OF INCENSE

14. The rite of incense takes place after the meditation on the Word. Since it is a characteristic element of this celebration, it should not be hurried. Braziers for the burning of the incense are placed before the altar and before the

image of Saint Philip.

15. A Reader explains the significance of the incense rite with these or similar words:

R. Because of his exemplary service
of God, the Blessed Virgin and others,
Saint Philip Benizi
was a true disciple of Christ:
his Constant prayer arose to the Father
like sweet smelling incense;
his life consumed in love
was a sacrifice of pleasing fragrance;
his good works diffused in the world
as the aroma of Christ that brings life.

In memory of Saint Philip
we perform this rite of incense
whose fragrance recalls his holy life.

16. The Leader lights the incense placed before the altar. During the burning of the incense, one or two Cantors sing verses of *Psalm* 141 (140) to which the assembly responds with an acclamation.

Psalm 141 (140): 1-2, 4a, 8

C. I have called to you, Lórd; hasten to hélp me!
Héar my vóice when I crý to yóu.
Let my práyer aríse befóre you like íncense,
the ráising of my hánds like an évening oblátion.

A. Like incense, Lord, may our prayer arise to you.

C. Do not túrn my héart to thínigs that are wróng,
to évil déeds with thóse who are sínners.
To yóu, Lord Gód, my éyes are túrned:
in yóu I take réfuge; spáre my sóul.

A. Like incense, Lord, may our prayer arise to you.

17. The Leader goes to the image of Saint Philip and lights the incense placed there. The Assembly sings the following antiphon or another appropriate hymn.

A. The life of the just is a holy sacrifice,
its fragrance is pleasing
in the sight of God.

IV. THANKSGIVING AND SUPPLICATION

18. The Leader addresses God with the following prayer thanksgiving and supplication.

L. Come, let us praise the Lord.

A. His mercy endures forever.

L. Let us bless his holy name.

A. He alone is our salvation.

L. We glorify you, Father, and we thank you:
in your goodness
you have given us Saint Philip
as a model
in our service to the Blessed Virgin.

We are her servants
in Constant reverence and confident prayer,
in faithful love and total self-giving.

We are servants like her
in fulfilling your will
and serving our sisters and brothers.

We are servants with her
in listening to the Word,
praising your glory,
proclaiming your salvation
and standing near the cross of Christ.

A. Blessed are you, Lord, in the lives of your servants

A. Blessed are you, Lord, in the lives of your servants.

By your grace, Lord,
Saint Philip was a disciple of the Seven First Fathers
and learned to harmonise in his life
authority and service,
discipline and compassion,
prayer and apostolate.

A. Blessed are you, Lord, in the lives of your. servants.

Through the intercession of Saint Philip,
grant, Lord, that we may
follow Christ your Son,
witness to the Gospel
and dedicate our lives to the coming of your Kingdom.

A. Lord, listen to us.

Lord, may we be always
open to the voice of your Spirit,
and attentive to his presence,

to be in our day
instruments of his joy and peace.

A. Lord, listen to us.

Father,
may we always be inspired
by the life of the Blessed Virgin, our Lady,
and offer her our service of love.

A. Lord, listen to us.

To you, Father, source of all life,
through Christ your faithful servant
and in the Spirit who renews all things,
all glory and honour forever.

A. Amen.

V. COMMITMENT TO CONVERSION AND PEACE

19. If desired, the prayer of thanksgiving and supplication may be followed by a commitment to conversion and peace. The Leader invites the assembly to conversion and fidelity to our vocation of service in these or similar words:

L. Brothers and sisters,
before concluding our common prayer
let us renew our commitment to service
in the Church and in society.

In silence,
and in the light of the Gospel message,
let us examine our attitudes
toward the following of Christ,
obedient servant of the Father.

All reflect silently for a time.

20. The Reader says:

R. Christians serve God their Lord,
in faithfulness and in love.

They serve their brothers and sisters,
are attentive to their needs
and share in their anxieties and hopes.

Like Mary, the humble handmaid of the Lord,
they serve life and the Gospel,
stand near the cross of suffering humanity

and announce the coming of salvation.

21. The Leader says these or similar words:

L. Let us exchange a greeting
and sign of unity and peace.

Everyone exchanges the sign of peace according to local custom.

22. After all have exchanged the sign of peace, the following antiphon or an appropriate hymn is sung.

A. Blessed are they
who announce peace to others.
Blessed are the peacemakers
for they will be called children of God.

VI. DISMISSAL

23. If a presbyter or deacon has presided at the celebration, he says:

L. The Lord be with you.
A. And also with you.

24. *L.* Lord,
look kindly on your people
who have celebrated the memory of Saint Philip,
faithful servant of Mary.
Purified of all selfishness
may they find true joy in fulfilling your will.
Through Christ our Lord.

A. Amen.

25. A presbyter or deacon adds;

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

A. Amen.

26. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and live in the service of God and others.

A. Thanks be to God.

27. Following the tradition of the Order, the Blessed Virgin is honoured with the singing of the *Salve Regina* or another Marian hymn.