

# IN PRAISE OF SAINT JULIANA OF FLORENCE

## ACKNOWLEDGEMENTS

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## PREFACE

A little more than ten years after the celebration of the 250th anniversary of the canonization of Saint Juliana of Florence (1737-1987), and in answer to requests received from Servite brothers and sisters (friars, nuns, sisters, members of the Secular Institutes, and members of the Secular Order), the Servite Liturgical Commission now presents this booklet *In Praise of Saint Juliana of Florence*.

The memory of Saint Juliana (†1341) is celebrated by all members of the Servite Family. She brings us back to the early days of the Order, the time of our Seven First Fathers. Paolo Attavanti of Florence (†1499) wrote that Juliana belonged to the noble senatorial Falconieri family. When she was fifteen years old, motivated both by fear of the last judgment and also by love for Christ, she was converted after listening to a sermon preached by her uncle, Saint Alexis, one of the Seven who began the Servite Order. Juliana wanted to dedicate herself entirely to the contemplation of God and the following of Christ. A frequent visitor to the Servite church of the Santissima Annunziata in Florence, she was so attracted by the life of the friars that she asked to receive the habit.

This booklet contains four celebrations which will help the brothers and sisters of the Servite Family to praise God for the gifts of grace which He has given to Saint Juliana and to recognize in her a companion (I), dedicated to God (II), strengthened by the Eucharist (III), and devoted to Mary, the humble servant of her God (IV).

Juliana was a laywoman, friend of the Servite friars (I). As a laywoman: she, in fact, did not found a convent or religious community. She lived at home, near the church of the Servites in Cafaggio, just outside the gates of Florence. As an *active* laywoman (cf. Lk 10:40), moved by the love of Christ, she dedicated herself to the service of others, especially those most in need. As a *prayerful* laywoman, she chose the better part which was not taken from her (cf. Lk 10:39, 42): she took part in the liturgy in the Servite church, she kept the words of the Lord in her heart, and she sang the praises of Our Lady.

Juliana was the *wise virgin* (cf. Mt 25:1-13), model for the Sisters, Servants of Mary (II). She is the head of the feminine branch of the Order and source of inspiration for the Sisters, Servants of Mary, who celebrate her feast with great solemnity on June 19th. She is the *prudent virgin* who is concerned with the things of God; she finds nourishment for her spirit in the meditation of the holy books and in continual prayer. She is the *bride* who searches for the Beloved of her heart (cf. Song 3:4; Jn 20:15-17; Mt 28:9). She gives herself entirely to him and never leaves him (cf. Song 8:7).

Juliana is one with Christ, the Bread of life (III). Renowned, as was the holy recluse of the same name of Mount Cornillon (†1258), for her devotion to the Eucharist, Juliana of Florence experienced the hunger and thirst for God (cf. Ps 63:2). Mindful of the words of Jesus, «Those who eat my flesh and drink my blood have eternal life» (Jn 6:54), she yearned to be nourished with the bread of life, Jesus Christ. Paolo Attavanti writes that when Juliana was dying, «wasted away by hair shirts, vigils, prayers, fastings and iron belts which had by now become embedded in her flesh, she could no longer hold anything in her stomach. She yearned ardently for the Body of Christ (...).» She pleaded earnestly and tearfully that at least the Eucharist be placed on her breast. This was granted. It was said that «the host could no longer be found anywhere, either because Juliana, on the strength of that love of hers, had attracted and caused the host to penetrate her flesh, or because Jesus had returned to heaven with such a bride to celebrate the everlasting wedding feast.»

Juliana is the servant of the Mother of God (IV). Like the Blessed Virgin at the Annunciation, she heard the voice of God speaking to her through the voice of her uncle, and her heart was troubled. Like Mary, Juliana accepted the Word of God, did what He said, opened herself to the Spirit, and was filled with his gifts. Like Mary, Juliana sang the wonders of God, in the singing of the psalms with the friars. Like Mary, she stood at the foot of the Cross of Jesus, concerned about the suffering, the poor, and the marginalized.

With the approval of the Prior General, Fr. Hubert M. Moons, and the General Council, on 15 May 1998, CLIOS sent the manuscript of *In lode di santa Giuliana di Firenze* to the printer. CLIOS expresses its conviction that these celebrations, if they are carefully prepared and executed, will bring the friars and Sisters of our time into contact with the example of Saint Juliana and they will be an encouragement to live joyfully our common vocation of service to God, to Our Lady, and to all humanity.

Fr. Camille M. Jacques, O.S.M.  
President of CLIOS  
Monte Senario, 19 June 1998  
Feast of Saint Juliana of Florence

THE LIFE OF SAINT JULIANA OF FLORENCE,  
AS READ IN THE LITURGY OF THE HOURS

*Inspiration and model of communities of Servite women*

Juliana was born in Florence in the thirteenth century when some of the Founders of our Order were still living. It is said that she was a member of the Falconieri family.

In the fifteenth century Fra Paolo Attavanti recorded a living tradition about this Florentine virgin in his *Dialogus de origine Ordinis Servorum* and the *Paulina praedicabilis*. According to Attavanti, when Juliana was fifteen years old, she heard Saint Alexis speak on the final judgment; she was so inspired by his words that she dedicated herself to the contemplation of God and the following of Christ. The evangelical life of the recently founded community of Servants so edified her that she began to visit them regularly, and she implored both the Queen of Heaven and her parents to allow her to receive the habit of the Servants. Together with some other young women who were inspired by the same desire for a life of penance and charity, she often went to the Servite church at Cafaggio, near the city gates. There they assisted at divine office, sang the praises of the Virgin, and dedicated themselves to serve the needs of others, especially the poor. Juliana was so great an example for her companions who were striving to follow Christ more closely under the protection of Our Lady that Attavanti in the *Paulina praedicabilis* says that «she became the renowned leader of the sisters and nuns of Mary's Order.»

As a true disciple of Jesus and his Mother, with newfound strength she overcame the world, the flesh, and the devil. Though young in years, she outshone her elders in virtue. Her holiness was demonstrated in many ways during her life, but most especially as she approached death. After so many physical penances, vigils, prayers and fasting, at the end of her life she could no longer eat any type of food. Desiring to receive the Body of Christ, Juliana asked that the host be placed over her heart. This was a recognized practice during the Middle Ages when someone desired to receive communion but was unable to consume the host because of illness. In these cases the priest would pray that God who had placed the soul in the body might sanctify the soul of the sick person through the Body of Christ. Her final request granted, Juliana died joyfully. It is said that the host could not be found afterwards, as if it had miraculously penetrated her body. The body of Juliana is preserved in the basilica of Santissima Annunziata in Florence. Pope Clement XII canonized Juliana in 1737.

In the course of the centuries many women have desired to embrace the way of life of the Servants of Mary in order to follow Christ and serve the Virgin. Some have remained in their own homes while others have lived in community. Second only to Our Lady herself, Juliana has been their model of spiritual life and apostolic activity. She is now invoked and venerated as «Mother,» though she did not found any specific religious family.

*(The Liturgy of the Hours: Proper of the Order of Servants of the Blessed Virgin Mary. Chicago, Friar Servants of Mary, 1990, pp. 226-227).*

**FOUR CELEBRATIONS  
IN HONOR  
OF SAINT JULIANA OF FLORENCE**

**INTRODUCTION**

I. NATURE AND PURPOSE OF THE CELEBRATION

1. The celebrations *In Praise of Saint Juliana of Florence* are meant as an aid to the brothers, sisters, and friends of the Order of Servants of Mary who wish to prepare themselves better for the liturgical celebration of the feast of Saint Juliana (19 June) or who wish to remember her at other times during the year. They represent a popular devotion that draws inspiration from the liturgy and are meant to lead the people to it (see the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, no. 13).
2. The four forms of celebration, while not part of the liturgy, have been prepared in accord with the structure 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, without some serious reason, should they be used as a substitute for the liturgy.
4. The celebrations focus on God's intervention in the life of St. Juliana and her response to the divine call with the help of grace. The effects of his call continue to be relevant to us as Christians and as Servants of Mary. The Church honors her as a saint, a holy woman, a virgin devoted to the Eucharist, a model of evangelical life and an intercessor for the entire People of God. Within the Servite Family her memory is still very much alive for a number of reasons: for her friendship with the Seven First Fathers, for her zeal in the service of others—especially the most needy, for her example as a laywoman in sharing the ideal of Servite life, for her faithfulness to prayer with the Servite friars and with other women, and for her fervent devotion to the Virgin of the Annunciation.
5. Each of these four celebrations emphasizes a particular aspect of Saint Juliana's life: laywoman and friend of the Servite friars (I), the wise virgin, model of the Sisters Servant of Mary (II), the woman who was one with Christ, Bread of life (III), and the servant of the Mother of God (IV).

II. PROPER CELEBRATION

6. Adequate preparation of the physical environment will contribute greatly to a fruitful celebration. Particular attention should be given to the selection and placement of the image of Saint Juliana and of any 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. The Leader may be a friar, a Sister, or a lay person. Since the Sisters, Servants of Mary celebrate the feast as a solemnity, it is fitting that the Leader be a Servite Sister or a member of the Servite Secular Order. In Celebration III the presence of a priest or deacon will be necessary if the blessing is given with the Blessed Sacrament.

R. *Reader* for the proclamation of the readings. In order to make the readings more personal, it will be useful to choose more than one reader, as will be indicated in the proper place.

C. *Cantor* for the responsorial psalm.

A. *Assembly*.

The celebrations, as presented, do not envision other ministries. If individual assemblies need other ministries, they should be entrusted to competent individuals.

**8.** The celebrational character of these devotions requires that a just balance be maintained among the periods of song, proclamation of the Word, prayer, and silence, and that these be harmoniously distributed. 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 marked with a procession.

**10.** It is important to note that the concluding blessings of these celebrations--with the exception of the blessing with the Blessed Sacrament (III)--are those found in the *Book of Blessings* itself. It is noted there that the minister of the blessing can be not only the ordained minister (bishop, presbyter, deacon) but also acolytes and lectors, and also «other laymen and laywomen, in virtue of the universal priesthood, a dignity they possess because of their baptism and confirmation» (*Book of Blessings*, General Introduction, no. 18d.)

#### *Use of symbols*

**11.** The celebrations provide for the use of symbols such as flowers, light, bread, and incense. These, or other symbols which may be chosen, should be used with care and discretion.

#### *Other aids for the celebrations*

**12.** Other aids for the celebrations, few in number and carefully chosen, may be used. The projection of slides may be useful during the hymn, as an introduction to the readings, or as an aid to reflection during the silent pause after the Gospel. 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

**13.** Many parts of the celebrations can be adapted as needed (introductions, readings, prayers, etc.). In preparing the celebrations care should be taken to adapt the various elements to the needs of the particular assembly: to its culture, to its present historical situation, to the number of

participants, and so forth. Any adaptation, however, should respect the essential content of the celebration as well as its ritual nature.

**14.** In small communities or groups the structure of the celebration may be suitably simplified.

*Triduum in honor of Saint Juliana of Florence*

**15.** Three of these celebrations which best correspond to the particular needs of the assembly may be used as a triduum in preparation for the feast of Saint Juliana (19 June).

# I

## SAINT JULIANA LAYWOMAN FRIEND OF THE SERVITES

1. An appropriately prepared physical environment will enhance the celebration. An image of Saint Juliana should be placed in a prominent position and in front of it, a basket of flowers which will be distributed as part of the service.
2. This formulary celebrates God's great love which guided the Seven First Fathers in their devotion to the glorious Virgin as they began the Order of Servants of Saint Mary. God's love also sowed in the hearts of the youthful Juliana of Florence and many other laywomen the desire to share, while still living in the world, the same ideal of the friars Servants of Mary, their commitment to the evangelical and apostolic life, and their devotion to the Mother of God.
3. The following should be prepared where the celebration will take place:
  - a basket of flowers;
  - grains of incense with a thurible or brazier.

### I. INTRODUCTORY RITES

#### ANGELIC SALUTATION

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

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

#### INVITATION TO PRAISE

5. The Leader or the Cantor invites the Assembly to praise Christ, our friend and our brother:

*L.* Proclaim the Lord's salvation,  
declare his works among the people.

*A.* His mercy is forever.

*L.* Glory and honor to you, O Christ,  
because you gave your life for your friends.

*A.* You are our heart's peace and joy:  
to you glory and praise forever.

## INTRODUCTION

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

*L.* Today, our commemoration of Saint Juliana glorifies God, the inexhaustible source of love. Toward the middle of the thirteenth century, it was God who led seven laymen, merchants of Florence, to leave all things in order to follow Christ most radically and to serve the Blessed Virgin Mary.

The Lord inspired Saint Juliana, while still very young, to frequently visit the church, which the Servants had erected at the city gate. It is said that one of the Seven, Alexis, was her uncle. Drawn by the charism of the Servants, Juliana wanted to model her life on theirs.

As a laywoman, in her parents' house, she lived like the Servants: in listening to the Word of God, in constant prayer, and in the service of the Virgin and the poor.

Her friendship with the Servants was so special that the friars wanted to preserve her remains in their church of the Annunciation.

In this celebration we give thanks to God for the life style born in the hearts of the first Fathers and in all those lay friends of ours who together with us want to follow Christ in the world and serve the Blessed Virgin.

## HYMN

7. The following hymn, or another suitable hymn, is then sung;

O chosen virgin, bride of him  
Who died and rose to make us new,  
We sing to God whose grace has borne  
Great fruit of holy love in you.

To serve the Lady by the Cross  
You leave aside the things of earth;  
Thus in the Servants' Order blest





the following day to Neapolis,  
and from there to Philippi,  
which is a leading city of the district of Macedonia and a Roman colony.  
We remained in this city for some days.  
On the sabbath day we went outside the gate by the river,  
where we supposed there was a place of prayer;  
and we sat down and spoke to the women who had gathered there.

A certain woman named Lydia, a worshiper of God, was listening to us;  
she was from the city of Thyatira and a dealer in purple cloth.  
The Lord opened her heart to listen eagerly to what was said by Paul.  
When she and her household were baptized,  
she urged us, saying,  
«If you have judged me to be faithful to the Lord,  
come and stay at my home.  
And she prevailed upon us.»

The Word of the Lord.

A. Thanks be to God.

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ALTERNATIVE TEXT

**10. 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, 46

Monumenta OSM 1 (1897), p. 94.

*Origins and Early Saints of the Order of Servants of Mary*, pp. 51-52

*Many looked to the words and example  
of these holy men*

The people kept coming from all sides to these godly men who began our Order and each of them carried back some spiritual benefit according to his own particular needs.

There were those, first of all, who changed their way of life when they saw such good example. Comparing their own lives as in a mirror, they became conscious of their own sinfulness. This is not surprising! Observing how our fathers spoke and acted, they learned to shun the duplicity rampant in their own world and to practice instead evangelical simplicity, to hate all vice and love tenderly every virtue. [...]

There were others who went to our fathers to talk intimately about God and heaven. Such persons could not conceal for long the resulting increase in their spiritual fervor but indicated it by unmistakable signs, for within their hearts they experienced a new happiness and were filled by God with unspeakable joy. Although they knew not how to express all this, they could not suppress it either and could only sigh and hint at their fervor and joy.

This was the spiritual approach of our fathers: first of all, a worthy place must be prepared for Christ, which means the heart must be kept pure. Then the soul must await the Beloved with joy by filling the heart with loving devotion and run out to meet him when he comes as a friend, which means to kindle in the heart a desire for fervor. The next step will be that the soul, with tear-filled eyes, will open to the Spouse who stands at the door knocking. This will be done by casting light on

the heart through good works toward neighbor and contemplation of heavenly truths. And finally, the soul in its innermost depths will receive the Spouse with honor by loving him as the Supreme Good and rendering him its complete obedience.

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#### RESPONSORIAL PSALM

**11.** The reading is followed by a responsorial psalm or by a period of silent reflection.

Psalm 16

The Lord is my chosen portion  
(1-2, 3-5, 7-8, 9 and 11)

Response: *In you, O God, I have placed my joy.*

Preserve me, God, I take refuge in you.  
I say to the Lord: «You are my God.  
My happiness lies in you alone.» *[Response]*

He has put into my heart a marvelous love  
for the faithful ones who dwell in his land.  
O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize. *[Response]*

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. *[Response]*

And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.  
You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness forever. *[Response]*

#### GOSPEL

**12.** Gospel acclamation.

Alleluia, alleluia.

The kingdom of heaven is at hand, says the Lord;  
bring the message of peace to all peoples. Cf. Mt 10:7,13

Alleluia.

**13.** R. From the Gospel according to Luke 8:1-3

*There were other women  
who provided for Jesus and the Twelve out of their resources*

At that time Jesus went on through cities and villages,

proclaiming and bringing the good news  
of the kingdom of God.

The twelve were with him as well as some women  
who had been cured of evil spirits and infirmities:  
Mary, called Magdalene, from whom seven demons had gone out,  
and Joanna, the wife of Herod's steward Chuza,  
and Susanna, and many others, who provided for them out of their resources.

Let us acclaim in song the Gospel of the Lord.

*A.* Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

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ALTERNATIVE TEXT

**14.** Gospel acclamation:

Alleluia, alleluia.

God has commanded me  
to proclaim the good news to the poor.

Cf. Lk 7:22

Alleluia.

**15.** If possible, different persons should take the parts of Jesus and Mary: Reader (R), Mary (M),  
and Jesus (J).

*R.* From the Gospel according to John

20:1, 11-18

*Mary Magdalene went at once to announce to the disciples  
what Jesus had told her.*

Early on the first day of the week,  
while it was still dark,  
Mary Magdalene came to the tomb  
and saw that the stone had been removed from the tomb.  
Mary stood weeping outside the tomb.  
As she wept, she bent over to look into the tomb;  
and she saw two angels in white,  
sitting where the body of Jesus had been lying,  
one at the head and the other at the feet.  
They said to her, «Woman, why are you weeping?»  
She said to them,  
*M.* «They have taken away my Lord,  
and I do not know where they have laid him.»  
*R.* When she had said this, she turned around  
and saw Jesus standing there,  
but she did not know that it was Jesus.  
Jesus said to her,

*J.* «Woman, why are you weeping? Whom are you looking for?»

*R.* Supposing him to be the gardener, she said to him,

*M.* «Sir, if you have carried him away,  
tell me where you have laid him and I will take him away.»

*R.* Jesus said to her,

*J.* «Mary!»

*R.* She turned and said to him in Hebrew,

*M.* «Rabbouni»

*R.* (which means Teacher).

Jesus said to her,

*J.* «Do not hold on to me,  
because I have not yet ascended to the Father.

But go to my brothers and say to them.

‘I am ascending to my Father and your Father, to my God and your God.’»

*R.* Mary Magdalene went and announced to his disciples,

*M.* «I have seen the Lord»;

*R.* and she told them that he had said these things to her.

Let us acclaim in song the Gospel of the Lord.

*A.* Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

#### MEDITATION ON THE WORD

**16.** After the reading of the Gospel there may be a pause for silent reflection or the Leader may comment on the texts which have been read or speak about Saint Juliana as a laywoman who was a friend of the friars Servants of Mary. If circumstances permit, this reflection may take the form of a dialogue.

#### III. SIGN OF CONVERSION AND FELLOWSHIP

**17.** After meditating on the Word, there is a moment of reflection to lead the assembly to conversion of heart, which is followed by a gesture which expresses the unity among all members of the Servite Family.

#### CONVERSION

**18.** The leader invites the assembly to conversion by recalling the example of Saint Juliana, with the following or similar words.

*L.* Like many other women, through the centuries,  
Juliana was captivated by the freshness of the Gospel.  
By visiting the friars Servants of Mary  
and embracing the Word of God,  
which gave form to their way of life,

she received the grace of conversion.  
Today, that same Word, which we embrace  
in this commemoration of Saint Juliana,  
challenges each of us to have a new heart.

There is a short pause in silence, then the leader continues:

*L.* Lord, you are the Friend who comes,  
have mercy on us.

*A.* Lord, have mercy.

*L.* Christ, you are the Word which saves,  
have mercy on us.

*A.* Christ, have mercy.

*L.* Lord, you are our Joy,  
have mercy on us.

*A.* Lord, have mercy.

*L.* Merciful God,  
purify our hearts;  
make us humble  
in forgiving and asking forgiveness,  
fervent in mutual love,  
now and always.

*A.* Amen.

#### RITE OF COMMUNION AND PEACE

**19.** With these or similar words, the Leader invites those present to exchange some sign of communion and peace.

*L.* Drawn, as Juliana was,  
by the lifestyle of the Seven First Fathers,  
we form a single family,  
with charity as its rule  
and service of the Virgin as its commitment.  
In this spirit,  
let us exchange a sign of communion and peace.

A Sign of communion and peace is exchanged while the following is sung:

*A.* United in the name of Christ,  
they were of one mind in loving service,  
and one heart in praising God.

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PRAYER TO SAINT JULIANA

**20.** The Assembly now prays together the following prayer to Saint Juliana. The Leader introduces it with these or similar words.

*L.* Sisters and brothers,  
let us turn with confidence to Saint Juliana,  
whom God has given us  
as a shining example of service  
and a companion in prayer.

After a moment of silence, the Leader and Assembly turn toward the image of Saint Juliana and say together:

*A.* We come to you, Saint Juliana,  
laywoman, friend of the Servants,  
to learn from you,  
living image of Christ,

how to love God above all things,  
how to find in the sacraments new vigor,  
and how to become a sign of the new world;

how to spend our lives for others,  
how to extend our hands to those in need,  
how to lessen the pain of the afflicted  
how to open our hearts to friends;

how to listen to the Word of God  
following the example of the Virgin Mother,  
and how to observe it with love;

how to share the gifts of the Spirit,  
how to assist the messenger of the Gospel with our goods,  
how to live, to suffer and to die for the Church.

Juliana,  
may your example of service accompany us  
and your intercession support us  
today and every day of our life. Amen.

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OFFERING OF FLOWERS

**21.** The Leader incenses the image of Saint Juliana. Then, taking the basket of flowers located in front of the image, and where appropriate, returning to the center, the Leader says:

*L.* The flower which you will now receive  
is a sign of how beautiful and sweet it is  
for brothers and sisters to live as friends.

The Leader then gives a flower to each person present. If necessary, other sisters or brothers may assist in the distribution. In the meantime, where appropriate, the antiphon «United in the name of Christ» may be repeated.

#### IV. THANKSGIVING AND INTERCESSION

**22.** The Leader then prays the following prayer of thanksgiving and intercession.

*L.* Praise the Lord with me.

*A.* His mercy is everlasting.

*L.* Let us bless his holy name.

*A.* He is our salvation.

*L.* We give you thanks, O God,  
because you guided the Seven Saints  
to live in Gospel communion,  
serving you and their neighbor like the Virgin Mother;  
and we bless you because in your provident design,  
you stirred up in the heart of the young Juliana,  
our elder sister in the Servite Family,  
the desire to share their way of life.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* Fount of love,  
you loved your servant Juliana,  
a woman about whom little is said  
except that, from her earliest childhood,  
she was inflamed with the love of Christ,  
attracted by the friendship of the first friars of the Order  
and by their praises in honor of the Virgin Mary.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* God of immense tenderness,  
you loved your servant Juliana,  
a woman about whom little is said  
except that, full of sweetness,  
in a world tormented by discord and violence,  
she cared for wounded hearts and bodies.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*



*L.* O God, from whose eternal silence the eternal Word was uttered,  
you loved your servant Juliana,  
a woman about whom little is said  
except that in the silence of her house,  
she embraced your Word,  
like the Virgin at the Annunciation.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* Through the intercession of Saint Juliana  
may we live with one heart  
in happy and sad times,  
bearing one another's burdens.

*A.* *Hear our prayer, O God.*

*L.* May we cultivate the flower of friendship  
and, overwhelmed by the beauty of your works,  
sing your praises.

*A.* *Hear our prayer, O God.*

*L.* May we glory in the pure encounter  
of man and woman,  
sign of the harmonious fullness  
of your divine being  
and your infinite love.

*A.* *Hear our prayer, O God..*

*L.* To you, loving Father,  
from whom the gift  
of peaceful encounter and true friendship comes,  
through Christ, our friend and brother,  
in the Spirit, divine love,  
be honor, glory, and praise forever.

*A.* Amen.

## V. DISMISSAL

**23.** If possible, a Reader addresses the Assembly in these or similar words:

*R.* May our lives echo always  
what we have celebrated in joy.  
May we remember that the Gospel  
must be embraced and proclaimed  
with urgency and passion,  
as was done by the first Christian women.

And may we remember too that the gift of friendship,  
which enriches brothers and sisters,  
and leads them to the perfection of love,  
must be cultivated  
as did our first Fathers and Saint Juliana.

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If a presbyter or deacon presides, he says:

*L.* The Lord be with you.

*A.* And also with you.

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**24.** In this formula of blessing and dismissal the Leader, following local custom or the circumstances of the celebration, may use the first or the second person plural.

*L.* God of love and mercy,  
may we your faithful,  
who have celebrated the memory of Saint Juliana,  
be attentive in listening,  
united in loving,  
faithful in serving,  
and strong in peace.

*A.* Amen.

---

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.

---

**25.** The Leader dismisses the Assembly:

*L.* Go in the name of the Lord  
and be instruments of unity and peace.

*A.* Thanks be to God.

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

## II

### SAINT JULIANA WISE VIRGIN MODEL OF THE SISTERS, SERVANTS OF MARY

1. An appropriately prepared physical environment will enhance the celebration. An image of Saint Juliana should be placed in a prominent position. Near it should be placed at least three candles which will be lighted or carried in procession during the celebration. The three candles represent the Servite contemplative nuns, the Congregations of Sisters, and the Secular Institutes of the Servite Family, who regard Saint Juliana as a model to live their ideal of consecrated life.

2. This formulary celebrates God's initiative in the call to a radical following of Christ. He called the Seven First Fathers to abandon all things in order to gain the pearl of the Order. He also invited Saint Juliana, and after her many other Sisters, to pattern their lives on the Gospel in service of God and neighbor in the consecrated life, drawing inspiration always from Our Lady.

3. The following should be prepared where the celebration will take place:

- three candles
- grains of incense with a thurible or brazier.

N.B. If the Assembly is large, more than three candles may be used to represent the contemplative nuns and each congregation of Sisters or each secular institute of the Servite Family.

#### I. INTRODUCTORY RITES

##### ANGELIC SALUTATION

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

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

##### INVITATION TO PRAISE

5. The Leader or the Cantor invites the Assembly to praise Christ, our friend and our brother.

*L.* Proclaim the Lord's salvation,  
declare his works among the people.

*A.* His mercy is forever.

*L.* Glory and honor to you, O Christ,  
our heart's beloved.

*A.* You are the living water that quenches our thirst:  
to you glory and praise forever.

## INTRODUCTION

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

Today, our commemoration of Saint Juliana glorifies God, the author of every vocation.

According to tradition,  
when Juliana was fifteen years old,  
she heard Saint Alexis speak of the final judgment  
and, struck by his words,  
she decided to dedicate herself entirely  
to the contemplation of God, the following of Christ,  
and the service of his Virgin Mother.

With other holy women of Florence,  
who had the same intention of striving for conversion and charity,  
she used to visit the Servite church, outside the city.  
They prayed with the friars  
and dedicated themselves in service to others.

Juliana, therefore, is the origin of the ancient and living tradition,  
that Servites constitute a single family  
with all those who share their ideal of life.  
In fact, down through the centuries,  
many women who have embraced  
the Servite life-style  
have looked to Juliana  
as a teacher of the spiritual life and apostolic service.  
For this reason, some friars like Paolo Attavanti,  
in a series of sermons preached in 1494,  
considered her the inspirational source  
of the nuns and sisters, Servants of Mary,  
even though she never founded any religious family.

Our celebration recalls  
the special role held by Saint Juliana  
for the consecrated women of the Servite Family.

## HYMN

7. The following hymn, or another suitable hymn, is then sung;

Holy Juliana, pure and robed in glory,  
Praise is befitting for God's tender mercy  
Shown in your virtue, love and dedication:  
Joyful, we honor you.

You are a mother worthy to be followed,



The Bride said: Upon my bed at night  
I sought him whom my soul loves;  
I sought him, but found him not;  
I called him, but he gave no answer.  
«I will rise now and go about the city,  
in the streets and in the squares;  
I will seek him whom my soul loves,»  
I sought him, but found him not.

The sentinels found me,  
as they went about in the city.  
«Have you seen him whom my soul loves?»  
Scarcely had I passed them,  
when I found him whom my soul loves.

Set me as a seal upon your heart,  
as a seal upon your arm;  
for love is strong as death,  
passion fierce as the grave.  
Its flashes are flashes of fire,  
a raging flame.  
Many waters cannot quench love,  
neither can floods drown it.  
If one offered for love  
all the wealth of his house,  
it would be utterly scorned.

The word of the Lord.

A. Thanks be to God.

---

ALTERNATIVE TEXT

**10.** 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, 39

Monumenta OSM 1(1897), pp. 88-89.

*Origins and Early Saints of the Order of Servants of Mary*, p. 42

*Like the prudent virgins,  
they carried in their hands the lamps filled with oil.*

Like a flourishing tree, they had strong roots sunk deep in humility, for it was love that guided their intentions. With David they could say such words as, «I love you, Lord, my strength.» Stronger still was the trunk, their hope of eternal life, for it was love again that determined their actions. They could exclaim with Job, «Even if my maker should slay me, I will continue still to hope in him.» But strongest of all was the foliage, reaching to the heights of charity, for it was love that made them rejoice in trials, happy to suffer for Christ, their supreme joy. Like the Apostles leaving the Sanhedrin, they went out rejoicing in mind and heart.

Again, they were like the prudent virgins with their lamps already prepared in their hands. The vessel was polished in that they kept their heart pure and ready to receive the beloved guest; then, they filled it with oil, that is, with devout heart they joyfully awaited the coming of the Beloved; they lit the lamp with fire when, with eagerness and fervor they went out to meet Christ coming into their heart; and finally, they held up their lamp to shed light, the light which was their good example to others and their contemplation of divine truths.

Christ was at the door knocking. With tear-filled eyes they opened and received him into their heart, conscious of the great grace he was giving them and rejoicing in the presence of so great a Spouse. In a word, they were an example of holiness to everyone. This example kindled the fire of love in others and drew them to the love of Christ.

---

RESPONSORIAL PSALM

**11.** The reading is followed by a responsorial psalm or by a period of silent reflection.

Psalm 119

The observance of the law, a secure way  
(9-10, 11-12, 13-14, 15-16)

Response: *You, O Lord, are my only treasure.*

How shall the young remain sinless?  
By obeying your word.  
I have sought you with all my heart:  
let me not stray from your commands. *[Response]*

I treasure your promise in my heart  
lest I sin against you.  
Blessed are you, O Lord:  
teach me your statutes. *[Response]*

With my tongue I have recounted  
the decrees of your lips.  
I rejoiced to do your will  
as though all riches were mine. *[Response]*

I will ponder all your precepts  
and consider your paths.  
I will take delight in your statutes;  
I will not forget your word. *[Response]*

GOSPEL

**12.** Gospel acclamation.

Alleluia, alleluia.

This is the wise virgin whom the Lord found prepared;  
at the arrival of the bridegroom she went with him into the wedding banquet.

Alleluia.

13. R. From the Gospel according to Matthew

25:1-13

*Look! Here is the bridegroom! Come out to meet him*

At that time, Jesus told his disciples this parable:

The kingdom of heaven will be like this.

Ten bridesmaids took their lamps and went to meet the bridegroom.

Five of them were foolish, and five were wise.

When the foolish took their lamps, they took no oil with them:

but the wise took flasks of oil with their lamps.

As the bridegroom was delayed, all of them became drowsy and slept.

But at midnight there was a shout.

«Look! Here is the bridegroom! Come out to meet him.»

Then all those bridesmaids got up

and trimmed their lamps.

The foolish said to the wise,

«Give us some of your oil,  
for our lamps are going out.»

But the wise replied,

«No! There will not be enough for you and for us;  
you had better go to the dealers and buy some for yourselves.»

And while they went to buy it,

the bridegroom came,

and those who were ready

went with him into the wedding banquet;

and the door was shut.

Later the other bridesmaids came also, saying,

«Lord, lord, open to us.»

But he replied,

«Truly I tell you, I do not know you.»

Keep awake therefore, for you know neither the day nor the hour.

Let us acclaim in song the Word of the Lord.

A. Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

---

ALTERNATIVE TEXT

14. Gospel acclamation:

Alleluia, Alleluia.

Lord, you are the Savior of the world;  
give me this living water, that I may not thirst again.



Alleluia.

15. If possible, different persons should take the parts of the Samaritan woman and Jesus: Reader (R), Samaritan woman (S), and Jesus (J).

R. From the Gospel according to John

4:3-15

At that time, Jesus left Judea  
and started back to Galilee.  
But he had to go through Samaria.  
So he came to a Samaritan city called Sychar,  
near the plot of ground that Jacob had given  
to his son Joseph.  
Jacob's well was there,  
and Jesus, tired out by his journey,  
was sitting by the well.  
It was about noon.

A Samaritan woman came to draw water,  
and Jesus said to her,  
J. «Give me a drink.»  
R. (His disciples had gone to the city  
to buy food.)  
The Samaritan woman said to him.  
S. «How is it that you, a Jew, ask a drink of me,  
a woman of Samaria?»  
R. (Jews do not have things in common with Samaritans.)  
Jesus answered her,  
J. «If you knew the gift of God,  
and who it is that is saying to you, 'Give me a drink,'  
you would have asked him,  
and he would have given you living water.»  
R. The woman said to him,  
S. «Sir, you have no bucket,  
and the well is deep.  
Where do you get that living water?  
Are you greater than our ancestor Jacob,  
who gave us the well,  
and with his sons and his flocks drank from it?»  
R. Jesus said to her,  
J. «Everyone who drinks of this water will be thirsty again,  
but those who drink of the water that I will give them  
will never be thirsty.  
The water that I will give  
will become in them a spring of water  
gushing up to eternal life.»  
R. The woman said to him,  
S. «Sir, give me this water,  
so that I may never be thirsty  
or have to keep coming here to draw water.»

R. Let us acclaim in song the Word of the Lord.

A. Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

---

#### MEDITATION ON THE WORD

**16.** After the reading of the Gospel there may be a pause for silent reflection or the Leader may comment on the texts which have been read or speak about Saint Juliana as the wise virgin and model for the Sisters, Servants of Mary. If circumstances permit, this reflection may take the form of a dialogue.

#### III. HOMAGE TO SAINT JULIANA, MODEL OF CONSECRATED LIFE

**17.** After the meditation on the Word, there is an act of homage to Saint Juliana, as model of the consecrated women of the Servite Family.

#### OFFERING OF THE CANDLES

**18.** The Leader introduces the offering in these or similar words.

L. Saint Juliana of Florence  
was the first woman to share  
the evangelical apostolic ideal  
and piety toward the Mother of God  
of the seven first friars of the Servite Order.  
For this reason Juliana became a model  
for all consecrated women  
in the Servite Family.

At this point the Leader may mention the convents, congregations and secular institutes by name. Then the Leader continues.

The candles, which are offered,  
represent the convents, the congregations  
and the secular institutes of the Servants of Mary,  
who draw their inspiration from the example of Saint Juliana  
as their spiritual «mother.»

**19.** A group of three Sisters (representing the contemplative nuns, the congregations of Sisters, and the secular institutes of the Servite Family) process to the image of Saint Juliana, each one carrying a lighted candle. The Sisters place flowers and candles near the image of Saint Juliana. If there is not sufficient room to have a procession, the candles can be placed beforehand in front of the image of Saint Juliana and the Leader can simply go and light them. If the Assembly is numerous, several Sisters may carry candles to represent the contemplative nuns, the various congregations of Sisters, and the secular institutes of the Servite Family.

During the offering of the candles, the following antiphon, or another suitable one, may be sung.

Christ, the sun who conquered darkness,  
has made his dwelling in the heart of Juliana.  
Among the favored of the sovereign King,  
you, Juliana, shine with eternal glory.

---

PRAYER TO SAINT JULIANA

**20.** The Assembly now prays together the following prayer to Saint Juliana. The Leader introduces it with these or similar words.

L. Sisters and brothers,  
let us turn with confidence to Saint Juliana,  
whom God has given us  
as a shining example of service  
and companion in prayer.

After a moment of silence, the Leader and Assembly turn toward the image of Saint Juliana and say together:

A. Saint Juliana,  
wise virgin and model of Sisters, Servants of Mary,  
we come to you  
to learn from you, as a living image of Christ:

how to serve God joyfully,  
with innocent hands and pure hearts,  
day and night, lovingly;

how to sing your praises  
and together break the bread of life,  
as sisters and brothers around the table of the Father;

how in silence to hear the voice of the Spirit  
and in listening be nourished with the word;

how to live without concern  
for clothing, food or housing,  
solicitous only for the Kingdom and its justice;

how to make our life a service of love  
for the Son of God and all our brothers and sisters,  
like the humble handmaid of the Lord.

---

If the sisters of a congregation, in turning to Saint Juliana, wish to remember their own foundress, they can do so with these or similar words:

Among your disciples, Saint Juliana,  
is the foundress of our Congregation,  
the venerable Mother N.  
Like you, she was a Servant of Mary;

she lived in the praise of God and in loving communion,  
attentive to the signs of the times,  
generous in responding to the needs of her time.

---

Saint Juliana,  
may your example of service  
accompany us  
and may your intercession support us  
today and every day of our life. Amen.

#### OFFERING OF INCENSE

**21.** After the offering of flowers and candles or the prayer to Saint Juliana, the Leader incenses the image and returns to his/her place. In the meantime the antiphon «Christ, the sun who conquered darkness,» (no. 19) may be sung again.

#### IV. THANKSGIVING AND INTERCESSION

**22.** The Leader then prays the following prayer of thanksgiving and intercession.

*L.* Praise the Lord with me.

*A.* His mercy is everlasting.

*L.* Let us bless his holy name.

*A.* He is our salvation.

*L.* Father, we praise you and we bless you  
because in your merciful love  
you seek out your lost children;  
to lead them back to you  
you sent your Son,  
whom Saint Juliana, with tenacious love,  
followed as her teacher and spouse.

*A.* *You alone are holy, Lord,  
to you glory and praise forever.*

*L.* By your grace, O God,  
Juliana sought your face  
day and night,  
without ceasing,  
and meditated and lived  
your Word of life.

*A.* *You alone are holy, Lord,  
to you glory and praise forever.*

*L.* By your mercy, O God,  
Juliana, docile to the voice of the Spirit,  
kept her light shining with the oil of charity:  
she extended her hands to those in need  
and was an instrument of reconciliation and peace.

*A. You alone are holy, Lord,  
to you glory and praise forever.*

*L.* By your goodness, O God,  
Juliana clung to her spouse  
and loved him with a strong and faithful love,  
leaving an example that has drawn  
an immense crowd of Sisters, Servants of Mary.  
to follow your Son,

*A. You alone are holy, Lord,  
to you glory and praise forever.*

*L.* Give us the grace, Lord,  
to encounter you,  
to remain faithful to you,  
to seek only you always,  
Goodness and Beauty without measure.

*A. Lord, hear our prayer.*

*L.* Grant, O Lord,  
that we may encounter human misery  
with mercy,  
so that we may be, like Juliana,  
reflections of your light,  
which throws light on suffering  
and transforms it into a gift of life.

*A. Lord, hear our prayer.*

*L.* Grant, O Lord,  
that we may make your Gospel our Rule of life  
and become a holy place  
where your Word resounds,  
bearing the fruit of concord and peace.

*A. Lord, hear our prayer.*

*L.* Grant, O Lord,  
that we need not ask our brothers and sisters  
for fuel for our lamps.  
May we share with them the oil of charity  
and spread about the fragrance of humility  
and the perfume of service,

so that we may enter  
into the eternal wedding feast.  
with Juliana, your humble virgin and faithful servant,

*A. Lord, hear our prayer.*

*L. To you, Father, author of life,  
through Christ, our teacher and spouse,  
in the life giving Spirit,  
all honor and glory forever.*

*A. Amen.*

## V. DISMISSAL

**23.** If possible, a Reader addresses the Assembly in these or similar words:

*L. May what we have celebrated in faith  
echo always in our life.  
May we always remember that,  
to grow in Christian life,  
means to constantly deepen  
our knowledge of Christ  
and be radically converted to him:  
to seek him wherever he may be and,  
finding him,  
to stand with him, joyfully,  
with our lamps burning  
vigilant in our love.*

---

If a presbyter or deacon presides, he says:

*L. The Lord be with you.*

*A. And also with you.*

---

**24.** In this formula of blessing and dismissal the Leader, according to the custom of the place, may use the first instead of the second person plural.

*L. God, our Father,  
inexhaustible source of grace  
for your faithful,  
who have celebrated the memory of Saint Juliana,  
satisfy their thirst for you  
and grant that they may be solicitous in loving,  
strong in faith,  
and persevering in hope.*

*A. Amen.*

---

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.

---

**25.** The Leader dismisses the Assembly:

*L.* Go in the name of the Lord  
and be vigilant as you await His coming.  
*A.* Thanks be to God.

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

### III

#### SAINT JULIANA

#### ONE WITH CHRIST, THE BREAD OF LIFE

1. An appropriately prepared physical environment will enhance the celebration. An image of Saint Juliana should be placed in a prominent position.
- 2, This formulary celebrates the infinite love of God who loved the world so much that he gave his only Son, who died and rose again, so that the entire human race could be saved and all creation made new. The gift of the Son, given without reserve, is commemorated by the Church in every celebration of the Eucharist. It was received by Saint Juliana during her life and, in a miraculous way, at the hour of her death.
3. The following should be prepared where the celebration will take place:
  - the ciborium or monstrance, for the exposition of the Blessed Sacrament;
  - the white humeral veil, for Benediction of the Blessed Sacrament;
  - symbols of the Eucharist (stalks of grain, grape leaves, bread, wine, water...) to be placed on the altar to honor the image of Saint Juliana;
  - grains of incense with a thurible or brazier.

#### I. INTRODUCTORY RITES

##### ANGELIC SALUTATION

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

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

##### INVITATION TO PRAISE

5. The Leader or the Cantor invites the Assembly to praise Christ, the bread of life and cup of salvation.

*L.* Proclaim the Lord's salvation,  
declare his works among the people.

*A.* His mercy is forever.

*L.* Blessed be the Lord, our God,  
who sent the Bread of life into the world.

*A.* The Lord is just in all his ways,



and holy in all his works.  
May every creature praise him,  
and every living thing bless him.

#### INTRODUCTION

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

*R.* The tradition of the Order,  
to which Paolo Attavanti  
gives the classic expression,  
underlines the great devotion of St. Juliana  
to the Eucharist.  
It is said that, with her approaching death,  
she was in such a state that  
she was not able to receive any food.  
And, since she yearned to receive the Body of the Lord,  
she begged that the consecrated Host be placed on her breast.  
It is said that the Host disappeared,  
as if it had penetrated mysteriously into her body,  
and in this way signified that Juliana,  
so fully conformed to Christ,  
had become one with Him.  
Thus Juliana,  
strengthened by the Eucharistic Viaticum,  
was able to ascend to the mountain of God.

Today we commemorate that miraculous sign,  
in order to thank God for the gift of the Eucharist  
and to nurture within ourselves the understanding  
of the values of this wonderful Sacrament.  
In this Sacrament we find a perennial memorial  
of the love of Christ,  
his saving death,  
and his glorious resurrection,  
a strengthening viaticum  
for those who are about to leave  
this world on the way to the Father,  
and a hidden presence  
of the Lord of glory,  
teacher and word of life.

#### HYMN

7. The following hymn, or another suitable hymn, is then sung.

The Lord called to his side this gentle  
Saint as to a Bride;  
She learned the meaning and the love  
Of Jesus crucified.

No sooner had she seen that men  
Could live as brothers bound,  
The love of Christ she brought to bear  
With sisters gathered round.

To show the world that love of God  
Means love of others more,  
They dedicated all their wealth  
to serve and aid the poor.

Like Mary they would read and see in  
Scripture God's own Word  
And in their lives they followed out  
The Gospel message heard.

The sisters of our Saint today  
Seek Christ in second birth,  
United, giving all they have  
For other Christs on earth.

Accept the morning praise, O Lord,  
Of Servants in Spirit one;  
Bless our communion and at death  
Unite us to your Son.

Melody: Saint Anne C.M.

Text: Paul Addison, O.S.M.

## PRAYER

**8.** The Leader invites those present to pray:

*L.* Let us pray.

After a period of silent prayer, the Leader continues.

*L.* God our Father,  
in your merciful love  
you have given us your Son Jesus,  
as bread and word of life;  
grant that we, strengthened with the Eucharistic Viaticum,  
may walk the paths of this world  
as pilgrims of the Absolute,  
tenacious in our search for the Kingdom.  
We ask this through Christ our Lord.

*A.* Amen.

## II. LISTENING TO THE WORD

### FIRST READING

9. A Reader reads the following passage or some other suitable passage from the Old Testament.

R. A reading from the First Book of Kings

19:4-8

*With the strength given him by that food  
Elijah went to the mount of God*

At that time,  
Elijah went a day's journey into the wilderness,  
and came and sat down under a solitary broom tree.  
He asked that he might die:  
«It is enough; now, O Lord,  
take away my life,  
for I am no better than my ancestors.»  
Then he lay down under the broom tree and fell asleep.

Suddenly an angel touched him and said to him,  
«Get up and eat.»  
He looked, and there at his head  
was a cake baked on hot stones,  
and a jar of water.  
He ate and drank,  
and lay down again.

The angel of the Lord came a second time,  
touched him, and said,  
«Get up and eat,  
otherwise the journey will be too much for you.»  
He got up, and ate and drank;  
then he went in the strength of that food  
for forty days and forty nights  
to Horeb the mount of God.  
The Word of the Lord.

A. Thanks be to God.

---

ALTERNATIVE TEXT

10. R. From the Lenten Sermons on the letters of St. Paul the Apostle (*Paulina praedicabilis*) by Fra Paolo Attavanti of Florence (†1499)  
(Siena 1494) f. 52-52v  
*Origins and Early Saints of the Order of Servants of Mary*, pp. 111-113.

The noble Juliana, as exceptionally beautiful as she was rich, was born into the Florentine senatorial family of the Falconieri. When she was about the age of fifteen, she used to hear her uncle Alexis preach things like this about the judgment. He was one of the Seven Holy Founders of the Order of Servants, at whose death angels in the form of brilliant birds were heard singing heavenly hymns and already canonizing him. She too saw him transformed in the pulpit into the likeness of a seraph. This kindled in her such a contempt of earthly things and the desire for heaven that she

never ceased to beg her parents and the Queen of Heaven with tearful prayers until, with divine approval and the common consent of all, she was invested in the Order of the Servants of the Blessed Virgin.

As Clare of Assisi had been for the Franciscan Order and Catherine of Siena for the Dominican Order, she became the great leader of the sisters and nuns of Mary's Order; first among them during her lifetime and renowned for miracles at her death. Led by fear as well as by love of the divine judgment, she is acknowledged as outstanding in a threefold order of excellence: birth, allegiance and theology.

Hers was, first of all, the natural excellence of birth by reason of the Falconieri family, which was one of the outstanding families of the city. But even more so by reason of her native Florence, since in Tuscany an abundance of all material and spiritual goods blossom and prosper. As its poet says, art and nature worked together to bestow choicest blessings on it and to offer it as a teacher for the world.

Secondly, she is even more highly praised for the excellence of her allegiance, for she was outstanding as a faithful soldier of Jesus and the glorious Virgin, one who always won victory, in fact glorious triumph, over the flesh, the world and the devil. She always imitated the courageous spirit of her uncle Alexis by offering to others, in my opinion, an example of virtue even as a girl.

Thirdly, she is exalted by the excellence of her relationship with God, which is a «grace which makes one pleasing,» as Bartolus says. This was apparent in many signs and wonders, but especially at her death when Juliana, wasted away by hair shirts, vigils, prayers, fastings and iron belts which had by now become imbedded in her flesh, could no longer hold anything in her stomach. She yearned ardently for the Body of Christ, which could not be given her because of the danger of inducing vomiting. She pleaded earnestly and tearfully that at least her breast be washed and covered with a clean cloth and that the Eucharist be placed over that burning heart where she was experiencing the strong longing of love. When this was happily permitted, a miracle took place never before heard of in this world, one that would be celebrated everywhere. She became more beautiful, more like an angel and, dissolved by the extremes of delight, quietly passed away. The host could no longer be found anywhere. Only God knows, not I, whether this was because Jesus, on the strength of that love of hers, had drawn out and transformed her soul; or because he had returned to heaven with such a bride to celebrate the everlasting wedding feast.

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#### RESPONSORIAL PSALM

**11.** The reading is followed by a responsorial psalm or by a period of silent reflection.

Psalm 23

The Good Shepherd

(2-3, 4, 5, 6)

Response: *The Lord is my shepherd, there is nothing I shall want.*

The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where he gives me repose.  
Near restful waters he leads me,  
to revive my drooping spirit. *[Response]*

He guides me along the right path;  
he is true to his name.

If I should walk in the valley of darkness  
no evil would I fear.  
You are there with your crook and your staff;  
with these you give me comfort. *[Response]*

You have prepared a banquet for me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing. *[Response]*

Surely goodness and kindness shall follow me  
all the days of my life.  
In the Lord's own house shall I dwell  
forever and ever. *[Response]*

GOSPEL

**12.** Gospel acclamation.

Alleluia, alleluia.

Those who eat my flesh and drink my blood abide in me, and I in them, says the Lord.

Alleluia.

**13. R.** From the Gospel according to John

6:51-58

*I am the living bread  
that came down from heaven.*

At that time, Jesus said to the crowd:  
«I am the living bread that came down from heaven.  
Whoever eats of this bread will live forever,  
and the bread that I will give  
for the life of the world is my flesh.»

The Jews then disputed among themselves, saying,  
«How can this man give us his flesh to eat?»  
So Jesus said to them,  
«Very truly, I tell you,  
unless you eat the flesh of the Son of Man  
and drink his blood,  
you have no life in you.  
Those who eat my flesh  
and drink my blood have eternal life,  
and I will raise them up on the last day;  
for my flesh is true food  
and my blood is true drink.

Those who eat my flesh  
and drink my blood

abide in me, and I in them.

Just as the living Father sent me,  
and I live because of the Father,  
so whoever eats me will live because of me.  
This is the bread that came down from heaven  
not like that which your ancestors ate, and they died.  
But the one who eats this bread will live forever.»

Let us acclaim in song the Gospel of the Lord.

A. Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

#### MEDITATION ON THE WORD

**14.** After the reading of the Gospel there may be a pause for silent reflection or the Leader may comment on the texts which have been read or speak about Saint Juliana and the Eucharist. If circumstances permit, this reflection may take the form of a dialogue.

#### III. EUCHARISTIC ADORATION

**15.** After the meditation on the Word there is a short exposition of the Blessed Sacrament (nos. 16-23) which follows the norms of the *Rite of Eucharistic Exposition and Benediction*.

#### EXPOSITION OF THE BLESSED SACRAMENT

**16.** While the ciborium or monstrance is being placed on the altar a eucharistic hymn is sung. For example, the *Ave, verum Corpus* might be sung because of the reference to the Eucharist as viaticum («Esto nobis praegustatum mortis in examine»):

Ave, verum Corpus, natum ex Maria Virgine,  
vere passum, immolatum in cruce pro homine,  
cuius latus perforatum fluxit aqua et sanguine.  
Esto nobis praegustatum mortis in examine,  
O Iesu dulcis, O Iesu pie, O Iesu fili Mariae.

Or:

O saving Victim, op'ning wide  
The gate of heav'n to us below.  
Our foes press on from ev'ry side;  
Your aid supply, your strength bestow.

O salutaris Hostia  
Quae caeli pandis ostium:  
Bella premunt hostilia,  
Da robur, fer auxilium.

To your great name be endless praise,  
Immortal Godhead, One in Three;  
O grant us endless length of days  
When our true native land we see. Amen.

Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria. Amen.

#### SILENT ADORATION AND PRAYERS OF PRAISE

17. There follows a suitable time for silent adoration.

18. Afterwards, if it is opportune, two readers proclaim several gospel texts on the Eucharist, alternating with patristic texts of praise. The Assembly may respond with a hymn. For example:

*R. 1.* I am the bread of life;  
no one who comes to me shall ever be hungry,  
no one who believes in me shall ever thirst.

*R. 2.* You came among us, Lord,  
as a stalk of grain  
nurtured by the holy Virgin.

You are a single bundle  
formed of many stalks;  
you gather all believers  
into the unity of the Spirit.

*A.* For Juliana  
the Lord Jesus was  
a support in her trials,  
food during her fasts,  
a companion at the hour of her death.

*R. 1.* My flesh is real food  
and my blood real drink.  
Whoever feeds on my flesh  
and drinks my blood  
remains in me and I in him.

*R. 2.* You, O Lord, are  
the altar of the holy offering:  
where the Fire of mercy descends  
on the bread,  
and the Spirit is poured out  
on the cup.  
Every Eucharist is Pentecost:  
from you, Jesus, holy altar,  
the Divine Consoler comes down upon your Church.

*A.* For Juliana  
the Lord Jesus was  
a support in her trials,  
food during her fasts,  
a companion at the hour of her death.

---

BENEDICTION OF THE BLESSED SACRAMENT

**19.** If a priest or deacon presides, he imparts the eucharistic benediction. After the silent adoration or after the prayers of praise, the hymn *Tantum ergo* or some other eucharistic hymn is sung:

Down in adoration falling, This great Sacrament we hail Over ancient forms of worship Newer rites of grace prevail; Faith will tell us Christ is present, When our human senses fail.	Tantum ergo Sacramentum Veneremur cernui, Et antiquum documentum Novo cedat ritui; Praestet fides supplementum, Sensuum defectui.
--	--

To the everlasting Father, And the Son who made us free, And the Spirit, God proceeding From them Each eternally, Be salvation, honor, blessing, Might and endless majesty. Amen.	Genitori Genitoque Laus et jubilatio, Salus, honor, virtus quoque Sit et benedictio: Procedenti ab utroque Compar sit laudatio. Amen.
--	--

**20.** The priest or deacon then says:

*L.* Let us pray.

After a brief period of silence, he continues:

*L.* Look with love, O God, on your people,  
who profess their faith in Jesus Christ,  
born of the Virgin Mary, crucified, risen, and  
now here present in this holy Sacrament.  
May we draw from this source of every grace  
the fruit of eternal salvation.  
We ask this through Christ our Lord.

*A.* Amen.

**21.** Or:

*L.* O God,  
in the Eucharistic mystery  
you have given us the true bread from heaven.  
Strengthened by this spiritual food,  
may we live always in you  
and rise to the glory of eternal life on the last day.  
We ask this through Christ our Lord.

*A.* Amen.

**22.** After the prayer, the priest or the deacon puts on the white humeral veil, takes the monstrance or the ciborium and, in silence, makes a sign of the cross over the people with it.

**23.** After the blessing, the Blessed Sacrament is placed in the tabernacle.

**24.** The celebration concludes as is noted in numbers 27, 29-30.



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#### IV. THANKSGIVING AND INTERCESSION

##### VENERATION OF THE IMAGE OF SAINT JULIANA

**25.** After the Eucharistic adoration (numbers 16-23), two servers place some symbols of the Eucharist on the altar (for example, stalks of wheat, grape leaves, bread, wine, water). The Leader then lights a lamp before the image of Saint Juliana and incenses it. Meanwhile the antiphon *The Lord Jesus*, or some other suitable hymn is sung.

*A.* The Lord Jesus was  
for Juliana  
a support in her trials,  
food during her fasts,  
a companion at the hour of her death.

##### PRAYERS OF THANKSGIVING AND INTERCESSION

**26.** The Leader then prays the following prayer of thanksgiving and intercession:

*L.* Praise the Lord with me.

*A.* His mercy is everlasting.

*L.* Let us bless his holy name.

*A.* He is our salvation.

*L.* We bless you, O Father,  
because in your provident love  
you sent us your Son, Jesus Christ,  
born of the Virgin Mary:  
as the Good Shepherd  
to nourish your flock;  
as Eternal Priest,  
to offer a sacrifice pleasing to you;  
as a lamb without spot  
to be immolated as a perfect oblation.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* He is the grain of wheat,  
that dying, sprouts into a rich stalk;  
the bread of life,  
that, broken, nourishes us;  
the true manna,  
which supports us  
on our pilgrimage to the land of the living.

*A. You alone are holy, O God,  
to you glory and praise forever.*

*L. He is your holy Servant,  
from whose open side  
sprung forth the blood of the new Covenant:  
the precious wine on the table of the Church,  
the drink that satisfies,  
the bath that purifies.*

*A. You alone are holy, O God,  
to you glory and praise forever.*

*L. Grant, O God,  
through the intercession of St. Juliana,  
that we may eat with faith the bread of life,  
sign of unity,  
well-spring of fraternal love,  
and pledge of immortality.*

*A. We beseech you, O God.*

*L. Grant, O God,  
that we many drink with joy from the chalice of blessing,  
the cup where the fire of the Spirit burns,  
our communion with the blood of Christ.*

*A. We beseech you, O God.*

*L. Grant, O God,  
that we may adore in this Paschal Sacrament,  
the ineffable presence of Emmanuel:  
the silent Word of life,  
the hidden King of glory,  
the humble Master who uncovers in silence  
the power of your love.*

*A. We beseech you, O God.*

*L. To you, O Father, source of life,  
through Christ, your faithful servant  
in the Spirit which renews all things,  
all honor and glory forever.*

*A. Amen.*

DISMISSAL

**27.** If circumstances permit, a Reader addresses the Assembly in these or similar words:

*R. May that which we have celebrated in faith*

echo always in our life.  
Let us recall that the Eucharist,  
sign of unity and bond of love,  
unites us as brothers and sisters.  
We, therefore, need to nourish ourselves  
with it.  
It is bread for the journey,  
food for those who travel toward our final home  
where God will be our feast, forever.

---

If a presbyter or deacon presides, he says:

*L.* The Lord be with you.

*A.* And also with you.

---

**28.** The Leader then says:

*L.* Turn, O Lord, to your faithful,  
who have celebrated the memory of Saint Juliana,  
and let your favor shine on them,  
so that, purified from all pride,  
they may find joy and peace  
in celebrating the Eucharist.

*A.* Amen.

---

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** For the dismissal, the Leader, following local custom or the circumstances of the celebration, may use the first or the second person plural:

*L.* Go in the peace of the Lord  
and live in the love of God and your brothers and sisters.

*A.* Thanks be to God.

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

## IV

### SAINT JULIANA SERVANT OF THE MOTHER OF GOD

1. An appropriately prepared physical environment will enhance the celebration. An image of Saint Juliana should be placed in a prominent position and in front of it, a basket of flowers which will be distributed as part of the celebration.
- 2, This formulary celebrates the kindness of God who called the Seven First Fathers and Saint Juliana to fulfill his will and to serve Our Lady and others in a loving communion.
3. The following should be prepared where the celebration will take place:
  - a basket of flowers, which will be carried from the image of Saint Juliana and placed either on the altar or before an image of Our Lady.
  - a lamp or a candle, placed in front of the altar or in front of the image of Our Lady
  - grains of incense with a thurible or brazier.

#### I. INTRODUCTORY RITES

##### ANGELIC SALUTATION

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

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

##### INVITATION TO PRAISE

5. The Leader or the Cantor invites the Assembly to praise Christ, Son of God and Son of Mary.

*L.* Proclaim the Lord's salvation,  
declare his works among the people.

*A.* His mercy is forever.

*L.* Glory and honor to you, O Christ,  
New Adam, Savior of the world.

*A.* You brought salvation to all peoples,  
glory and praise to you forever.

##### INTRODUCTION

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

R. Today we glorify God,  
as we celebrate the memory  
of Saint Juliana of Florence,  
Servant of the Blessed Virgin Mary.

Tradition tells us that  
Juliana was the first woman to take as her own  
the ideal of life of the seven first friars of the Order,  
clothing herself with the habit  
which, as Fra Paolo Attavanti reports,  
recalled «the widowhood of the Mother of God.»

Frequenting the church of Mary's Servants,  
Juliana nourished her faith with the sacraments.  
She learned to listen to and meditate on  
the Word of God,  
like the Virgin of the Annunciation.  
She praised the Lord with the divine office,  
and interceded for the spiritual and physical health  
of men and women,  
whom she considered to be her brothers and sisters.

Like the first fathers, Juliana contemplated  
the passion of Christ and the sorrows of the blessed Virgin  
and with works of mercy  
brought comfort to those in pain or in need.

From the first Servites, Juliana learned  
to be a servant of Our Lady,  
to sing her praises,  
to live under her mantle,  
and to say «yes» to the call of God in her own life.

In this celebration,  
we give thanks to God  
for the ideal of service which he stirred up  
in the hearts of the seven Fathers and of Saint Juliana  
and we render our homage of veneration and of love  
to Mary, Queen of her Servants.

HYMN

7. The following hymn, or another suitable hymn, is then sung;

O chosen virgin, bride of him  
Who died and rose to make us new,  
We sing to God whose grace has borne  
Great fruit of holy love in you.

To serve the Lady by the Cross  
You leave aside the things of earth;  
Thus in the Servants' Order blest  
A new communion comes to birth.

Proclaiming Christ who gave his all,  
You live the poor, repentant way  
With firmness for the feeble flesh  
To win a wealth of no decay.

To God the Father glory raise  
Through Christ his co-eternal Son;  
The Servants sing their evening praise  
With all the Church in Spirit one.

Melody: Old 100th. L.M.          Text: Paul Addison, O.S.M.

#### PRAYER

**8.** The Leader invites those present to pray:

*L.* Let us pray.

After a period of silent prayer, the Leader continues.

*L.* Holy Father, fountain of grace  
through the Virgin Mary  
you called Saint Juliana  
to affiliate herself with the first friars of the Servite Order;  
grant that we, too, through the intercession of Saint Juliana,  
may be sensitive to your call in our life, and  
faithful to our vocation of service,  
may we proclaim forever your wonders.  
We pray through Christ our Lord.

*A.* Amen.

## II. LISTENING TO THE WORD

#### FIRST READING

**9.** A Reader reads the following passage or some other suitable passage.

*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, 34

*Monumenta OSM* 1 (1897), pp. 86-87

*Origins and Early Saints of the Order of Servants of Mary*, pp. 38-39.

We should take care and investigate thoroughly what we are doing when we take our religious vows and assume this name which commits us to serve the Virgin. We should examine ourselves carefully ever afterwards to make sure we are not failing in the honor we should be giving to so

great a Lady. There are some friars who seriously and with pure hearts take this name of service of Our Lady; in honoring her by their service they above all enhance the reputation of her Order. But on the other hand, others are so bold as to take on the title carelessly and with bad intentions and care little about giving Our Lady her due honor; these friars are doing all in their power to disgrace and disfigure the Order of the Virgin Mary.

We ought to give recognition, but with all modesty, to the great name Our Lady has given us. If only we would live up to our responsibility to serve Our Lady, the great Virgin Mother, we would always appear before her pure in heart and body, filled with reverence and fear. In this way the whole world would see that the Order is worthy of honor, and we ourselves would come to receive from her hands the reward reserved for those who serve her faithfully.

---

#### ALTERNATIVE TEXT

**10. R.** From *Servants of the Magnificat*, approved by the 210th General Chapter of the Order of Servants of Mary (nos. 47, 48, 49)

*The early friars wished to keep  
their gaze fixed on their Lady*

For the disciples of Christ there is no model other than Christ himself. For every disciple, whether lay, consecrated or ordained, Jesus is the prototype of holiness. He proposed himself as model: «I have given you a model to follow, so that as I have done for you, you should also do» (Jn 13:15). His disciples are to follow his example especially through service (cf. Mt 20:28; Mk 10:45; Lk 22:27) and love (cf. Jn 13: 34-35. [...] In the light of Christ, Mary is seen as *the* Disciple and as model for all the other disciples. It is an age-old insight. Already St. Ambrose (†397) proclaimed that «Mary was such that her very life is teaching for all.» In the period after the Council the doctrine of the exemplarity of Mary, «who shines forth to the whole community of the elect as the model of virtues,» has undergone extraordinary development. [...]

For us in the Servite Family, too, the Blessed Virgin is a source of vital inspiration. We affirm it in the first article of the Constitutions: «Moved by the Spirit, we commit ourselves, as did our First Fathers, to witness the Gospel in fraternal communion and to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord.» [...] From her, Disciple and Servant, permeated with the wisdom of Israel and open to the newness of the Gospel, we want to receive clear guidance for living our vocation of Christian discipleship and service to God and all people.

The Blessed Virgin, icon of Gospel life, draws the attention of her Servants. The early friars used to want to hold their gaze fixed on their Lady, «as the eyes of a maid are on the hands of her mistress» (Ps 123:2). There continues in the Order a rooted tradition of lifting one's gaze to the Blessed Virgin. At times it is supplicant, imploring grace and mercy; at times, contemplative, resting with awe on the holy and glorious figure of the Theotokos; at times, vigilant, moved by the desire to carry out promptly the Lady's orders; and at times it is pure and intense in the vision of the beauty of the beloved Woman.

But as we have already said, our eyes, after resting on Mary, are drawn to and fixed on Christ. They move forward, so to speak, from the Servant of the Lord, the Queen of mercy, the Mother beside the Cross, and settle on the holy Servant Jesus, the Priest who is able «to sympathize with our weaknesses» (Heb 4:15), the crucified Son. Attention to Mary always opens to the following of Christ. In the Supplication of the Servants we turn to Mary and pray that she «renew our sacred, timeless commitment to follow Christ.»

RESPONSORIAL PSALM

11. The reading is followed by a responsorial psalm or by a period of silent reflection.

Psalm 39

The Lord is my heritage

(7-8a, 8b-9, 10-11ab)

Response: *Behold I come, O Lord, to do your will.*

You do not ask for sacrifice and offerings,  
but an open ear.

You do not ask for holocaust and victim.  
Instead, here am I. *[Response]*

In the scroll of the book it stands written  
that I should do your will.

My God, I delight in your law  
in the depth of my heart. *[Response]*

Your justice I have proclaimed  
in the great assembly.

My lips I have not sealed;  
you know it, O Lord. *[Response]*

I have not hidden your justice in my heart  
but declared your faithful help.

I have not hidden your love and your truth  
from the great assembly. *[Response]*

SECOND READING

12. The following biblical reading presents Mary as the New Eve. It is best proclaimed by two readers (R 1, R 2).

*R 1.* From the book of Genesis and from the Gospels according to St. Luke and St. John.

Gen 3: 1-6; Luke 1: 30-33,38;

Gen 3: 9-13; John 2: 1-5;

Gen 3: 14a-16, 20; John 19: 25-27

*Do Whatever He Tells You*

The serpent said to the woman, «Did God say,  
‘You shall not eat from any tree in the garden?’»

The woman said to the serpent,

«We may eat of the fruit of the trees in the garden;

but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden,  
nor shall you touch it,

or you shall die.’»

But the serpent said to the woman,

«You will not die;



for God knows that when you eat of it  
your eyes will be opened, and you will be like God,  
knowing good and evil.»  
So when the woman saw that the tree was good for food,  
and that it was a delight to the eyes,  
and that the tree was to be desired to make one wise,  
she took of its fruit and ate;  
and she also gave some to her husband, who was with her,  
and he ate.

*R 2.* The angel Gabriel, sent by God, said to Mary,  
«Do not be afraid, Mary, for you have found favor with God.  
And now, you will conceive in your womb and bear a son,  
and you will name him Jesus.  
He will be great, and will be called the Son of the Most High,  
and the Lord God will give to him the throne of his ancestor David.  
He will reign over the house of Jacob forever  
and of his kingdom there will be no end.» [...] *[...]*  
Then Mary said, «Here am I, the servant of the Lord;  
let it be with me according to your word.»

*R 1.* The Lord God called to the man, and said to him,  
«Where are you?»  
He said,  
«I heard the sound of you in the garden,  
and I was afraid, because I was naked;  
and I hid myself.»  
He said, «Who told you that you were naked?  
Have you eaten from the tree  
of which I commanded you not to eat?»  
The man said,  
«The woman whom you gave to be with me,  
she gave me fruit from the tree, and I ate.»  
The Lord God said to the woman,  
«What is this that you have done?»  
The woman said, »the serpent tricked me, and I ate.»

*R 2.* There was a wedding in Cana of Galilee,  
and the mother of Jesus was there.  
Jesus and his disciples had also been invited to the wedding.  
When the wine gave out,  
the mother of Jesus said to him, «They have no wine.»  
And Jesus said to her, «Woman, what concern is that to you and to me?  
My hour has not yet come.»  
His mother said to the servants, «Do whatever he tells you.»

*R 1.* The Lord God said to the serpent,  
«I will put enmity between you and the woman,  
and between your offspring and hers;  
he will strike your head,  
and you will strike his heel.»

To the woman he said,  
«I will greatly increase your pangs in childbearing,  
in pain you shall bring forth children,  
yet your desire shall be for your husband,  
and he shall rule over you.»  
The man named his wife Eve,  
because she was the mother of all the living.

*R 2.* Standing near the cross of Jesus were his mother,  
and his mother's sisters, Mary the wife of Clopas, and Mary Magdalene.  
When Jesus saw his mother  
and the disciple whom he loved standing beside her,  
he said to his mother, «Woman, here is your son.»  
Then he said to the disciple, «Here is your mother.»  
And from that hour the disciple took her into his own home.

*R 1.* Let us acclaim in song the Word of the Lord.

The following acclamation or another suitable acclamation may be sung; or, according to local custom, a «song after the Gospel» may be sung.

*A.* Glory and praise to you, O Christ,  
living Word of the Father.

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#### ALTERNATIVE TEXT

**13.** Gospel acclamation Lk 1:28, 38

Alleluia, alleluia

Greetings, favored one! The Lord is with you.  
Here I am, the servant of the Lord.

Alleluia.

**14.** If possible, different persons should take the parts of Mary and the angel Gabriel: Reader (R), Mary (M), Gabriel (G).

*R.* From the Gospel according to Luke 1:26-38

*I am the servant of the Lord;  
let it be with me according to your word.*

At that time the angel Gabriel was sent by God  
to a town in Galilee called Nazareth,  
to a virgin engaged to a man whose name was Joseph,  
of the house of David.

The virgin's name was Mary.

And he came to her and said,

*G.* «Greetings, favored one! The Lord is with you.»

R. But she was much perplexed by his words  
and pondered what sort of greeting this might be.  
The angel said to her,  
G. «Do not be afraid, Mary,  
for you have found favor with God.  
And now, you will conceive in your womb and bear a son,  
and you will name him Jesus.  
He will be great, and will be called the Son of the Most High,  
and the Lord God will give to him the throne of his ancestor David.  
He will reign over the house of Jacob forever,  
and of his kingdom there will be no end.»  
R. Mary said to the angel,  
M. «How can this be, since I am a virgin?»  
R. The angel said to her,  
G. «The Holy Spirit will come upon you,  
and the power of the Most High will overshadow you;  
therefore the child to be born will be holy;  
he will be called Son of God.  
And now, your relative Elizabeth in her old age  
has also conceived a son;  
and this is the sixth month for her  
who was said to be barren.  
For nothing will be impossible with God.»  
R. Then Mary said,  
M. «Here am I, the servant of the Lord;  
let it be with me according to your word.»  
R. Then the angel departed from her.

Let us acclaim in song the Gospel of the Lord

A. Glory and praise to you, O Christ,  
living Word of the Father.

Or the *Alleluia* may be repeated.

#### MEDITATION ON THE WORD

**15.** After the reading of the Gospel there may be a pause for silent reflection or the Leader may comment on the texts which have been read or speak about Saint Juliana as a laywoman who was a friend of the friars Servants of Mary. If circumstances permit, this reflection may take the form of a dialogue.

#### III. THANKSGIVING AND INTERCESSION

**16.** The Leader then prays the following prayer of thanksgiving and intercession.

L. Praise the Lord with me.

A. His mercy is everlasting.

L. Let us bless his holy name.

*A.* He is our salvation.

*L.* We praise you, Father, and we bless you,  
because in your merciful providence  
you called forth in your Church  
the Seven Saints, our fathers and brothers,  
Saint Juliana,  
and, down through the centuries, many men and women  
to serve Mary, your servant and mother of your Son.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* By your grace, O God,  
Juliana, together with the first Servites,  
strengthened in faith by the sacraments,  
and nourished with the Word of life,  
proclaimed the wonders of your love,  
and prayed for the health of the sick,  
and for the conversion of sinners.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* By your kindness, O God,  
Juliana, like the first Servites,  
was attentive to the promptings of the Spirit,  
and carried out your will.  
With compassion and mercy,  
she stood beside the crosses of her brothers and sisters,  
with her eyes turned toward Christ and his Sorrowful Mother.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* By your gift, O God,  
Juliana, from the first Servites,  
learned to honor the Mary as her Lady,  
to sing her praises,  
and to take refuge under her mantle.

*A.* *You alone are holy, O God,  
to you glory and praise forever.*

*L.* Stir up in us, O Lord,  
through the intercession of Saint Juliana,  
a love for that silence which gives space to the Word,  
a thirst for you,  
and a hunger for the Bread of life.

*A. Lord, hear our prayer.*

*L.* Increase in us, O God,  
faith and knowledge of the Gospel,  
charity and mutual esteem,  
hope and the willingness to forgive.

*A. God, hear our prayer.*

*L.* Amplify in us, O God,  
love for the tradition of our Fathers  
and for the legacy of Saint Juliana:  
her devotion toward Our Lady,  
her spirit of harmony and compassion,  
her attention to the signs of the times,  
and her availability to go wherever her service was needed.

*A. God, hear our prayer.*

*L.* To you, Father, life giving fountain,  
through Christ your faithful servant,  
in the Spirit who renews all things,  
all honor and glory forever.

*A. Amen.*

#### IV MEMORIAL OF OUR LADY

##### INTRODUCTION

**17.** The Leader introduces the memorial of Our Lady in these or similar words:

*L.* In this gathering for prayer  
we recalled the devotion of Saint Juliana  
to the Virgin Mary, Our Lady.  
It is fitting, therefore that we, too,  
like Saint Juliana and together with her,  
venerate Mary, the humble Servant of the Lord.

##### OFFERING OF FLOWERS

**18.** The Leader takes the basket of flowers which had been placed near the image of Saint Juliana and brings it to a statue or image of Our Lady. He places it there and lights a lamp or a candle. The image of Our Lady may also be incensed.

Meanwhile the Assembly sings the *Salve Regina* or some other suitable hymn in honor of Mary.

**19.** According to the circumstances, the Leader may conclude the homage to Our Lady with the following prayer or another suitable prayer:

*L.* Holy Mary,  
mother, guide and ideal  
of our sister Saint Juliana,  
like her, we come in prayer before you.

Virgin of the Annunciation,  
woman of the new Covenant:  
help young people to discover and to carry out  
God's plan for them;  
support everyone in their commitment  
to always do your will.

Queen of mercy,  
protect families under your mantle,  
raise up the oppressed,  
console the afflicted,  
and bring comfort to those in need.

Mother and disciple of the Crucified,  
our sister on the path of faith:  
support your children in the trials of life,  
comfort them in their sickness and suffering,  
and be near to them at the hour of death.

Virgin assumed into heaven,  
first fruit of salvation:  
accompany us on our daily journey  
toward the new heaven and the new earth,  
where God, perennial source of peace and joy,  
will be all in all,  
forever and ever.

*A.* Amen.

## V. DISMISSAL

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If a presbyter or deacon presides, he says:

*L.* The Lord be with you.

*A.* And also with you.

---

**20.** In this formula of blessing and dismissal the Leader, according to local custom or the circumstances of the celebration, may use the first instead of the second person plural.

*L.* Look kindly, O God, on your faithful  
who have celebrated the memory of Saint Juliana  
and help us to place our hope in Christ,  
to follow him closely,  
and to do his will.  
He lives and reigns forever and ever.

*A. Amen.*

---

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.*

---

**21.** The Leader dismisses the Assembly:

*L. Live Christian love;  
let others know your happiness in being Servants of Mary  
and go in the peace of the Lord.*

*A. Thanks be to God.*

## APPENDIX

### ALTERNATIVE READINGS

#### 1

From *Servants of the Magnificat*, approved by the 210th General Chapter of the Order of Servants of Mary (no. 6)

#### *Maternal presence of the Virgin Mary*

All institutes recognize in Mary of Nazareth a maternal presence which enhances the bonds of fellowship among their members. She is also a source of inspiration for their way of life and an exemplary model of what it means to follow Christ radically.

The experience of Mary's maternal presence in religious communities is universal and ancient, yet we continue to be struck by this fact when we remember the existential context in which the life of Mary of Nazareth unfolded: she was a married woman and the mother of a family. This is very different from the shape of consecrated life, which includes the choice of celibacy of the Kingdom (cf. Mt 19:10-12) and community life lived according to a rule and under the leadership of a member of the community. There is no doubt, for example, that the married love of Mary and Joseph of Nazareth was of a different kind than the love which unites the brothers or sisters of a community animated by true charity. The same is true for the experience of motherhood. Mary had a child born of her own flesh; this is an experience not shared by those who embrace consecrated life and offer their virginity to the Lord.

The diversity of context, however, does not trouble those who have chosen consecrated life. They know that paradoxes are not unusual in Christianity and that God with infinite wisdom wonderfully brings together what appears contradictory to human eyes. In our case, she who was greeted as ever *virgin* is proposed to the faithful as exemplary *mother* of a family.

#### 2

From the *Dialogus de origine Ordinis* of Fra Paolo Attavanti of Florence (†1499), written in 1465 Monumenta OSM 11 (1910, p. 109).

#### *Juliana became famous for her great sanctity*

This city of ours [Florence] was the birthplace of Juliana, that chaste mirror and honor of womanhood. Aglow with extraordinary holiness, she became famous. Unadorned with vain extravagance, oblivious to passing fancies, appealing not because of her famous family or for her personal beauty, but by merit of her virtues, where true honor and glory triumph, she always stood out among her peers as one, ardent follower of holy sermons, praised for her witness made real by her deeds. Moreover, by clothing herself in the habit of widowhood of the Blessed Mother, she obtained an eternal dwelling place in heaven, and the Virgin's mantle was her salvation.



### 3

From the *Chronicon* of Fra Michele Poccianti (1567)

Monumenta OSM 12 (1911), p. 68

*For all her life she served the Blessed Virgin Mary in Virginit*

In the year 1341 the prudent virgin Juliana of Florence laid down the burden of mortality. She held a high place not only among the noble women of Florence, since she came from the noble Falconieri family, but also among the Sisters of the Order of Servants of Mary. She did not know man, but served the Blessed Virgin chastely as a virgin all her life. In this she was instructed by Blessed Alexis, a founder of the Order and her paternal uncle.

She fasted twice a week, on Wednesdays and Fridays. On those days she took no nourishment, but purified by the water of penance, her only food was the Body and Blood of the Lord. On Saturdays she was content with water and a small piece of bread.

She gave herself freely to penances, scorned riches, and worked for the salvation of those around her; she gained the favor of God and the Blessed Virgin and finally she meditated on the passion of Christ and his Sorrowful Mother. This is shown by her most precious death and the miracles which followed it. In fact, as her soul was taken up to Christ and while her mortal remains were carried into the church, many sick people who touched her glorious body were restored to health, as the annals of Santissima Annunziata testify.

In these annals we also read that this chaste virgin had such a great devotion to the passion of Christ, that after her death the image of Christ crucified was found impressed on her breast as a seal. This is confirmed by the old paintings of this virgin, which all can see even today on the altars of the church of the Santissima Annunziata.

Her venerable bones are kept in a wooden chest in this church until the time established by the Father, in which each one will hear the words, «O you dead, arise!» With them this chaste woman will also rise to enjoy eternal glory.

In her praise these words were placed on her tomb:

«Juliana, virgin illustrious for miracles,  
glory of the Falconieri family,  
boast of Florence and the Order of Servants,  
followed the example of holiness of her uncle Alexis,  
one of the seven founders of his Order,  
she seems to shine in the heavens to which she came,  
as a second sun.

The year of Our Lord 1341, at Florence, in the church of the Santissima Annunziata,  
19th of June.

### 4

Prayer to Saint Juliana of Florence on the 250th anniversary of her canonization (1737-1987)

Juliana,  
two hundred years have passed  
since the Church  
inscribed your name among the saints

to the great satisfaction  
of all Servants of Mary.  
So many of our women  
with humble regard  
took on that name as their own  
and placed it everywhere  
as an emblem for their houses,  
and an ideal to be taken up  
because of the values it embraces.  
You signify for everyone  
the charism of the origins  
and a vital link with the holy Fathers,  
with their radical gospel dedication,  
chaste presence,  
and tender Marian piety  
interwoven with liturgical devotion,  
marked by the youthful perfume  
of feminine beauty,  
made into service  
for redeemed humanity.  
Do not forget  
your family as it is today,  
and make it still,  
in the world's midst,  
bound for the Absolute  
and fertile for the Kingdom.  
Amen.

## ALTERNATIVE SONGS

### 1

BRING, ALL YE DEAR-BOUGHT NATIONS, BRING  
cf. *Jn* 20: 1-18

1. Bring, all ye dear-bought nations, bring  
your richest praises to your king,  
*alleluia, alleluia,*  
that spotless Lamb who, more than due,  
paid for his sheep, and those sheep you,  
*Alleluia.*

2. That guiltless Son, who bought your peace,  
and made his father's anger cease,  
then, life and death together fought,  
each to a strange extreme were brought.

3. Life died, but soon revived again,  
and even death by it was slain.  
Say, happy Magdalen, oh say,  
what didst thou see there by the way?

4. 'I saw the tomb of my dear Lord,  
I saw himself and him adored;  
I saw the napkin and the sheet  
that bound his head and wrapped his feet.'

5. 'I heard the angels witness bear,  
Jesus is ris'n; he is not here;  
go, tell his followers they shall see  
thine and their hope in Galilee.'

6. We, Lord, with faithful hearts and voice,  
on this thy rising day rejoice.  
O thou, whose power o'ercame the grave,  
by grace and love us sinners save.

Wipo of Burgundy, 11th century; trad. Walter Kirkham Blount (d 1717)

### 2

HOW BRIGHTLY BEAMS THE MORNING STAR  
cf. *Mt* 25: 1-13

1. How brightly beams the morning star!  
What sudden radiance from afar

Aglow with grace and mercy!  
Of Jacob's race, King David's Son,  
Our Lord and master, you have won  
Our hearts to serve you only!  
Lowly, holy!  
Great and glorious,  
All victorious,  
Rich in blessing!  
Rule and might o'er all possessing!

2. Come, heav'nly bridegroom, light divine,  
And deep within our hearts now shine;  
There light a flame undying!  
in your one body let us be  
As living branches of a tree,  
Your life our lives supplying.  
Now, though daily  
Earth's deep sadness  
May perplex us  
And distress us,  
Yet with heav'nly joy you bless us.

3. O let the harps break forth in sound!  
Our joy be all with music crowned,  
Our voices richly blending!  
For Christ goes with us all the way  
Today, tomorrow, ev'ry day!  
His love is never ending!  
Sing out! Ring out!  
Jubilation!  
Exultation!  
Tell the story!  
Great is he, the King of glory!  
Philipp Nicolai (1556-1608)

### 3

WAKE O WAKE WITH TIDINGS THRILLING  
cf. *Mt* 25: 1-13

1. Wake, O wake! with tidings thrilling.  
The watchers all the air are filling,  
Arise, Jerusalem, arise!  
Midnight strikes! no more delaying.  
The hour has come! We hear them saying.  
Where are ye all ye virgins wise?  
The Bridegroom comes in sight,  
raise high your torches bright!  
Alleluia!

The wedding song swells loud and strong;  
Go forth and join the festal throng.

2. Sion hears the watchers shouting,  
her heart leaps up with joy undoubting,  
she stands and waits with eager eyes.  
See her Friend from heaven descending,  
adorned with truth and grace unending!  
Her light burns clear, her star doth rise.  
Now come thou precious Crown,  
Lord Jesus, God's own Son!  
Sing hosanna!  
Let us prepare to follow there  
where in thy supper we may share.

3. Every soul in thee rejoices;  
all mankind and angel voices  
give glory to our God alone.  
Now the gates of pearl receive us,  
thy presence never more shall leave us,  
we stand with angels round thy throne.  
Earth cannot give below  
the joy thou dost bestow.  
Alleluia!  
Grant us to raise through all our days  
the triumph-chorus of thy praise.

Philipp Nicolai (1556-1608); tr. F. C. Burkitt (1864-1935) alt

#### 4

FLOW RIVER FLOW  
cf. *Jn* 4: 7-15

*R.* Flow river flow, flow over me.  
O living water, poured out for free,  
O living water, flow over me.

1. You will be mine and I will be your God, for I will wash you clean.  
And a new heart, a heart of flesh and feeling,  
I will place within you for your heart of stone. *R.*

2. The blind shall see, the mute shall find a voice, the lame shall leap for joy.  
Rivers will flow into dry and barren desert;  
Flowers bloom in splendour, glory fills the land. *R.*

3. Whoever drinks the water I will give will never thirst again.  
The drink I give is an ever flowing river,  
welling up within you to give eternal life. *R.*

Bob Hurd

## 5

### I AM THE BREAD OF LIFE

cf. *Jn* 6: 35, 37, 50-51, 53, 55-56; 11: 25-27

1. I am the bread of life.  
You who come to me shall not hunger  
and who believe in me shall not thirst.  
No one can come to me unless the Father beckons.

*R.* And I will raise you up, and I will raise you up  
and I will raise you up on the last day.

2. The bread that I will give  
is my flesh for the life of the world  
and if you eat of this bread,  
you shall live for ever, you shall live for ever. *R.*

3. Unless you eat  
of the flesh of the Son of Man  
and drink of his blood,  
and drink of his blood, you shall not have life within you. *R.*

4. I am the resurrection,  
I am the life.  
If you believe in me,  
even though you die, you shall live for ever. *R.*

5. Yes, Lord, I believe  
that you are the Christ,  
the Son of God,  
who have come in to the world. *R.*

Suzanne Toolan

## 6

### IMMACULATE MARY

cf. *Lk* 1: 26-38

1. Immaculate Mary!  
Our hearts are on fire,  
that title so wondrous  
fills all our desire.

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

2. We pray for God's glory,

may his kingdom come!  
We pray for his vicar,  
our father, and Rome. *R.*

3. We pray for our mother  
the church upon earth,  
and bless, sweetest Lady,  
the land of our birth. *R.*

4. For poor, sick, afflicted  
thy mercy we crave;  
and comfort the dying,  
thou light of the grave. *R.*

5. There is no need, Mary,  
nor ever has been,  
which thou canst not succour,  
Immaculate Queen. *R.*

6. In grief and temptation,  
in joy or in pain,  
we'll ask thee, our mother,  
nor seek thee in vain. *R.*

7. O bless us, dear Lady,  
with blessings from heaven.  
And to our petitions  
let answer be given. *R.*

8. In death's solemn moment,  
our mother, be nigh;  
as children of Mary -  
help us when we die.

9. And crown thy sweet mercy  
with this special grace,  
to behold soon in heaven  
God's ravishing face.

10. To God be all glory  
and worship for aye,  
and to God's virgin mother  
an endless Ave.

*Anonymous, Traditional*

## 7

AS WE COME BEFORE YOU  
*cf. Lk 1: 26-37*

1. As we come before you now,

Mary, hear us as we call:  
Take our prayers to Christ our Lord,  
O mother of us all.

*R.* Ave Maria, gratia plena,  
Dominus tecum, benedicta tu.

2. You who heard the angel's voice,  
you who hastened to obey,  
show us how to serve the Lord  
and walk in heaven's way. *R.*

3. You who cared for God's own Son,  
you who played the mother's part:  
show us how to welcome Christ  
and hold him in our heart. *R.*

4. You whose heart was pierced with grief,  
you who saw your Son in pain,  
teach us not to flinch from fight  
but strive the prize to gain. *R.*

5. You who saw Christ ris'n again,  
you who felt the Spirit's flame:  
teach us how to raise our voice  
and praise God's holy name. *R.*

6. You whom God raised up on high,  
first to taste Redemption's joy,  
be for us a sign of hope  
that fear cannot destroy. *R.*

7. Pray with us poor sinners now  
help us follow your dear Son:  
so that when our hour has come  
we find the battle won. *R.*

Steven Jones

## 8

THE ANGEL GABRIEL  
cf. *Lk* 1: 26-38

1. The angel Gabriel from heaven came,  
his wings as drifted snow, his eyes as flame;  
'All hail,' said he, 'thou lowly maiden Mary,  
most highly favoured lady.' *Gloria!*

2. 'For know, a blessed Mother thou shalt be,  
all generations laud and honour thee,  
thy Son shall be Emmanuel, by seers foretold;



most highly favoured lady.’ *Gloria!*

3. Then gently Mary meekly bowed her head,  
‘To me be as it pleaseth God,’ she said.  
‘My soul shall laud and magnify his holy name’;  
most highly favoured lady. *Gloria!*

4. Of her, Emmanuel, the Christ was born  
in Bethlehem, all on a Christmas morn,  
and Christian folk throughout the world will ever say  
‘most highly favoured lady.’ *Gloria!*

Basque carol paraphrased by Sabine Baring-Gould (1834-1924)

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