

COMMISSIO LITURGICA INTERNATIONALIS OSM
CENTRO EDIZIONI "MARIANUM", ROME, 1991

LAUDEMUS VIROS GLORIOSOS - 3

IN PRAISE OF SAINT ANTHONY PUCCI

ACKNOWLEDGMENTS

Scripture texts used in this work are taken from the NEW AMERICAN BIBLE WITH REVISED NEW TESTAMENT copyright © 1986, by the Confraternity of Christian Doctrine, Washington, D.C., are used with permission of copyright owner. All rights reserved.

Psalms texts © 1963, 1986 The Grail (England). All rights reserved. Published by G.I.A. Publications in *The Psalms: An inclusive language version based on the Grail translation from the Hebrew* (Chicago, 1983).

Texts from the Rule of Saint Augustine and Constitutions of the Servants of Mary are taken from *Rule of Saint Augustine and Constitutions of the Order of Friar Servants of Mary* (Buena Park, CA: ServiteProvincialate, 1991).

"Life of Saint Anthony Mary Pucci" is taken from the *Liturgy of the Hours: Proper of the Order of Servants of the Blessed Virgin Mary* (Chicago: Friar Servants of Mary, 1990).

Documents of Vatican Council II are taken from Austin Flannery, O.P., Gen. Ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents*, Vol. 1 (Northport, N.Y.: Costello Publishing Co., 1975).

All rights reserved.

With ecclesiastical permission.

PREFACE

Recent centenary celebrations —the founding of the Order in 1983 and the death of Saint Philip Benizi in 1985— occasioned the publication of the first two volumes in the series Laudemus viros gloriosos. Now as the entire Servite Family prepares to commemorate the first centenary of the death of the holy Parish Priest of Viareggio on January 12, 1892, the third volume is being published: In Praise of Saint Anthony Pucci.

As the celebration of this centenary approaches, the entire Order is moved by a spirit of grateful veneration. This some veneration was first experienced by the people of Viareggio who for many years knew this humble, gentle and compassionate friar as the pastor of the recently created seaport parish of St. Andrew's. Today all of us Servants of Mary, men and women, honour him as a brother who shared our common vocation. Saint Anthony Mary Pucci lived during a very difficult time in the life of the Order brought on by the laws of suppression and the greatly reduced number

of friars. His life shows us how to live our Servite vocation in its fullness and how we can protect and interpret the heritage of the Seven First Fathers in every historical situation.

Our veneration comes from a recognition of Saint Anthony Mary Pucci's sanctity which was itself both a gift from God and the fruit of his own fidelity to his vocation.

*It was the common people who first recognized the holiness of their pastor. News of his death spread through Viareggio by word of mouth in an expression that reflected both sorrow and admiration: "A saint has died!" Seventy years later, on December 9, 1962, the Church solemnly recognized the sanctity of Anthony Mary Pucci in the bull *Bonipastoris* promulgated by John XXIII during the Second Vatican Council.*

He was commonly known as "the Pastor of Viareggio;" the title itself evokes thoughts of Jesus, the Good Shepherd, who in a way could always be seen in the background of the life of Saint Anthony Mary: he followed in the footsteps of the one true Good Shepherd. Like Jesus, Anthony walked before his sheep and led them to good pastures; like Jesus, he defended them in time of trial and gave his life for them.

In our own times there is great interest in Saint Anthony's life as a friar. Attention is being given to various aspects of that life: his attachment to the Order and his devotion to the Seven First Fathers whose canonization he celebrated with great personal joy; his love for places associated with the beginnings of the Order, the Santissima Annunziata in Florence and Monte Senario where he spent many of his years in formation; the way in which he lived the common life in the Priory of Saint Andrew and his service as both conventual and provincial prior; his use of the Order's traditional devotions personally and with the people of Viareggio.

With the approval of the Prior General, Hubert M. Moons, and the General Council, the CLIOS has prepared four celebrations in Praise of Saint Anthony Pucci. The first recalls the Saint in his life as a friar who followed Christ in fraternal life in the light of the gospel, the Rule of Saint Augustine and the Servite Constitutions. The second celebrates his generous and heroic service as parish priest and faithful proclaimer of the Word. The third centres on his willingness to "cast the net of the gospel" in order to "catch" others for the Kingdom of God. The fourth describes his devotion to the Blessed Virgin and his compassion for others since Saint Anthony Mary Pucci knew how to unite his devotion to the Sorrowful Mother with acts of mercy; for him, contemplation of the sorrows of the Mother of Christ became a stimulus for active concern for the poor and sick, the afflicted and outcast, the lost and needy.

These four celebrations are occasions for expressing joyful praise to Saint Anthony Mary, but they also have a message for those of us who will use them. If they are carefully prepared and carried out with sincerity they will certainly challenge us to enter into their evangelical and Servite spirit and examine our own religious commitment.

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

Rome, 24 November 1991
Solemnity of Christ the King

INTRODUCTION

I. NATURE AND PURPOSE OF THE CELEBRATIONS

1. The celebrations In Praise of Saint Anthony Pucci 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 Anthony Mary (12 January) or who wish to remember him at other times during the year. They represent a type of “popular devotion” which takes its inspiration from the liturgy and is meant to lead the people to it (see the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 13).
2. The four forms of celebration, while not part of the liturgy, have been prepared in accord with the structures and style of “liturgical celebrations.” As such, their correct interpretation will require a “spirit of celebration” and a respect for ritual action on the part of those responsible for the celebrations and those who participate.
3. Because of their very nature, these celebrations should not be included in liturgical actions (Eucharist, Liturgy of the Hours, etc.); nor should they be used to substitute for the liturgy.
4. The celebrations focus on God’s intervention in the life of Saint Anthony Mary Pucci and his response to the divine call. The effects of that call continue to be relevant to us as Christians and as Servants of Mary. the Church honours him as a “saint”: a model of evangelical life and an intercessor for the entire People of God. Within the Servite Family his memory is still very much alive for a number of reasons: his fidelity to the spirit of the Seven First Fathers; his humility, compassion and gentleness; his attachment to the Order during an especially difficult time in its history; the zeal with which he fulfilled his responsibilities as parish priest; his love for the poor, the sick and the needy; and his sincere devotion to Our Lady of Sorrows.
5. Each of the four celebrations emphasises a particular aspect of the life of Saint Anthony Mary: friar Servant of Mary (I); pastor and prophet (II); fisher of people (III); servant of the Sorrowful Mother (IV).

II. PROPER CELEBRATION

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

R. Render for the proclamation of the readings. If the readings suggested for the celebrations are used, it may be necessary to have two readers(*R 1, R2*).

A. Assembly.

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

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

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

Use of symbols

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

Other celebrational aids

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

III. ADAPTATIONS OF THE CELEBRATIONS

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

Triduum of Saint Anthony Mary Pucci

13. For a celebration of a triduum in preparation for the feast of Saint Anthony Mary Pucci (12 January), three forms of celebration which correspond to the needs of the assembly should be chosen.

I

SAINT ANTHONY MARY PUCCI

FRIAR SERVANT OF MARY

1. This celebration is intended primarily for friars and other members of the Family of Servants of Mary but it would be appropriate to invite members of the laity as well.
2. To facilitate fruitful participation in the celebration it will be necessary to prepare the physical environment appropriately. The image of Saint Anthony Mary Pucci, decorated with flowers, should be given prominence.
3. This formulary celebrates Saint Anthony Mary Pucci as a Friar Servant of Mary. This aspect of his life is represented by the Paschal Candle, symbol of Christ the Light whom Saint Anthony Mary followed, and by the Rule of Saint Augustine and the Constitutions of the Friar Servants of Mary which he observed with heroic fidelity. For this reason, the Paschal Candle should be carefully positioned. Similarly, a lectern or table where the book of the Rule and Constitutions will be placed during the celebration should be clearly visible to the assembly.

I. INTRODUCTORY RITE

4. The celebration may begin with a procession. *Psalm 133 (132)* or another appropriate song may be sung.

Psalm 133 (132): 1-3
Joy in community love

Ant. The love of the children gladdens the Father's house.

How good and how pleasant it is,
when people live in unity!*Ant.*

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.*Ant.*

It is like the dew of Hermon which falls
on the heights of Zion.
For there the Lord gives his blessing,
life for ever.*Ant.*

GREETING AND INTRODUCTION

5. The Leader goes to the chair and greets the assembly with these or similar words:

L. May Christ, the firstborn of many brothers and sisters and the origin and foundation of the consecrated life, be with you all.

A. Blessed be God forever.

If the Leader is a presbyter or deacon he says:

L. The Lord be with you.

A. And also with you.

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

R. In this celebration
we remember Saint Anthony Mary Pucci
especially for his witness
as a Friar Servant of Mary.
He sincerely loved the Order and its traditions.
He cherished the places of its origin:
the Santissima Annunziata in Florence and Monte Senario
where he spent the early years of his life as a friar
and to which he always returned with a willing heart.
He loved the Seven First Fathers,
fostered devotion to them
and had the joy of assisting at their canonization.

He was prior of the community of Viareggio
and prior provincial of the Tuscan Province
in especially difficult times;
he showed himself to be resolute and fearless
in the face of hardship and difficulty.
Following the teaching of Saint Augustine,
he desired “to be loved rather than feared” by the friars.
Saint Anthony Mary personified the charism of the Order:
he was humble and poor,
filled with compassion and love for others
and always close to the suffering and the needy.
He was a faithful servant of his Lady, the Blessed Virgin.

In this celebration particular importance is given
to the Paschal Candle and to the Rule of Saint Augustine.
The candle symbolizes Christ
in whose light the Servite must live
as should every disciple of the Lord.
The Rule focuses on love of God and neighbor
and makes the Gospel the norm for common life.

HYMN TO CHRIST OUR LIGHT

7. The Leader lights a candle while the Assembly sings an appropriate hymn.

8. After the hymn the Leader lights a lamp or candle from the flame of the Paschal Candle and places it before the image of Saint Anthony Mary Pucci. He then takes the book of the Rule and Constitutions, holds it up before the Assembly and places it upon the lectern or table which has been prepared for it.

PRAYER

9. The Leader invites those present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. God of love,
grant that we who honour the memory of Saint Anthony
may be like him in the following of Christ our Light,
who enlightens every person.
May the life of Christ
be for us the ultimate rule
for service to others and life together.
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 made up of passages from the First Letter to the Corinthians interspersed with passages from the Rule of Saint Augustine. the second is a passage from the Letter to the Ephesians. Another appropriate biblical text may be used.

R 1. From the First Letter of Saint Paul to the Corinthians and from the Rule of Saint Augustine.
(*1 Cor* 12:31 – 13:2; 13:3, 4-5, 7-8, 13 and *Rule of Saint Augustine* nos. 1, 3, 8, 31, 4)

Brothers and sisters:
Strive eagerly for the greatest spiritual gifts.
But I shall show you a still more excellent way.

If I speak in human and angelic tongues
but do not have love,
I am a resounding gong or a clashing cymbal.
And if I have the gift of prophecy
and comprehend all mysteries and all knowledge;
if I have all faith so as to move mountains,
but do not have love, I am nothing.

R 2. We must love God and our neighbour
because these are the greatest commandments.
Before all else, live together in harmony,
being of one mind and one heart on the way to God.
For is it not precisely for this reason
that you have come to live together?

R 1. If I give away everything I own,
and if I hand my body over to be burned
but do not have love, I gain nothing.

R 2. What good does it do
to distribute one's possessions to the poor

and to become poor oneself,
if giving up riches makes a person prouder
than he was when he had a fortune?

R 1. Love is patient, love is kind.
It is not jealous, it is not pompous,
it is not inflated, it is not rude,
it does not seek its own interests,
it is not quick-tempered, it does not brood over injury.

R 2. It is written of love
that it is not self-seeking;
that is to say, love puts the interests of the community
before personal advantage,
and not the other way around.
Among you there can be no question of personal property.
Rather, take care that you share everything in common.

R 1. Love bears all things, believes all things,
hopes all things, endures all things.
Love never fails.
So faith, hope, love remain, these three;
but the greatest of these is love.

R 2. Thus in all the fleeting necessities of human life
something sublime and permanent reveals itself,
namely love.

11. After the reading there may be a period of silent reflection or a hymn related to the theme of love may be sung.

12. Alternate:

R. From the Letter of Saint Paul to the Ephesians 4:1-6

Live in a manner worthy of the call you have received

Brothers and sisters:
I, then, a prisoner for the Lord,
urge you to live in a manner worthy
of the call you have received,
with all humility and gentleness,
with patience, bearing with one another through love,
striving to preserve the unity of the spirit
through the bond of peace:
one body and one Spirit,
as you were also called to the one hope of your call;
one Lord, one faith, one baptism;
one God and Father of all,
who is over all and through all and in all.

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 responsory or responsorial psalm, or there may be a period of silent reflection.

Psalm25 (24)
The ways of the Lord

Ant. Blessed is the servant who walks in the way of the Lord.

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.*Ant.*

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.*Ant.*

His ways are faithfulness and love
for those who keep his covenant and will.
Lord, for the sake of your name
forgive my guilt; for it is great.*Ant.*

GOSPEL

14. The gospel acclamation is sung by the assembly:

Alleluia, alleluia.
Let the greatest among you *Lk 22:26*
be as the youngest,
and the leader as the servant.
Alleluia.

15. The Leader proclaims the gospel.

L. From the Gospel according to Matthew 20:25-28

*Whoever wishes to be great among you
shall be your servant*

Jesus summoned the twelve and said,
“You know that the rulers of the Gentiles lord it over them,
and the great ones make their authority over them felt.

But it shall not be so among you.
 Rather, whoever wishes to be great among you
 shall be your servant;
 whoever wishes to be first among you shall be your slave.
 Just so, the Son of Man did not come to be served
 but to serve
 and to give his life as a ransom for many.”

16. After the reading, the Gospel acclamation is repeated.

17. Alternate:

GOSPEL ACCLAMATION

Alleluia, alleluia.
 I am among you as the one who serves. *Lk22:27*
 Alleluia.

L. From the Gospel according to John 13: 12-17, 34-35

I give you a new commandment: love one another

When Jesus had washed their feet
 and put his garments back on
 and reclined at table again,
 he said to them,
 “Do you realize what I have done for you?
 You call me ‘teacher’ and ‘master,’
 and rightly so, for indeed I am.
 If I, therefore, the master and teacher,
 have washed your feet,
 you ought to wash one another’s feet.
 I have given you a model to follow,
 so that as I have done for you,
 you should also do.
 Amen, amen, I say to you,
 no slave is greater than his master
 nor any messenger greater than the one who sent him.
 If you understand this, blessed are you if you do it.
 I give you a new commandment:
 love one another.
 As I have loved you, so you also should love one another.
 This is how all will know that you are my disciples,
 if you have love for one another.”

After the reading, the Gospel acclamation is repeated.

18. 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 Anthony Mary Pucci’s life as a Friar Servant of Mary.

III. RESPONSE TO THE WORD: PRAISE AND PETITION

RITE OF INCENSE

19. The rite of incense takes place after the meditation on the Word. The Leader incenses the image of Saint Anthony Mary Pucci or he may burn incense in a brazier placed on the altar or some other appropriate place. An appropriate hymn is sung.

In place of the rite of incense another symbolic ritual gesture may take place.

LITANY

20. The Leader introduces the Litany of the Saints and Blessed of the Order with these or similar words:

L. Together with Saint Anthony Mary
and all the holy brothers and sisters of our Order,
let us invoke the mercy of God.

21. The Litany is sung.

Holy Mary, Mother of God, pray for us.
Holy Mary, Servant of the Lord,
Holy Mary, Virgin of Sorrows,
Holy Mary, Queen of your Servants,

Saint Joseph,
Saint John the Baptist,
Saints Peter and Paul,
Saint Augustine,

Seven Holy Fathers, Pounders of our Order,
Saint Philip, model of our service,
Saint Peregrine, example of penance and patience,
Saint Anthony Mary, good shepherd of God's flock,
Saint Juliana, mother and sister,
Saint Clelia, least among the lowly,

Blessed James, defender of the poor,
Blessed Joachim, servant of the sick,
Blessed Andrew, austere and generous, pray for us.
Blessed Bonaventure, servant of the Gospel and director of souls,
Blessed Francis, meek and kind,
Blessed Ubald, faithful in friendship,
Blessed Thomas, simple and gentle,
Blessed Jerome, wise counselor,
Blessed James Philip, lover of the liturgy,
Blessed Bonaventure, preacher of the Kingdom,
Blessed Benincasa, selfless hermit,
Blessed John Angelo, prayerful friend of children,
Blessed Joan, innocent and penitent,

Blessed Elizabeth, intercessor with Our Lady,
All you holy brothers and sisters,

That all the members of our Order
be generous in following Christ
and faithful in observing the evangelical counsels, hear us, O Lord.
That we might always foster
harmony of spirit
and unity of purpose,

That our Order always offer the Church and world
a constant witness of love and service,

That the Servite Family
be always attentive to the Word of God
in striving for justice and peace,

That the Servants of Mary
stand faithfully at the cross of Christ
to bring comfort and consolation to the suffering, hear us, O Lord.

That the Servite Family
continue to grow and develop,

That in simplicity of life
we foster a love for wisdom
and a taste for beauty,

That our Order's devotion to the glorious Virgin remain ever alive,

22. At the end of the Litany the Leader introduces the Lord's Prayer with these or similar words:

L. Having invoked the saints and blessed of our Order,
let us unite ourselves to Christ our brother
and join our voices in the prayer that makes us one family.

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

RITE OF PEACE

23. The Leader says these or similar words:

L. Remembering that a Servite
must promote humanity's peaceful relationship
with God, society and all creation,
let us exchange a sign of our common bond
as a commitment to work always for peace.

24. During the exchange of peace an appropriate song may be sung, for example:

Psalm 122 (121)

For the peace of Jerusalem pray:
"Peace be to your homes!
May peace reign in your walls,
in your palaces, peace!"

For love of my family and friends
I say: "Peace upon you!"
For love of the house of the Lord
I will ask for your good.

IV. DISMISSAL

25. If possible, a reader addresses the assembly with these or similar words:

R. May the memory of Saint Anthony Pucci
remain with you, brothers and sisters.
He lived fully his vocation
as a Servant of Mary.
May you live your vocation
with fidelity and joy,
drawing Constant inspiration
from the Virgin Servant of the Lord.

If a presbyter or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

L. Lord,
confirm your faithful servants in their vocation.
Through the intercession of Saint Anthony Mary
may they persevere in love for one another
and remain always united in your love.
Through Christ our Lord.

A. Amen.

If a presbyter or deacon presides, he adds:

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

A. Amen.

26. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and live in fidelity to your vocation.

A. Thanks be to God.

27. Following the Order's tradition, the Blessed Virgin is honored with the singing of the Salve Regina or another Marian hymn.

II

**SAINT ANTHONY MARY PUCCI
SHEPHERD AND PROPHET**

1. To facilitate fruitful participation in the celebration it will be necessary to prepare the physical environment appropriately.
2. The Word of God is the central focus of this celebration. Therefore, the *Book of the Gospels*, the symbol which best represents the Word, should be given a place of prominence.

I. INTRODUCTORY RITE

PROCESSION AND ENTHRONEMENT OF THE GOSPEL

3. The celebration may begin with a procession to accompany the *Book of the Gospels* to the place in which it will be enthroned. Incense and candles may be used in the procession. *Psalm 19B (18B)* or another appropriate song may be sung.

Psalm 19B (18B)

Praise to God who gave us the law of love

Ant. The love of the children gladdens the Father's house.

The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple.

The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes.

The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just.

They are more to be desired than gold,
than the purest of gold,
and sweeter are they than honey,
than honey from the comb.

May the spoken words of my mouth,
the thoughts of my heart,
win favour in your sight, O Lord,
my rescuer, my rock!

4. The Leader enthrones the *Book of the Gospels* in the place prepared for it and incenses it.

GREETING AND INTRODUCTION

5. The Leader goes to the chair and greets the assembly with these or similar words:

L. May Christ, teacher of truth
and the shepherd and guardian of our souls,
be with you all.

A. Blessed be God forever.

If the Leader is a presbyter or deacon he says:

L. the Lord be with you.

A. And also with you.

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

R. We are gathered to celebrate
the memory of Saint Anthony Mary Pucci.
In this Friar Servant of Mary,
a man of compassion
and a pastor full of enthusiasm for ministry,
we see a clear and lively reflection of the image of Christ,
prophet and shepherd.
Jesus is the living Word of the Father,
the bearer of Good News,
thesower of Truth,
who enlightens and liberates, sanctifies and saves.
Jesus is the Good Shepherd, who knows his sheep,
cares for them and gives his life for them.

In our celebration,
let us listen to the Word of God with faith.
Through the example and intercession
of Saint Anthony Mary Pucci,
may we, too, respond with generosity
to the invitation of the Lord
and to his message of grace.

PRAYER

7. The Leader invites those present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. O gracious God,
you have given us your Son, Jesus,
as Prophet of truth and caring Shepherd.

Grant that we who honour the memory
of Saint Anthony Mary Pucci,
may readily follow the word of the Gospel
and faithfully walk in the footsteps of Christ,
who lives and reigns forever and ever.
A. Amen.

II. LISTENING TO THE WORD

8. The readings may be introduced by articles 80 and 83 of the *Constitutions of the Order of Friar Servants of Mary*.

R. From the Constitutions of the Order of Friar Servants of Mary:

In order to nourish their communion with the Lord and make their apostolic service more effective, the friars should devote themselves to the reading and careful study of the Word of God, preferably with the laity.

In the exercise of his office, the parish priest or pastor should coordinate and animate the various activities of the parish. He should direct them toward that unity of action which, if it is to be effective, must be born of the efforts of all, both religious and lay.

FIRST READING

9. A reader proclaims the following passage from the *First Letter to the Thessalonians*, or another appropriate biblical text:

R. From the First Letter of Saint Paul to the Thessalonians 2:4-12

*Working night and day
we have announced the gospel of God*

Brothers and sisters,
as we were judged worthy by God
to be entrusted with the gospel,
that is how we speak,
not trying to please human beings, but rather God,
who judges our hearts.
Nor, indeed, did we ever appear with flattering speech,
as you know,
or with a pretext for greed —God is witness—
nor did we seek praise from human beings,
either from you or from others,
although we were able to impose our weight
as apostles of Christ.
Rather, we were gentle among you,
as a nursing mother cares for her children.
With such affection for you,
we were determined to share with you

not only the gospel of God,
 but our very selves as well,
 so dearly beloved had you become to us.
 You recall, brothers and sisters,
 our toil and drudgery.
 Working night and day in order not to burden any of you,
 we proclaimed to you the gospel of God.
 You are witnesses, and so is God,
 how devoutly and justly and blamelessly
 we behaved toward you believers.
 As you know, we treated each one of you
 as a father treats his children,
 exhorting and encouraging you and insisting
 that you conduct yourselves
 as worthy of the God
 who calls you into his kingdom and glory.

This is the Word of the Lord.

A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 40 (39)

The law of God in the depths of the heart

Ant. I want to tell of your wonders, O Lord.

I waited, I waited for the Lord
 and he stooped down to me;
 he heard my cry.*Ant.*

He put a new song into my mouth,
 praise of our God.
 Many shall see and fear
 and shall trust in the Lord.*Ant.*

You do not ask for sacrifice and offerings,
 but an open ear.
 You do not ask for holocaust and victim.
 Instead, here am I.*Ant.*

In the scroll of the book it stands written
 that I should do your will.
 My God, I delight in your law
 in the depth of my heart.*Ant.*

GOSPEL

11. The gospel acclamation is sung by the assembly:

Alleluia, alleluia.

“I am the good shepherd,” says the Lord, *Jn 10:14*

“I know mine and mine know me.”

Alleluia.

12. The Leader proclaims the gospel.

L. From the gospel according to John *10:1-4,11-16*

A good shepherd lays down his life for his sheep

Amen, amen, I say to you,
 whoever does not enter a sheepfold through the gate
 but climbs over elsewhere is a thief and a robber.
 But whoever enters through the gate
 is the shepherd of the sheep.
 The gatekeeper opens it for him,
 and the sheep hear his voice,
 as he calls his own sheep by name
 and leads them out.
 When he has driven out all his own,
 he walks ahead of them,
 and the sheep follow him
 because they recognize his voice.
 I am the good shepherd.
 A good shepherd lays down his life for the sheep.
 A hired man, who is not a shepherd
 and whose sheep are not his own,
 sees a wolf coming and leaves the sheep and runs away,
 and the wolf catches and scatters them.
 This is because he works for pay
 and has no concern for the sheep.
 I am the good shepherd,
 and I know mine and mine know me,
 just as the Father knows me and I know the Father;
 and I will lay down my life for the sheep.
 I have other sheep that do not belong to this fold.
 These also I must lead, and they will hear my voice,
 and there will be one flock, one shepherd.

MEDITATION ON THE WORD

13. After the acclamation there may be a period of silent reflection or the Leader may comment on the texts which have been read or describe Saint Anthony Mary Pucci's life as shepherd and prophet.

III. RESPONSE TO THE WORD: PRAISE AND PETITION

RITE OF INCENSE

14. After the silent reflection or homily all are invited to stand. Incense is prepared. Two readers, who will proclaim prayer-reflections, take their places. The Leader invites the assembly to praise Christ with these or similar words:

L. Brothers and sisters,
 Saint Anthony Mary Pucci, shepherd and prophet,
 brought the Word of God to others
 by his preaching and in his life.
 Let us glorify Christ, living Word of the Father,
 source of every prophetic witness
 and of every pastoral action.

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

PRAYER-REFLECTION ON THE WORD

R 1. Saint Anthony Mary Pucci, a good shepherd,
 knew his faithful people,
 loved them with fatherly affection
 and assisted them with care.

(pause)

Lord, you know our human hearts.
 Do not allow us to remain closed within ourselves,
 distanced from our brothers and sisters,
 insensitive to the pain and torment of the world.
 Teach us to be attentive to the needs of our neighbours,
 concerned with alleviating their sufferings,
 ready to share with them the burdens of life.

Glory to you, O Christ,
 word of life and of consolation.

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

R 2. Saint Anthony Mary Pucci, a good shepherd,
 went eagerly in search of the lost sheep.

(pause)

Lord, nothing is hidden from your sight.
 Do not permit us to exclude, with indifference,
 those who distance themselves from you.
 Grant us the grace to eagerly search for the lost,

to support them with compassion,
to comfort them with hope
and to joyfully bring them back
to the path that leads to you.

Glory to you, O Christ,
word of pardon and of peace.

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

R 1. Saint Anthony Mary Pucci, a good shepherd,
with a steady and loving voice,
led many women and men back to the Church of Christ.

(pause)

Lord, you give a voice even to our silence.
Though deafened by many voices,
may we not wander far from you.
Grant us the grace to recognize
in the noisy discord of the world
your voice which calls us by name
and invites us into communion with you.

Glory to you, O Christ,
word which summons and invites us.

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

R 2. Saint Anthony Mary Pucci, a good shepherd,
did not hesitate to offer his life for his flock.

(pause)

Lord, you know our every thought.
May our lives not turn in on ourselves,
become sterile or fall into decay.
Teach us to be the grain of wheat
which must die to bear much fruit
and to give our lives, as you did,
for the glory of the Father
and the salvation of our brothers and sisters.

Glory to you, O Christ,
word of grace and of salvation.

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

15. At the end of the prayer-reflection on the Word, the Leader and the readers take places around the *Book of the Gospels*. The Leader places a hand on the Book and says these or similar words:

L. O Christ, you are the word of life;
you are the word of truth and freedom,
pardon, love and hope.

Then he raises the *Book of the Gospels* and shows it to the assembly who acclaim:

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

If desired, the Leader or one of the readers may carry the *Book of the Gospels* to various parts of the room in the which the prayer takes place and show the Book to the people who may spontaneously demonstrate their love for the Word of God with acclamations or gestures.

GIFT OF THE *BOOK OF THE GOSPELS*

16. With the intention of spreading love for the Word of God, it would be opportune to offer a copy of the Gospels to those who may not have one, to missionaries, to the sick. In this case, *books of the Gospels* are brought before the Leader who says this prayer:

L. Blessed are you,
O Lord of infinite wisdom and mercy.
From you the eternal Word
descended into the womb of the Blessed Virgin
and took on our flesh
in order to announce with human voice
the Good News of universal salvation.

Look kindly, our God,
on your sons and daughters.
In receiving the Book of the Gospels,
they welcome the word of your Son, Jesus.
By the action of your Spirit,
may the Word be for them
seed of truth and source of joy and peace.
May it become their nourishment and strength.
May it be the light that illumines their steps
on the way to the City of Life.
We ask this through Christ our Lord.

A. Amen.

The *book of the Gospels* may be distributed at the end of the celebration.

IV. DISMISSAL

17. If possible, a reader addresses the assembly with these or similar words:

R. May the memory of Saint Anthony Pucci remain with you, brothers and sisters. May you face the events of the world in the light of the Gospel as he did and live not for yourselves, but for one another.

If a presbyter or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

L. May God, our eternal Shepherd and ultimate Truth, make us firm in faith and attentive to the needs of our brothers and sisters.

A. Amen.

If a presbyter or deacon presides, he adds:

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

A. Amen.

18. The Leader dismisses the assembly:

L. Go in the peace of the Lord and live according to the truth in charity.

A. Thanks be to God.

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

III

SAINT ANTHONY MARY PUCCI

FISHER OF PEOPLE

1. To facilitate fruitful participation in the celebration it will be necessary to prepare the physical environment appropriately.

And image of Saint Anthony should be put in a prominent place, adorned with flowers and four lamps or candles which will be lighted at the time indicated.

2. This formulary celebrates Saint Anthony Mary Pucci as a fisher of people. Through the gospel episode of the calling of Peter the celebration brings out both Saint Anthony's answer to the Lord's call and his apostolate among the sailors and fishermen of Viareggio.

Symbols which illustrate the theme of this celebration are:

- water, which reminds us of baptism, in which our calling as Christians is rooted;
- the "fisherman's lantern" or "beacon," symbol of the light which guides us into port;
- the net, rich gospel symbol of the Kingdom, of Peter's vocation, of the fruitfulness of the apostolate.

Where these signs are not recognized by the local culture, others should be substituted.

I. INTRODUCTORY RITE

3. The celebration begins with the singing of the angelic salutation:

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

GREETING AND INTRODUCTION

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

L. May the God who by the work of the Spirit
calls us to the glory
of our Lord Jesus Christ
be with us all.

A. Blessed be God forever.

If the Leader is a presbyter or deacon he says:

L. The Lord be with you.

A. And also with you.

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

R. We are gathered here to celebrate
Saint Anthony Mary Pucci, fisher of people.
The expression "fisher of people" recalls
the gospel episode of the calling of Peter
at the Lake of Gennesaret.

After a miraculous catch
 Jesus said to Simon Peter:
 “From now on you will be catching people.”
 This expression can also describe
 the apostolate of Saint Anthony Mary Pucci
 among the fishermen of Viareggio,
 people used to the dangers of the sea,
 struggling against adverse winds;
 people who knew the same disappointment
 that Peter experienced:
 “We have been hard at it all night long
 and have caught nothing.”
 Saint Anthony was friend and apostle
 to the sailors and fishermen of Viareggio.
 He shared their anxieties
 and with patient discretion
 he brought many to be reconciled with God.

This celebration commemorates
 the calling and the apostolate of Saint Anthony.
 Water, the sign of baptism
 in which every vocation is rooted,
 a net, used in catching fish,
 and a beacon of light, guide of fishermen in the deep night,
 will be the signs which will help us recall
 the urgency of being faithful to our calling
 and apostolic work,
 and the need to pray for all vocations in the Church.

HYMN

6. An appropriate hymn may be sung.

PRAYER

7. The Leader invites those present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. Lord God,
 you called Saint Anthony Mary
 to the radical following of your Son
 and, through the priestly ministry,
 you made him a fisher of people.
 Grant that we, like Anthony,
 may be faithful to our vocation
 and generous in our apostolic service.
 We ask this through Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING

8. Two texts are offered for the first reading: one is from Sacred Scripture and the other from the magisterium of the Church.

9. A reader proclaims the first reading.

R. A reading from the book of the prophet Isaiah6: 1-2a, 3-8

Here I am. Send me!

In the year King Uzziah died,
 I saw the Lord seated on a high and lofty throne,
 with the train of his garment filling the temple.
 Seraphim were stationed above;
 each of them had six wings.
 "Holy, holy, holy is the lord of hosts!"
 they cried one to the other.
 "All the earth is filled with his glory!"
 At the sound of that cry,
 the frame of the door shook
 and the house was filled with smoke.
 Then I said,
 "Woe is me, I am doomed!
 For I am a man of unclean lips,
 living among a people of unclean lips;
 yet my eyes have seen the King,
 the lord of hosts!"
 Then one of the seraphim flew to me,
 holding an ember
 which he had taken with tongs from the altar.
 He touched my mouth with it.
 "See," he said, "now that this has touched your lips,"
 your wickedness is removed,
 your sin purged.
 Then I heard the voice of the Lord saying,
 "Whom shall I send? Who will go for us?"
 "Here I am," I said, "send me."

This is the Word of the Lord.

A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 119 (118)
A meditation on God's law

Ant. Your word, O Lord, enlightens my way.

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

I treasure your promise in my heart
lest I sin against you.
Blessed are you, O Lord;
teach me your statutes.

Bless your servant and I shall live
and obey your word.
Open my eyes that I may see
the wonders of your law.

11. Alternate:

R. From the Dogmatic Constitution on the Church of the Second Vatican Council (nos. 40-42)

*All the faithful of whatever rank or status
are called to the fullness of the Christian life*

The Lord Jesus, divine teacher and model of all perfection, preached holiness of life (of which he is the author and maker) to each and every one of his disciples, without distinction: "You, therefore, must be perfect, as your heavenly Father is perfect."

It is therefore quite clear that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love.

Each one according to his own gifts and duties must steadfastly advance along the way of a living faith which arouses hope and works through love.

In the first place, the shepherds of Christ's flock, in the image of the high and eternal priest, shepherd and bishop of our souls, should carry out their ministry with holiness and eagerness, with humility and fortitude; thus fulfilled, this ministry will also be for them an outstanding means of sanctification.

Priests, who resemble the episcopal rank, should grow in love of God and of their neighbour by the daily exercise of their duty, should keep the bond of priestly fellowship, should abound in every spiritual good, and bear a living witness of God to all.

The ministers of lesser rank also partake in a special way of the mission and grace of the high priest, and in the first place the deacons who, waiting upon the mysteries of Christ and of the Church, should keep themselves free from every vice, should please God and give a good example to all in everything.

Christian married couples and parents, following their own way, should support one another in grace all through life in faithful love, and should train their children (lovingly received from God) in Christian doctrine and evangelical virtues.

In a special way also, those who are weighed down by poverty, infirmity, sickness and other hardships should realize that they are united to Christ, who suffers for the salvation of the world; let those feel the same who suffer persecution for the sake of justice, those whom the Lord declared blessed in the Gospel and whom “the God of all grace, who has called us to his eternal glory in Christ Jesus will himself restore, establish, strengthen and settle.”

Likewise the Church’s holiness is fostered in a special way by the manifold counsels which the Lord proposes to his disciples in the gospel for them to observe. Towering among these counsels is that precious gift of divine grace given to some by the Father to devote themselves to God alone more easily with an undivided heart in virginity or celibacy.

Therefore, all the faithful are invited and obliged to holiness and the perfection of their own state of life.

RESPONSORIAL PSALM

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

Psalm 119 (118)
Follow the way of the Lord

Ant. Your word, O Lord, enlightens my way.

Teach me the demands of your precepts
and I will keep them to the end.
Train me to observe your law,
to keep it with my heart.*Ant.*

Do not take the word of truth from my mouth
for I trust in your decrees.
I shall always keep your law
for ever and ever.*Ant.*

I shall walk in the path of freedom
for I seek your precepts.
I will speak of your will before the powerful
and not be abashed.*Ant.*

GOSPEL

13. The gospel acclamation is sung by the assembly:

Alleluia, alleluia.
I shall send many fishermen, *See Jeremiah 16:16*
who will catch the dispersed children of Israel.
Alleluia.

14. The Leader proclaims the gospel.

L. From the Gospel according to Luke 5:1-11

They brought their boats to land,
left everything, and became his followers

While the crowd was pressing in on Jesus
and listening to the word of God,
he was standing by the Lake of Gennesaret.
He saw two boats there alongside the lake;
the fishermen had disembarked
and were washing their nets.

Getting into one of the boats, the one belonging to Simon,
he asked him to put out a short distance from the shore.
Then he sat down and taught the crowds from the boat.
After he had finished speaking, he said to Simon,
“Put out into deep water and lower your nets for a catch.”

Simon said in reply,
“Master, we have worked hard all night
and have caught nothing,
but at your command, I will lower the nets.”

When they had done this,
they caught a great number of fish
and their nets were tearing.
They signaled to their partners in the other boat
to come to help them.

They came and filled both boats
so that they were in danger of sinking.

When Simon Peter saw this,
he fell at the knees of Jesus and said,
“Depart from me, Lord, for I am a sinful man.”
For astonishment at the catch of fish they had made
seized him and all those with him,
and likewise James and John, the sons of Zebedee,
who were partners of Simon.

Jesus said to Simon,
“Do not be afraid;
from now on you will be catching men.”
When they brought their boats to the shore,
they left everything and followed him.

15. After the reading, the Gospel acclamation is repeated.

MEDITATION ON THE WORD

16. 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 Anthony Mary Pucci’s life as a “fisher of people.”
Because of the theme of the celebration, the reflection on the Word may be given by someone skilled in directing people in their vocational choice. The reflection may also consist in a presentation of the various vocations in the Church.

III. RESPONSE TO THE WORD

REMEMBRANCE OF BAPTISM

17. After the period of silence or the meditation on the Word all rise for the Remembrance of Baptism. Pitchers of water and a receptacle, which at the indicated time will be filled with water, are brought to a suitable place, visible to the assembly.

The Leader then says these or similar words:

L. Sisters and brothers,
in the waters of baptism
we were brought from the realm of darkness
into the realm of light,
and we have been called to be
children of God,
followers of Christ,
temples of the Spirit,
members of the holy people of God.
For Christians, born of water and the Spirit,
water is a sign of our life.

18. After this introduction the water is poured from the pitchers into the receptacle so that the silence of the assembly is broken by the sound of gurgling water. The Leader then blesses the water with these words:

L. God, creator of heaven and earth,
you willed that the immense and powerful sea
would be the place where your Son Jesus
would manifest his glory:
with a word he calmed the tumult of the waters,
reduced to silence the fury of the winds
and made fruitful the labour of the fishermen.

From the shore of the sea
he announced the good news of the Kingdom;
he chose fishermen
to be messengers of the new word of life
and he made the boat an image of the Church.

Clear, joyful, tranquil,
may this water be blessed by you
and remind us that all your children,
born of the Spirit and the Church,
have love as their calling,
and service in the Kingdom as their mission.
We ask this through Christ our Lord.

A. Amen.

19. The Leader then says:

L. Let us call to mind with thankfulness
the gift of baptism

and the responsibilities of our calling,
and let us ask pardon for wandering
from the path God has shown us.

All reflect for a moment in silence.

20. The Leader then continues:

L. Glory and praise to you,
Father, Lord of heaven and earth:
by baptism you have made us your children.
Confirm your love for us
and forgive our faults.

A. Lord, have mercy.

L. Glory and praise to you,
Christ, Son of God:
by baptism you have made us your brothers and sisters.
Confirm us as your followers
and forgive our faults.

A. Christ, have mercy.

L. Glory and praise to you,
Holy Spirit, eternal Love:
by baptism you have made your dwelling within us.
Confirm your presence in our hearts
and forgive our faults.

A. Lord, have mercy.

21. The Leader signs himself with the sign of the cross with the blessed water, and then he sprinkles the assembly in the usual manner. If the assembly is not large, after the Leader has signed himself, the readers, and all the participants do likewise. In the meantime a baptismal hymn or antiphon is sung.

22. At the end of the sprinkling, the Leader says:

L. As the brooks make glad the city of God,
may the dew of grace
purify our hearts
and make them joyful and life-giving.

A. Amen.

PETITION TO THE SPIRIT

23. After the Remembrance of Baptism, the Petition to the Spirit takes place. It consists of an introduction and a series of four “anamnesis-petitions” proclaimed by two readers; each is followed by an invocation sung by the entire assembly.

During the singing of the first invocation, the Leader lights the “fisherman’s lantern” or the “beacon.” During the singing of each of the other invocations, the readers alternately light one of the four candles placed before the image of Saint Anthony Mary Pucci.

The Petition ends with a prayer recited by the entire assembly.

L. Sisters and brothers,
 Saint Anthony Mary, caught by Christ,
 in turn became a fisher of others.
 Let us pray for our own vocation,
 for all the vocations that there are in the Church,
 and for the apostolate to which each of us is called.
 Let us call upon the Spirit
 to illumine and speak to our hearts.

A. Come, Spirit of light,
 come, hidden voice of our hearts.

R 1. Like Peter, a fisherman of Galilee,
 Anthony met Jesus
 who invited him to set out into the deep
 to catch not fish but people.

R 2. Come, creator wind,
 which blows on the waters;
 enlarge the narrow limits of our vision
 and set our feet upon the roads of the world.

Come, Spirit of God,
 come, Spirit of light.

A. Come, Spirit of light,
 come hidden voice of our hearts.

R 1. Like the disciple Peter,
 Anthony heard the invitation of Jesus
 and trusting in his word
 he cast his net into the sea.

R 2. Come, gentle wind,
 softly murmuring,
 open our hardened hearts to hear the Word
 and give us the gift of living in your light.

Come, Spirit of fire,
 come, hidden voice of our hearts.

A. Come, Spirit of light,
 come hidden voice of our hearts.

R 1. As Peter the humble servant
 knew himself to be a sinner after the miraculous catch,
 Anthony felt himself weak and unworthy

after hearing the Lord's call.

R 2. Come, strong wind,
destroy our defenses,
topple the wall of our sin,
so that we may see around us
the merciful presence of Jesus.

Come, Spirit of peace,
come, Spirit of light.

A. Come, Spirit of light,
come hidden voice of our hearts.

R 1. As Peter the apostle
left his nets and boat,
Anthony, certain of his calling,
left all to follow Jesus.

R 2. Come, wind which blows where it wills,
break the bonds of our selfishness,
so that with all things ready
we may hasten to follow your voice.

Come, Spirit of life,
come, Spirit of light.

A. Come, Spirit of light,
come hidden voice of our hearts.

24. With these or similar words, the Leader introduces the prayer which will be recited by the entire assembly:

L. Like Peter and Anthony,
we are all called to follow Jesus
and to become fishers of others
through our words, actions and prayers.
We are called to help the young
to discern the prompting of the Spirit
amid the noise of many other voices.
Therefore, we pray together:

A. Lord, God of all creation,
in your goodness
you made men and women in your image
so that they might become your sons and daughters.

When the fullness of time came,
in Jesus, born of the Virgin Mary,
you showed us the way which leads to you,
and in his Passover from death to life
you have given us the gift of your Spirit.

We pray for the Church,
that it may be the messenger of your saving word
and witness of your love.

We pray for ourselves,
that we may be strengthened in our calling.
We pray for the young,
who seek a meaning for life:
make them aware of the voice of the Spirit.
May they understand where you are calling them
and, if you will it,
may they unselfishly leave all
to follow Jesus alone.
He lives and reigns for ever and ever. Amen.

THE SYMBOL OF THE NET

25. After the prayer, some of those present carry a fisherman's net to the altar to signify both that a follower must be prepared to leave all things to follow the calling of the Lord and that all work must be done in the light of one's own calling.

After the net is placed near the altar, a reader says:

R. As Peter left boat and net,
the follower of Christ
leaves all for him
when the Master calls.

In every situation in life,
in family and society,
the follower of the Lord works and lives
with Christ and in the light of the gospel.

IV. DISMISSAL

26. If possible, a reader addresses the assembly with these or similar words:

R. May the word heard in this celebration,
the remembrance of baptism
and the petitions to the Spirit
prolong their echo in our lives
and, together with the example of the pastor of Viareggio,
may they prompt us
to live our Christian calling with integrity
and to undertake our apostolic service with zeal.

If a presbyter or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

L. Lord God,
in your Son you have given us the fullness of salvation.
Make us feel the urgency of turning to you
and giving ourselves totally to the gospel,
so that our lives,
like that of Saint Anthony Mary,
may announce far and wide
our one Savior, Jesus Christ,
who lives and reigns with you for ever and ever.
A. Amen.

If a presbyter or deacon presides, he adds:

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

27. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and be loving in your concern for each other.

A. Thanks be to God.

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

IV

**SAINT ANTHONY MARY PUCCI
SERVANT OF THE MOTHER OF SORROWS**

1. To facilitate fruitful participation in the celebration it will be necessary to prepare the physical environment appropriately. An image of the Sorrowful Mother should be placed in a prominent position; in front of it there should be a candle which will be lighted at the appropriate time.

2. This formulary celebrates Saint Anthony Mary Pucci as a man with special devotion to the Sorrowful Mother who continually inspired his concern and love for those who were suffering, sick and abandoned.

Symbols which illustrate the theme of this celebration are:

— the image of the Sorrowful Mother which is venerated during the celebration;

— flowers, some of which will be placed before the image of the Sorrowful Mother; others will be brought to the sick and suffering after being blessed.

Where these symbols are not recognized by the local culture, others should be substituted.

I. INTRODUCTORY RITE

3. The celebration may begin with a procession. *Psalm 3* or another appropriate song may be sung. The flowers may be carried in the procession.

Psalm 3: 1-3

Death and resurrection of the just one

Ant. Beside the tree of life, the mother shared in the passion of her Son.

How many are my foes, O Lord!
 How many are rising up against me!
 How many are saying about me:
 "No help will come from God." *Ant.*

But you, Lord, are a shield about me,
 my glory, who lift up my head.
 I cry aloud to you, Lord.
 You answer from your holy mountain. *Ant.*

I lie down to rest and I sleep.
 I wake, for you uphold me.
 I will not fear even thousands of people
 who are ranged on every side against me. *Ant.*

Arise, Lord; save me, my God,
 you who strike all my foes on the mouth,
 you who break the teeth of the wicked!
 O Lord of salvation, bless your people! *Ant.*

GREETING AND INTRODUCTION

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

L. May Christ, servant of the Lord,
 who on the cross reconciled heaven and earth,
 be with you all.

A. Blessed be God forever.

If the Leader is a presbyter or deacon he says:

L. The Lord be with you.

A. And also with you.

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

R. Today we honour the memory
of saint Anthony Mary Pucci,
a man of mercy intensely devoted to the Sorrowful Mother.

In the parish priest of Viareggio
the Servite Order's traditional devotion
to the Sorrowful Mother
was wonderfully joined to his fervent care
for the poor, the sick and the abandoned
The contemplation of the Mother beneath her son's cross
led him to discover Christ present in those who suffered.
His compassion for these people led him to help them
and to appeal on their behalf
to the Mother of the Crucified.

Saint Anthony Mary's devotion to Our Lady of Sorrows
expressed itself in many ways:
he honoured her with the recitation of the
Rosary of Our Lady of Sorrows;
he presented her to others as an example
of strength and maternal love;
he went to her altar before visiting the sick;
he tried to have an image of her
placed in the boats of fishermen;
he dedicated the parish community of St. Andrew's to her.

The story of the Mother and the Beloved Disciple
beside the cross of Christ
forms the background for this celebration,
in which Matthew's account of the Last Judgement
will be proclaimed:
"I was hungry and you gave me to eat...
I was sick and you visited me..."

A tribute to Our Lady of Sorrows
and blessed flowers to be brought with love
to the sick, the lonely or the abandoned:
these are the symbols of our celebration.

PRAYER

6. The Leader invites those present to prayer:

L. Let us pray.

There follows a brief period of private prayer.

L. O God,
 your plan of salvation
 you proposed to complete your Son's passion
 in the countless crosses your people must bear.
 As Mary shared in the passion of her dying Son,
 may we, too, stand near our suffering brothers and sisters
 to bring comfort and love.
 We ask this through Christ our Lord.

A. Amen.

II. LISTENING TO THE WORD

FIRST READING

7. A reader proclaims the following text from the Letter of Saint James or another appropriate biblical text.

R. From the Letter of James 2:14-18

Faith without works is dead.

Brothers and sisters,
 what good is it, if someone says he has faith
 but does not have works?
 Can that faith save him?
 If a brother or sister has nothing to wear
 and has no food for the day,
 and one of you says to them,
 "Go in peace, keep warm, and eat well,"
 but you do not give them the necessities of the body,
 what good is it?
 So also faith of itself, if it does not have works, is dead.
 Indeed someone might say,
 "You have faith and I have works."
 Demonstrate your faith to me without works,
 and I will demonstrate my faith to you from my works.

This is the Word of the Lord.

A. Thanks be to God.

RESPONSORIAL PSALM

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

Psalm 112 (111)
The happiness of the good

Ant. Blessed are they who care for the poor.

Happy are those who fear the Lord,
who take delight in all his commands.
Their descendants shall be powerful on earth;
the children of the upright are blessed.*Ant.*

Wealth and riches are in their homes;
their justice stands firm for ever.
They are lights in the darkness for the upright;
they are generous, merciful and just.*Ant.*

Good people take pity and lend,
they conduct their affairs with honour.
The just will never waver,
they will be remembered for ever.*Ant.*

They have no fear of evil news;
with firm hearts they trust in the Lord.
With steadfast hearts they will not fear;
they will see the downfall of their foes.*Ant.*

SECOND READING

9. A reader proclaims the following text from the Servite Constitutions.

R. From the Constitutions of the Friar Servants of Mary Art. 319

*May the figure of Mary at the foot of the cross
be our guiding image.*

Since our ideal is to reach the perfect stature of Christ, we shall have only relationships of peace, mercy, justice and constructive love toward creatures.

In our commitment of service, the figure of Mary at the foot of the cross shall be our model. Since the Son of Man is still being crucified in his brothers and sisters, we, Servants of his mother, wish to be with her at the foot of those countless crosses in order to bring comfort and redemptive cooperation.

In our surrender to an ever greater love, we shall take up our cross each day. Remembering that we are to be judged according to the words "I was hungry and you gave me to eat, naked and you clothed me..." we wish to renounce our own interests in order to follow Jesus in his work of salvation. Although creation still groans in sorrow and anguish, we recognize that we are bearers of those forces which free creation from the slavery of corruption and bring it into the freedom of the

children of God. This knowledge gives us the joy promised by Christ which no one can take from us.

GOSPEL

10. The gospel acclamation is sung by the assembly:

Alleluia, alleluia. *Galatians 5:14*
 The whole law is fulfilled in one statement:
 “You shall love your neighbour as yourself.”
 Alleluia.

11. The Leader proclaims the gospel.

R. From the Gospel according to Matthew 25:31-40

*Whatever you did
 for one of these least sisters or brothers of mine
 you did for me.*

When the Son of Man comes in his glory,
 and all the angels with him,
 he will sit upon his glorious throne,
 and all the nations will be assembled before him.
 And he will separate them one from another,
 as a shepherd separates the sheep from the goats.
 He will place the sheep on his right
 and the goats on his left.
 Then the king will say to those on his right,
 “Come, you who are blessed by my Father.
 Inherit the kingdom prepared for you
 from the foundation of the world.
 For I was hungry and you gave me food,
 I was thirsty and you gave me drink,
 a stranger and you welcomed me,
 naked and you clothed me,
 ill and you cared for me,
 in prison and you visited me. “
 Then the righteous will answer him and say,
 “Lord, when did we see you hungry and feed you,
 or thirsty and give you drink?
 When did we see you a stranger and welcome you,
 or naked and clothe you?
 When did we see you ill or in prison, and visit you?”
 And the king will say to them in reply,
 “Amen, I say to you, whatever you did
 for one of these least brothers of mine,
 you did for me. “

12. After the reading, the Gospel acclamation is repeated.

13. 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 Anthony Mary Pucci's devotion to the Sorrowful Mother.

III. RESPONSE TO THE WORD

VENERATION OF THE SORROWFUL MOTHER

14. After the period of silent meditation or the reflection on the Word, the Leader goes before the image of Our Lady of Sorrows, lights the candle and places a bouquet of flowers before it. The image may also be incensed. During this act of veneration either the *Stabat Mater* or the *Litany of Our Lady of Sorrows* may be sung. The Leader concludes with the appropriate prayer.

15. At the cross her station keeping,
 Stood the mournful Mother weeping,
 close to Jesus to the last.

Holy Mother, pierce me through,
 In my heart each wound renew
 Of my Saviour crucified.

Let me share with you his pain,
 Who for all our sins was slain,
 Who for me in torments died.

Let me mingle tears with you,
 Mourning him who mourned for me,
 All the days that I may live.

By the cross with you to stay,
 There with you to weep and pray
 Is all I ask of you to give.

Virgin of all virgins blest!
 Listen to my fond request:
 Let me share your grief divine.

Let me to my latest breath,
 In my body bear the death
 Of that dying Son of yours.

Wounded with his every wound,
 Steep my soul till it has swooned
 In his very blood away.

Be to me, O Virgin, nigh,
 Lest in flames I burn and die,
 In his awful judgment day.

Christ, when you shall call me hence,

Be your Mother my defense,
Be your cross my victory.

While my body here decays,
May my soul your goodness praise,
Safe in heaven eternally.

16. The Leader says the following prayer:

L. While you held your son in your arms,
holy Mother,
your sorrow knew no bounds.
In your silence
is gathered the weeping of the whole world,
in your affliction,
the suffering of every mother
who cries for her lost or dead child.

Teach us, holy Virgin,
to be an extension and sign of your compassion
for our brothers and sisters.
May our heartfelt concern understand and forgive,
soothe and relieve,
believe, hope and love.

To you, holy Mary,
Virgin of compassion and hope,
our lasting and grateful praise.
A. Amen.

17. Alternate:

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Christ, hear us.
Christ, graciously hear us.

God the Father in heaven, have mercy on us.
God the Son, Redeemer of the world,
Holy Spirit, Paraclete,
Holy Trinity, One God,

Mother of the Crucified, pray for us.
Mother of the pierced heart,
Mother of the Redeemer,

Mother of the redeemed,
Mother of all the living,

Mother of disciples,

Obedient Virgin, pray for us.
 Prayerful Virgin,
 Faithful Virgin,

Virgin of silence,
 Virgin of forgiveness,
 Virgin of contemplation,

Woman of exile,
 Woman of strength,
 Woman of courage,

Woman of sorrow,
 Woman of the new covenant,
 Woman of hope,

New Eve,
 Disciple of the Redeemer,
 Servant of reconciliation,

Defense of the innocent,
 Courage of the persecuted,
 Strength of the oppressed,

Hope of sinners,
 Consolation of the afflicted,
 Refuge of the poor,

Comfort of exiles, pray for us.
 Support of the weak,
 Relief of the sick,

Queen of Martyrs,
 Glory of the Church.
 Virgin of Easter,

Lamb of God,
 you take away the sins of the world, forgive us, Lord

Lamb of God,
 you take away the sins of the world, hear us, Lord

Lamb of God,
 you take away the sins of the world, have mercy on us.

18. The Leader says the following prayer:

L. O God,
 when your Son was raised on the cross

you willed that his sorrowing Mother
be near to him.

Like her, may we be united to the passion of Christ
and share in the glory of his resurrection.
He lives and reigns forever and ever.

A. Amen.

DEVOTION TO THE SORROWFUL MOTHER:
COMMITMENT TO SERVE THE SUFFERING

19. Two readers and the Leader present the following dialogue divided into four parts:

R 1. Throughout his life.

Anthony, the disciple of Christ,
stood with the sorrowing Mother near the cross of her son,
at the side of Christ who was hungry and thirsty.

R 2. When did Anthony meet
Jesus crucified, hungry, thirsty?

L. Whenever he walked through the streets,
full of compassion,
secretly handing out food
and sometimes sharing his own meal with others.
In whoever was hungry and thirsty he met Jesus.

R 1. Throughout his life
Anthony, the Servant of Mary,
stood with the sorrowing Mother near the cross of her son,
at the side of Christ who was an outcast and stranger.

R 2. When did Anthony see
Jesus crucified, outcast and a stranger?

L. Whenever, like the Good Samaritan,
he opened his door
with no questions asked,
offering care and refreshment to whoever was lost.
In the outcast and stranger he saw Jesus.

R 1. Throughout his life
Anthony, the saintly parish priest,
stood with the sorrowing Mother near the cross of her son,
at the side of Christ who was naked and wounded.

R 2. When did Anthony stand beside
Jesus crucified, naked and wounded?

L. Whenever, like a father to the poor,

he clothed afflicted children,
 donated his own clothing to the sick,
 and gave his mantle to a freezing beggar.
 Reaching out to the naked and wounded,
 he stood at the side of Jesus.

R 1. Throughout his life
 Anthony, like the beloved disciple,
 stood with the sorrowing Mother near the cross of her son,
 at the side of Christ who was sick and in prison.

R 2. When did Anthony visit
 Jesus crucified, sick and in prison?

L. Whenever, filled with care and compassion,
 he brought comfort to the sick and imprisoned,
 sharing their suffering and offering his support.
 In the sick and imprisoned,
 he visited Jesus.

BLESSING OF FLOWERS

20. The Leader introduces the blessing of the flowers with these similar words:

L. Brothers and sisters,
 we will now have the blessing of flowers.
 You will take them to those who are sick,
 those who are forgotten or lonely.

These blessed flowers will be a sign of your concern
 for those whose lives are marked
 by the mystery of suffering.
 They will remind you of your commitment
 to share in their sufferings and offer them your support

May these flowers not wither
 before you encounter Christ
 in those who are hungry or thirsty,
 sick or elderly,
 alone or in prison.

21. The Leader then blesses the flowers:

L. We glorify you, Lord,
 for all your creatures
 and for these flowers.
 You created them to beautify the earth
 and you adorned them with beauty and grace.

Bless, O Lord, these flowers
 which we present to you
 in memory of Saint Anthony Mary Pucci.
 May those to whom we entrust them
 stand beside those who suffer;
 may they be bearers of hope
 and instruments of communion and peace.
 May those who receive these flowers
 see in them a sign of the care of their brothers and sisters
 and a reflection of your creative love.
 We ask this through Christ our Lord.

A. Amen.

The Leader may bless sprinkle the flowers with holy water. An appropriate song is sung during the distribution of the flowers.

IV. DISMISSAL

22. If possible, a reader addresses the assembly with these or similar words:

R. May the Word heard in this celebration,
 the contemplation of Mary at the foot of the cross
 and the memorial of Saint Anthony Mary,
 a man of compassion,
 find an echo in your life
 and remind you that devotion to Our Lady of Sorrows
 is above all a sharing in the sufferings of others.

If a presbyter or deacon presides, he says:

L. The Lord be with you.

A. And also with you.

L. O God,
 you willed that the life of the Blessed Virgin
 be marked by the mystery of suffering.
 May we journey with her on the way of faith
 and unite our sufferings to the passion of Christ
 so that they become occasions of grace
 and the promise of future resurrection.
 We ask this through Christ our Lord.

A. Amen.

If a presbyter or deacon presides, he adds:

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

A. Amen.

28. The Leader dismisses the assembly:

L. Go in the peace of the Lord
and be a source of comfort and hope for those who suffer.

A. Thanks be to God.

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

APPENDIX

Life of Saint Anthony Mary Pucci

*A man singularly dedicated to God
and the flock entrusted to him*

Anthony Mary Pucci was born of fine Christian parents at Poggiolo, in the diocese of Pistoia, Italy, in 1819; he was the second of nine children. After a youth marked by prayer and study, his devotion to Mary, the Mother of God, caused him to seek entrance in the Order of Servants of Mary at the age of eighteen.

He made his novitiate at Florence and studied philosophy and theology at Monte Senario for six years, where he also made his solemn profession. In 1844, a year after his ordination to the priesthood, Anthony was sent to Viareggio as assistant pastor. In 1847 he was named pastor or parish priest and for forty-five years, until his death, he fulfilled this responsibility with great love, giving an example of a pure and fruitful life, singularly dedicated to God and his flock. Notwithstanding pastoral duties he continued his studies and in 1850 received the title of Master in Theology.

For many years Father Anthony was prior of the community in Viareggio and also prior provincial of the Tuscan Province. This was a period of hostility between Church and civil authorities due to laws passed against religious orders and congregations. In these offices, mindful of the words of Saint Augustine, he preferred to be loved rather than feared by his brothers, and was happy to serve with love rather than exercise power.

Anthony was characterized by humility of spirit, reserve in speaking, abiding contact with God and love of poverty. He dedicated himself completely to his priestly ministry in order to lead all to Christ; he knew his parishioners individually, he showed them fatherly love, offering them the word of God and supporting them with his advice and direction. His charity to the needy knew no limits: he even went so far as to give a poor man the shirt off his back and because of this he was called father of the poor.

He was a faithful minister of the sacrament of penance, dedicating several hours a day to this work. Of greatest importance to him was reconciling sinners to God, comforting the afflicted, forgiving those who had offended him, uniting those separated by hatred and violence, bringing peace to families, and assisting the sick and dying. His love for others was particularly visible during the cholera epidemic of 1854-1856, when day and night, almost without rest, he worked with the sick. God gave him many gifts, including discernment of spirits and the gift of healing. He was seen at times in ecstasy or raised from the ground in prayer.

Father Anthony founded a congregation of Servite sisters in his parish for the education of youth, and he directed them with particular concern. He was a pioneer in establishing parish associations for young children, teenagers, men, and women in order to intensify the Christian life of his community. He promoted the Saint Vincent de Paul Society, recently introduced into Italy from France, and the work of the Propagation of the Faith. He founded the first permanent seaside home for the care of children. In this work of the apostolate he was supported and animated by his great love for the Eucharist and for Our Lady of Sorrows to whom he solemnly consecrated his parish.

He was stricken with pneumonia on a winter's day after he gave his coat to a poor man on the Street. A few days later, January 12, 1892, having received the sacraments, he died a holy death. The entire city, including even those hostile to the Church, wept at the death of their beloved pastor.

At the end of the first session of the Second Vatican Council, Pope John XXIII, on December 9, 1962, added his name to the list of saints. The body of Saint Anthony Mary Pucci is venerated in the Basilica of Saint Andrew in Viareggio.