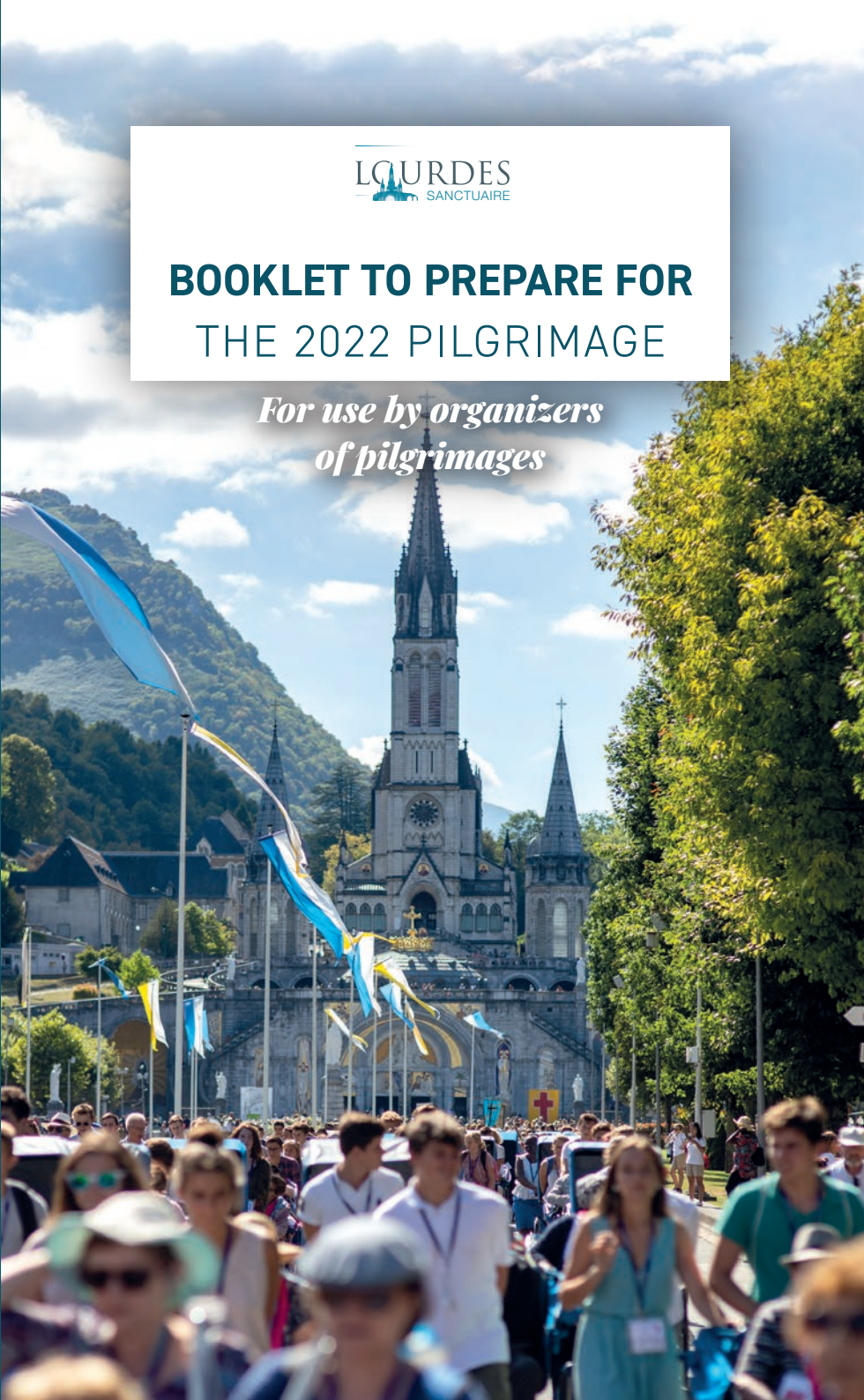


The logo for Lourdes Sanctuaire features the word "LOURDES" in a large, blue, serif font above the word "SANCTUAIRE" in a smaller, blue, sans-serif font. To the left of the text is a stylized blue icon of the Basilica of the Immaculate Conception.

LOURDES
SANCTUAIRE

BOOKLET TO PREPARE FOR THE 2022 PILGRIMAGE

*For use by organizers
of pilgrimages*





www.youtube.com/c/LeSanctuaireNotreDamede Lourdes



Presentation of the theme for the year 2022

Fr. Horacio Brito



https://youtu.be/qpuo9_HFz8w



Recommendations for living the 2022 theme

Father Jean-Xavier Salefran



https://youtu.be/E793wcUIH_U



Recommended readings for reflecting on the pilgrimage

Father Krzysztof Zielenda



<https://youtu.be/jceUe4X04sE>



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FOREWORD

The Sanctuary of Lourdes proposes as a pastoral theme the words that Mary, the Mother of God, entrusted to Bernadette Soubirous on 2 March 1858: *"Go and tell the priests that a chapel be built here and that people should come here in procession"*.

Taking into account the content and richness of these words and to give pilgrims a better taste of them, they will be presented in three stages:

YEAR 2022:
"Go and tell the priests..."

YEAR 2023:
"...that a chapel be built here..."

YEAR 2024:
"...that they come here in procession..."

In the text below, it will be about: "Go and tell the priests...". And one of the keys that can help us to understand these words of Mary is essentially pastoral.

Indeed, when it comes to understanding the person of the Virgin Mary, we are all invited to call upon the teaching of the Church. On the other hand, when it comes to loving the Mother of God, we must call upon the experience of the holy and faithful People of God: the pilgrims themselves, and among them, par excellence, Bernadette Soubirous.

This also applies to priests. In order to understand who the priest is, we must appeal to the teaching of the Church. But to love priests,

we must contemplate the Mother of Jesus and the holy and faithful People of God. And to love the priests of Lourdes we are invited to make Bernadette's experience our own.

THE FACTS

On 2 March 1858, 1,650 people gathered at the Grotto, even before Bernadette's arrival. As soon as she arrived, Bernadette knelt down and carrying a candle in her hand, she slowly made a large sign of the cross, and then she began to pray the rosary. Soon her face lights up; proof that the Lady is there. At the end of the recitation of the rosary, Bernadette performs the penitential gestures that the Lady has taught her. She kisses the ground as a sign of penance for sinners. She crawls on her knees and goes to the spring, drinking and washing herself. Bernadette performs these gestures with seriousness, and her face is sad, but also slowly, as the many people inside the Grotto slow down her progress.

Shortly afterwards, her face lights up and, and although she remains motionless, everyone understands that the Lady is there. And like a

mother and daughter, they experience a heart-to-heart moment. This intimacy makes it possible for the meeting to be a time of catechesis, teaching and even mission. On Tuesday, March 2, 1858, the Lady confided to Bernadette: "Go and tell the priests that a chapel should be built here and that people should come here in procession.

Bernadette, during the 3rd apparition, received and accepted an invitation from the Lady: "Would you do me the grace to come here for a fortnight"? This personal, intimate dialogue, full of politeness, tenderness and affection, though demanding, opens up to the dimensions of the whole Church, and of all humanity, in this 13th apparition. Bernadette has just received, for the first time in her life, a mission that concerns other people: "Go and tell...".

Since the first apparition, Bernadette has faced many obstacles which she has had to overcome. But her "mission" is certainly the most difficult thing for her to accomplish. So she leaves the Grotto, but does not go directly to the Cachot to look for her parents. Accompanied by two of her aunts, Bernadette went to the presbytery of Lourdes to see



the parish priest of Lourdes, Father Peyramale.

It is a difficult moment for her. Firstly, because it was the first time she had met this man of impressive stature, but also because the welcome the priest gave to Aunt Bernarde, Aunt Basil and Bernadette was not very warm. Impressed, Bernadette loses her nerve a little bit. So much

so that on leaving the priest's house, she realises that she had forgotten part of the request. In order to return to the to the parish priest, Bernadette did not ask her aunts to accompany her, but went to the parish sacristan, Dominiquette Cazenave, so that she could arrange a meeting with the priest. It was on the evening of 2 March, that she will

tell Father Peyramale her message: "Go and tell the priests that a chapel should be built here and that people should come here in procession. On leaving the presbytery, radiant, Bernadette confided to Dominique: "I am quite content, I performed my commission.

The messenger is very weak, but it is because she transmitted the message, that we too can be at the Lourdes Grotto on this day.

Bernadette, The bishop (Mgr Laurence), Lourdes today

"Go to my brothers and tell them" (Jn 20:17). These are the first words of the risen Jesus to a woman, Mary of Magdala. "Go and tell" is what Mary said to a woman, Bernadette Soubirous. "I am charged with telling you, not making you believe", was Bernadette's attitude, whenever she passed on what she had received. Women have always had a leading role in the transmission of the Good News.

Everything that happens at Lourdes and beyond, not only on the material level, but also in the order of Grace,

is based on the testimony of a poor, illiterate, fourteen-year-old girl: Bernadette Soubirous.

Already, after having entrusted him with a difficult mission, the Lord had said to the prophet Jeremiah: "Today I appoint you over the nations to build and plant" (Jer. 1:10). Bernadette is therefore in the line of those great spokespersons of God, such as the prophets, the Apostles, the saints and the missionaries.

The year 1866, that is, eight years after the apparitions, was decisive for two people who are at the foundation of the Sanctuary of Lourdes: Bernadette Soubirous and the bishop of Tarbes, Mgr Bertrand-Sévère Laurence.

Indeed, this was the year in which Bernadette left Lourdes for good to enter the Sisters of Charity and Christian Instruction in Nevers. Apart from her fundamental testimony of the Apparitions, what else does she leave us? This is where her spiritual and pastoral dimension comes in. The decisive figure for the future of Lourdes was the bishop of Tarbes, Mgr Bertrand-Sévère Laurence. In fact, in 1862 he published the writ of recognition of the apparitions.

On 19 May 1866, he celebrated the first mass at the inauguration of the Crypt, then three days later, on 21st May at the Grotto, in the presence of a large crowd. In this crowd Bernadette is present as well as the first four priests at the service of the Sanctuary, the Fathers of Garaison, who later became the Missionaries of the Immaculate Conception of Lourdes, including Fathers Sempé (rector) and Duboé.

In that same year, 1866, the Sisters of Mary of Saint-Frai arrived in Tarbes, and later in Lourdes, to serve the sick.

The parish priest of Lourdes, Father Peyramale, played an important and decisive role in receiving Bernadette's words and in the first fundamental steps towards the birth of the Sanctuary. The importance of the town of Lourdes and the people of Lourdes must also be stressed as in welcoming the first pilgrims and starting the first processions.

In fact, by 1866, all the elements of what Bernadette called "the commission", or to put it another way "the Lady's wishes", were already in place.

The Sanctuary of Lourdes and its pilgrims are the shining sign that speaks to us of the fruitfulness of God, the fruitfulness of Mary, the fruitfulness of Bernadette and the fruitfulness of our holy mother Church.

If Mary addresses her message to priests, it is simply to remind us that the ministerial priesthood is at the service of the common priesthood of the faithful of all the baptized, and not the other way around. It is the parish priest of Lourdes, Father Peyramale, who places himself at the service of the grace received by Bernadette. Thus Mary reminds us of the presence of her Son, the servant of servants. In fact, she presents herself in Lourdes, as in the Gospel, not as the protagonist or the owner of the story, but as she herself tells us: "I am the handmaid of the Lord".

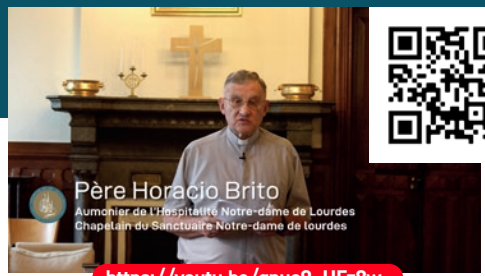


**Gemmail representing the 13th apparition. Basilica of Saint Pius X.
After Margotton.
Signed Germaine and Jean-Paul Sala Malherbe.**

**THEME OF THE YEAR
LOURDES 2022**

“Go and tell the priests...”

“GO AND TELL”



The pastoral mission of the Sanctuary of Lourdes must be based on three realities that form the founding element: the meeting of Mary and Bernadette, the teaching of the Church and the experience of pilgrims. These three components must be well articulated so that all can have access to the grace of the Sanctuary.

But how can we define the grace of Lourdes? The question is badly put and at the same time, it is legitimate because one must know what one is talking about.

The question is badly put because it is not a question of one grace among others. It is the primary grace of the Gospel: "Repent, for the kingdom of heaven is at hand" (Mt. 3:2). Here the Kingdom, the grace, is shown before the call to conversion and it is the proximity of the Kingdom that provokes the choice: "Let him who has two coats share with his brother" (Lk. 3:11). "Lord, to whom shall we go? You have the words of eternal life" (Jn 6:68). Thus, the grace of conversion is given to us

at Lourdes, from the very beginning of the Apparitions:

- To experience it, for our own good and that of others,
- To make the choice of God,
- To welcome "a new heaven and a new earth" which gives a paschal meaning to our existence,
- To be part of the Kingdom.

Understanding that Lourdes is a grace for today's world is the key to understanding that the Sanctuary is not the result of the will of men, but is the belated and clumsy response to the permanent and abundant eruption of this grace. Besides, every human response to God is late and clumsy.

The Sanctuary of Lourdes is built around the Grotto, whose treasure and sign is the spring. The words entrusted by Mary and Bernadette are very simple: "Go and drink from the spring and wash in it". "Go and tell the priests that a chapel should be built here and that people should come here in procession.



© Sanctuaire Notre-Dame de Lourdes - Lacaze - Laurent Etcheverry

Priests therefore have a fundamental role, since the bishop of Tarbes and Lourdes bears the title of "Guardian of the Grotto", that is to say, guardian of the spring. And the priests, who in Lourdes are called chaplains, have been given the mission of "showing this spring in season and out of season".

It is in this sense that we cannot speak of the pastoral care of the Sanctuary of Lourdes as we speak of the pastoral care of a diocese or

a parish. A parish priest- and the community entrusted to him, in a missionary posture- asks himself, this question: how should we proclaim the Gospel in the parish territory? Those in charge of a sanctuary, and more precisely of the Sanctuary of Our Lady of Lourdes, in the same missionary posture, ask themselves the same question: how should we do so that the pilgrims, the faithful and the people of the sanctuary are not left out? How can we ensure that

“GO AND TELL “

all the pilgrims and devotees of Our Lady of Lourdes (throughout the world) have access to the grace of Lourdes?

Therefore, whether it is the bishop, the rector, the priests, the religious, the hospitallers, the volunteers, the pilgrimage directors, the presidents of the hospitals and the employees of the Sanctuary, the only possible posture is that of being at the service of the grace proper to the Sanctuary, that is to say, of that grace which is given for the spiritual life of each pilgrim, which engages eternal life.

Therefore, as pastoral agents, we must be at the service of this grace:

- By proclaiming and spreading the Word of God; by seeking agreements between the great narrative of the Holy Spirit, the Bible, and the particular story of the Apparitions,
- Celebrating the sacraments, especially the Eucharist and reconciliation,
- By accompanying and animating personal and community prayer,
- By accompanying the gestures of popular piety with respect and discretion. "Theological place" where the Pilgrims express their personal relationship with God (Pope Francis),

- By welcoming, in an attitude of service, the poor and the sick, suffering in body and soul. In a certain way, the redibility of a Sanctuary is based on the organisation of charity.

Without this work and these pastoral choices, a sanctuary can quickly become a museum, a tourist attraction or a conference and convention centre. In fact, we are at the service of this grace which is a reflection of the grace of the Gospel. It is a reality that transcends us and of which no one is the owner.

At the same time, those in charge of a sanctuary must be prudent and forward-looking. In Lourdes, when we are faced with the spring, we always run the risk of hiding it, of blocking it, of ignoring it, of diverting it, of dirtying it, even of drying it up.

This grace will always seek to spread because it is deeply missionary. So let us not be surprised that there is a "Lourdes outside of Lourdes". In this regard, referring to sanctuaries, Pope Francis tells us: "Let us not coerce and not pretend to control this missionary force!" (EG. n° 124)

The meeting between Mary and Bernadette reveals three aspects that have affected the pastoral mission

of Lourdes since the beginning of the apparitions, and which are related to the words of our theme for the year. They are: welcome, accompaniment and the building of the Church.

The welcome. The pastoral mission of “Closeness”

Bernadette's experience is linked to that of welcoming. The Virgin Mary welcomed her eighteen times in the Grotto of Lourdes. From the fourth apparition onwards, she was also welcomed by a few women and men at prayer. With these few people, it was already the Church that welcomed Bernadette. It is a spiritual welcome. There are also people who will help Bernadette to arrive at the Grotto in the best possible conditions. This is the material welcome.

It is therefore a matter of a spiritual and material welcome in anticipation of the meeting with the Lady. From the first apparition, Bernadette was able to entrust the meeting with the Lady to the priests, telling them about her experience. As for today's pilgrims, they are many. But yesterday as today, the welcome, even in other forms, remains the same.

The welcome in a Marian sanctuary is linked to the "closeness" of Mary, of which St John tells us in his Gospel: "... and the Mother of Jesus was there", at the wedding feast in Cana, at the foot of the Cross. The welcome at Lourdes is linked to these words of Mary: "Will you do me the grace of coming here...".

I am thinking, first of all, of the importance of welcoming pilgrims. We know that our sanctuaries are increasingly visited not by organised groups, but by individual pilgrims or small autonomous groups who set out to reach these holy places. It is sad when, on their arrival, there is no one to greet them and welcome them as pilgrims who have made a journey, often a long one, to reach the sanctuary. It is even worse when they find the door closed! It is not possible that more attention should be paid to the material requirements of the sanctuary, while forgetting that the most important are the pilgrims. They are the ones who count. The bread comes later, but they come first. We must be attentive to each one of them and make them feel 'at home', like a long-awaited member of the family who has finally arrived.



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Pope Francis - Meeting with the rectors of sanctuaries. November 2018.

Accompaniment. The pastoral mission of "compassion"

Bernadette never came alone to the Grotto. She was always accompanied, physically and spiritually. But

what is important to remember is that for the people who accompanied Bernadette, it was also a physical act and a spiritual process. It is an open approach to prayer. Let us not forget, either, that throughout the apparitions, Bernadette was accompanied by priests, especially by Father Pomian, who was to become her spiritual director.

Accompaniment is linked to "the compassion of Mary". Mary's compassion for us becomes evident when, at the foot of the Cross, her motherhood is extended to the dimensions of all humanity: "Jesus, seeing his mother and the disciple he loved standing by her, said to his mother, "Woman, this is your son" (Jn 19:25). At Lourdes, Mary's compassion is manifested in the penitential apparitions. At the heart of these apparitions, the spring is discovered: "Go and drink from the spring and wash yourself".

The sanctuary is above all a place of prayer. Most of our sanctuaries are dedicated to Marian piety. There, the Virgin Mary opens wide the arms of her maternal love to listen to the prayer of each one and to answer it. The feelings that each pilgrim feels in the depths of his or her heart are the same as those found in the Mother of God. There she smiles as she gives consolation. There, she sheds tears with those who cry.

There she presents the Son of God to each person, lying in her arms like the most precious possession of every mother. There, Mary becomes

the companion of every person who raises his or her eyes to her, asking for a grace, certain of being granted. Our Lady responds to everyone with the intensity of her gaze, which artists have known how to paint, often guided from above in their turn, in contemplation. Pope Francis - Meeting with the rectors of sanctuaries. November 2018

The Church. The pastoral mission: "to experience the maternal face of the Church"

Welcoming and accompanying others towards the encounter with the Lady takes us into something beautiful, true and ecclesial. Indeed, it is always through the other that we have access to the spring. We are at the same time the one who points to the spring and the one to whom the spring is shown. One is the one who gives the water and the one who receives the water. The encounter with the Blessed Virgin and, through her, with her Son Jesus Christ, is played out in the encounter with the other.

Jesus tells us in the Gospel: "When two or three are gathered in my name, I am there in the midst of them" (Mt.18, 20). All this is given to us as a sign that allows us to glimpse something else: the new humanity.

The experience of being part of the Church is linked to the presence of Mary in the Upper Room: "All with one heart were diligent in prayer, with women, with Mary the mother of Jesus and with his brothers". At Lourdes, this presence of Mary at the heart of the Church is given to us by her name: "I am the Immaculate Conception. Mary, Virgin and Mother, depositary of the Word, is fruitful through the gift she makes of the Word. The Sanctuary, depositary of a grace, is fruitful through the gift of that grace.

Mary is the one who knows how to transform a grotto for animals into the house of Jesus, with poor swaddling clothes and a mountain of tenderness. She is the little handmaid of the Father who shines with joy in praise. She is the friend who is always attentive so that there is no lack of wine in our lives. She is the one whose heart is pierced by the

lance, who understands all sorrows. As mother of all, she is a sign of hope for the people who suffer the pains of giving birth until justice is born. She is the missionary who comes close to us to accompany us in life, opening our hearts to faith with maternal affection. Like a true mother, she walks with us, struggles with us, and constantly spreads the closeness of God's love. Through the various Marian invocations, usually linked to sanctuaries, she shares in the history of each people that has received the Gospel, and has become part of its historical identity. Pope Francis - The Joy of the Gospel n° 286.

Testimony. Pilgrim, priest and missionary of the Immaculate.

***By Father Horacio Brito,
Chaplain of the Sanctuary
of Lourdes.***

I have lived most of my life in Argentina, more precisely in a city at the foot of the Andes, in San Miguel de Tucumán; it was there that I first heard about Lourdes and its message. I was five years old. My parents



“Lourdes” family. Tucumán - Argentina, 2019.

had sent me to a school founded by French religious, the Missionaries of the Immaculate Conception of Lourdes (Fathers of Garaison). These priests immersed me in the history of the apparitions of the Virgin. They told me the story of Bernadette. This catechesis of my childhood and youth has remained forever engraved in my heart.

As boys and girls, we discovered that another bond, far beyond the affinities of age, was being established between us. The fact of living and sharing what we called “an ideal” united us. In fact, this was “the grace of Lourdes”. I only understood it afterwards.

After high school, this bond continued to deepen within us. Little by little, it made us a spiritual family: “la fa-

"GO AND TELL.... "

milia lourdista", "the lourdes family". At the same time, we became aware that we were the custodians of a gift, of a grace, but that was not enough. And so, as custodians of this gift, of this grace, which for us was like a treasure, we felt the need to share it with other people. I remember the first meeting with the bishop, almost 40 years ago, when, after expressing our availability, he pointed to the map of the diocese and showed us the "barrio 24 de septiembre", "neighbourhood of 24 September". A large shanty town, where misery reigns at all levels.

Before leaving, the bishop said to us: "Start by sharing the life of these people, and Our Lady will do the rest". Forty years later, the "Parroquia Santa Bernardita" was born in this place, the parish of Saint Bernadette. A poor parish, in the midst of a poor people, full of young people, children, families, and above all, full of tenderness and affection.

Today, the "Lourdes missionary family", made up of people of all ages, is sent by the bishop to other districts, trying to bring the light of this grace to people who are affected by addiction. Some years later, as a priest and missionary of the Immaculate Con-

ception of Lourdes, I had the grace to be sent to France as chaplain of the Sanctuary. There I was able to discover and experience, first in the priestly ministry and also in other responsibilities entrusted to me, new aspects of Lourdes, one of which was the international character of its message. Living daily with pilgrims from all over the world, hearing all the languages spoken, the variety of nations, mentalities and cultures, gives Lourdes a strong international, I would even say universal, stamp.

However, I am convinced that this is only the visible part of something deeper that is in the hearts of the pilgrims.

At Lourdes, Mary offers Bernadette the experience of following Christ, that is, her own experience as a mother, believer and missionary disciple of her Son. Consequently, she offers us a model of evangelisation that is open to the sacramental life. But for Bernadette to make this experience her own, the message had to be rooted in a culture. In fact, Mary respects and takes into account Bernadette's age, her language, her patois, her personal, social, family and ecclesial situation. Mary, in a way, "incarnates" herself in the reality of

this little girl, she becomes close to her, she welcomes her as she is. And it is precisely because the message is rooted in this culture, as an echo of the Gospel, that it is universal. The message of Lourdes begins with the very reality of Bernadette's life.

It is the same with the pilgrim. There is no need to prepare for going to Lourdes, you simply have to come: "Come here for a fortnight!"

But what happens in Lourdes also happens elsewhere. As a Latin American, I know thousands of people who will never be able to go to the Sanctuary of Lourdes, for different reasons, but they live the "grace of Lourdes" with extraordinary fruitfulness. When we speak of Lourdes, anywhere in the world, "we are there".

Moreover, everything that surrounds the message of Lourdes is also universal: the grotto, the water, the light, the crowd, the sick and those who serve them. But also the prayer, the gestures of the pilgrim, all the elements are accessible and easy to understand.

But it is perhaps the person of Bernadette who most clearly reveals the universality of Lourdes. Indeed, her personal story is in direct contact

with all cultures and all situations of modern man. It is in the very heart of the frustration of her own humanity that Mary invites us to discover the "other world".

It is in Lourdes, and other places where Our Lady of Lourdes is venerated that, as a priest, I have received confidences about the grace of Lourdes: "Here it is different", "what was dark in my life has been illuminated", "my life has meaning", "God comes from the future", "Jesus is the defender of my lost cause". These testimonies illustrate, perhaps, the words of the apostle Paul. They perfectly summarise the content of the Lourdes message: "Where sin has abounded, grace has overflowed" (Rom. 5:20).

These years spent in Lourdes, as chaplain, have allowed me to discover another aspect of the internationality and missionary spirit of the Sanctuary of Lourdes. Those who are at the service of the Sanctuary, priests, religious, lay people, and I am thinking in particular of the Hospitaliers, the volunteers, and the people in charge of the various services, have all been given the pastoral mission of transmitting a grace that is given for the whole Church.

“GO AND TELL.... ”

And secondly, the mission of the Sanctuary is to permit the pilgrims by all possible means, to have access to the particular grace of the Sanctuary.

This implies, as it does in the Gospel, that the message of Lourdes should be continually proclaimed and updated, because in a way it is a living material, a living word, a word that gives life. This also implies that the vocation of Lourdes and its message is not only "come here..." but also "go and tell...", grace has no borders.

Father Dubo , Missionary of the Immaculate Conception of Lourdes, one of the first four chaplains of the Sanctuary, said prophetically in 1866: "The future of Lourdes is the Immaculate Conception. I believe that 164 years later we can still say that humanity, enlightened by the Gospel, is not called to be exhausted in itself, but to be fruitful like Mary, Bernadette and so many other pilgrims, missionaries and witnesses of the message of Lourdes scattered throughout the world. ■



  Sanctuaire Notre-Dame de Lourdes - Pierre Vincent



“TO PRIESTS ...”

The relationship between the Virgin Mary and the priest

In his letter to all priests on Maundy Thursday 1979, St. John Paul II wrote: "In our ministerial priesthood there is the marvelous and very deep dimension of our closeness to the Mother of God. (John Paul II).

The devotion of the priest to the Virgin Mary, and this also applies to the devotion of all the faithful, begins with an awareness of an objective fact: the closeness of the Virgin. It is in this closeness of Mary to all the men and women of this world that she continues the mission that God has assigned to her in the history of salvation: "And the Mother of Jesus was there" (Jn 2:1). "At the cross of Jesus stood His Mother" (Jn. 19:25). Having said this, we note that the Mother of God is present in the three constitutive moments of the Christian mystery:

THE INCARNATION, which took place in the womb of the Virgin Mary. (Lk.138)

THE PASCAL MYSTERY, "near the cross of Jesus stood His Mother" (Jn. 19:25)

THE PENTECOST, "all of them were diligent in prayer with some women, including Mary, the Mother of Jesus" (Acts 1:14).

Now, each of these three presences reveals something of the mysterious closeness between Mary and the priest.

Mary and the priest. The Mystery of the Incarnation.

Because of her divine motherhood, Mary has established a very special bond with the Father, superior to that which links the Father to all other human creatures. Indeed, Mary is the most eminent daughter of the Father. Thus Mary, the woman par excellence of the New Covenant, appears in the Scriptures, first, as the woman who says "yes" to the divine plan of salvation. And, secondly, as the Mother without whose cooperation God's plan could not have succeeded.

We could say that she is the personified "yes" to the will of God. And this "yes" of Mary is not a surrender into the hands of the Father, it is a receptive "yes" to the Word of God which is given from the very depths of her freedom: "Let it be done to me according to your word" (Lk 1:38). She is the antithesis of Eve who, in the earthly paradise, had pushed Adam to say no. This is still evident in the wedding feast at Cana, where far from trying to get her Son to adopt her point of view, like Eve, she says to the disciples: "Do whatever he tells you" (Jn. 2:5).

But Mary is not only the woman who freely said 'yes' to God in total spiritual poverty. She is above all the physical and spiritual mother of Jesus. At the same time she is the spiritual mother of all the disciples of Jesus. Thus, through her mediation, the disciples find Jesus and enter the world of grace. So, in contemplating the mystery of the Incarnation, what is the relationship between Mary and the priest?

■ Mary gives Christ to humanity, and likewise the ministerial priesthood gives Christ to humanity, but in a different way. Mary, through the Incarnation and the outpour-

ing of grace; the priest, through the sacrament of Holy Orders.

■ Mary, under the action of the Holy Spirit, conceived Christ and, after having nourished and carried him in her womb, gave birth to him in Bethlehem. The priest, consecrated and anointed by the Holy Spirit in the sacrament of ordination, is called in turn to be filled with Christ and then to bring him forth and give birth to him in souls through the proclamation of the Word, the celebration and administration of the sacraments.

■ Mary, in response to the angel's invitation, is the servant of the Lord (Luk 1:38) and not the owner or the protagonist of a story. This is reflected at the wedding in Cana in the fact that she is at the service of the guests. The ministerial priesthood is at the service of the common priesthood of the faithful and not the other way around.

Mary and the priest. The paschal mystery, the Eucharist, The mystery of redemption

The scene of Mary at the foot of the cross (John. 19:25-27), places the



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physical motherhood of the woman on a higher plane, showing us also the role of the Virgin Mary in the Church of Christ.

It is Saint John who reports this scene, and this is understandable, since he was the first to benefit from the spiritual motherhood of Mary. But we find this throughout the Gospels, where Jesus is always concerned to superimpose on the usual bonds of flesh and blood bonds of an incomparably higher order. In passing, let us remember that Mary

proposes to Bernadette to establish other links: "I am not proposing happiness to you in the world, but in the other world" (3rd Apparition).

Thus Jesus teaches us that physical kinship is of little value without the fulfilment of God's will: And as he spoke, a woman from the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that suckled you. But he answered: "Blessed are those who hear the word of God and keep it". (Luk 11:27-28).

The fulfilment of God's will by people produces a kind of spiritual kinship between them: "Who is my mother? And my brothers? And looking around at those who were sitting in a circle around him, he said, "This is my mother and my brothers. Whoever does the will of God is my brother and sister and mother". (Mk. 3:27)

On the other hand, to those who have left everything to follow him, Jesus promises a new family, of a spiritual nature: "Peter began to say to him, 'Look, we have left everything and followed you. Jesus said: "Truly I say to you, there is no one who has left home, brothers, sisters, mother, father, children or land for my sake and for the sake of the Gospel who will not receive a hundredfold now, in this time, in home, brothers, sisters, mothers, children and land, and persecutions too, and in the world to come, eternal life. (Mk. 10, 28-30).

In the setting of Jn. 19:25-27 we see the appearance of the family of God on Calvary.

John is not only the disciple whom Jesus loved, he is also the disciple whom Mary loved.

Pope John Paul II in his Holy Thursday letter to priests in 1988 expresses this relationship between the priest (John)

and the Mother of God in an admirable way.

"Dear Brothers: who, more than we, has an absolute need of a deep and unshakable faith-we, who by virtue of the apostolic succession begun in the Upper Room celebrate the sacrament of Christ's sacrifice? We must therefore constantly deepen our spiritual bond with the Mother of God who on the pilgrimage of faith "goes before" the whole People of God.

And in particular, when we celebrate the Eucharist and stand each day on Golgotha, we need to have near us the one who through heroic faith carried to its zenith her union with her Son, precisely then on Golgotha.

Moreover, has Christ not left us a special sign of this? See how during his agony on the cross he spoke the words which have for us the meaning of a testament: "When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home" (John 19:26-27).

“TO THE PRIESTS ...”

This disciple, the apostle John, was with Christ during the Last Supper. He was one of the “Twelve” to whom the Master addressed, together with the words that instituted the Eucharist, the exhortation: “Do this in memory of me”. He received the power to celebrate the Eucharistic sacrifice instituted in the Upper Room on the eve of the Passion, as the most holy sacrament of the Church.

At the moment of his death, Jesus entrusted his Mother to the disciple. John “welcomed her into his home”: he welcomed her as the first witness to the mystery of the Incarnation. ... But John also welcomed all that Mary had experienced at Golgotha: the fact that she suffered “cruelly with her only Son, associated with a maternal heart to his sacrifice.

All this - the whole superhuman experience of our redemption, engraved in the heart of the very Mother of Christ the Redeemer - was entrusted to the man who received in the Upper Room the power to make that sacrifice present through the priestly ministry of the Eucharist”.

(Saint John Paul II)

So if John at the foot of the Cross represents in a sense all men, each and every one, to whom the motherhood of the Mother of God extends spiritually, how much more so does it concern the priest who is called sacramentally to the priestly ministry of the Eucharist in the Church.

Mary and the priest. The mystery of the Pentecost.

At the end of his earthly life, Christ gives two gifts to his disciples: the Holy Spirit and his Mother. These two gifts are intimately linked. The Holy Spirit is present wherever the action of the Virgin Mary is manifested. Let us remember that Bernadette begins the account of the Apparitions by saying: “I heard as if a gust of wind...”. This is why the Church teaches us that the holiness of the holy and faithful People of God is reflected in the face of Mary.

In priests, the holiness of the Church is revealed in their evangelising zeal. It is the mission entrusted to them that makes the link between motherhood and the holiness of the Church. Indeed, the fruitfulness of



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the priest's ministry is a paradoxical fruitfulness, in the image and likeness of Mary's own paradox: "Virgin and Mother"!

In this sense, the priest is a virgin because he is the depository of the Good News and the sources of Grace. Indeed, on the day of ordination to the priesthood, the bishop asks the priest: "Do you wish to carry out with dignity and fidelity the ministry of the Word in preaching? and also: "Do you wish to celebrate with devotion and fidelity the mysteries of Christ? The answer to each

question is: "YES, I WANT TO!"

At the same time, the priestly ministry has something of the maternity of Mary, since he is called to communicate this treasure, of which he is the depository, while being aware that it is a Gospel, a Good News, of which he is neither the master nor the owner.

For a priest, wanting to bear fruit is a legitimate desire, but the Holy Spirit has his own laws to legitimise his ministerial activity. Indeed, a priest is fruitful :

“TO THE PRIESTS ...”

if he jealously defends his condition as a simple worker: "This is the servant of the Lord" (Lk. 1:38)

if he knows how to harmonise his concrete commitment to the community with the awareness of his own uselessness: "He has looked upon his humble servant" (Lk. 1:48)

if he admits that he must plough the land, sow the seeds, while being convinced that irrigation and harvesting are graces that belong to God alone: "Do Whatever he tells you," (Jn. 2:5)

if he is certain that the Lord never abandons him: "His mother kept all these things in her heart" (Lk. 2:51)

if his adherence to the Kingdom does not remain abstract and disembodied, but is revealed by a palpable, visible and concrete entry into a body, the Church, which is nourished by the word, the sacraments and communion in charity: "All of them with one heart were diligent in prayer, together with some of the women, among whom was Mary, the mother of Jesus. (Acts 1,14)

Fr. Horacio Brito
Missionary of the Immaculate
Conception of Lourdes
“Chaplain” of Lourdes

Testimony. **Priests for the crowds,** **pilgrims and visitors to** **Lourdes.**

By Father Régis-Marie de La
Teyssonnière, chaplain of the
Sanctuary of Lourdes

"He is a priest. He is a father to our sisters at Lourdes" (Bernadette's sayings 201). Thus, in Nevers in 1871, Bernadette Soubirous spoke of her first confessor, Abbé Pomian, who at the same time prepared her for her first communion and helped her during the days of the apparitions.

That was in 1858. For Bernadette, it all began with her desire for the Eucharist, which led her, in January, to leave Bartrès, where, following the departure of Abbé Ader to the monastery, there was no longer a priest, to return to Lourdes to prepare for her First Holy Communion with the chaplain of the Hospice. And on that morning of 11 February, everything began for Bernadette with the vital need for bread, which led her to venture to Massabielle to collect wood and bones "for a few pennies". "When I arrived at the cave, I heard a noise, some-

thing like a gust of wind. I saw that the trees were not moving. I looked up at the Grotto and saw a Lady dressed in white.

This spiritual desire and existential need opened Bernadette up to two intense experiences, but in which she very quickly encountered many difficulties. Adversities of all kinds to get to the Grotto where she had "promised to go for a fortnight"; She was radically unable to learn the catechism and retained nothing of it. In both cases, Father Pomian guides her. He helps her to prepare herself, as she is, to receive Jesus, even within her poverty and ignorance. And he helps her to welcome the disconcerting irruption in her life of this Lady who has just said to her: " I do not promise you happiness of this world, but of the other" ; And Bernadette experiences this happiness. So when, the day after her First Communion on 3rd June, and before the final apparition on 16th July, she was asked whether she was "happier with her First Communion or with the apparitions", Bernadette replied: "They are two things that go together, but cannot be compared. I was very happy in both."

Today, following Bernadette, millions of men and women come to Lourdes and go to Massabielle every year. Their motivations are diverse. But most often, people come to the Grotto because they need to. To cry out one's suffering, one's rebellion, one's anguish, because it is often so hard to live. And, at the same time, Lourdes attracts the deep, spiritual part of us. People come here to seek a meaning to their lives. People come to seek the fullness of life, in reconciliation, peace and sanctification. In fact, this twofold approach is intertwined in each person, one of which can conceal or even reveal the other. Whatever the case, the primary experience that is gained at Lourdes, in action and in reality, is that of love, solidarity, fraternity, compassion, the presence of the other, which is stronger than all human suffering, or distress.

It is the Church that is revealed, maternal, loving, and compassionate. And, at the same time, amidst this often overwhelming experience, the gentle face of the Merciful, Loving, Forgiving Christ appears little by little. The Paschal Christ. The Deliverer. The Saviour.

“TO THE PRIESTS ...”

As with Bernadette, the priest is there. He welcomes and listens. He guides a journey, he helps to re-read an event in the light of the Gospel and the “Message of Lourdes” which is a concrete illustration of it. As with Bernadette, the priest is there, minister of the Word, of Reconciliation and of the Eucharist. He introduces each person, according to his or her needs and abilities, into this “recapitulation of all things in Christ”, an immense offering which is Revelation, Forgiveness and, indeed, the complete transformation. Then, more often than not, one can leave Lourdes as Bernadette did on 3 July 1866, that is to say, strengthened by an experience that is both physical and spiritual, which, by opening up to love, joy and peace, opens up to a new life.

Thus, at Lourdes, the priest enters into the experience of his fatherhood: he transmits Life, making “another live”, because “he himself lives, but it is no longer only he who lives, it is above all Christ who lives in him”. He blesses, he consecrates, he absolves. “I forgive you your sins. This is my Body. This is my Blood. I bless you.” But it is the

Lord who liberates, who heals, who saves, who sanctifies.

Should we conclude that “Lourdes is a place for priests? Certainly not! Lourdes is an ecclesial place because it is Marian: “Go and tell the priests that a chapel should be built here and that people should come here in procession”. It is a place where the People of God are being formed as they set out on their journey. Along with the Poor among the poor, redeemed sinner among redeemed sinners, God’s seeker among God’s seekers, the priest has his place there: The place of the servant. That is why, at Lourdes, I have even met happy priests, “In the spirit of the other world”. ■

BERNADETTE'S ITINERARY

In Bernadette's shoes, from the Grotto to the parish



In 2022, the Sanctuary and the parish of Lourdes propose that you follow the route that Bernadette took to tell Father Peyramale the words of Our Lady. This route will lead pilgrims to ❶, the door of the old presbytery where, Bernadette knocked to meet the priest. Then the pilgrims will go to ❷ the parish church, where the baptismal font on which Bernadette became a child of God remains. In the church, an exhibition will be proposed on the figure

of Father Peyramale and the priests of the parish at the time of Bernadette. A time of prayer will also be offered. Pilgrims will also be able to gather in the crypt next to the tomb of Father Peyramale.

Suggestion which complements the Footsteps of Bernadette.



An exhibition of photographs of the first “chapelains” will be available in the Sanctuary.



https://youtu.be/E793wcUIH_U

“PRAY FOR PRIESTS”

Leave the name of a priest and entrust him to Our Lady of Lourdes.

In this year 2022, the Sanctuary proposes that each pilgrim can entrust a priest to the intercession of the Virgin Mary. This will be an opportunity to remember the priests who have accompanied us throughout our lives through the sacraments, preaching and spiritual guidance. The proposal is to write and then deposit the name of the priest in an urn located at the foot of the chapel of Saint Bernadette, on the Esplanade du Rosaire. Each evening, these names are carried in the Marian torchlight procession. Pilgrims can light candles at the foot of the steps of the chapel to keep the prayer alive.

This approach can be experienced alone, in the silence of personal prayer, or in small groups during a brief celebration. It can end with a prayer to Our Lady of the Priesthood:

*Virgin Mary,
Mother of Christ the Priest,
Mother of priests throughout the world,
you have a special love for priests,
because they are the living images of your only Son.
You have helped Jesus throughout your earthly life,
And you still help him in heaven.
We beg you, pray for the priests,
Pray to the Father in heaven to send
workers to his harvest.
Pray that we may always have priests,
who give us the sacraments,
explain the Gospel of Christ to us,
and teach us to be true children of God.
Virgin Mary, ask God the Father yourself,
For the priests we need so much,
And since your heart has all power over him,
Obtain for us, O Mary,
Priests who are saints. Amen.*



Saint Bernadette Chapel



PASTORAL SUGGESTIONS

SUGGESTIONS FOR REVIEWING THE EXPERIENCES DURING THE PILGRIMAGE



(The review sheets are addressed to the facilitator, who can modify them freely)

REVIEWING THE PILGRIMAGE IN GROUPS OF 6 TO 10 PERSONS



Step 1

The facilitator introduces the purpose of the meeting:

Today, we are asked to stop, to step back, to look at what we have experienced during our pilgrimage, to take stock of what has been good, to look back at the difficulties we have encountered, to name what has moved us and to consider how to continue.

To do this, let us place ourselves under the action of the Holy Spirit under the gaze of the Blessed Virgin Mary.

Choose an invocation to the Holy Spirit which can be extended by a song to the Blessed Virgin Mary.

Step 2

The presenter goes on to say:

During the apparitions, Bernadette experiences a friendship with the Blessed Virgin Mary. The dialogue that took place between them made Bernadette grow first as a woman, then as a Christian and finally enabled her to advance on the path of holiness. We propose to reflect our pilgrimage on the basis of Bernadette's experience.

1. On 18 February 1858, Mary said to Bernadette: Will you do me the grace of coming here for a fortnight? Bernadette was a poor girl, illiterate, poorly nourished and sick. No one entrusted her with responsibilities. Mary, however, ventured to ask her to come to the Grotto of Massabielle for a fortnight. Bernadette said yes and despite the many obstacles and prohibitions, she kept her word. Thanks to Mary, Bernadette grew in her humanity and became a responsible young woman.

How does the pilgrimage to Lourdes invite me to assume responsibility? In what way have these days spent in Lourdes made me grow as a man or woman?

2. On 27 February 1858, in the midst of the penitential gestures, Mary showed Bernadette the spring in the Grotto of Massabielle; she said to her: Go to the spring, drink and wash there. The spring water in the grotto reminds us of baptism and sends us back to the paschal mystery, the centre of Christian life. The death and resurrection of Jesus is a fundamental principle of the Christian faith.

Have I experienced the mystery of the death and resurrection of Christ in our celebrations, prayers or catechesis? Have there been elements during this pilgrimage that have helped me to grow in faith?

3. On March 2, 1858, Mary said to Bernadette: Go and tell the priests that a chapel should be built here and that people should come in procession. Bernadette set off immediately to meet Father Peyramale. She became a disciple-missionary and thanks to her mission, the sanctuary of Lourdes was born, a place that favours the experience of life in communion with Christ. I sanctify myself through the sacraments celebrated during my pilgrimage.

What role did the priests play in helping me to enter into communion of life with Christ? With whom will I share the grace I have received?

Step 3

The meeting ends with the reading of the Magnificat with two choruses:

My soul exalts the Lord,
my spirit rejoices in God, my Saviour!
He has looked upon his humble servant;
henceforth all ages will call me blessed.
The Mighty One has done wonders for me; Holy is his name!
His mercy extends from age to age to those who fear him.
He scatters the proud with the strength of his arm.
He casts down the mighty from their thrones, he exalts the lowly.
He fills the hungry with good things
and sends the rich away empty-handed.
He raises up Israel his servant, he remembers his love,
of the promise made to our fathers,
in favour of Abraham and his descendants forever.

PERSONAL REFLECTION

Step 1

Set aside a time in your schedule when you can devote yourself entirely to this review without being disturbed. Choose a quiet, secluded place and stand under the Lord's gaze, beginning with a prayer:

Grant me, Lord, that I may commend myself to You with all that I am and all that I have experienced during my pilgrimage. May I be able to benefit from this time of grace with you. In the name of the Father, the Son and the Holy Spirit. Amen

PROPOSAL FOR A REVIEW OF THE PILGRIMAGE

Step 2

Take the time you need and write down what you think is important, using the format suggested below.

What did I discover:

What did I receive from others:

Did I experience joy, and peace:

I remain hungry for:

What has been helpful to me:

What has changed in me:

I would like to say thank you to someone:

I would like to say to both God, and to Jesus:

Step 3

Recite an Our Father and three Hail Mary's.

CONTEMPLATIVE DIALOGUE

(facilitator's guide)

It is a sort of prayerful sharing of the Gospel.

The group should be of a reasonable size: six to ten people. Since it is a common prayer, which includes periods of silence, care should be taken to ensure the proper environment and conditions for silence.

The aim: each person brings his or her own prayer, but also nourishes his or her prayer with that of the members of the group.

This dialogue will take about 40 minutes.

The aim and the way to proceed are explained before the prayer. During the explanation, the aim is to allow the participants to "photograph internally" the unfolding of the prayer.

At each stage of the prayer, the process will be briefly explained.

Step 1

Slow reading of a Bible text. The biblical scene can also be narrated.

Participants are invited to visualise the scene as they listen to the reading or story.

Silent prayer (4-5 minutes)

Step 2

Say what touched you in the text and why

The facilitator invites the participants to briefly say one aspect of the scene that they particularly notice. The turn to speak should be planned in advance. You can say nothing and pass on your turn by waving to your neighbour or saying amen.

Before the turn to speak, the facilitator emphasises the importance of allowing the senses to take in the scene. It is a question of saying what one has noticed or what has touched one, and not of launching into a commentary or an immediate application to a situation. In this way, the exercise will be truly carried out in a form that opens up to contemplation.

Step 3

Say what touched you in the sharing

As soon as the round is over, we start again, this time each person takes the floor to express what touched him or her in the other participants' prayer (a word, an expression, etc.).

Step 4

You express your prayer

Each person expresses the prayer that has been born in him or her during this contemplation: praise, thanksgiving, repentance, intercession, supplication for oneself.

Step 5

The facilitator invites the recitation of the Lord's Prayer or the singing of an appropriate song.

HEARTFELT WORDS

These words were collected during meetings with people in precarious situations, members of the Saint-Laurent network (Secours Catholique français).

The word given to each person is free.

It is most often an "open heart" word. It is not theology, but they are often very relevant meditations on the apparitions of Lourdes in 1858.

The lady tells Bernadette to go and tell the priests...

"It is an order that Bernadette received. How can you give an order to someone so humble and small?"

"Bernadette is pushed by the beautiful lady to go and see the priest Peyramale. She doesn't disobey, she is pushed."

"If she runs, it is not because Mary has spoken to her intellect but simply to her heart."

"Mary wanted priests to learn from Bernadette, so that they could teach later."

"One could say that Bernadette had the poverty of a psychically fragile person which is to perceive invisible things."

If the lady tells me to go and tell the priests...

"It's not easy to go and tell the priest, he has the knowledge, it's not me."

"I will go and say for love and not to betray the lady's trust," said Bernadette."

"Penance, penance helps to be humble and not to be proud".

"God's love drives us"

For me today ..

"To go and say is to reach out, to go towards, to enter into dialogue with the priests, it's profound."

"It is a joy for me to be able to speak with a priest on a first-name basis when I speak to him, that is to say, to be able to consider him as my brother."

"Maybe I'll say to the priests, "come down to earth a bit, that's where it happens"."

"saying, this is the mission, it is an invitation to get going".

"And simply look at us when you give us the Eucharist".

What about you in your pilgrimages?

How do you feel concerned by this cry of the poor and the marginalised? Their testimony must be heard by each of us. Alas, today marginalisation has so many faces.





CONFERENCES ON THE MESSAGE OF LOURDES

Within the framework of the theme for the year 2022: "Go and tell the priests", the chaplains of the Sanctuary propose a series of conferences for pilgrimage organisations.

To discuss and book a conference, please contact:



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BLESSING OF PILGRIMS AT THE END OF THE PILGRIMAGE

HYMN

INTRODUCTION BY THE CELEBRANT

God has granted us a special time of grace in this pilgrimage: he has led us here, to Lourdes, to this holy place. He has invited us to be renewed inwardly by the gestures of faith, fraternal charity, the power of his word, the grace of the sacraments. The sanctuary of Lourdes is the sign of the house of God which is not made by human hands, but is the body of Christ, of which we are the living stones, built upon him, the cornerstone. As we return home, let us be aware of the call of the Lord who sends us to proclaim the wonders of God to our loved ones.

PROCLAMATION OF THE GOSPEL (MT 28:16-20)

"At that time, the eleven disciples went to Galilee, to the mountain where Jesus had ordered them to go. When they saw him, they bowed down, but some of them had doubts. Jesus came to them and said, "All authority has been given to me in heaven and on earth. Go forth! Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And I am with you always, to the end of time".

HOMILY

UNIVERSAL PRAYER (COMPOSED BY THE PILGRIMAGE)

THE OUR FATHER

BENEDICTION

Blessed are you, God and Father of Jesus, Christ our Lord, for you have chosen a people of your own from among all the nations; you have protected our brothers and sisters on their pilgrimage, that they may cling to you with greater faith and serve you with greater zeal;

Fill them now with your blessings, that they may return home with joy, tell others of your wonders, and bear witness to them in their actions.

Through Jesus Christ, our Lord.

SING THE MAGNIFICAT



**MASS AND HYMNS
OF THE YEAR 2022 THEME
MASS**

MASS AND HYMNS OF THE YEAR 2022 THEME MASS

ENTRANCE ANTIPHON

(Masses in honor of the Virgin Mary n° 17, Our Lady of the Cenacle)

The disciples devoted themselves with one accord to prayer with Mary, the Mother of Jesus, alleluia.

OPENING PRAYER

(Masses in honor of the Virgin Mary n° 17, Our Lady of the Cenacle)

**Lord our God,
as the Blessed Virgin was at prayer with the Apostles, you poured out
on her in abundance the gifts of the Holy Spirit; grant through her in-
tercession that we too, being filled with the same Spirit, may persevere
with one mind in prayer and bring to the world around us the Good
News of salvation.**

**Through our Lord Jesus Christ, your Son, who lives and reigns with
you in the unity of the Holy Spirit, one God, for ever and ever.**

FIRST READING

(Masses in honor of the Virgin Mary n° 17, Our Lady of the Cenacle)

A reading from the Acts of the Apostles (Acts 1:6-14)

After the resurrection of Jesus, the apostles gathered around him and asked, “Lord, are you at this time going to restore the kingdom to Israel?”

Jesus answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

When Jesus had said this, as the apostles were looking on, He was lifted up, and a cloud took him from their sight. While the apostles were looking intently at the sky as Jesus was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

Then the apostles returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away.

When the apostles entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The Word of the Lord.

RESPONSORIAL PSALM

(Masses in honour of the Virgin Mary No. 17, Our Lady of the Cenacle)

Psalm 86 (Ps 86 (87), 1-2, 3-5, 6-7)

GOSPEL ACCLAMATION

(Masses in honour of the Virgin Mary No. 15, Our Lady of the Resurrection)

Alleluia. Alleluia. Rejoice, Virgin Mary. Close to the cross, you have known the suffering of seeing your child suffer. Rejoice now, exult in joy. Alleluia.

GOSPEL

(Masses in honour of the Virgin Mary no. 15, Our Lady of the Resurrection)

A reading from the gospel according to Saint Matthew (MT 28:1-10)

After the Sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the tomb. And suddenly there was a violent earthquake, for an angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow.

The guards were so shaken by fear of him that they were like dead men. But the angel spoke; and he said to the women, "There is no need for you to be afraid. I know you are looking for Jesus, who was crucified.

He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going ahead of you to Galilee; that is where

you will see him." Look! I have told you.'

Filled with awe and great joy the women came quickly away from the tomb and ran to tell his disciples. And suddenly, coming to meet them, was Jesus. 'Greetings,' he said. And the women came up to him and, clasping his feet, they did him homage.

Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; there they will see me.'

The Gospel of the Lord.

OTHER GOSPEL OF YOUR CHOICE

(Masses in honour of the Virgin Mary no. 31, St Mary, Fountain of Salvation)

A reading from the gospel according to Saint John (Jn 19:25-27)

By the cross of Jesus stood his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.

When Jesus saw his mother and the disciple he loved standing beside her, he said to his mother, "Woman, this is your son.

Then he said to the disciple, "This is your mother. And from that hour the disciple took her into his home.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

(Masses in honour of the Virgin Mary No. 17, Our Lady of the Cenacle)

Accept, Most Holy Father, the offerings we present to you in veneration of the Virgin Mary in the Upper Room, and grant us the grace, by participating in this Eucharist, to be given over to the action of the Holy Spirit for your greater glory and the salvation of the world.

Through Christ, our Lord.

PREFACE

(1st Preface of the Virgin Mary)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

MASS AND HYMNS OF THE YEAR 2022 THEME MASS

How wonderful is the example you have given us of harmony and prayer in the Church at its beginning: you show us the Mother of Jesus as she prays with the Apostles in oneness of mind and heart.

She who waited in prayer for the coming of Christ is still at prayer as she calls upon the promised Paraclete; She who was overshadowed by the Spirit at the Incarnation of the Word is once more filled with your Gift from on high at the birth of God's new people.

As she keeps vigil in prayer, her heart on fire with love, she is the model of the Church, enriched by the gifts of the Spirit and keeping watch for the Second Coming of Christ.

Through him the Angels of heaven offer their prayer of adoration as they rejoice in your presence forever.

May our voices be one with theirs in their triumphant hymn of praise: ...

COMMUNION ANTIPHON

(Masses in honour of the Virgin Mary n° 17, Our Lady of the Cenacle)

The disciples continued steadfast in the teaching of the Apostles, in communion of spirit, in the breaking of bread, and in the practice of prayer, alleluia.

PRAYER AFTER COMMUNION

(Masses in honour of the Virgin Mary No. 17, Our Lady of the Cenacle)

You have renewed us, Lord, by sharing the same bread; renew in us the gift of your Spirit and, under the protection of the Virgin Mary, grant us to work with one heart for the unity of all our brothers saved by Christ. He who lives and reigns for ever and ever.

MASS AND HYMNS OF THE YEAR 2022 THEME MASS

“GO AND TELL THE PRIESTS”

~ Thème d'année 2022 à Lourdes ~
Texte : a) Refrain : Sainte Bernadette (2 mars 1858)
b) Couplets : Marie-Antoinette Noury.
Musique : Jean-Paul Lécot

Comme une marche tranquille (♩ = 60)



Fr « Al- lez di- re aux prê- tres qu'on bâ- tisse / i- ci u- ne cha- pel - le,
It « Di- te ai sa- cer- do- ti : co- stru- i- te qui u- na cap- pel - la,
Es « ¡Ve a los sa- cer- do- tes, que se ha- ga a- quí u- na ca- pi - lla
En « Go and say now to the priests in this place please build for me a chap - el.
De « Geh und sag den Prie- stern zu er - rich - ten hier ei - ne Ka - pel - le
Ndl « Ga de pries- ters vra - gen een ka - pel voor mij hier op te bou - wen.



Fr et qu'on y vien - ne en pro - ces - sion ! »
It ve - ni - te in pro - ces - sio - ne ! »
Es y que se ven - ga en pro - ces - sión ! »
En Let peo - ple come in pro - ces - sion. »
De und in Pro - zes - si - on zu kom - men. »
Ndl Kom in pro - ces - sie naar mij toe ! »



Fr 1- Pier- res vi- van- tes, Peu- ple as- sem- blé, lais- se l'Es- prit é- di- fier Son É-
It 1- Pie- tre vi- ven- tijjn Cri- sto Ge- sù, dal san- to Spi- ri- to e- di- fi-
Es 1- ¡Pue- blo de Dios, per- mi- te al Es- pí- ri- tu e- di- fi- car su I-
En 1- As li - ving stones let peo - ple come here, and let the Spir - it now build up the
De 1- Le- ben- de Stei- ne, ver- ein- tes Volk, las- set den Geist sei- ne Kir - che
Ndl 1- Volg Ber- na- dett' op weg naar de grot, 't ne- de- rig kind dat een Vrow zag ver -



Fr 1- gli - se : é - cou - te Ma - rie, mes - sa - gè - re de Sa vo - lon - té !
It 1- ca - te, Ma - ri - a vi mo - strij cam - mi - no per la san - ti - tà !
Es 1- gle - sia : es - cu - cha a Ma - ría, men - sa - je - ra de Su vo - lun - tad !
En 1- Church — ; as mes - sen - ger, Ma - ry in - vites us : « Do God's ho - ly will. »
De 1- bau - en, ja, hör zu der Jung- frau Ma - ri - a, Bo - te sei - nes Wil - lens.
Ndl 1- schij - nen, Ma - ri - a die ic - der - een vraagt : « Volg na de Zoon van God. »

LIBRAIRIE
DE LA GROTTA
La boutique officielle du Sanctuaire Notre-Dame de Lourdes

The "Lourdes Chants
Messe 2022" CD-book

is available at the Grotto Bookshop
and on www.librairiedelagrottelourdes.com

MASS AND HYMN FOR THE THEME OF THE YEAR 2022

“GO AND TELL THE PRIESTS”

Fr 2- Suis Bernadette jusqu'au Rocher,
peuple assoiffé, pèlerin d'espérance ;
viens boire à la Source où l'eau vive
lave ton péché !

3- Peuple en attente, sois conforté :
l'humble bergère fidèle au message
se hâte en chemin et rapporte :
« C'est l'Immaculée ! »

4- Peuple en recherche, garde la foi !
Ne rêve pas du bonheur de ce monde :
imite Marie, et la grâce
t'émerveillera !

5- Peuple de pauvres, peuples de rois,
marche sans peur vers la Terre Promise !
Emprunte les pas de ta Mère,
don du Fils en Croix !

6- Suis la Lumière, Corps du Seigneur,
peuple invité au repas de la Pâque,
contemple en Marie la promesse
de l'Amour vainqueur !

It 2- Chiesa che vivi / in umiltà,
con Bernadette raggiungi la Rocca,
dissetai all'acqua che scioglie
le tue schiavitù !

3- Chiesa che segui la Verità,
non confidare nei beni del mondo,
affida la vita a Maria :
Lei ti sosterrà !

Es 2- ¡Con Bernadette hasta la Roca, *[enjambement =]*
peregrino sediento de esperanza ;
bebe en la Fuente / y / así
lava tu peca-do !

En 2- We follow Bernadette to the Rock,
we, thirsty people and pilgrims of hope ;
come, drink from the living waters,
wash away yours sins.

3- People who watch, be comforted here,
follow the shepherdess, humble and faithful ;
with haste now she carries the message :
« I'm the Immaculate. »

4- People who seek, hold firm to the faith,
dream not of happiness here in this world ;
come, imitate Mary's example :
be amazed by grace.

5- You who are poor and you are rich,
walk without fear on the path to the Kingdom ;
come, walk in the steps of your Mother,
giv'n us from the Cross.

6- Body of Christ, come, follow the Light,
called to the banquet of life everlasting ;
in Mary, we ponder the promise :
Love shall conquer all.

De 2- Folg Bernadette bis zu dem Felsen,
durstiges Volk, treuer Pilger der Hoffnung,
komm, trink das lebendige Wasser,
dass deine Sünde wäscht.

Ndl 2- Pelgrims van overal, arm of rijk,
drink van de bron met het levende water,
dat zonden wist, hoop geeft en moed.
« Bidt aan de groet en kijk. »

Fr « Al - lez di - re aux prê - tres qu'on bâ - tisse / i - ci u - ne cha - pel - le,
It « Di - te ai sa - cer - do - ti: co - stru - i - te qui u - na cap - pel - la,
En « Go and say now to the priests in this place please build for me a chap - el.

Fr et qu'on y vien - ne en pro - ces - sion ! »
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En Let peo - ple come in pro - ces - sion. »



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Les Missions

NOTRE-DAME DE LOURDES



During the thirteenth apparition, the Virgin Mary asked Bernadette: "Go and tell the priests that a chapel should be built here and that people should come here in procession". Bernadette thus became the missionary of the Virgin Mary, reporting her request to Father Peyramale, the parish priest of Lourdes. Today, the Sanctuary of Our Lady of Lourdes wishes to respond to this request in a renewed way. The chaplains of the Sanctuary are aware that they are sent on a mission by the Virgin Mary, to meet pilgrims in the dioceses, parishes and even on the existential peripheries of our society.

Welcome to "Lourdes" your home

LIVING THE GRACE OF LOURDES

The missions of Our Lady of Lourdes are a favourable opportunity to renew the graces of a pilgrimage to Lourdes because Our Lady invites us to come here in procession to draw from the source of God's powerful mercy and action in favour of humanity. Come and experience personally the great miracle of Lourdes: the conversion of hearts and the renewal of faith and the life of faith.

CLOSE TO YOUR HOME

The missions of Our Lady of Lourdes are an opportunity and a way of sharing the grace of an encounter with Mary as Bernadette experienced it. With all the faithful wherever they live, whatever their parish, their diocese, their history or their personal situation, come and find peace and joy in this encounter and become missionary disciples.

WITH THE CHAPLAINS OF THE SANCTUARY

From June 2021, chaplains and priests of the Sanctuary set out to respond to the calls of different communities so that the message and charism of Lourdes may reach beyond Lourdes. Like Bernadette, they want to bear witness and announce that God is near and that in Him every existence can be open to the happiness of the other world from today.

For more information

www.missionsndlourdes.com



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IMMACULADA COUNCEPCIU