

COMMISSIO LITURGICA INTERNATIONALIS OSM
SERVITE EDITIONS - NIGEL
1995

LAUDEMUS VIROS GLORIOSOS 5

IN PRAISE OF SAINT PEREGRINE LAZIOSI

CONTENT

Presentation

Liturgical biography of Saint Peregrine Laziosi

THREE CELEBRATIONS

Introduction

- I. Saint Peregrine Laziosi, pilgrim to the kingdom
- II. Saint Peregrine Laziosi, witness of hope in sickness
- III. Saint Peregrine Laziosi, Servant of Mary and witness of the kingdom

FOR A BRIEF CELEBRATION OR A TRIDUUM IN PRAISE OF SAINT PEREGRINE

- I. Saint Peregrine, converted rebel friar Servant of Mary
- II. Saint Peregrine, gentle disciple of Christ
- III. Saint Peregrine, at the foot of the Cross of Christ
- IV. Saint Peregrine, healed by the Crucified Christ.

ALTERNATIVE PRAYERS

PRESENTATION

LITURGICAL BIOGRAPHY OF SAINT PEREGRINE LAZIOSI

*I carry about in my body the dying of Jesus
(cf. 2 Co 4:10)*

In 1283 Saint Philip, Prior General of the Friar Servants of Saint Mary, attempted to lead back to obedience to the Apostolic See the citizens of Forlì then under interdict. He was driven out of the city with insults and violence. While this true follower of Christ was praying for his persecutors, one of the crowd, an eighteen year old by the name of Peregrine of the famous Laziosi family, repented and humbly asked Philip for forgiveness. The holy Father received him with love. From that moment the young man began to scorn the vanities of the world and to pray most fervently to the Blessed Virgin, asking that she show him the way of salvation. A few years later, guided by the Virgin, he received the habit of Our Lady in the priory of Siena where he dedicated himself to her service. There, together with Blessed Francis of Siena, he committed himself totally to the Servite life.

After some years he was sent back to Forlì where, because of his love for God and Our Lady, he gave himself to the recitation of the psalms, hymns and prayers, and to meditation on the law of God. On fire with love for others, he lavished a wealth of charity on the poor. It is said that he miraculously multiplied grain and wine during a severe shortage in his area.

Above all else, he was outstanding in his love for penance; in tears, he would reflect on the errors which he thought he had made and would frequently confess to the priest. He afflicted his body with various forms of mortification: when tired he would support himself on a choir stall or a rock; when overcome by sleep, he preferred the bare earth to a bed. As a result of this type of life, at the age of sixty he suffered from varicose veins which degenerated into cancer of the right leg.

His condition deteriorated to the point that a physician, Paolo Salazio, who visited him in the priory, decided, with the consent of all the friars, to amputate the leg as soon as possible. The night before the operation Peregrine dragged himself before the crucifix in the chapter room. There he became drowsy and seemed to see Jesus descend from the cross to heal his leg. The following day, the doctor arrived to perform the amputation but could find no sign of the cancer, or even of a wound. He was so shocked that he spread the news of the miracle throughout the town. This only increased the people's veneration of Peregrine. The saint died of a fever about 1345 when he was almost eighty years old. An extraordinary number of people from the town and countryside honored him in death. Some of the sick who came were healed through his intercession.

His body rests in the Servite church of Forlì where it is greatly honored by the people. Pope Paul V declared him blessed in 1609 and Pope Benedict XIII canonized him in 1726.

[The Liturgy of the Hours. Proper of the Order of Servants of the Blessed Virgin Mary (Friar Servants of Mary, Chicago - Illinois 1990) p.173-175.

THREE CELEBRATIONS IN PRAISE OF SAINT PEREGRINE LAZIOSI

INTRODUCTION

I. NATURE AND PURPOSE OF THE CELEBRATIONS

1. The celebrations *In Praise of Saint Peregrine Laziosi* are meant as aids to the brothers, sisters and friends of the Order of Servants of Mary who wish to better prepare themselves for the liturgical celebration of Saint Peregrine (4 May) or who wish to remember him at other times during the year. They represent a type of «popular devotion» which takes its inspiration from the liturgy and is meant to lead people to it (see the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 13).
2. The forms of the celebrations, while not part of the liturgy, have been prepared in accord with the structures and style of «liturgical celebrations». As such, their correct interpretation will require a «spirit of celebration» and a respect for ritual action on the part of those responsible for the celebrations and those who participate.
3. Because of their very nature, these celebrations should not be included in liturgical actions (Eucharist, Liturgy of the Hours, etc.); nor should they be used to substitute for the liturgy.
4. The celebrations focus on God's intervention in the life of Saint Peregrine Laziosi and his response given to the divine plan through the help of grace and the intercession of the Virgin Mother. The effects of that divine intervention are always present and touch us directly as Christians and as Servants of Mary. The Church honours him as a «saint»: an intercessor and model of evangelical life for the entire People of God. His extraordinary charism continues to live within the Servants' Family: fidelity to the heritage of the Seven First Fathers; a spirit of peace and reconciliation; humility, mercy and gentleness; patience and hope during his painful sickness; abundant charity for the poor and the last; fervent devotion to the Mother of the Crucified.
5. Each of the three celebrations emphasizes a particular aspect of the life and the figure of Saint Peregrine: his conversion and pilgrimage to the Kingdom (I); the strength and hope in sickness (II); the exemplariness of his life as a friar servant of Mary and of his evangelical commitment (III).

II. PROPER CELEBRATION

6. Adequate preparation of the physical environment will contribute greatly to fruitful celebration. Particular attention should be given to the selection and placement of the image of Saint Peregrine as well as any posters, banners, or other aids which may eventually be used to illustrate the theme of each particular celebration.
7. It is important that the variety and distribution of roles be observed. The celebrations involve the following persons:
 - L.* = *Leader* or person presiding. This can be a friar, a sister or a lay person. If a priest or deacon presides, he may use ritual formulas proper to his ministry in the greeting, dismissal and other appropriate moments.
 - R.* = *Reader*, for the proclamation of the readings..
 - C.* = *Cantor*, for the singing of the responsorial psalm or the meditative song
 - A.* = *Assembly*.The celebrations, as presented, do not foresee other ministries; individual assemblies may need more, and they should be entrusted to competent individuals.

- 8.** The celebrational character of these forms requires that a harmonious balance be maintained between the periods of song, proclamation of the Word, prayer and silence. In the same way, the physical posture of the persons assembled (standing, sitting, etc.) should respect the nature of the various ritual moments.
- 9.** The beginning and the end of the celebration might be given emphasis with a procession, even if it is not precisely indicated by the forms.

Use of symbols

- 10.** The celebrations provide for the use of symbols such as a cross, water, flowers and incense. These, or any other symbols which may be chosen, should be used with care and understanding.
- 11.** When the celebrations take place in Eastertide, the Easter candle must be lighted close to the lectern.

Other celebrational aids

- 12.** The use of slides will require a certain discretion in deciding on their number and subject matter. They might be very well used: during the hymn; as an introduction to the readings; or as an aid to reflection during the silent pause after the Gospel reading. What should be avoided above all 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 that all elements respect the actual situation and needs of the particular Assembly: culture, lived historical situation, number of participants and similar factors. Any adaptation, however, should respect the essential content of the celebration as well as its ritual nature.
- 14.** In small communities or groups, the structure of the celebrations can be simplified in the way suggested in the introduction to each celebration.

Triduum of Saint Peregrine

- 15.** For the celebration of a triduum in preparation for the feast of Saint Peregrine (4 May) even in small groups or a single faithful, the three proposed forms of celebration can be chosen or any of the brief forms offered in the Appendix.

*

The asterisk placed before some readings or prayers indicates that there is an alternative text.

I

SAINT PEREGRINE LAZIOSI PILGRIM TO THE KINGDOM

*The appeal that we make in Christ's name is:
be reconciled to God.*

2 Cor 5:20b

1. To facilitate fruitful participation in the celebration, it is necessary to prepare the physical environment appropriately. The image of Saint Peregrine Laziosi, adorned with symbols such as incense or flowers, should be given prominence.

2. In this form we celebrate the mercy of God and the strength of his Word which sent Saint Peregrine on the way of conversion and sustained his development to the fulness of the Kingdom. The particular journey of the Saint is emphasized by the Gospel book, which symbolically contains Christ, the Good News of God (Mk 1:1), the source of reconciliation and life for Saint Peregrine, the announcement of the resurrection unto life without end.

So the Gospel book will be the object of veneration during the celebration: it will be brought in in procession, incensed, used for the blessing of the Assembly and, if it is opportune, venerated by the faithful.

3. For the celebration, there should be prepared:

- the Gospel book or an adorned and large book of Holy Scripture;
- the necessary material for the sprinkling with water;
- the thurible or brazier for incense.

I. INTRODUCTORY RITE

ENTHRONEMENT OF THE GOSPEL BOOK

4. The celebration begins with a procession of those who bring incense and the Gospel book and two servers who bear two candles or lamps. Psalm 118(119) or another appropriate song may be sung.

Psalm 118 (119)

The Word of God, light for my path
(105-112)

R. Your word is a light for my path. (Eastertide. Alleluia).

*S. Your wórd is a lámp for my stéps **

and a líght for my páth.

*I have swórn and have máde up my mínd **

to obéy your decréés. R.

*Lórd, I am déeplý afflícted; **

by your wórd give me lífe.

*Accépt, Lord, the hómage of my líps **

and téach me your decréés. R.

Though I cárry my life in my hánds, *
I reméber your láw.
Though the wicked try to ensnáre me, *
I do not stráy from your précepts. *R.*
Your will is my héritage for éver, *
the jóy of my héart.
I sét myself to cárry out your státutes *
in fúllness, for éver. *R.*

Or:

*R. Oh the word of my Lord,
deep within my being,
oh the word of my Lord,
you have filled my mind.*

1. Before I formed you in the womb
I knew you through and through,
I chose you to be mine.
Before you left your mother's side
I called to you, my child, to be my sign.
2. I know that you are very young,
but I will make you strong
- I'll fill you with my word;
and you will travel through the land,
fulfilling my command which you have heard.
3. And ev'rywhere you are to go
my hand will follow you;
you will not be alone.
In all the danger that you fear
you'll find me very near, your words my own.
4. With all my strength you will be filled:
you will destroy and build,
for that is my design.
You will create and overthrow,
reap harvests I will sow - your word is mine.

Damian Lundy, Based on Jeremiah 1

5. The Leader enthrones the book of the Gospels in the place prepared, successively incenses it, the cross and the image of Saint Peregrine.

GREETING AND INTRODUCTION

6. The Leader blesses God and greets the Assembly with these or similar words:

L. Blessed are you,
God of the old and new Covenant:
your word creates and renews all things.
A. Blessed be God for ever!

L. Blessed are you,
Lord Jesus who revealed the Father's face:
your word is life and light in darkness.

A. Blessed be God for ever!

L. Blessed are you,
Holy Spirit, consoler and life giver:
with your gifts you lead us to the whole truth.

A. Blessed be God for ever!

L. May the blessing and the peace
of our Fathers' God
be with us all.

A. Blessed be God for ever!

If the Leader is a priest or deacon he says:

L. The blessing and peace of God the Father,
the grace of our Lord Jesus Christ,
and the unity of the Holy Spirit
be with you all.

A. And also with you.

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

R. Brothers and sisters,
the book of the Gospels
which we have solemnly enthroned
is the living memory of the risen Christ,
who enlightens our paths
and calls us to newness of life.
By its light the young Peregrine Laziosi
found the way of conversion
when, after he had offended Saint Philip Benizi,
he showed him his repentance
and humbly asked him for forgiveness.
Reconciled with the heavenly Father and the community,
Peregrine recognized the plan of God for his life.
In the light of the Word,
he directed his steps
toward Christian maturity
and progressed in it for the sake of the heavenly Kingdom.
Let us praise the goodness and mercy of God,
who is greater than every sin,
and as did Saint Peregrine let us become
not only listeners of the Word
but also be faithful doers of the Word.

HYMN

8. The Assembly sings the following or an appropriate hymn:

*It is in you, O Christ, that we are reconciled;
it is through you we receive the graciousness of God.
This is the time of our salvation,
the day of forgiving love has dawned.*

1. May the God of love and peace be with us throughout our life, as living water, flame of Spirit's presence, covenant of hope.
2. Through Jesus we have come to know a deep and living faith, for the love of God, as Spirit Holy, has been poured into our heart.
3. With patience as the fruit of suffering we shall persevere; for hope is sure to blossom in the presence of such a loving God.

Gregory Norbet, osb, Weston Priory

PRAYER

9. The Leader invites all present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. God, merciful Father,

you are greater than our heart and you know everything,

kindly look upon this family

which honours the memory of Saint Peregrine of Forlì;

through the voice of the Virgin Mother,

you have called him to follow your Son;

grant that, receiving the invitation of Saint Mary,

we too may do what the living Word asks of us,

so that with a generous and faithful heart

we may walk towards the fulness of the Kingdom.

We ask this through the same Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING*

10. Two texts are offered for the first reading. The first is a passage of Holy Scripture. The second comes from the tradition on Saint Peregrine. Another appropriate biblical text, which invites to conversion, may also be used.

11. *R.* From the book of the prophet Isaiah 55,1-13

Seek the Lord while he is still to be found

12. If it is opportune, the Assembly may, during the proclamation of the reading, intervene repeating together the indicated verses.

Oh, come to the water all you who are thirsty;
though you have no money, come!

Buy corn without money, and eat,
and, at no cost, wine and milk.
Why spend money on what is not bread,
your wages on what fails to satisfy?
Listen, listen to me, and you will have good things to eat
and rich food to enjoy.
Pay attention, come to me;
listen, and your soul will live.
*[A. Pay attention, come to me;
listen, and your soul will live.]*
With you I will make an everlasting covenant
out of the favour promised to David.
See, I have made you a witness to the peoples,
a leader and a master of the nations.
See, you will summon a nation you never knew,
those unknown will come hurrying to you,
for the sake of the Lord your God,
of the Holy One of Israel who will glorify you.
Seek the Lord while he is still to be found,
call to him while he is still near.
*[A. Seek the Lord while he is still to be found,
call to him while he is still near.]*
Let the wicked man abandon his way,
the evil man his thoughts.
Let him turn back to the Lord who will take pity on him,
to our God who is rich in forgiving;
for my thoughts are not your thoughts,
my ways not your ways -it is the Lord who speaks.
Yes, the heavens are above your ways,
my thoughts above your thoughts.
Yes, as the rain and the snow come down from the heavens
and do not return without watering the earth,
making it yield and giving growth
to provide seed for the sower and bread for the eating,
so the word that goes from my mouth
does not return to me empty,
without carrying out my will
and succeeding in what it was sent to do.
*[A. Turn back to the Lord
who will take pity on you.]*
Yes, you will leave with joy
and be led away in safety.
Mountains and hills will break into joyful cries before you
and all the trees of the countryside clap their hands.
Cypress will grow instead of thorns,
myrtle instead of briars.
And this will make the Lord famous,
a sign for ever, ineffaceable.
This is the Word of the Lord.
A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 24(25)
God is greater than our heart
4-5a. 6-7. 8-9. 10 e 12

R. *Guide me, Lord, on the right path. (Eastertide. Alleluia).*

S. Lord, make me know your ways.

Lord, teach me your paths.

Make me walk in your truth, and teach me,
for you are God my saviour. R.

Remember your mercy, Lord,
and the love you have shown from of old.

Do not remember the sins of my youth.

In your love remember me. R.

The Lord is good and upright.

He shows the path to those who stray,

He guides the humble in the right path,

He teaches his way to the poor. R.

His ways are faithfulness and love
for those who keep his covenant and will.

To those who revere the Lord
he will show the path they should choose. R.

Or:

Come back to me with all your heart.

Don't let fear keep us apart.

Trees do bend, 'though straight and tall;
so must we to others' call.

Long have I waited for your coming home to me
and living deeply our new life.

The wilderness will lead you
to your heart where I will speak.

Integrity and justice
with tenderness you shall know.

Long have I waited for your coming home to me
and living deeply our new life.

You shall sleep secure with peace;
faithfulness will be your joy.

Long have I waited for your coming home to me
and living deeply our new life.

Gregory Norbet, osb, Weston Priory, Based on Hosea

ALTERNATE:

14. R. From the biography of Saint Peregrine written by Pino Cedri, and recorded in the *Chronicon* of brother Michele Poccianti.

You will immediately go to my Servants

In those days, as it has been possible to deduce from the Annales of some brothers, the blessed Peregrine of Forlì, of the noble Laziosi family, was raised up to the heavenly realms. Pino Cedri, son of Jerome, in 1528, gave this recount of his life. One day when Peregrine of Forlì was considering the vanity of the things of this world he was inspired by the Holy Spirit to enter the church of the Holy Cross. He went before the image of the blessed Virgin and humbly implored her, with many prayers, to show him the way of salvation. The Virgin Mother of God, surrounded by angels, immediately appeared to him and said: «My Son, I ardently desire that you be on the way of the commandments of Christ. Therefore I have decided to show you myself and an aspect of my glory. Do not doubt: I am truly the Mother of the One you adore». Happy, Peregrine, consenting, answered her: «Behold my heart, O Queen of heaven, I am ready». The Virgin responded: «If it is as so, O my servant, you should not mind, as a true pilgrim, to pilgrimage to the town of Siena; there, you will immediately go to those men who are called my Servants, and among them you will immediately find the way». After these words, the Virgin disappeared from his sight.

Pondering on all these things in his heart, Peregrine decided to obey the command of the Virgin. So he went to the place indicated by her and was welcomed very kindly by the friars. Then, by a sign received from the Lord, they willingly accepted him into the Order and decided that he could keep his own name. While they were giving him the habit of the Virgin, they saw a globe of fire descending onto his head, a sign of the graces and gifts received.

As a friar, he chose to faithfully accomplish all the tasks proper to the true Servants of the Virgin. Therefore he found all his joy in spending the hours of night, reciting psalms and doing penance, and the hours of the day, fasting and praying. In each act, he showed himself an assiduous doer of good deeds and a faithful imitator of Christ.

Like the good thief he asked forgiveness of his sins saying: «Indeed I am paying the right sentence for what I did; but you, Lord, have mercy on me, remember me when you come into your kingdom» (cf. Lk 23,40-42).

But since it was necessary that temptation should prove him in the furnace of tribulation, as gold in the crucible, -as Job and Tobit were proven-, the Lord visited him with many illnesses. Peregrine accepted them all with a strong spirit and, in the end, was freed of them by Christ.

At the age of 80, Peregrine contracted a very serious sickness and flew to heaven. Some sacred virgins said that his lucky soul was lead into the heavenly kingdom by blessed Philip of Florence and Francis of Siena. And that is not far from the truth; our blessed God did in fact reveal his holiness through many miracles.

[*Monumenta OSM*, vol. XII, p.72-73]

MEDITATIVE SONG

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

Psalm 118 (119)
The Word leads to life
(9-10. 11-12. 17-18)

R. *Lord, show me your will. (Eastertide. Alleluia).*

S. Hów shall the yóung remain sínless?

By obéying your wórd.

I have sóught you with áll my héart;

let me not stráy from your commánds. R.

I tréasure your prómise in my héart

lest I sín agáinst you.

Bléssed are yóu, O Lórd;

téach me your státutes. R.

Bless your sérvant and Í shall líve

and obéy your wórd.

Ópen my éyes that I may sée

the wónders of your lów. R.

GOSPEL

16. Gospel acclamation:

Alleluia, alleluia.

There will be rejoicing in heaven

Lk 15:7

over one repentant sinner

than over ninety-nine virtuous people

who have no need of repentance.

Alleluia.

17. During the singing of the Gospel acclamation, the Leader or a deacon puts incense in the thurible or brazier. Then, accompanied by servers who bear candles, he goes before the Assembly, lifting high the Gospel book. So the faithful, or a part of them, venerate the gospels with a kiss or another appropriate sign.

18. After the greeting and the announcing of the Gospel, the Gospel book is incensed, if the thurible has been used.

19. From the Gospel according to Luke 15,11-24

*We are going to have a feast, a celebration,
because this son of mine has come back to life*

At that time,

Jesus spoke this parable:

«A man had two sons.

The younger said to his father,

"Father, let me have

the share of the estate that would come to me".

So the father divided the property between them.

A few days later,

the younger son got together everything he had

and left for a distant country

where he squandered his money on a life of debauchery.

When he had spent it all,

that country experienced a severe famine,

and now he began to feel the pinch,
so he hired himself out to one of the local inhabitants
who put him on his farm to feed the pigs.
And he would willingly have filled his belly
with the husks the pigs were eating
but no one offered him anything.
Then he came to his senses and said,
"How many of my father's paid servants
have more food than they want,
and here am I dying of hunger!
I will leave this place and go to my father and say:
Father, I have sinned against heaven and against you;
I no longer deserve to be called your son;
treat me as one of your paid servants."
So he left the place and went back to his father.
While he was still a long way off,
his father saw him and was moved with pity.
He ran to the boy, clasped him in his arms
and kissed him tenderly.
Then his son said,
"Father, I have sinned against heaven and against you.
I no longer deserve to be called your son."
But the father said to his servants,
"Quick! Bring out the best robe and put it on him;
put a ring on his finger and sandals on his feet.
Bring the calf we have been fattening, and kill it;
we are going to have a feast, a celebration,
because this son of mine was dead
and has come back to life;
he was lost and is found."
And they began to celebrate».
Let us sing again,
let us acclaim the Word of the Lord.
A. Glory and praise to you, O Christ,
living word of the Father.

20. Or we may repeat the *Gospel acclamation*.

21. During the acclamation, the Leader blesses the Assembly with the Gospel book.

MEDITATION ON THE WORD

22. After the acclamation there may be a period of silent reflection, or the Leader may comment on the texts which have been read or describe Saint Peregrine Laziosi's figure as a model of conversion and Christian commitment. Naturally, the reflection on the Word may assume the form of a fraternal dialogue, if circumstances allow.

III. RESPONSE TO THE WORD

ACT OF CONVERSION AND SPRINKLING

23. After the period of silence or the meditation on the Word, all stand for the *Act of conversion*. A container of holy water is brought to an appropriate place. The Leader says these or similar words:

L. Brothers and sisters,
the Word of God proclaims forgiveness and salvation
for those who receive it with a sincere heart.
Illuminated by the Holy Spirit,
Saint Peregrine
followed the message of the Gospel,
advancing to the perfection of charity in his life.
Let us also receive the call
to conversion and reconciliation;
let us recognize ourselves
as sinners and in need of purification.

24. All observe a period of silent reflection for the examination of conscience.

25. The Leader leads the penitential invocations, to which the Assembly answers with the words below or, to make the *Penitential Act* more meaningful, with other words suggested by the circumstances and the historic situation.

L. We strayed far from the paths of the Gospel,
forgetting your fatherly love.

A. We followed deserted ways,
abandoning the teachings of your Wisdom.

All sing:

Lord, have mercy on us.

L. We closed ourselves to dialogue,
obstructing the path of our sisters and brothers.

A. We wasted energy and strength
working against ourselves and the fraternal communion.

All sing:

Lord, have mercy on us.

L. We looked out only for our own interests,
neglecting the needs of others.

A. We altered and put at risk
our relationship with one another and all creatures.

All sing:

Lord, have mercy on us.

26. The Leader signs himself with holy water, and sprinkles the Assembly in the usual way. If the Assembly is not large, following the Leader, the servers and all present come to sign themselves. Everybody may personalise the sign of the cross with spontaneous acclamations, as for example:

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

or:

Lord, you are greater than my sin.

or:

Lord, change my heart of stone in a heart of flesh.

27. If the sign of the cross is not personalised with individual acclamation, a hymn or antiphon may be sung, for example:

This is the fountain of life,
water made holy by the suffering of Christ,
washing all the world.
You who are washed in this water
have hope of heaven's Kingdom.

Or:

«I will pour pure water on you:
you will be purified from every your fault,
and I will give you a new heart»,
says the Lord.

Or:

1. There is a river that flows from God above
there is a fountain that's filled with his great love.
R. *Come to the waters; there is a great supply;
there is a river that never shall run dry.*
2. Wash me with water, and then I shall be clean;
white as the new snow, if you remove my sin.
3. Plunged in the water, the tomb of our rebirth,
so may we rise up to share in Christ's new life.
4. All who are thirsty, now hear God as he calls;
come to the Lord's side, his life pours out for all.
5. Safe in the new Ark, the Church of Christ our Lord,
praise God for water, his sign to save the world.

Verse 1 traditionnal, Verses 2-5 Robert B. Kelly

28. After the sprinkling, the Leader invites the Assembly to exchange a sign of peace saying these or similar words:

L. Behave yourselves in a way worthy of your vocation:
be reconciled with one another and offer each other the sign of peace.

IV. THANKSGIVING AND PETITIONS

29. After the *Act of conversion*, the Leader prays using the following *Prayer of Thanksgiving and Petition*. This consists of an introduction, four «anamnesis» and three «petitions», proclaimed by the Leader and followed by an invocation sung by all present.

L. Let us praise the Lord, our God.

A. To him be highest glory and praise for ever.

L. Let us direct our grateful eyes and hearts
to our great and merciful Lord.

A. May our eyes and our hearts
be on the God of the old and new Covenant.

L. Lord our God, great in love,
always present in the journey of humanity,
source of renewed energy each day,
the light which enlightens and warms during the night.

A. *To you be blessing and praise.*

L. It is you who, through your Son Jesus, born from the Virgin Mary,
bring peace to those close and far-away,
and pull down the walls of old divisions,
inviting all people to become one nation.

A. *To you be blessing and praise.*

L. It is you who chose
the young Peregrine in search of the precious pearl
and called him to give, as Mary,
a generous and faithful answer.

A. *To you be blessing and praise.*

L. It is you who, having found in him a readiness to collaborate,
made him meek and humble of heart,
builder of peace and fraternity,
ready to serve the poor and the lowest
until death.

A. *To you be blessing and praise.*

L. Lord, our God, we implore you:
may the search for God not diminish in our time:
may the witness of Saint Peregrine
remind the whole Church
of our commitment to follow the narrow path.

A. *Hear the prayer of your people.*

L. We implore you to convert your faithful ones
to the values of the Kingdom which do not fade:
may the witness of Saint Peregrine
encourage all Servants of Mary
to be signs of unity, among people,
and to promote collaboration of all.

A. *Hear the prayer of your people.*

L. We implore you to remember

the oppressed and the oppressors
the one who suffers violence and the one who does violence:
may the witness of Saint Peregrine
invite your faithful
to bring comfort and consolation
to each creature who suffers
and to act with courage for the conversion
of those who make themselves guilty of injustice and death.
A. Hear the prayer of your people.

L. To you, loving Father,
through Christ who reconciles all,
in the Holy Spirit, the source of unity,
be highest glory and praise for ever.
A. Amen.

V. DISMISSAL

30. If possible, a reader addresses the Assembly with these or similar words:

R. Brothers and sisters,
strengthened by the Word
which leads us to maturity of faith,
let us continue our pilgrimage to the Kingdom
to witness with a consistency of life
the dignity with which we have been clothed
in the Sacrament of Baptism.
Confident in the divine mercy,
let us, like Saint Peregrine, be open to the newness of life,
to which the Lord continually calls us.

31. If a priest or deacon presides, he says:

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

L. May the powerful and compassionate God
comfort us on our journey
towards the fulness of the Kingdom.
A. Amen.

32. If a priest or deacon presides, he adds:

L. May the blessing of almighty God,
Father, Son and Holy Spirit,
come upon you and remain with you for ever.
A. Amen.

33. The Leader dismisses the Assembly:

L. Go in the name of the Lord
and be builders of reconciliation and peace.

A. Thanks be to God.

34. Following the Order's tradition, in Eastertide, the Blessed Virgin is honoured with the singing of the *Regina cæli* or the *Supplication of the Servants* or another Marian antiphon.

Regina cæli, lætare, alleluia;
Quia quem meruisti portare, alleluia,
Resurrexit sicut dixit, alleluia:
Ora pro nobis Deum, alleluia.

O Queen of heaven, rejoice now, alleluia;
rejoice for he to whom you once gave birth, alleluia,
is now risen, as he foretold, alleluia:
pray for us to the Father, alleluia.

II
SAINT PEREGRINE LAZIOSI,
WITNESS OF HOPE IN SICKNESS

*Christ was crucified through weakness,
and still he lives now through the power of God.
So then, we are weak, as he was,
but we shall live with him, through the power of God,
for your benefit.*
2 Co 13,4.

1. To allow for a fruitful participation in the celebration, it is important to prepare the physical environment appropriately. The image of Saint Peregrine Laziosi, adorned with symbols such as incense or flowers, should be given prominence.
2. In this form we celebrate a particular intervention of God in the life of Saint Peregrine: he was proved by illness, had recourse to the Lord with confidence and was healed. This episode in the life of the Saint will be remembered by the cross, to which the Saint used to direct his eyes. The celebration has as its main point of reference the cross which is usually in the choir of the church; if it cannot be used for the veneration part of the service, then we will use a processional cross or a decorated moveable cross.
3. For the celebration, there should be prepared:
 - the image of Saint Peregrine, close to the cross;
 - eventually, a base to hold the cross;
 - the thurible or brazier for incense;
 - a bouquet of flowers which will eventually be put at the foot of the cross.

I. INTRODUCTORY RITE

INTRODUCTION

4. When all the faithful are gathered, before the Leader enters, a reader addresses the Assembly with these or similar words:

R. Today, we want
to honour the memory of Saint Peregrine Laziosi,
to remember his devotion to the crucified Christ
and the healing he received by looking to Jesus on the Cross.
According to the old *Legenda*,
our brother discovered his vocation
in a church of Forli dedicated to the Holy Cross.
Peregrine followed in the steps of Jesus
on the way of humility and sacrifice,
denying himself
and bearing his own cross every day.

A friar servant of Mary,
he faithfully served the Mother
of the One Crucified whom he adored,
standing with her, the merciful one,
at the foot of the many human crosses.
In the end,
affected by gangrene in his right leg,
he bore his cross with an unchanged spirit,
uniting it to the one of the Redeemer,
by which he was miraculously healed.
In our celebration,
we will remember this marvellous event;
like Saint Peregrine,
we will approach the cross with a gesture of veneration
and we will confess our faith in Christ, the Saviour of humanity.
In fact, by the event of his death and resurrection,
the cross, the instrument of condemnation and death,
became the cause of life and salvation for all.

THE ENTRANCE AND ENTHRONEMENT OF THE CROSS

5. The Leader enters in procession preceded by the server who bears the thurible and two readers; if a moveable cross is used, it is carried in by the Leader. During the entrance, we sing the *Canticle of the 1st Letter of Saint Peter* or another appropriate song.

Canticle

Christ, the servant of God, freely accepts his passion
(I Pet 2: 21-24)

R. By his wounds we have been healed (Eastertide: Alleluia).

S. Christ suffered for you,
leaving you an example
that you should follow
in his steps. *R.*
He committed no sin;
no guile was found on his lips.
When he was reviled,
he did not revile in return. *R.*

When he suffered,
he did not threaten;
but he trusted in him
who judges justly. *R.*

He himself bore our sins
in his body on the tree,
that we might die to sin
and live to righteousness. *R.*

For you were straying like sheep,
but now have returned
to the shepherd
and guardian of your souls. *R.*

INCENSING OF THE CROSS

6. During the singing, the Leader, if he bears the cross, puts it in its place. Then he incenses the cross and the image of Saint Peregrine.

GREETING

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

L. By the sign of the cross,
on the day of our Baptism,
we were received into the Church of God.
By the sign of the cross,
today we gathered again:
in the name of the Father, and of the Son, and of the Holy Spirit.
A. Amen.

L. Christ, the physician of souls and bodies,
by whose wounds we have been healed,
be with us all.
A. Blessed be God for ever!

If the Leader is a priest or deacon, instead of the above greeting, he says:

L. The Lord, the physician of souls and bodies,
by whose wounds we have been healed,
be with you all.
A. And also with you.

PRAYER

8. The Leader invites all present to prayer:

L. Let us pray.
There follows a brief period of private prayer.
L. Almighty and consoling God,
by the passion and resurrection of your Son
you made the wood of condemnation and death to flower,
so that it may bear the fruits of life and salvation;
we beseech you:
grant that, like Saint Peregrine,
we may stay close to the crucified Christ
in order to receive from him
health of body and spirit.
He who lives and reigns for ever and ever.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING

9. Two readers, by turns, proclaim the following text from the book of Job. We also may choose another appropriate biblical text, which invites us to meditate on the suffering Christ or on human suffering.

R 1. From the book of Job

2:1. 3-6. 7b; 16:12-14. 17; 19:25; 42:1-2. 5. 10-12a

What you conceive, you can do

Once the Sons of God came to attend on the Lord,
and among them was Satan.

So the Lord asked Satan:

R 2. «Did you notice my servant Job?

There is no one like him on the earth:
a sound and honest man who fears God and shuns evil.
His life continues blameless as ever;
in vain you provoked me to ruin him».

R 1. Satan replied:

R 2. «Skin for skin!

A man will give away all he has to save his life.

But stretch out your hand

and lay a finger on his bone and flesh;

I warrant you, he will curse you to your face».

R 1. The Lord said to Satan:

R 2. «Very well, he is in your power. But spare his life».

R 1. Satan struck Job down with malignant ulcers
from the soles of his feet to the top of his head.

Job spoke. He said:

R 2. «I lived at peace, until God shattered me,
taking me by the neck to dash me to pieces.

He has made me a target for his archery,
shooting his arrows at me from every side.

Pitiless, through the loins he pierces me,
and scatters my gall on the ground.

Breach after breach he drives through me,
bearing down on me like a warrior.

This notwithstanding, my hands are free of violence,
and my prayer is undefiled.

This I know: that my Avenger lives,
and he, the Last, will take his stand on earth».

R 1. Job addressed God and said:

R 2. «I know that you are all-powerful:
what you conceive, you can do.

I knew you then only by hearsay;

but now, I see you with my own eyes».

R 1. The Lord restored Job's fortunes.

This is the Word of the Lord

A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 40 (41)
Prayer in time of sickness
(2-3. 4-5. 8-9. 12-13)

R. I hoped in the Lord and he inclined towards me. (Eastertide. Alleluia).

S. Happy those who consider the poor and the weak. *

The Lord will save them in the evil day,
will guard them, give them life, make them happy in the land *
and will not give them up to the will of their foes. *R.*

The Lord will give them strength in their pain, *
will bring them back from sickness to health.

As for me, I said: «Lord, have mercy on me, *
heal my soul for I have sinned against you». *R.*

My enemies whisper together against me. *

They all weigh up the evil which is on me.
They say something deadly is fixed upon me *
and I will not rise from where I lie. *R.*

By this I shall know that you are my friend, *
if my foes do not shout in triumph over me.

If you uphold me I shall be unharmed *
and set in your presence for evermore. *R.*

SECOND READING

11. *R.* From the *Life of the blessed Peregrine of Forlì* written by Nicolò Borghese of Siena (1432-1500)
n.5-7

Peregrine, new Job

5. Peregrine was stricken with a most grievous kind of disease.

One leg was so swollen and eaten away
that all those who came to take care of Peregrine
could not restrain their tears.

The putrefying and extraordinary swelling of the leg
was caused by that terrible disease they call cancer.

There was such a foul smell from this
that it was unbearable for those who came near him.
For this reason he had been abandoned by the others,
and he even had a great loathing for himself.

He was called another Job (Job 2:1 ff),
so afflicted and decayed did he appear.
Nevertheless, reduced by such great and distasteful suffering,
he did not complain about his lot.
Rather he endured this wasting away and torment
with a tranquil spirit,
trusting in the words of the Apostle,
who says that virtue is made strong in weakness (2 Cor 12:10).

6. A fellow townsman and physician named Paul de Salaghi,
grieving over Peregrine's sickness,
came to see the suffering servant of God at home.
He examined the leg, and sought more detailed information
about the strength of the disease.
Finally, with the consent of all,
he came to the conclusion that
no remedy now remained for Peregrine to regain his health
except that the swollen leg be immediately amputated,
for the disease would soon spread and infect the rest of his body.
All agreed and it was decided to carry out this decision.
They thought it was better to sacrifice one limb
than lose the entire body.

7. On the night preceding the operation,
Peregrine meditated long on that decision
and he decided to take refuge in Jesus Christ his Saviour.
He therefore arose, as best he could,
and unassisted dragged his body with great difficulty
to the chapter room,
in which there was an image of the crucified Jesus Christ.
He humbly spoke these words to him:
 «O Redeemer of the human race,
 you willed to undergo the torment of the cross
 and a most painful death to wipe away our sins.
 While you were on earth among mortals,
 you healed many afflicted by various diseases.
 You cleansed the leper,
 you gave sight to the blind man when he said,
 "Jesus, Son of David, have mercy on me."
 In the same way, deign, O Lord my God,
 to free this leg of mine from this incurable disease.
 Unless you do this, it must be cut off.»

When he had said this, he fell asleep in great pain from his disease
and while asleep saw the crucified Jesus come down from the cross
and take away all sickness from his leg.
He soon awoke, and felt the leg healed.
It was as strong as if it had never been diseased.
Then he gave thanks to the most kind God
for so great a gift, and returned to his cell.

GOSPEL

12. Gospel acclamation:

Alleluia, alleluia.

The Son of Man himself did not come to be served Mk 10:45
but to serve, and to give his life as a ransom for many.

Alleluia.

13. From the Gospel according to Luke 9:18-24

*The Son of Man is destined to suffer grievously
and to be raised up on the third day*

One day

when he was praying alone in the presence of his disciples

Jesus put this question to them,

«Who do the crowds say I am?»

And they answered,

«John the Baptist; others Elijah;

and others say one of the ancient prophets come back to life».

«But you,» he said

«who do you say I am?»

It was Peter who spoke up.

«The Christ of God» he said.

«But he gave them strict orders

not to tell anyone anything about this.

«The Son of Man» he said

«is destined to suffer grievously,

to be rejected by the elders and chief priests and scribes

and to be put to death,

and to be raised up on the third day.»

Then to all he said,

«If anyone wants to be a follower of mine,

let him renounce himself and take up his cross every day

and follow me.

For anyone who wants to save his life will lose it;

but anyone who loses his life for my sake,

that man will save it.»

Let us sing again,

let us acclaim the Word of the Lord.

A. Glory and praise to you, O Christ,

living word of the Father.

14. Or we may repeat the *Gospel acclamation.*

MEDITATION ON THE WORD

15. After the acclamation there may be a period of silent reflection, or the Leader may comment on the texts which have been read or describe Saint Peregrine Laziosi's figure as a witness of hope in sickness. Naturally, the reflection on the Word may assume the form of a fraternal dialogue, if the circumstances permit.

III. RESPONSE TO THE WORD

16. After the period of silence or reflection on the Word, we venerate the cross. The Leader introduces this moment with these or similar words:

L. In our celebration,
we have remembered the devotion of Saint Peregrine
to the cross of Christ, the cause of salvation.
So it is right that we,
like Saint Peregrine and with him,
direct a look of veneration
towards the crucified Christ.

VENERATION OF THE CROSS

17. All present kneel or take some other attitude of veneration, praying silently for a moment, while the Leader places a bouquet of flowers at the foot of the cross.

HYMN

18. Then, all stand for the singing of the following hymn, while the Leader incenses the cross and goes back to his place.

1. When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.
2. Forbid it, Lord, that I should boast,
save in the death of Christ, my God:
all the vain things that charm me most,
I sacrifice them in his blood.
3. See from his head, his hands, his feet,
sorrow and love flow mingled down:
did e'er such love and sorrow meet,
or thorns compose so rich a crown?
4. Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Isaac Watts (1674-1748)

LITANY OF SUPPLICATION

19. At the end of the hymn, two readers go to the cross for the proclamation or the singing of the *Supplication*. The *Supplication*, inspired by the marvellous event of the healing of Peregrine, is both profession of faith and prayer of intercession. The two readers proclaim or sing, by turns, the professions of faith and intercessions. These are followed by the acclamation of all present. The Leader introduces the supplication with these or similar words.

L. In the Gospel which we heard,
the Lord Jesus asks the disciples:
«But you, who do you say I am?»
Now he asks us the same question.
With Saint Peregrine,
let us answer with faith and let us pray.

R 1. You are the Master who directs us on the way of happiness.

A. Blessed are you!

R 2. Make us docile to your voice.

A. Have mercy on us.

R 1. You give back sight to the blind.

A. Blessed are you!

R 2. Enlighten those who live in search of you.

A. Have mercy on us.

R 1. You are the good Lord who cures the paralytic and the cripple.

A. Blessed are you!

R 2. Give strength and comfort to all pilgrims on earth.

A. Have mercy on us.

R 1. You are the living water which cleanses lepers.

A. Blessed are you!

R 2. Purify bodies covered with sores.

A. Have mercy on us.

R 1. You are the Redeemer of humanity, lifted up from the earth to draw all people to you.

A. Blessed are you!

R 2. Transform our deathly crosses into trees of life.

A. Have mercy on us.

R 1. You are the restored Christ, physician of bodies and souls.

A. Blessed are you!

R 2. Come again to give health and salvation.

A. Have mercy on us.

BLESSING OF THE SICK

20. The Leader continues saying:

L. Lord Jesus,
in the mystery of the Incarnation,
you assumed our human condition,
subjected to sickness and corruption;
with your passion and resurrection
you conquered death,
redeemed humanity from sin,
and gave us salvation.

We give you thanks, Lord,
for your merciful presence
in the life of the disciples:
from you, crucified,
the blessed Peregrine, infirm,
drew new energies
to continue his service.
We beseech you:
by the intercession of Saint Peregrine,
descend again to touch and heal
our sick sisters and brothers
in our families,
in our town [,]

If it is opportune, we add:
have mercy
on the sick present in our Assembly
and on your servants N. and N.,
who rely on our prayer.

so that, having found health of body
and strengthened in spirit,
they may carry on
their Christian commitment with new strength.
Pour out on them
hope in trial,
comfort in weakness,
patience in tribulation,
peace in anguish.
Grant us the desire and the strength
to bring help and comfort to those who suffer;
to faithfully walk like Saint Peregrine
on the narrow way of your commands,
proclaiming your mercy.
You who live and reign for ever and ever.
A. Amen.

IV. DISMISSAL

21. If possible, a reader addresses the Assembly with these or similar words:
R. Brothers and sisters,
may the Word heard in this celebration,
the veneration of the Cross
and the memory of Saint Peregrine, our brother,
the witness of hope in sickness,
long echo in your hearts:
in the trials of life
build your faith and hope

on the power and will of God.

22. If a priest or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

L. May the faithful and compassionate God
give us love and perseverance
in the service of him and all creatures.

A. Amen.

23. If a priest or deacon presides, he adds:

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

A. Amen.

24. The Leader dismisses the Assembly:

L. Go in peace

and announce that the glory of God is people alive and well.

A. Thanks be to God.

25. Following the Order's tradition, in Eastertide, the Blessed Virgin is honoured with the singing of the *Regina cæli* or the *Supplication of the Servants* or another Marian antiphon.

III

SAINT PEREGRINE LAZIOSI SERVANT OF MARY AND WITNESS OF THE KINGDOM

*How happy are the poor in spirit;
theirs is the kingdom of heaven*
Mt 5,2

1. To invite more fruitful participation in the celebration, it is important to prepare the physical environment appropriately. The image of Saint Peregrine Laziosi, adorned with symbols such as incense or flowers, should be given prominence.
2. In this form we celebrate the providential intervention of God who called Saint Peregrine to become a friar servant of Mary and to witness to the Kingdom. Through different biographical accounts, the celebration emphasizes the call of the Lord and the ready and total answer of the Saint, his exemplary life as a friar, his filial devotion towards our Lady.
3. The Easter candle should be at the place where the Word of God will be proclaimed. For the homage of the Virgin (see nn. 20-21), there might be prepared flowers, a candle or a lamp and, eventually, the turible or brazier for incense.

I. INTRODUCTORY RITE

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.*

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

Or:
*«Hail, full of grace, the Lord is with you.
Blessed among women are you, Mary.
Be not afraid, you have found God's favour.
You shall bear a Son. Call him Jesus.»*

Then she bowed her head in low submission.
«May it be done to me as you have said.»
The Word was made flesh and dwelt among us,
Son of God and Son of Mary.
Holy Mary, pray for us who have sinned.
Intercede for us to your Son, Jesus.
Mother of God, ever virgin Mary,
be our solace in our last hour.
Hail, Mary.

Daughters of St. Paul

INVITATION TO PRAISE AND GREETING

5. The Leader greets the Assembly inviting all to praise God with these or similar words:

L. Blessed are you, God, the Most High,
from whom descends the gift of vocation:
you have a loving plan for each child of yours.
A. Blessed be God for ever.

L. Blessed are you, Jesus, Son of God:
you are the only way,
by which humanity reaches the Father.
A. Blessed be God for ever.

L. Blessed are you, Holy Spirit,
you are the voice which talks in the heart of everyone,
the fire which warms us,
the glory which cheers us.
A. Blessed be God for ever.

L. To you, sisters and brothers,
be joy and peace for ever.
A. Amen.

If a priest or deacon presides, instead of the above form of greeting, he says:

L. The Lord, the faithful witness,
the way which leads to the Kingdom
be with you all.
A. And also with you.

INTRODUCTION

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

R. We are gathered
to remember Saint Peregrine Laziosi,
friar Servant of Mary.
Peregrine lived intensely
the special charism of the Order
of humility, mercy

and service to the Virgin and the brothers and sisters.
At Forli, he met Saint Philip Benizi,
and began there to discover his own vocation;
at Siena he lived fraternally
with the Blesseds Francis and Joachim,
who were living the spirit of the Order in a wonderful way.
His life was one of an observant friar:
austere, poor, penitent;
enlightened by the Word of God,
dedicated to contemplation and prayer;
filled with charity towards the poor,
sharing in the suffering of others.
Peregrine constantly nourished
a tender devotion to Mary:
the Virgin lead his steps
on the way to Christ, her Son;
Peregrine, the docile servant,
was always ready to fulfill the commands
of his glorious Lady.
In our celebration,
we will emphasize the figure of Saint Peregrine Laziosi
as a holy friar,
witness of the Kingdom,
faithful servant of the Mother of Jesus.

HYMN

7. Then the following hymn or another appropriate song is sung:

*Whatsoever you do to the least of my people,
that you do unto me.*
When I was hungry you gave me to eat.
When I was thirsty you gave me to drink.
Now enter into the home of my Father.
When I was homeless you opened your door.
When I was naked you gave me your coat.
Now enter into the home of my Father.
When I was weary you helped me find rest.
When I was anxious you calmed all my fears.
Now enter into the home of my Father.
When in a prison you came to my cell.
When on a sick bed you cared for my needs.
Now enter into the home of my Father.
Hurt in a battle you bound up my wounds.
Searching for kindness you held out your hands.
Now enter into the home of my Father.
When I was Negro or Chinese or White,
mocked and insulted, you carried my cross.
Now enter into the home of my Father.
When I was aged you bothered to smile.

When I was restless you listened and cared.
Now enter into the home of my Father.
When I was laughed at you stood by my side.
When I was happy you shared in my joy.
Now enter into the home of my Father.

W. F. Jabusch

PRAYER

8. The Leader invites all present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. Holy Father,

the source of grace,

through the Virgin Mary

you called Saint Peregrine

to follow your Son in the Order of Servants of Mary,

in which he led an exemplary life

of a humble and penitent friar;

grant us

to also be faithful to our vocation

and to recognize in Jesus Christ

the only way which leads to salvation.

He who lives and reigns for ever and ever.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING*

9. A Reader proclaims one of the following biblical texts.

R. From the first Letter of Saint Paul to Corinthians 2,1-5

*The only knowledge I claimed to have was about Jesus
and only about him as the crucified Christ*

Brothers and sisters,

when I came to you,

it was not with any show of oratory or philosophy,

but simply to tell you what God had guaranteed.

During my stay with you,

the only knowledge I claimed to have

was about Jesus,

and only about him as the crucified Christ.

Far from relying on any power of my own,

I came among you in great "fear and trembling"

and in my speeches and the sermons that I gave,

there were none of the arguments that belong to philosophy;

only a demonstration of the power of the Spirit.
And I did this so that
your faith should not depend on human philosophy
but on the power of God.
This is the Word of the Lord
A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 15(16)
The Lord, my portion and my prize
(1-2. 5-6. 7-8. 11)

R. *Lord, my happiness lies in you alone.* (Eastertide. *Alleluia*).
S. Preserve me, Gód, I take réfuge in yóu. †
I sáy to you Lórd: «Yóu are my Gód. *
My háppiness lies in yóu alóne». R.
O Lórd, it is yóu who are my pórtion and cúp, *
it is yóu yoursélf who áre my príze.
The lótt marked óut for me is my delight, *
welcome indéed the héritage that fálls to mé! R.
I will bléss you, Lórd, you gíve me cóunsel, *
and éven at níght diréct my héart.
I kéepp you, Lórd, ever ín my síght; *
since yóu are at my ríght hand, Í shall stand fírm. R.
You will shów me the páth of life, †
the fúlness of jóy in your présence, *
at your ríght hand háppiness for éver. R.

ALTERNATIVE TEXT

11. R. From the Letter of Saint Paul the Apostle to the Romans
12,9-18

Love each other as much as brothers should

Brothers and sisters,
Do not let your love be a pretense, but sincerely prefer good to evil.
Love each other as much as brothers should,
and have a profound respect for each other.
Work for the Lord with untiring effort
and with great earnestness of spirit.
If you have hope, this will make you cheerful.
Do not give up if trials come; and keep on praying.
If any of the saints are in need you must share with them;
and you should make hospitality your special care.

Bless those who persecute you:
never curse them, bless them.
Rejoice with those who rejoice and be sad with those in sorrow.
Treat everyone with equal kindness;
never be condescending but make real friends with the poor.
Do not allow yourself to become self-satisfied.
Never repay evil with evil
but let everyone see that you are interested only in the highest ideals.
Do all you can to live at peace with everyone.
This is the Word of the Lord
A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 132(133)
Joy in community love
(1. 2. 3.)

R. «Where two or three are gathered in my name», says the Lord, «there am I in the midst of them».
(Eastertide. *Alleluia*).

or:

R. *The love of the children gladdens the Father's house.*
(Eastertide. *Alleluia*).

S. How good and how pleasant it is, *
when people live in unity! R.
It is like precious oil upon the head *
running down upon the beard,
running down upon Aaron's beard, *
upon the collar of his robes. R.
It is like the dew of Hermon which falls *
on the heights of Zion.
For there the Lord gives his blessing, *
life for ever. R.

SECOND READING

13. R. From the *Life of the blessed Peregrine of Forlì* written by Nicolò Borghese of Siena (1432-1500)
n.2. 3. 4.

He was an example to all of virtue and a holy life

Peregrine went one day to the Church of the Holy Cross.
He remained kneeling before the image of the Virgin Mary
for a long time.
He then besought her to show him the way to his salvation.
Immediately the Blessed Virgin,

adorned with precious and festive clothing,
 appeared quite openly to him and made this reply:
 «It is also my wish, my son, to direct your steps
 along the way of salvation.» [...]

Seeing him thus doubtful and dismayed,
 the Virgin Mary spoke more gently still:
 «Do not fear, son, I am indeed the Mother of him, the crucified,
 whom you adore,
 and I have been sent by him to show you the road of future happiness.»

Peregrine answered her in this way:
 «I am ready to follow your commands,
 for I have always ardently desired
 to faithfully follow all your commands
 (cf. Ps 118(119):20. 40. 60. 127).
 O Queen, you therefore shall command;
 I shall promptly and willingly obey.»

Then the glorious Virgin said,
 «Do you know
 the religious called the friar "Servants of the Virgin Mary"?»

Peregrine replied,
 «I recall having heard many speak of them with great praise
 for their Order and their holy life,
 but I do not know where they live.» [...]

Immediately the Virgin Mary replied,
 «You are called Peregrine.
 Therefore you shall be a pilgrim in fact as well as in name,
 for you must go to Siena.
 When you get there
 you will find those holy men intent on prayer.
 Ask to be admitted among them».
 When he had heard these things,
 Peregrine immediately set out and,
 accompanied by an angel (cf. Tb 5:1 ff),
 went to Siena. [...]

The friars willingly accepted Peregrine
 and invested him
 in the holy habit of the Virgin Mary's widowhood. [...]

By the age of thirty he was an example to all
 of virtue and a holy life.
 Afterwards, by command of his superior,
 he returned to his own city, Forlì,
 to observe and keep the precepts of the Lord.
 He mortified his flesh in an extraordinary way,
 keeping vigils and fasts. [...]

He meditated continually on the law of God (cf. Ps 1:2).
 He sought to imitate the example of Christ with all his strength.

Other texts, alternative, in *Appendix*, p.

GOSPEL

14. Gospel acclamation:

Alleluia, alleluia.

Happy those who mourn: Mt 5,14
they shall be comforted.

Alleluia.

15. From the Gospel according to Matthew 25,31-40

*In so far as you did this
to one of the least of these people of mine,
you did it to me*

Jesus said to his disciples:

«When the Son of Man comes in his glory,
escorted by all the angels,
then he will take his seat on his throne of glory.

All the nations will be assembled before him
and he will separate people one from another
as the shepherd separates sheep from goats.

He will place the sheep on his right hand
and the goats on his left.

Then the King will say to those on his right hand,
"Come, you whom my Father has blessed,
take for your heritage the kingdom prepared for you
since the foundation of the world.

For I was hungry and you gave me food;
I was thirsty and you gave me drink;
I was a stranger and you made me welcome;
naked and you clothed me,
sick and you visited me,
in prison and you came to see me".

Then the virtuous will say to him in reply,
"Lord, when did we see you hungry and feed you;
or thirsty and give you drink?

When did we see you a stranger and make you welcome;
naked and clothe you; sick or in prison and go to see you?"

And the King will answer,

"I tell you solemnly,
in so far as you did this to one of the least of these people of mine,
you did it to me"».

Let us sing again,

let us acclaim the Word of the Lord.

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

16. Or we may repeat the *Gospel acclamation*.

MEDITATION ON THE WORD

17. After the acclamation there may be a period of silent reflection, or the Leader may comment on the texts which have been read or describe Saint Peregrine Laziosi's figure as a model of conversion and Christian commitment. Naturally, the reflection on the Word may assume the form of a fraternal dialogue, if circumstances allow.

III. THANKSGIVING AND SUPPLICATION

18. Then the Leader introduces the following *Prayer of thanksgiving and supplication*:

L. Give thanks to the Lord with me.

A. For his love endures for ever.

L. Blessed be his holy name.

A. He is our salvation.

L. We give you thanks and we praise you, Father, Most High,
for you chose to be concerned about the issues of our lives,
we who are your image, your children, your glory.

Indeed, in your providential plan,
you wanted the young Peregrine to find the path of life,
through the Virgin Mary,
and become a friar Servant of Mary.

R. Only you are holy, Lord:

to you, Lord, be glory and praise for ever.

A friar, he was faithful to his commitment:

poor, austere, penitent;

assiduous in prayer,

fervent in love,

patient in suffering.

R. Only you are holy, Lord:

to you be glory and praise for ever.

A friar, he was witness of the Kingdom:

where the greatest importance is not riches or power,

but only to do your will;

where the only law is to love,

and the only tension is to be one in heart and mind.

R. Only you are holy, Lord:

to you, Lord, be glory and praise for ever.

A friar, he served the glorious Virgin:

he received her as his mother,

he had her as his guide;

he found a sure refuge in her;

he stood with her at the foot of the Cross of her Son.

R. Only you are holy, Lord:

to you, Lord, be glory and praise for ever.

By the intercession of Saint Peregrine,
grant us, Lord,
a meek and pure heart,
docile in listening to the Word,
open to mercy and forgiveness,
strong in tribulation.

R. *We beseech you, Lord.*

Grant us, Lord,
with deeds and words,
to be peacemakers,
prophets and witnesses of the Kingdom,
which came, is coming and will come.

R. *We beseech you, Lord.*

Grant us, Lord,
to grow in service and filial love of Mary,
to listen to the cry of the oppressed,
to be diligent in helping the needy,
and united with the marginated.

R. *We beseech you, Lord.*

To you, Father of light,
from whom every perfect gift comes,
through Christ, the Master of life,
in the Spirit, the divine love,
be honour, glory and praise for ever.

A. Amen.

IV. MARIAN REMEMBRANCE

INTRODUCTION

19. The Leader introduces the remembrance of the Virgin Mary with these or similar words:

L. In our celebration,
we have remembered the filial devotion of Saint Peregrine
towards the Virgin Mary,
who was for him mother, guide and queen.
So it is right that we,
like Saint Peregrine,
should also venerate the holy Mother of the Lord.

OFFERING OF FLOWERS

20. The Leader goes to the place in the Church where the image of the Virgin Mary is venerated, lights a lamp or candle and places a bouquet of flowers there. If it is opportune, he also offers the homage of incense.

In the meantime, all present sing a song in honour of Mary.

For example:

*Mary, Queen of heaven, Mother of God,
pray to Jesus your Son for all his people.*

Holy Mary, among the Apostles,
you asked the Lord to send his Spirit.

Ask him now in our own day
to send again that same Spirit of Light.

Alleluia. Alleluia. Alleluia. Alleluia.

Holy Mary, Spouse of the Spirit,
you are our Mother, Teacher and Queen.

Mary, you are God's dwelling,
blest among women and bearer of grace.

Alleluia. Alleluia. Alleluia. Alleluia.

Holy Mary, make us apostles,
witnessing to him in all we do.

Mary, star of the ocean,
shine and illumine our journey of life!

Alleluia. Alleluia. Alleluia. Alleluia.

Daughters of St Paul

21. If it is opportune, the Leader concludes the homage to the Virgin Mary with these or similar words:

L. Holy Mary,
mother, guide and lady
of Saint Peregrine, our brother,
we implore you as he did.

Virgin of the Annunciation,
woman of the new Covenant:
help all youth to discover and realize
the plan of God for them;
sustain them all in their commitment
to always accomplish his will.

Queen of mercy,
woman of great compassion:
protect families,
lift up the oppressed,
console the afflicted,
assist the needy.

Mother and disciple of the crucified Christ,
our sister on the journey of faith:
sustain your daughters and sons in the trials of life,
comfort them in suffering and sickness,
be close to them in the last hour.

Virgin assumed into heaven,
first fruit of salvation:
accompany us in our daily journey
to a new heaven and a new earth,

where there will be no more weeping,
no more moaning, no more tiredness,
where God, the eternal source of peace and joy,
will be in all and for all,
for ever and ever.

A. Amen.

V. DISMISSAL

22. After the homage to the Virgin Mary, the Leader dismisses the Assembly.

23. If a priest or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

24. The Leader says:

L. Loving God, be gracious to your people
who have celebrated the memory of Saint Peregrine,
friar Servant of Mary,
and grant that we find happiness
in following the Gospel of your Son
and in doing your will.

We ask this through Christ our Lord.

A. Amen.

25. If a priest or deacon presides, he adds:

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

A. Amen.

26. The Leader dismisses the Assembly:

L. Go in the peace of the Lord
and be witnesses of his Kingdom
everywhere.

A. Thanks be to God.

**FOR A BRIEF CELEBRATION
OR A TRIDUUM
IN PRAISE OF SAINT PEREGRINE**

INTRODUCTION

1. Here we propose four forms for brief celebrations in honour of Saint Peregrine Laziosi, destined above all for small Assemblies. With adaptation, they also could be used for personal prayer.
2. Following a biographical scheme, the celebrations emphasize important aspects and moments in the life of Saint Peregrine. I. *Saint Peregrine, converted rebel, friar Servant of Mary*; II. *Saint Peregrine, gentle disciple of Christ*; III. *Saint Peregrine at the foot of the Cross of Christ*; IV. *Saint Peregrine healed by the crucified Christ*.
3. In the places where people have a custom of celebrating a triduum, they will be able to select three of these proposed forms.

I
SAINT PEREGRINE
CONVERTED REBEL
FRIAR SERVANT OF MARY

Repent, and believe the Good News
(Mk 1:15b)

INTRODUCTION

Following the custom of the Servants of Mary, the celebration begins with the salutation of Gabriel to the Virgin Mary.

L. Hail, Mary, full of grace,
the Lord is with you.

A. Blessed are you among women
and blessed is the fruit of your womb, Jesus.

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

A. Amen.

L. «There will be more rejoicing in heaven
over one repentant sinner
than over ninety-nine virtuous ones

who have no need of repentance» (Lk 15:7),
says the Lord.
Today we also rejoice
remembering the conversion of Saint Peregrine;
it was a great gift of God to him,
to the Order,
to the Church.
May this time of prayer
be an occasion for us of a more intense commitment
on our journey of conversion to the Gospel of Christ.

PRAYER

L. Let us pray.
Brief period of silence.
In your mercy, Lord,
and through the intercession of Saint Peregrine,
convert our hearts
and guide us on the way of salvation,
so that, having left the darkness of sin,
we may walk in the light of the Gospel of Christ.
He who lives and reigns for ever and ever.
A. Amen.

LISTENING TO THE WORD

BIBLICAL READING

R 1. From the book of the prophet Ezekiel 18:30-32
Repent and live!

It is the Lord who speaks.
«Repent, renounce all your sins,
avoid all occasions of sin!
Shake off all the sins you have committed against me,
and make yourselves a new heart and a new spirit!
Why are you so anxious to die, House of Israel?
I take no pleasure in the death of anyone.
It is the Lord who speaks.
Repent and live»!

SHORT RESPONSORY

L. Renew us in heart, *and we will be your people.
A. Renew us in heart, and we will be your people.
L. Put in us, Lord, a new spirit.
A. *And we will be your people.

L. Glory to the Father, and to the Son, and to the Holy Spirit.
A. Renew us in heart, and we will be your people.

HAGIOGRAPHICAL READING

R 2. The invitation to conversion is constantly present
in the preaching of the prophets,
John the Baptist, Jesus our Saviour and the Apostles.
The conversion marks the beginning of the journey to the Kingdom,
but must also be a permanent attitude in the life of the Christian;
indeed he is called every day to direct his own life
according to the teaching of the Master.
Peregrine had from the Lord
the grace of a sudden and deep conversion.
It is said that, in the year 1284,
Saint Philip Benizi was at Forlì, town under pontifical interdict,
a canonical penalty which forbade
the celebration of all divine services,
in order to bring the inhabitants of Forlì back to obedience to the Pope.
A crowd mocking the wise admonitions of Saint Philip,
beat him up and chased him out of the town.
One of the aggressors, according to tradition, Saint Peregrine,
was touched by the meekness of Saint Philip during that violence,
asked forgiveness and, under the influence of grace,
decided to change his life and implored Philip
to receive him in the Order of friar Servants of Mary.

Brief period of silence or short reflection.

SUPPLICATION

*To Saint Peregrine
to obtain a change of heart*

L. Peregrine,
brother and friend,
faithful servant of the glorious Virgin,
saint in the Church of God,
kindly listen to our supplication.
Even when young,
you experienced the grace of conversion,
from violent becoming meek,
from arrogant becoming humble,
changing your hostile attitude
to a humble request for forgiveness.
Pray for us to the Lord
the gift of an authentic and profound conversion,
so that, with our hearts of stone changed in hearts of flesh,
our lives,
reconciled with God,

with our brothers and sisters,
with all creatures,
may be permeated by the Gospel values,
attentive to the voice of the Spirit,
always directed towards the Kingdom.
Obtain also for us, Saint Peregrine,
the courage to forgive
and to ask forgiveness;
to proclaim the truth without arrogance,
to defend the right with tenacity,
to fight for justice with love.

A. Receive, Saint Peregrine,
our praise and supplication,
you who, transfigured, live in the house
of the Father, the Son and the Holy Spirit
where, for just one sinner who repents,
there is a great celebration for ever and ever. Amen.

DISMISSAL

L. May the Lord draw us to him
with the strength of his merciful love.

A. Amen.

L. Having begun the way of conversion,
may we put ourselves into the following of Christ.

A. Amen.

L. To one day receive the precious clothing
of our heavenly dwelling.

A. Amen.

L. By the intercession of Saint Peregrine,
may the Lord bless us,
preserve us from every evil
and lead us to eternal life.

A. Amen.

The celebration appropriately ends with a Marian antiphon or a song to Saint Peregrine.

II SAINT PEREGRINE GENTLE DISCIPLE OF CHRIST

Happy the gentle: they shall inherit the earth
(Mt 5:4)

INTRODUCTION

Following the custom of the Servants of Mary, the celebration begins with the salutation of Gabriel to the Virgin Mary.

L. Hail, Mary, full of grace,
the Lord is with you.

A. Blessed are you among women
and blessed is the fruit of your womb, Jesus.

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

A. Amen.

L. In this our gathering of prayer,
we want to celebrate the goodness of God
who gave us in Jesus, his Son,
the supreme model of humility and meekness;
Saint Peregrine was a faithful disciple of Jesus
and became, like his Master,
gentle and humble in heart.

PRAYER

L. Let us pray.
Brief period of silence.
In your goodness, Lord,
and through the intercession of Saint Peregrine,
grant us gentleness, the fruit of the Spirit,
so that, like Jesus
who was insulted but did not retaliate with insults,
we may overcome evil by doing good,
offense by forgiving.
He who lives and reigns for ever and ever.
A. Amen.

LISTENING TO THE WORD

BIBLICAL READING

R 1. From the first Letter of Saint Peter the Apostle 2:20-25

Insulted, he did not retaliate with insults

Brothers and sisters,
the merit, in the sight of God,
is in bearing it patiently
when you are punished after doing your duty.
This, in fact, is what you were called to do, because

Christ suffered for you
and left an example for you to follow the way he took.
He had not done anything wrong,
and there had been no perjury in his mouth.
He was insulted and did not retaliate with insults;
when he was tortured he made no threats
but he put his trust in the righteous judge.
He was bearing our faults in his own body on the cross,
so that we might die to our faults and live for holiness;
through his wounds you have been healed.
You had gone astray like sheep
but now you have come back
to the shepherd and guardian of your souls.

SHORT RESPONSORY

cf. Ga 5:25

L. Since the Spirit is our life, *let us be directed by the Spirit.
A. Since the Spirit is our life, let us be directed by the Spirit.
L. The Spirit brings love, joy, peace, gentleness. cf. Ga 5:22
A. *Let us be directed by the Spirit.
L. Glory to the Father, and to the Son, and to the Holy Spirit.
A. Since the Spirit is our life, let us be directed by the Spirit.

HAGIOGRAPHICAL READING

R 2. Meekness is a gift from the Spirit
and rises from humility and love.
Saint Peregrine learned it
through his persevering contemplation of the crucified Christ,
who died loving and forgiving his persecutors;
in his youth,
he admired it in his first meeting with Saint Philip Benizi,
a humble and gentle friar,
who when beaten and chased from the town of Forlì,
answered offenses by praying,
rejection by welcoming.
Peregrine, in fact, was welcomed in the Order
by the very one who had been rejected,
was forgiven by the one who had been offended:
that was an experience which marked his whole life.
More, Peregrine saw the loving face of meekness
in sharing daily life with blessed Francis of Siena,
from whom the old writers use to underline
the friendly character and welcoming gentleness.
In Saint Peregrine
we recognize his gentleness above all
by his way of facing with patience
his adversities and many illnesses,
which afflicted him during his long life;

by his kind attitude,
expressed in understanding and fraternal concord,
with which he lived his vocation as a friar servant of Mary.

Brief period of silence or short reflection.

SUPPLICATION

*To Saint Peregrine
gentle disciple of Christ*

L. Peregrine,
brother and friend,
gentle servant of the Queen of mercy,
holy in the Church of God,
kindly listen to our supplication.
Following Christ, the peaceful and meek king,
you overcame arrogant impulsiveness
by firmly looking for evangelical gentleness.
Pray for us to the Lord
so that he may drive away from us
our thirst for vengeance,
fury in anger,
blind and destructive resentment.
Obtain for us also, Saint Peregrine,
the grace of participating in the gentleness of Christ,
so that our thinking be well-ordered
and our speech conciliatory;
our vision serene,
our gesture calm
and our mind inclined to mercy and forgiveness;
our purposes peaceful
and our memory be grateful only in good deeds.

A. Receive, Saint Peregrine,
our praise and supplication,
you who live in the true «Promised Land»,
the glorious inheritance
of the Father, the Son and the Holy Spirit
to whom be glory and praise for ever and ever. Amen.

DISMISSAL

L. May the Lord let his serene face
shine on us.

A. Amen.

L. May he give us his grace
to overcome evil by goodness.

A. Amen.

L. May he grant us to always act with gentleness

and to become real peacemakers.

A. Amen.

*L. By the intercession of Saint Peregrine,
may the Lord bless us,
preserve us from every evil
and lead us to everlasting life.*

A. Amen.

The celebration appropriately ends with a Marian antiphon or a song to Saint Peregrine.

III
SAINT PEREGRINE
AT THE FOOT OF THE CROSS OF CHRIST

*I have been crucified with Christ
(Ga 2:19)*

INTRODUCTION

Following the custom of the Servants of Mary, the celebration begins with the salutation of Gabriel to the Virgin Mary.

*L. Hail, Mary, full of grace,
the Lord is with you.*

*A. Blessed are you among women
and blessed is the fruit of your womb, Jesus.*

*L. In the name of the Father,
and of the Son,
and of the Holy Spirit.*

A. Amen.

*L. «Near the cross of Jesus stood his mother (...) and the disciple he loved» (Jn 19:25-26).
Near the cross also stood Saint Peregrine,
as a disciple sharing the sorrow of Christ and his mother.
In this celebration, we intend to remember
the place the cross held in the life of Saint Peregrine.
Like the apostle Paul,
he has been able to say:
«The only thing I can boast about
is the cross of our Lord Jesus Christ» (Ga 6:14).*

PRAYER

L. Let us pray.

Brief period of silence.
Father,
grant us the wisdom of the cross
so that we may become, like Saint Peregrine,
true disciples of Christ;
and make the experience of sorrow
be an occasion of grace and communion with your Son.
He who lives and reigns for ever and ever.
A. Amen.

LISTENING TO THE WORD

BIBLICAL READING

R 1. From the first letter of Saint Paul the apostle to the Corinthians
1:22-25

Christ crucified, the power and the wisdom of God

Brothers and sisters,
while the Jews demand miracles and the Greeks look for wisdom,
here are we preaching a crucified Christ;
to the Jews an obstacle that they cannot get over,
to the pagans madness,
but to those who have been called,
whether they are Jews or Greeks,
a Christ who is the power and the wisdom of God.
For God's foolishness is wiser than human wisdom,
and God's weakness is stronger than human strength.

SHORT RESPONSORY

L. The only thing we can boast about *is the cross of the Lord.
A. The only thing we can boast about is the cross of the Lord.
L. Our life and salvation.
A. *is the cross of the Lord.
L. Glory to the Father, and to the Son, and to the Holy Spirit.
A. The only thing we can boast about is the cross of the Lord.

HAGIOGRAPHICAL READING

R 2. The figure of Saint Peregrine recalls the cross.
An old biography recounts that, one day, at Forlì,
he went to pray in the church of Saint Mary of the Cross,
and there the Virgin showed herself to him
to indicate to him the way to follow to obtain salvation,
saying to him:
«I am the Mother of him, the crucified, whom you adore».

The life of Saint Peregrine, an austere and penitent friar,
constantly witnessed the mystery of the cross;
his asceticism led him to conform himself to the crucified Christ.
The iconography,
often centered on the event of the miraculous healing of the Saint,
used to lead us to contemplate Saint Peregrine
before Christ crucified:
he is in an attitude of supplication, the ulcered leg bare;
Christ detaches one of his arms from the cross
to touch his leg and heal it.
Saint Peregrine had a deep faith
in the saving power of the cross.
He knew that, for the follower of Christ,
the cross is a weapon in the spiritual fight;
it is the sacrament which opens up the source of grace;
it is an example which stimulates Christian commitment.
He knew above all
that the One who had been crucified on earth,
sits now at the right hand of the Father;
that the One who invites us to penance in this world,
is waiting for us in the glory of heaven.

Brief period of silence or short reflection.

SUPPLICATION

*To Saint Peregrine,
follower of the crucified Christ*

L. Peregrine,
brother and friend,
follower of the crucified Christ,
saint in the Church of God,
kindly listen to our supplication.
In your body,
marked by sickness,
you experienced the mystery of the Cross
and its saving power:
looking at the pierced one, lifted up on the wood,
you obtained mercy and healing.
Near the cross,
you met our Lady of sorrows;
near the cross,
the place of the beloved disciple became your place:
to welcome the Mother like a son,
as a precious inheritance from the Master;
to satisfy your thirst
in the flowing waters from the pierced side of the Saviour;
to be a witness of universal forgiveness.
Pray for us to the Lord
for the wisdom of the Cross;

for the courage of walking behind Jesus,
going up the hill where
the darkness of death is changed to a Passover of light.

A. Receive, Saint Peregrine,
our praise and supplication,
you who, transfigured, live in the glory
of the Father, the Son and the Holy Spirit
in the splendour of the everlasting Passover. Amen.

DISMISSAL

L. May the Lord draw us to him
with the strength of his crucified love.

A. Amen.

L. May he satisfy our thirst
with the water which comes out from his pierced side.

A. Amen.

L. So that, purified from every sin,
we may attain the glory of the resurrection.

A. Amen.

L. By the intercession of Saint Peregrine,
may the Lord bless us,
preserve us from every evil
and lead us to everlasting life.

A. Amen.

The celebration appropriately ends with a Marian antiphon or a song to Saint Peregrine.

IV SAINT PEREGRINE HEALED BY THE CRUCIFIED CHRIST.

Through his wounds we are healed
(Is 53:5b)

INTRODUCTION

Following the custom of the Servants of Mary, the celebration begins with the salutation of Gabriel to the Virgin Mary.

L. Hail, Mary, full of grace,
the Lord is with you.

A. Blessed are you among women
and blessed is the fruit of your womb, Jesus.

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

L. The Gospel shows us Jesus
full of compassion for the sick.
In Luke we read:
«All those who had friends
suffering from diseases of one kind or another
brought them to him,
and laying his hands on each he cured them» (Lk 4:40).
Even Peregrine, very sick,
went to Jesus to be healed
from his afflicting evil.
And by his faith he was graciously heard.
In this time of prayer
we intend to remember that marvellous healing,
praising God
and praying for our sick brothers and sisters.

PRAYER

L. Let us pray.
Brief period of silence.
Lord Jesus,
look on our sick brothers and sisters
who rely on you with confidence:
if you want, you can heal them,
like you healed the leper;
like you cured Saint Peregrine,
who, with confidence, relied on you,
crucified for our salvation.
You who live and reign for ever and ever.
A. Amen.

LISTENING TO THE WORD

BIBLICAL READING

R 1. From the book of the prophet Isaiah 53:2b-5
Through his wounds we are healed
We saw my servant, without beauty, without majesty,
no looks to attract our eyes;
a thing despised and rejected by men,
a man of sorrows and familiar with suffering,
a man to make people screen their faces;

he was despised and we took no account of him.
And yet ours were the sufferings he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.

SHORT RESPONSORY

L. On the wood of the cross, *Christ carried our sins.
A. On the wood of the cross, Christ carried our sins.
L. So that through his wounds we might be healed.
A. *Christ carried our sins.
L. Glory to the Father, and to the Son, and to the Holy Spirit.
A. On the wood of the cross, Christ carried our sins.

HAGIOGRAPHICAL READING

R 2. In his compassion for humanity,
Jesus -say the Gospels-
«cured many people of diseases and afflictions and of evil spirits,
and gave the gift of sight to many who were blind» (Lk 7:21).
The sick, hearing about the healings he was doing,
hastened to him to touch him at least the hem of his cloak
so that he might lay his hands upon them.
Jesus himself presented these miraculous healings
as credentials of the proof that he was the Christ:
«Go back and tell John what you have seen and heard;
the blind see again, the lame walk,
lepers are cleansed, and the deaf hear,
the dead are raised to life,
the Good News is proclaimed to the poor» (Lk 7:22).
To be cured of infirmity and sickness
is a deep desire of each human being.
Even Peregrine was infirm, and desired to be healed.
«Stricken with a most grievous kind of disease»
-a serious condition of gangrene-,
which demanded the amputation of the limb,
he kept faith in the saving power of the cross,
went to the meeting room of the convent,
where there was a picture of the crucified Jesus
and addressed him in prayer:
«O Redeemer of the human race,
you willed to undergo the torment of the cross
and a most painful death to wipe away our sins.
While you were on earth among mortals,

you healed many afflicted by various diseases.
You cleansed the leper,
you gave sight to the blind man when he said,
"Jesus, Son of David, have mercy on me."
In the same way, deign, O Lord my God,
to free this leg of mine from this incurable disease.
Unless you do this, it must be cut off.»

Then he fell asleep;
in a dream he saw the crucified Jesus
descending from his cross
touching the leg covered in sores,
and curing it in that very moment.
Peregrine, who was miraculously healed,
became intercessor for the healing of many sicknesses.
The Legendas of the Order recount, for example,
the liberation of infirm people possessed by malignant spirits,
the healing of the blind and those injured in serious falls,
obtained by the intervention of Saint Peregrine.

Brief period of silence or short reflection.

SUPPLICATION

*To Saint Peregrine
for the healing of infirm*

L. Peregrine,
brother and friend,
faithful servant of the Mother of the crucified Jesus,
saint in the Church of God,
kindly listen to our supplication.
You who were patient and strong in infirmity,
help our infirm brothers and sisters
to carry the cross of their infirmity with gentleness.
You who were miraculously healed
by the touching hand of the crucified Christ,
pray to the Lord for the sick:
so that their infirm and weak bodies
may recover health and vigour,
and their uncertain and afflicted souls
may find again peace, serenity and confidence.
And above all, Saint Peregrine,
grant that on the tongues of all our sick brothers and sisters
may flower, like on the tongue of Christ and the Virgin Mary,
the obedient and fruitful words:
«Father, thy will be done».

A. Receive, Saint Peregrine,
our praise and supplication,
you who live in the light
of the Father, the Son and the Holy Spirit

to whom be glory and praise for ever. Amen.

DISMISSAL

L. May the Lord, our Saviour,
give us patience and strength
in the hour of trial.

A. Amen.

L. May he console us in affliction
and free us from every evil.

A. Amen.

L. May he heal our wounds
and grant us to live in serenity and peace.

A. Amen.

L. By the intercession of Saint Peregrine,
may the Lord bless us,
preserve us from every evil
and lead us to everlasting life.

A. Amen.

The celebration appropriately ends with a Marian antiphon or a song to Saint Peregrine.

ALTERNATIVE PRAYERS

1

To Saint Peregrine for vocations in the Servite Family

L. Peregrine,
brother and friend,
holy son of the Seven Holy Fathers,
kindly listen to our supplication.
You who welcome with readiness,
the invitation of the Virgin to become her servant,
implore for us the grace
to live with joy and gratitude our vocation;
to follow Christ,
being happy in poverty,
generous in obedience,
dedicated to love;
to serve Holy Mary, our Lady,
by the pure and reverent praise,
doing like her the will of the Father,
standing with her near the cross of Christ
and of every person who moans,
oppressed and emarginated;

to cultivate the silence,
in which the fruitful word sprouts;
to love the community life,
space of fraternity, feast and forgiveness.
Grant, Saint Peregrine,
for the whole Servite Family,
that many youth
become our brothers and sisters,
companions on the ways of the world,
pilgrims of the Absolute,
servants of Mary.

A. Receive, Saint Peregrine,
our praise and supplication,
you who, prayerful and penitent,
lived in serving the Virgin Mary,
and who now live in the glory
of the Father, the Son and the Holy Spirit,
good and faithful servant for ever and ever. Amen.

2

*To Saint Peregrine
to implore reconciliation and peace*

L. Peregrine,
brother and friend,
disciple of Christ, the Lord of peace
saint in the Church of God,
kindly listen to our supplication.
In your life,
you experienced the evil of hatred
and the damage of discord:
towns divided in factions,
families torn by vengeance,
lives broken by violence. cut off by violence.
By your intercession, Peregrine,
may the Lord grant us
we nourish sentiments of friendship
and thoughts of reconciliation;
we become heralds of the Gospel of mercy,
promoters of justice,
operators of peace. peacemakers.
Implore from the Lord
peace and concord
for us and for all;
peace in hearts,
in which the seed of the Word
may produce fruits of forgiveness and meekness;
peace in families,
so that they live healthy in love;

peace in nations,
so that the noise of weapons
change in song of hope;
and, having surpassed the struggles,
they promote respect of life,
values of solidarity
and social development.

A. Receive, Saint Peregrine,
faithful servant of the humble and gentle Virgin,
our praise and supplication,
you who live in the holy dwelling
of the Father, the Son and the Holy Spirit,
to whom be glory for ever and ever. Amen.

3

*To the crucified Christ
Prayer of a sick*

L. Jesus Saviour,
in your crucified body,
you carry the pain of the world.
I come to you,
with a sick body
and an afflicted soul.
I come to you
like saint Peregrine came at your feet
dragging his wounded leg.
With him and like him I beg:
«Jesus, Son of David,
you who cleansed the leper
and gave sight to the blind,
have mercy on me».
You know my need,
you see my anxiety,
so I tell you with faith:
«Lord, if you want, you can heal me».
Lay your hand upon me,
like you did upon Saint Peregrine,
so that my infirm and weak body
recover health and vigour.
Jesus, physician of bodies and souls,
grant me to share,
with the grace of healing,
your triumph upon evil and death;
so that, recovered the health,
I be witness of your merciful love,
sign of your salvific power
and, like Saint Peregrine,
I may live every day

at the service of yours and the Church.
To you, Jesus, crucified and risen,
be glory and praise
for ever and ever. Amen.

4

*To Saint Peregrine
for a sick*

L. Saint Peregrine,
we come to you with confidence,
so that you intercede for our brother N.:
he is very sick.
You, who stayed in prayer at the foot of the Cross
and who now live in the everlasting light of heaven,
intercede to the risen Lord
so that he lay his powerful hand upon N.
and heal him from the sickness which afflicts him.
You, faithful servant of the holy Virgin,
intercede to the Lord of glory,
so that, freeing N.
from the suffering which torments him,
he show the power of his salvific love.
You, sleepless friar in supplication,
intercede to the Lord of life,
so that, dispersed the darkness of illness,
N. rejoice in the light of the recovered health
and haste to give thanks to Jesus Saviour.
Listen, Saint Peregrine, our prayer:
intercede for our infirm friend,
like did the Centurion for his servant,
like did Martha and Mary for their brother Lazarus,
like did the Virgin Mary for the spouses of Cana,
so that even N.
experience the efficacy of your protection
upon the poor and sick.
To God,
Father, Son, Holy Spirit,
of whom holiness shined in you, Peregrine,
be glory and praise for ever and ever. Amen.

5

To Saint Peregrine

Saint Peregrine
-ancient brother
of our holy origins-
confident and cheerful

we once again look at you today,
remembering your nice youthful conversion
in search of the way of salvation
and your courageous and consistent journey
-until the late and serene old age-
in firm personal ascesis,
in fervent liturgical prayer
and in humble and hearty charity;
deliver even us from the misfortune
of making vain [fruitless] the mild and healthy energy
of the holy Cross of Jesus Christ,
from which alone every our healing
in life and in death
comes, as gift of grace.
Amen.

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