

Our Lady of the Lake Catholic Church

Lake Ozark, Missouri

Novena

in honor of

The Blessed Virgin Mary

Queen of Heaven and Earth



While people are gathering, they may read privately the following introduction and background material for our parish novena.

## **Mary, Queen of Heaven and Earth: Our Most Holy patroness**

*In honoring Mary under the title of Our Lady of the Lake, our Church continues the ancient custom of naming churches after the Mother of God simply by the title “Mary”. St. Mary Major in Rome, one of the earliest churches dedicated to Mary, is known eventually as “major” or “greater” to indicate it was the biggest and most important shrine to our Blessed Mother in Rome. In France, the custom was to call a church “Our Lady of ...” to indicate the particular location of a church dedicated to Mary. For example, Notre Dame du Paris is literally “Our Lady of Paris”. The University of Notre Dame has the official title Notre Dame du Lac, Our Lady of the Lake.*

*The liturgical calendar calls for two special celebrations each year in a parish—the anniversary of the dedication of the parish church and the patronal feast day. These days are celebrated with the greatest solemnity, an obligatory celebration that supersedes all memorials and most feasts. If we truly understand the nature and scope of the community of saints, we would realize that the patrons of churches are very important members of the parish community. Parishes should turn to their patrons frequently to honor their holiness, learn from their example, and gain their intercession in time of need.*

*We have chosen to celebrate our patroness under the title, Mary, Queen of Heaven and Earth, which feast day is August 22. St. Alphonse Liguori is among the many saints who explained the appropriateness of the title. He writes, “Because the Virgin Mary was raised to such a lofty dignity as to be the mother of the King of kings, it is deservedly and by every right that the Church has honored her with the title of ‘Queen!’.”*

*The practice of novenas to prepare for the celebration of a feast is an ancient custom. To appropriately prepare for our patronal feast, a novena of prayer beginning on August 13 through August 21 will take place each year. There will be special prayers at each of the masses during that time. All parishioners will be invited to participate in the most basic manner of saying specific prayers each day during the novena. The major effort will be to gather people together and pray each evening in someone’s home or in the church.*

*The evening gathering consists of the reading of a lesson, songs, the praying of the rosary and the praying of the Litany of Loreto. There is an altar set up with a statue of the Blessed Virgin. The people may bring flowers and candles to decorate the altar.*

# Opening

**Leader:** In the name of the Father, and of the Son, and of the Holy Spirit.  
**All:** Amen.

**Leader:** We gather today as the community of Our Lady of the Lake Catholic Church so that we may fittingly prepare to celebrate our Blessed patroness's feast day as the Queen of Heaven and Earth. In Mary's great song of praise to God as she visited the house of her cousin Elizabeth, she prophesied that "all generations will call me blessed." In blessing Mary by our prayers and devotion, we too in turn are blessed by God with every manner of grace. Let us open our hearts and minds to the holy Word of God which reveals the great mystery of our salvation. Mary played a unique role in salvation history by her "yes" to God. It is through her that the Son of God became the Word made flesh and fallen humanity was restored to original grace. Let us sing our opening song together.

## Opening Song

### Hail Queen of Heav'n, Ocean Star



1. Hail, Queen of Heav'n, the o - cean Star, Guide of the wan - d'rer  
2. O gen - tle, chaste, and spot - less Maid, We sin - ners make our  
3. So - jour - ners in this vale of tears, O thee, blest ad - vo - cate,  
4. And while to Him who reigns a - bove, In God - head One, in



here be - low! Thrown on life's surge we claim thy care, Save  
pray - ers through the. Re - mind thy Son that He has paid The  
we the cry, Pi - ty our sor - rows, calm our fears And  
Per - sons Three. The source of life, of grace, of love, Ho -



us from per - ril and from woe. Moth - er of Christ Star of the  
price of our in - i - qui - ty. Vir - gin most pure, Star of the  
sooth with hope our mi - ser - y. Re - fuge of sin - ners Star of the  
mage we pay on bend - ded knee: Do thou, bright Queen Star of the



sea, Pray for the wan - d'rer pray for me.  
sea, Pray for the sin - ner, pray for me.  
sea, Pray for the mour - ner, pray for me.  
sea, Pray for thy child - ren, pray for me.

# Daily Prayer Intention

**Leader:** *The designated prayer leader for the day alone reads the daily intention.*

**August 13:** Today's prayer intention is for true contrition for our sins and for the grace of conversion of heart, and that we truly appreciate the unique role that the Immaculate One has played in the work of our redemption. Let us open our hearts to the Word of God as found in the Book of Genesis where we read the story of sin entering the world, the loss of original grace, and of the evil and suffering that afflicts humankind.

**August 14:** Today's prayer intention is for the protection and safety of all families. God has revealed himself as a Trinity of persons, God is in essence a community of love. The Son of God came into the world through a human family. Mary, the Mother of God, and Joseph, her blessed spouse, made a home for God. As we listen to the story of Noah's family being saved from the waters of the flood, so we beseech God to preserve our families from the tide of evil that surrounds us.

**August 15:** Today's prayer intention is for all married couples. In the beginning God created them male and female and the two shall become one flesh. We pray for their unity, for their commitment to fidelity, for an increase in mutual charity, and for true devotion to their chaste bond in love. We pray for the sanctity of marriage within our nation, and that all those couples that are enduring trials find a source of blessing and strength in the Blessed Mother of Christ.

**August 16:** Today's prayer intention is for all children. God showed us the depth of his love when he became vulnerable to the pains, sorrows, and dangers of childhood. He reminded us that unless we become like the little children, we are not worthy of the kingdom. May children be free from hunger, fear, and disease. May all of us work to protect God's children and provide them with all the resources they need so that they too may grow in wisdom and grace.

**August 17:** Today's prayer intention is for the sanctity of life. God created the heavens and the earth. He created all living beings. He created humankind in his image and likeness and he saw that it was very good. In the fullness of time, he sent his only begotten Son, born of Mary, to sanctify our human nature. In this day when the sanctity of life at every age is threatened by neglect, selfishness, and malice, may our prayer and penance make up for the great sins of our times against life: abortion, murder, and euthanasia.

**August 18:** Today's prayer intention is for the poor, the hungry, the homeless, and the oppressed. Mary gave birth to Jesus far from home in the poorest of surroundings. Jesus embraced poverty during his earthly life as he preached the kingdom of God to those who were lost and rejected by all. Mary is our prompt help, knowing our needs as only a mother can. Through her intercession, may we be moved to greater acts of generous charity for those who need our assistance. May all who are in need turn to Mary for she is full of mercy and grace.

**August 19:** Today's prayer intention is for vocations to the priesthood and religious life. The harvest is great and there are never enough workers in the vineyard to bring home the harvest. Mary is the mother of all vocations. Her son was the great high priest who gave us the sacraments of our salvation. Her son shared his mission to preach the Gospel with those he called to leave family behind and follow him on the Way. May those ordained to serve the Church and those called to religious life remain faithful to their calling. May vocations flourish anew in our own families.

**August 20:** Today's prayer intention is for Bishop Shawn McKnight and for the people of the Diocese of Jefferson City. We turn to our patroness, Mary with her Immaculate Heart, for all our needs. In her heart, she pondered the World of God. In her heart, she felt the sorrow of a grieving mother. With her Immaculate Heart, she loves us as the children Jesus gave to her for mutual care and devotion. May the people of the diocese be renewed in our apostolic faith. May we find new strength to preach the Good News to all and share the message of salvation that only comes from Jesus Christ, our redeemer.

**August 21:** Today's prayer intention is for the living and deceased members of Our Lady of the Lake Catholic Church. On this, the final day of preparation for the celebration of the Queenship of Mary, we pray that the grace of this novena become the seed by which a new era of blessing flourishes for our people. May we grow in holiness, may we be strengthened in the will to do good, and may we be inspired to an ever greater bond of fraternal charity so that we give witness to God's love and give honor to our Queen and Mother, the Blessed Virgin Mary.

## Scripture Reading

*The person designated for reading the scriptures for the day reads aloud the scripture passage.*

**Scripture Novena Day 1, August 13:** Genesis Chapter 3

Now the snake was the most cunning of all the wild animals that the LORD God had made. He asked the woman, "Did God really say, 'You shall not eat from any of the trees in the garden?'"

The woman answered the snake: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, or else you will die.'"

But the snake said to the woman: "You certainly will not die! God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil."

The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God walking about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden.

The LORD God then called to the man and asked him: Where are you?

He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid."

Then God asked: Who told you that you were naked? Have you eaten from the tree of which I had forbidden you to eat?

The man replied, "The woman whom you put here with me—she gave me fruit from the tree, so I ate it."

The LORD God then asked the woman: What is this you have done? The woman answered, "The snake tricked me, so I ate it."

Then the LORD God said to the snake: Because you have done this, cursed are you among all the animals, tame or wild; On your belly you shall crawl, and dust you shall eat all the days of your life.

I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heel. To the woman he said: I will intensify your toil in childbearing; in pain you shall bring forth children. Yet your urge shall be for your husband, and he shall rule over you.

To the man he said: Because you listened to your wife and ate from the tree about which I commanded you, You shall not eat from it, Cursed is the ground because of you! In toil you shall eat its yield all the days of your life. Thorns and thistles it shall bear for you, and you shall eat the grass of the field. By the sweat of your brow you shall eat bread, Until you return to the ground, from which you were taken; For you are dust, and to dust you shall return.

The man gave his wife the name “Eve,” because she was the mother of all the living. The LORD God made for the man and his wife garments of skin, with which he clothed them. Then the LORD God said: See! The man has become like one of us, knowing good and evil! Now, what if he also reaches out his hand to take fruit from the tree of life, and eats of it and lives forever? The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. He expelled the man, stationing the cherubim and the fiery revolving sword east of the garden of Eden, to guard the way to the tree of life.

### **Scripture for the Novena Day 2, August 14: Genesis Chapter 8**

God remembered Noah and all the animals, wild and tame, that were with him in the ark. So God made a wind sweep over the earth, and the waters began to subside. The fountains of the abyss and the floodgates of the sky were closed, and the downpour from the sky was held back. Gradually the waters receded from the earth. At the end of one hundred and fifty days, the waters had so diminished that, in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.

The waters continued to diminish until the tenth month, and on the first day of the tenth month the tops of the mountains appeared. At the end of forty days Noah opened the hatch of the ark that he had made, and he released a raven. It flew back and forth until the waters dried off from the earth. Then he released a dove, to see if the waters had lessened on the earth. But the dove could find no place to perch, and it returned to him in the ark, for there was water over all the earth. Putting out his hand, he caught the dove and drew it back to him inside the ark. He waited yet seven days more and again released the dove from the ark. In the evening the dove came back to him, and there in its bill was a plucked-off olive leaf! So Noah knew that the waters had diminished on the earth. He waited yet another seven days and then released the dove; but this time it did not come back.

In the six hundred and first year, in the first month, on the first day of the month, the water began to dry up on the earth. Noah then removed the covering of the ark and saw that the surface of the ground had dried. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah: Go out of the ark, together with your wife and your sons and your sons' wives. Bring out with you every living thing that is with you—all creatures, be they birds or animals or crawling things that crawl on the earth—and let them abound on the earth, and be fertile and multiply on it.

So Noah came out, together with his sons and his wife and his sons' wives; and all the animals, all the birds, and all the crawling creatures that crawl on the earth went out of the ark by families. Then Noah built an altar to the LORD, and choosing from every clean animal and every clean bird, he offered burnt offerings on the altar.

When the LORD smelled the sweet odor, the LORD said to himself: Never again will I curse the ground because of human beings, since the desires of the human heart are evil from youth; nor will I ever again strike down every living being, as I have done. All the days of the earth, seedtime and harvest, cold and heat, Summer and winter, and day and night shall not cease.

**Scripture for the Novena Day 3, August 15: John 2:1-12**

On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you."

Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it.

And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him. After this, he and his mother, [his] brothers, and his disciples went down to Capernaum and stayed there only a few days.

**John 19:25-30**

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

**Scripture for the Novena Day 4, August 16: Sirach 14:20-27—15:1-10**

Happy those who meditate on Wisdom, and fix their gaze on knowledge;  
Who ponder her ways in their heart, and understand her paths;  
Who pursue her like a scout, and watch at her entry way;  
Who peep through her windows, and listen at her doors;  
Who encamp near her house and fasten their tent pegs next to her walls;  
Who pitch their tent beside her, and dwell in a good place;  
Who build their nest in her leaves, and lodge in her branches;  
Who take refuge from the heat in her shade and dwell in her home.  
Whoever fears the LORD will do this;  
whoever is practiced in the Law will come to Wisdom.  
She will meet him like a mother; like a young bride she will receive him,  
She will feed him with the bread of learning,  
and give him the water of understanding to drink.  
He will lean upon her and not fall;  
he will trust in her and not be put to shame.  
She will exalt him above his neighbors,  
and in the assembly she will make him eloquent.  
Joy and gladness he will find, and an everlasting name he will inherit.

The worthless will not attain her, and the haughty will not behold her.  
She is far from the impious; liars never think of her.  
Praise is unseemly on the lips of sinners, for it has not been allotted to them by God.  
But praise is uttered by the mouth of the wise,  
and its rightful owner teaches it.

**Scripture for the Novena Day 5, August 17: Isaiah 62**

For Zion's sake I will not be silent, for Jerusalem's sake I will not keep still,  
Until her vindication shines forth like the dawn and her salvation like a burning torch.  
Nations shall behold your vindication, and all kings your glory;  
You shall be called by a new name bestowed by the mouth of the LORD.  
You shall be a glorious crown in the hand of the LORD, a royal diadem in the hand of your God.  
No more shall you be called "Forsaken," nor your land called "Desolate,"  
But you shall be called "My Delight is in her," and your land "Espoused."  
For the LORD delights in you, and your land shall be espoused.  
For as a young man marries a virgin, your Builder shall marry you;  
And as a bridegroom rejoices in his bride so shall your God rejoice in you.  
Upon your walls, Jerusalem, I have stationed sentinels;  
By day and by night, they shall never be silent. You who are to remind the LORD, take no rest,  
And give him no rest, until he re-establishes Jerusalem and makes it the praise of the earth.

The LORD has sworn by his right hand and by his mighty arm:  
No more will I give your grain as food to your enemies;  
Nor shall foreigners drink the wine, for which you toiled.  
But those who harvest shall eat, and praise the LORD;  
Those who gather shall drink in my holy courts.  
Pass through, pass through the gates, prepare a way for the people;  
Build up, build up the highway, clear it of stones, raise up a standard over the nations.  
The LORD has proclaimed to the ends of the earth:  
Say to daughter Zion, "See, your savior comes!  
See, his reward is with him, his recompense before him."  
They shall be called "The Holy People," "The Redeemed of the LORD."  
And you shall be called "Cared For," "A City Not Forsaken."

**Scripture for the Novena Day 6, August 18: Luke 1:26-56**

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

And Mary said: "My soul proclaims the greatness of the Lord,  
And my spirit rejoices in God my savior.  
For he has looked upon his handmaid's lowliness;  
behold, from now on will all ages call me blessed.  
The Mighty One has done great things for me, and holy is his name.  
His mercy is from age to age to those who fear him.  
He has shown might with his arm, dispersed the arrogant of mind and heart.  
He has thrown down the rulers from their thrones but lifted up the lowly.  
The hungry he has filled with good things; the rich he has sent away empty.  
He has helped Israel his servant, remembering his mercy,  
according to his promise to our fathers, to Abraham and to his descendants forever."  
Mary remained with her about three months and then returned to her home.

### **Scripture for Novena Day 7, August 19: Revelation 12**

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.

Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

Then I heard a loud voice in heaven say:

"Now have salvation and power come, and the kingdom of our God  
and the authority of his Anointed. For the accuser of our brothers is cast out,  
who accuses them before our God day and night.

They conquered him by the blood of the Lamb and by the word of their testimony;  
love for life did not deter them from death.

Therefore, rejoice, you heavens, and you who dwell in them.

But woe to you, earth and sea, for the Devil has come down to you in great fury,  
for he knows he has but a short time."

When the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child. But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert, where, far from the serpent, she was taken care of for a year, two years, and a half-year. The serpent, however, spewed a torrent of water out of his mouth after the woman to sweep her away with the current. But the earth helped the woman and opened its mouth and swallowed the flood that the dragon spewed out of its mouth. Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God's commandments and bear witness to Jesus. It took its position on the sand of the sea.

### **Scripture for the Novena Day 8, August 20: Hebrews 9:1-15**

Now [even] the first covenant had regulations for worship and an earthly sanctuary. For a tabernacle was constructed, the outer one, in which were the lampstand, the table, and the bread of offering; this is called the Holy Place. Behind the second veil was the tabernacle called the Holy of Holies, in which were the gold altar of incense and the ark of the covenant entirely covered with gold. In it were the gold jar containing the manna, the staff of Aaron that had sprouted, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the place of expiation. Now is not the time to speak of these in detail. With these arrangements for worship, the priests, in performing their service, go into the outer tabernacle repeatedly, but the high priest alone goes into the inner one once a year, not without blood that he offers for himself and for the sins of the people.

In this way the holy Spirit shows that the way into the sanctuary had not yet been revealed while the outer tabernacle still had its place. This is a symbol of the present time, in which gifts and sacrifices are offered that cannot perfect the worshiper in conscience but only in matters of food and drink and various ritual washings: regulations concerning the flesh, imposed until the time of the new order. But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance. Now where there is a will, the death of the testator must be established. For a will takes effect only at death; it has no force while the testator is alive. Thus not even the first covenant was inaugurated without blood. When every commandment had been proclaimed by Moses to all the people according to the law, he took the blood of calves [and goats], together with water and crimson wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is 'the blood of the covenant which God has enjoined upon you.'"

### **Scripture for the Novena Day 9, August 21: Mark 3:13-35**

He went up the mountain and summoned those whom he wanted and they came to him. He appointed twelve [whom he also named apostles] that they might be with him and he might send them forth to preach and to have authority to drive out demons: [he appointed the twelve:] Simon, whom he named Peter; James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, and Judas Iscariot who betrayed him.

He came home. Again [the] crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind." The scribes

who had come from Jerusalem said, “He is possessed by Beelzebul,” and “By the prince of demons he drives out demons.”

Summoning them, he began to speak to them in parables, “How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. But no one can enter a strong man’s house to plunder his property unless he first ties up the strong man. Then he can plunder his house. Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. But whoever blasphemes against the holy Spirit will never have forgiveness, but is guilty of an everlasting sin.” For they had said, “He has an unclean spirit.”

His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, “Your mother and your brothers [and your sisters] are outside asking for you.” But he said to them in reply, “Who are my mother and [my] brothers?” And looking around at those seated in the circle he said, “Here are my mother and my brothers. [For] whoever does the will of God is my brother and sister and mother.”

*Before continuing with the rosary, there is a brief pause for silent reflection.*

## Rosary

*The designated prayer leader then leads all in the recitation of the rosary.*

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

**All:** Amen

**Leader:** We pray this rosary that we may draw closer to Christ through Mary as we as a parish pray this novena in preparation for the celebration of Mary, Queen of Heaven and our patroness.

**Leader:** I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

**All:** I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

**Leader:** Our Father + Three Hail Marys + Glory be

**The First Mysteries** *The customary mystery for the particular day of the week is used.*

**Leader:** The first Joyful Mystery, the Annunciation (*on Mondays and Saturdays*)  
The first Sorrowful Mystery, the Agony in the Garden (*on Tuesdays and Fridays*)  
The first Glorious Mystery, the Resurrection (*on Wednesdays and Sundays*)  
The first Luminous Mystery, the Baptist of Christ in the Jordan (*on Thursdays*)

**Leader:** Our Father + Ten Hail Marys + Glory Be

**All:** *(Instead of the Fatima Prayer)* We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

**Song:** Hail, holy Queen enthroned above, O Maria.  
Hail, Queen of mercy and of love, O Maria.  
Triumph, all ye cherubim, Sing with us, ye seraphim,  
Heaven and earth resound the hymn: Salve, salve, salve Regina!

### **The Second Mysteries**

**Leader:** The second Joyful Mystery, the Visitation  
The second Sorrowful Mystery, the Scourging at the Pillar  
The second Glorious Mystery, the Ascension  
The second Luminous Mystery, the Wedding Feast at Cana

**Leader:** Our Father + Ten Hail Marys + Glory Be

**All:** *(Instead of the Fatima Prayer)* We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

**Song:** Our life, our sweetness, here below, O Maria!  
Our hope in sorrow and in woe, O Maria!  
Triumph, all ye cherubim, Sing with us, ye seraphim,  
Heaven and earth resound the hymn: Salve, salve, salve Regina!

### **The Third Mysteries**

**Leader:** The third Joyful Mystery, the Birth of Jesus  
The third Sorrowful Mystery, the Scourging at the Pillar  
The third Glorious Mystery, the Descent of the Holy Spirit  
The third Luminous Mystery, Jesus Preaches the Kingdom

**Leader:** Our Father + Ten Hail Marys + Glory Be

**All:** *(Instead of the Fatima Prayer)* We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

**Song:** To thee we cry, poor sons of Eve, O Maria!  
To thee we sigh, we mourn, we grieve, O Maria!  
Triumph, all ye cherubim, Sing with us, ye seraphim,  
Heaven and earth resound the hymn: Salve, salve, salve Regina!

### **The Fourth Mysteries**

**Leader:** The fourth Joyful Mystery, the Presentation of Jesus in the Temple  
The fourth Sorrowful Mystery, Jesus Carries His Cross  
The fourth Glorious Mystery, the Assumption of the Blessed Virgin Mary  
The fourth Luminous Mystery, the Transfiguration of Jesus

**Leader:** Our Father + Ten Hail Marys + Glory Be

**All:** *(Instead of the Fatima Prayer)* We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

**Song:** Turn then most gracious Advocate, O Maria!  
Toward us thine eyes compassionate, O Maria!  
Triumph, all ye cherubim, Sing with us, ye seraphim,  
Heaven and earth resound the hymn: Salve, salve, salve Regina!

### **The Fifth Mysteries**

**Leader:** The fifth Joyful Mystery, the Finding of Jesus in the Temple  
The fifth Sorrowful Mystery, the Crucifixion and Death  
The fifth Glorious Mystery, Mary is Crowned Queen of Heaven  
The fifth Luminous Mystery, the Institution of the Eucharist

**Leader:** Our Father + Ten Hail Marys + Glory Be

**All:** *(Instead of the Fatima Prayer)* We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

**Song:** And when our life on earth is done, O Maria!  
Show us the face of Christ, thy Son, O Maria!  
Angels, all your praises bring, Earth and heaven, with us sing,  
All creation echoing: Salve, salve, salve Regina!

### **Memorare**

**All:** Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence I fly unto thee, O Virgin of virgins, my Mother. To thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

### **Prayer for the intention of the Holy Father the Pope**

**All:** O God, the Shepherd and Ruler of all Your faithful people, mercifully look upon Your servant Pope Francis, whom You have chosen as the chief Shepherd to preside over Your Church. We beg You to help him edify, both by word and example, those over whom he has charge, that he may reach everlasting life together with the flock entrusted to him. Through Christ our Lord. Amen.

**Leader:** Pray for us, O holy Mother of God.

**All:** That we may be made worthy of the promises of Christ.

**Leader:** Let us pray

**All:** O God, whose Only Begotten Son, by his life, Death, and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

# Reflection

*The designated meditation reader alone reads out loud a theological reflection on the Blessed Mother from the writings of the saints and teachings of the Church.*

**Reflection for Novena Day 1, August 13:** St. Bernard of Clairvaux

You have heard, O Virgin, that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer; it is time for him to return to God who sent him. We too are waiting, O Lady, for your word of compassion; the sentence of condemnation weighs heavily upon us.

The price of our salvation is offered to you. We shall be set free at once if you consent. In the eternal Word of God we all came to be, and behold, we die. In your brief response we are to be remade in order to be recalled to life.

Tearful Adam with his sorrowing family begs this of you, O loving Virgin, in their exile from Paradise. Abraham begs it, David begs it. All the other holy patriarchs, your ancestors, ask it of you, as they dwell in the country of the shadow of death. This is what the whole earth waits for, prostrate at your feet. It is right in doing so, for on your word depends comfort for the wretched, ransom for the captive, freedom for the condemned, indeed, salvation for all the sons of Adam, the whole of your race.

Answer quickly, O Virgin. Reply in haste to the angel, or rather through the angel to the Lord. Answer with a word, receive the Word of God. Speak your own word, conceive the divine Word. Breathe a passing word, embrace the eternal Word.

Why do you delay, why are you afraid? Believe, give praise, and receive. Let humility be bold, let modesty be confident. This is no time for virginal simplicity to forget prudence. In this matter alone, O prudent Virgin, do not fear to be presumptuous. Though modest silence is pleasing, dutiful speech is now more necessary. Open your heart to faith, O blessed Virgin, your lips to praise, your womb to the Creator. See, the desired of all nations is at your door, knocking to enter. If he should pass by because of your delay, in sorrow you would begin to seek him afresh, the One whom your soul loves. Arise, hasten, open. Arise in faith, hasten in devotion, open in praise and thanksgiving. Behold the handmaid of the Lord, she says, be it done to me according to your word.

*[Opera omnia, Edit. Cisterc. 4 [1966], 53-54]*

**Reflection for Novena Day 2, August 14:** St. Alphonse Mary Ligouri, *The Glories of Mary*, I.I.I

THE Holy Church justly honors the great Virgin Mary, and would have her honored by all men with the glorious title of queen, because she has been elevated to the dignity of mother of the King of kings. If the Son is king, says St. Athanasius, his mother must necessarily be considered and entitled queen. From the moment that Mary consented, adds St. Bernardine of Sienna, to become the mother of the Eternal Word, she merited the title of queen of the world and all creatures. If the flesh of Mary, says St. Arnold, abbot, was the flesh of Jesus, how can the mother be separated from the Son in his kingdom? Hence it follows that the regal glory must not only be considered as common to the mother and the Son, but even the same.

If Jesus is the king of the whole world, Mary is also queen of the whole world; therefore, says St. Bernardine of Sienna, all creatures who serve God ought also to serve Mary; for all angels and men, and all things that are in heaven and on earth being subject to the dominion of God, are also subject to the dominion of the glorious Virgin. Hence Guerric, abbot, thus addresses the divine mother: Continue, Mary, continue in security to reign; dispose, according to thy will, of everything belonging to thy Son, for thou, being mother and spouse of the King of the world, the kingdom and power over all creatures is due to thee as queen.

Mary, then, is queen; but let all learn for their consolation that she is a mild and merciful queen, desiring the good of us poor sinners. Hence the holy Church bids us salute her in this prayer, and name her the Queen of Mercy. The very name of queen signifies, as blessed Albertus Magnus remarks, compassion, and provision for the poor; differing in this from the title of empress, which signifies severity and rigor. The greatness of kings and queens consists in comforting the wretched as Seneca says that whereas tyrants, in reigning, have only their own advantage in view, kings should have for their object the good of their subjects. Therefore at the consecration of kings their heads are anointed with oil, which is the symbol of mercy, to denote that they, in reigning, should above all things cherish thoughts of kindness and beneficence towards their subjects.

Kings should then principally occupy themselves with works of mercy, but not to the neglect of the exercise of justice towards the guilty, when it is required. Not so Mary, who, although queen, is not queen of justice, intent upon the punishment of the guilty, but queen of mercy, solely intent upon compassion and pardon for sinners. Accordingly, the Church requires us explicitly to call her queen of mercy. The High Chancellor of Paris, John Gerson, meditating on the words of David, "These two things have I heard, that power belongs to God, and mercy to thee, O Lord," says that the kingdom of God consisting of justice and mercy, the Lord has divided it: he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed men should pass through the hands of Mary, and should be bestowed according to her good pleasure. St. Thomas confirms this in his preface to the Canonical Epistles, saying that the holy Virgin, when she conceived the divine Word in her womb, and brought him forth, obtained the half of the kingdom of God by becoming queen of mercy, Jesus Christ remaining king of justice.

### **Reflection for Novena Day 3, August 15: *Catechism of the Catholic Church, 484-495***

The Annunciation to Mary inaugurates "the fullness of time", The time of the fulfilment of God's promises and preparations. Mary was invited to conceive him in whom the "whole fullness of deity" would dwell "bodily". The divine response to her question, "How can this be, since I know not man?", was given by the power of the Spirit: "The Holy Spirit will come upon you." The mission of the Holy Spirit is always conjoined and ordered to that of the Son. The Holy Spirit, "the Lord, the giver of Life", is sent to sanctify the womb of the Virgin Mary and divinely fecundate it, causing her to conceive the eternal Son of the Father in a humanity drawn from her own.

The Father's only Son, conceived as man in the womb of the Virgin Mary, is "Christ", that is to say, anointed by the Holy Spirit, from the beginning of his human existence, though the manifestation of this fact takes place only progressively: to the shepherds, to the magi, to John the Baptist, to the disciples. Thus the whole life of Jesus Christ will make manifest "how God anointed Jesus of Nazareth with the Holy Spirit and with power."

**BORN OF THE VIRGIN MARY:** What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.

Mary's predestination: "God sent forth his Son", but to prepare a body for him, he wanted the free co-operation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, "a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary":

The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.

Throughout the Old Covenant the mission of many holy women prepared for that of Mary. At the very beginning there was Eve; despite her disobedience, she receives the promise of a posterity that will be victorious over the evil one, as well as the promise that she will be the mother of all the living. By virtue of this promise, Sarah conceives a son in spite of her old age. Against all human

expectation God chooses those who were considered powerless and weak to show forth his faithfulness to his promises: Hannah, the mother of Samuel; Deborah; Ruth; Judith and Esther; and many other women. Mary "stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from him. After a long period of waiting the times are fulfilled in her, the exalted Daughter of Sion, and the new plan of salvation is established."

**Reflection for Novena Day 4, August 16:** *Redemptoris Mater, 8*, Saint Pope John Paul II

Mary is definitively introduced into the mystery of Christ through this event: the Annunciation by the angel. This takes place at Nazareth, within the concrete circumstances of the history of Israel, the people which first received God's promises. The divine messenger says to the Virgin: "Hail, full of grace, the Lord is with you" Mary "was greatly troubled at the saying, and considered in her mind what sort of greeting this might be". What could those extraordinary words mean, and in particular the expression "full of grace"?

If we wish to meditate together with Mary on these words, and especially on the expression "full of grace," we can find a significant echo in the very passage from the Letter to the Ephesians. And if after the announcement of the heavenly messenger the Virgin of Nazareth is also called "blessed among women" it is because of that blessing with which "God the Father" has filled us "in the heavenly places, in Christ." It is a spiritual blessing which is meant for all people and which bears in itself fullness and universality ("every blessing"). It flows from that love which, in the Holy Spirit, unites the consubstantial Son to the Father. At the same time, it is a blessing poured out through Jesus Christ upon human history until the end: upon all people. This blessing, however, refers to Mary in a special and exceptional degree: for she was greeted by Elizabeth as "blessed among women."

The double greeting is due to the fact that in the soul of this "daughter of Sion" there is manifested, in a sense, all the "glory of grace," that grace which "the Father...has given us in his beloved Son." For the messenger greets Mary as "full of grace"; he calls her thus as if it were her real name. He does not call her by her proper earthly name: Miryam, but by this new name: "full of grace." What does this name mean? Why does the archangel address the Virgin of Nazareth in this way?

In the language of the Bible "grace" means a special gift, which according to the New Testament has its source precisely in the Trinitarian life of God himself, God who is love. The fruit of this love is "the election" of which the Letter to the Ephesians speaks. On the part of God, this election is the eternal desire to save man through a sharing in his own life in Christ: it is salvation through a sharing in supernatural life. The effect of this eternal gift, of this grace of man's election by God, is like a seed of holiness, or a spring which rises in the soul as a gift from God himself, who through grace gives life and holiness to those who are chosen. In this way there is fulfilled, that is to say there comes about, that "blessing" of man "with every spiritual blessing," that "being his adopted sons and daughters...in Christ," in him who is eternally the "beloved Son" of the Father.

**Reflection for Novena Day 5, August 17:** St. Louis de Montfort, *True Devotion to the Blessed Virgin*, 55-59

Finally, God in these times wishes his Blessed Mother to be more known, loved and honored than she has ever been. This will certainly come about if the elect, by the grace and light of the Holy Spirit, adopt the interior and perfect practice of the devotion which I shall later unfold. Then they will clearly see that beautiful Star of the Sea, as much as faith allows. Under her guidance they will perceive the splendors of this Queen and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her motherly kindness and affection for her children. They will love her tenderly and will appreciate how full of compassion she is and how much they stand in need of her help. In all circumstances they will have recourse to her as their advocate

and mediatrix with Jesus Christ. They will see clearly that she is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus.

But what will they be like, these servants, these slaves, these children of Mary? They will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love. They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies. They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God. They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body. They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odor of death to the great, the rich and the proud of this world. They will be like thunder-clouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word all those against whom they are sent by Almighty God.

They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from his enemies. They will sleep without gold or silver and, more important still, without concern in the midst of other priests, ecclesiastics and clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are with the resolve to seek the glory of God and the salvation of souls. Wherever they preach, they will leave behind them nothing but the gold of love, which is the fulfilment of the whole law.

Lastly, we know they will be true disciples of Jesus Christ, imitating his poverty, his humility, his contempt of the world and his love. They will point out the narrow way to God in pure truth according to the holy Gospel, and not according to the maxims of the world. Their hearts will not be troubled, nor will they show favor to anyone; they will not spare or heed or fear any man, however powerful he may be. They will have the two-edged sword of the word of God in their mouths and the blood-stained standard of the Cross on their shoulders. They will carry the crucifix in their right hand and the rosary in their left, and the holy names of Jesus and Mary on their heart. The simplicity and self-sacrifice of Jesus will be reflected in their whole behavior. Such are the great men who are to come. By the will of God Mary is to prepare them to extend his rule over the impious and unbelievers. But when and how will this come about? Only God knows. For our part we must yearn and wait for it in silence and in prayer: "I have waited and waited."

### **Reflection for Novena Day 6, August 18: *Ad Caeli Reginam*, 48-52, Pope Pius XII**

Let all, therefore, try to approach with greater trust the throne of grace and mercy of our Queen and Mother, and beg for strength in adversity, light in darkness, consolation in sorrow; above all let them strive to free themselves from the slavery of sin and offer an unceasing homage, filled with filial loyalty, to their Queenly Mother. Let her churches be thronged by the faithful, her feast-days honored; may the beads of the Rosary be in the hands of all; may Christians gather, in small numbers and large, to sing her praises in churches, in homes, in hospitals, in prisons. May Mary's name be held in highest reverence, a name sweeter than honey and more precious than jewels; may none utter blasphemous words, the sign of a defiled soul, against that name graced with such dignity and revered for its motherly goodness; let no one be so bold as to speak a syllable which lacks the respect due to her name.

All, according to their state, should strive to bring alive the wondrous virtues of our heavenly Queen and most loving Mother through constant effort of mind and manner. Thus will it come about that all Christians, in honoring and imitating their sublime Queen and Mother, will realize they are

truly brothers, and with all envy and avarice thrust aside, will promote love among classes, respect the rights of the weak, cherish peace. No one should think himself a son of Mary, worthy of being received under her powerful protection, unless, like her, he is just, gentle and pure, and shows a sincere desire for true brotherhood, not harming or injuring but rather helping and comforting others.

In some countries of the world there are people who are unjustly persecuted for professing their Christian faith and who are deprived of their divine and human rights to freedom; up till now reasonable demands and repeated protests have availed nothing to remove these evils. May the powerful Queen of creation, whose radiant glance banishes storms and tempests and brings back cloudless skies, look upon these her innocent and tormented children with eyes of mercy; may the Virgin, who is able to subdue violence beneath her foot, grant to them that they may soon enjoy the rightful freedom to practice their religion openly, so that, while serving the cause of the Gospel, they may also contribute to the strength and progress of nations by their harmonious cooperation, by the practice of extraordinary virtues which are a glowing example in the midst of bitter trials.

By this Encyclical Letter We are instituting a feast so that all may recognize more clearly and venerate more devoutly the merciful and maternal sway of the Mother of God. We are convinced that this feast will help to preserve, strengthen and prolong that peace among nations which daily is almost destroyed by recurring crises. Is she not a rainbow in the clouds reaching towards God, the pledge of a covenant of peace?[62] "Look upon the rainbow, and bless Him that made it; surely it is beautiful in its brightness. It encompasses the heaven about with the circle of its glory, the hands of the Most High have displayed it." [63] Whoever, therefore, reverences the Queen of heaven and earth - and let no one consider himself exempt from this tribute of a grateful and loving soul - let him invoke the most effective of Queens, the Mediatrix of peace; let him respect and preserve peace, which is not wickedness unpunished nor freedom without restraint, but a well-ordered harmony under the rule of the will of God; to its safeguarding and growth the gentle urgings and commands of the Virgin Mary impel us.

Earnestly desiring that the Queen and Mother of Christendom may hear these Our prayers, and by her peace make happy a world shaken by hate, and may, after this exile show unto us all Jesus, Who will be our eternal peace and joy, to you, Venerable Brothers, and to your flocks, as a promise of God's divine help and a pledge of Our love, from Our heart We impart the Apostolic Benediction.

**Reflection for the Novena Day 7, August 19: *Ineffabilis Deus, The Immaculate Conception*, Bl. Pope Pius IX**

The Fathers and writers of the Church, well versed in the heavenly Scriptures, had nothing more at heart than to vie with one another in preaching and teaching in many wonderful ways the Virgin's supreme sanctity, dignity, and immunity from all stain of sin, and her renowned victory over the most foul enemy of the human race. This they did in the books they wrote to explain the Scriptures, to vindicate the dogmas, and to instruct the faithful. These ecclesiastical writers in quoting the words by which at the beginning of the world God announced his merciful remedies prepared for the regeneration of mankind — words by which he crushed the audacity of the deceitful serpent and wondrously raised up the hope of our race, saying, "I will put enmities between you and the woman, between your seed and her seed"— taught that by this divine prophecy the merciful Redeemer of mankind, Jesus Christ, the only begotten Son of God, was clearly foretold: That his most Blessed Mother, the Virgin Mary, was prophetically indicated; and, at the same time, the very enmity of both against the evil one was significantly expressed. Hence, just as Christ, the Mediator between God and man, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.

This sublime and singular privilege of the Blessed Virgin, together with her most excellent innocence, purity, holiness and freedom from every stain of sin, as well as the unspeakable abundance and greatness of all heavenly graces, virtues and privileges — these the Fathers beheld in that ark of Noah, which was built by divine command and escaped entirely safe and sound from the common shipwreck of the whole world; in the ladder which Jacob saw reaching from the earth to heaven, by whose rungs the angels of God ascended and descended, and on whose top the Lord himself leaned in that bush which Moses saw in the holy place burning on all sides, which was not consumed or injured in any way but grew green and blossomed beautifully; in that impregnable tower before the enemy, from which hung a thousand bucklers and all the armor of the strong; in that garden enclosed on all sides, which cannot be violated or corrupted by any deceitful plots; as in that resplendent city of God, which has its foundations on the holy mountains; in that most august temple of God, which, radiant with divine splendors, is full of the glory of God; and in very many other biblical types of this kind. In such allusions the Fathers taught that the exalted dignity of the Mother of God, her spotless innocence and her sanctity unstained by any fault, had been prophesied in a wonderful manner.

In like manner did they use the words of the prophets to describe this wondrous abundance of divine gifts and the original innocence of the Virgin of whom Jesus was born. They celebrated the august Virgin as the spotless dove, as the holy Jerusalem, as the exalted throne of God, as the ark and house of holiness which Eternal Wisdom built, and as that Queen who, abounding in delights and leaning on her Beloved, came forth from the mouth of the Most High, entirely perfect, beautiful, most dear to God and never stained with the least blemish.

**Reflection for Novena Day 8, August 20: *Homily of the Immaculate Conception, 8/15/2011; Pope Benedict XVI***

We are gathered here, once again, to celebrate one of the oldest and best loved of the feasts dedicated to Mary Most Holy: the feast of her Assumption into the glory of Heaven in body and soul, in other words in the whole of her human existence, in the integrity of her person. Thus we have been given the grace of renewing our love for Mary, of admiring her and of praising her for the “great things” which the Almighty worked through her and brought about in her.

In contemplating the Virgin Mary we are granted another grace: the ability to see our own life too in depth. Yes, because our own daily existence, with its problems and hopes, receives light from the Mother of God, from her spiritual journey, from her destiny of glory: a journey and a destination that can and must become, in a certain way, our own journey and our own destination. Let us allow ourselves to be guided by the passages of Sacred Scripture the liturgy proposes to us today. I would like to reflect in particular on an image we find in the Book of Revelation, which is in fact echoed by Luke’s Gospel: the ark.

We hear: “God’s temple in heaven was opened, and the Ark of his Covenant was seen within his temple” (Rev 11:19). What is the meaning of the ark? What appears? For the Old Testament, it is the symbol of God’s presence in the midst of his people. However, the symbol has given way to reality. Thus the New Testament tells us that the true ark of the covenant is a living, real person: it is the Virgin Mary. God does not dwell in a piece of furniture, he dwells in a person, in a heart: Mary, the One who carried in her womb the eternal Son of God made man, Jesus our Lord and Savior.

In the ark — as we know — the two Tables of the Mosaic Law were kept. The Law expressed God’s wish to preserve the Covenant with his People, pointing out the conditions for being faithful to the pact with God in order to conform to God’s will and thereby also to our own profound truth. Mary is the Ark of the Covenant because she welcomed Jesus within her; she welcomed within her the living Word, the whole content of God’s will, of God’s truth; she welcomed within her the One who is the new and eternal Covenant, which culminated in the offering of his Body and his Blood: a body and blood received through Mary.

Therefore Christian piety rightly turns to Our Lady in the litanies in her honor, invoking her as *Foederis Arca*, that is, “the Ark of the Covenant”, the Ark of God’s presence, the Ark of the Covenant of love which God desired to establish with the whole of humanity, in Christ, once and for all. The passage from the Book of Revelation also indicates another important aspect of Mary’s reality. As the living Ark of the Covenant, she has an extraordinary destiny of glory because she is so closely united to the Son whom she welcomed in faith and generated in the flesh, as to share fully in his glory in Heaven. This is what the words we have heard suggest: “A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child.... She brought forth a male child, one who is to rule all the nations” (12:1-2; 5). The greatness of Mary, Mother of God, full of grace, fully docile to the action of the Holy Spirit, already lives in God’s Heaven with her whole being, body and soul. St John Damascene, referring to this mystery in a famous homily, said: “Today the holy Virgin of Virgins is presented in the heavenly temple.... Today the sacred and living Ark of the living God [the Ark], who conceived her Creator himself, takes up her abode in the temple of God, not made by human hands; and he continues: “It was meet that she, who had who had sheltered the divine Logos in her own womb, should inhabit the tabernacles of her Son.... The place of the Bride whom the Father had espoused, was in the nuptial chambers of Heaven” (ibid., 14 PG 96, 742).

### **Reflection for Novena Day 9, August 21: *Homily on the Mother of God*, 1/1/2014, Pope Francis**

In the [Book of Numbers] we find the ancient prayer of blessing which God gave to Moses to hand on to Aaron and his sons: “The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you. The Lord lift up his countenance upon you and give you peace”. There is no more meaningful time than the beginning of a new year to hear these words of blessing: they will accompany our journey through the year opening up before us. They are words of strength, courage and hope. Not an illusory hope, based on frail human promises, or a naïve hope which presumes that the future will be better simply because it is the future. Rather, it is a hope that has its foundation precisely in God’s blessing, a blessing which contains the greatest message of good wishes there can be; and this is the message which the Church brings to each of us, filled with the Lord’s loving care and providential help.

The message of hope contained in this blessing was fully realized in a woman, Mary, who was destined to become the Mother of God, and it was fulfilled in her before all creatures. The Mother of God. This is the first and most important title of Our Lady. It refers to a quality, a role which the faith of the Christian people, in its tender and genuine devotion to our heavenly Mother, has understood from the beginning.

We recall that great moment in the history of the ancient Church, the Council of Ephesus, in which the divine motherhood of the Virgin Mary was authoritatively defined. The truth of her divine maternity found an echo in Rome where, a little later, the Basilica of Saint Mary Major was built, the first Marian shrine in Rome and in the entire West, in which the image of the Mother of God – the Theotokos – is venerated under the title of The Wellbeing of the People of Rome. It is said that the residents of Ephesus used to gather at the gates of the basilica where the bishops were meeting and shout, “Mother of God!”. The faithful, by asking them to officially define this title of Our Lady, showed that they acknowledged her divine motherhood. Theirs was the spontaneous and sincere reaction of children who know their Mother well, for they love her with immense tenderness. But it is more: it is the sense for the faith of the holy People of God which, in its unity, never errs.

Mary has always been present in the hearts, the piety and above all the pilgrimage of faith of the Christian people. “The Church journeys through time... and on this journey she proceeds along the path already trodden by the Virgin Mary” Our journey of faith is the same as that of Mary, and so we feel that she is particularly close to us. As far as faith, the hinge of the Christian life, is concerned, the Mother of God shared our condition. She had to take the same path as ourselves, a path which is sometimes difficult and obscure. She had to advance in the “pilgrimage of faith”.

Our pilgrimage of faith has been inseparably linked to Mary ever since Jesus, dying on the Cross, gave her to us as our Mother, saying: “Behold your Mother!”. These words serve as a testament,



Mirror of justice,  
Seat of wisdom, Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Singular vessel of devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Star of the sea,  
Health of the sick,  
Refuge of sinners,  
Solace of migrants  
Comfort of the afflicted,  
Help of Christians,

**All:** pray for us.

Queen of Angels,  
Queen of Patriarchs,  
Queen of Prophets,  
Queen of Apostles,  
Queen of Martyrs,  
Queen of Confessors,  
Queen of Virgins,  
Queen of all Saints,  
Queen conceived without original sin,  
Queen assumed into heaven,  
Queen of the most holy Rosary,  
Queen of families,  
Queen of peace.

**All:** pray for us.

**All:** pray for us.

**Leader:** Lamb of God, who take away  
the sins of the world,  
Lamb of God, who take away  
the sins of the world,  
Lamb of God, who take away  
the sins of the world,  
Pray for us, O holy Mother of God.

**All:** spare us, O Lord.

**All:** graciously hear us, O Lord.

**All:** have mercy on us.

**All:** That we may be made worthy of the  
promises of Christ.

**Leader:** Let us pray. Grant, we beseech thee, O Lord God, that we, your servants,  
may enjoy perpetual health of mind and body; and by the intercession of the  
Blessed Mary, ever Virgin, and our Queen and Mother, may be delivered from  
present sorrow, and obtain eternal joy. Through Christ our Lord. Amen.

# Daily Novena Prayer

## All pray together:

Blessed Mother Mary, your Son Jesus Christ entrusted us to your protection as your own sons and daughters. In every age, the Church has known your maternal grace and intercession. In this special time of grace as we prepare to celebrate that you are our Queen, may we enjoy your protection, assistance, and love. By your sacred fiat, the Word was made flesh.

Teach us how to say yes to God when he calls us forth to work in his vineyard. Grant us reverence and humility when we receive the Lord Jesus Christ in his Holy Eucharist. We call upon you, Immaculate Virgin Mary, to inspire us by your own sorrow and suffering to true contrition for our sins. As you along with Saint Joseph made a home for the Son of God, help our families to grow in holiness in their own homes.

O Star of the Sea, please be a beacon of light for our parish so that we may fulfill our mission to bring God's Light to the World and guide all souls to heaven. Amen.

*If a priest or a deacon is present, the following blessing takes place:*

**Priest/Deacon:** The Lord be with you  
**All:** And with your Spirit  
**Priest/Deacon:** May the blessing of Almighty God, the Father, and the Son, and the Holy Spirit, come down upon you and remain with you forever.  
**Priest/Deacon:** Let us go in peace.  
**All:** Thanks be to God.

*If no priest or deacon is present, the Prayer Leader leads this short response:*

**Leader:** Let us Bless the Lord.  
**All:** And give him thanks.

## Concluding Song

### Sing of Mary

1. Sing of Mary, pure and lowly,  
Virgin Mother undefiled.  
Sing of God's own Son most holy,  
who became her little child.  
Fairest child of fairest Mother,  
God the Lord who came to earth,  
Word made flesh, our very brother,  
takes our nature by his birth.
2. Sing of Jesus, son of Mary,  
in the home at Nazareth.  
Toil and labor cannot weary  
love enduring unto death.  
Constant was the love he gave her,  
though he went forth from her side,  
forth to preach, and heal, and suffer,  
till on Calvary he died.

*(continued on next page)*

3. Sing of Mary, sing of Jesus,  
holy Mother's holier son.  
From his throne in heav'n he sees us,  
There he calls us ev'ry one,  
where he welcomes home his Mother  
to a place at his right hand,  
there his faithful servants gather,  
there the crown-ed victors stand.

4. Joyful Mother, full of gladness,  
in your arms your Lord was borne.  
Mournful Mother, full of sadness,  
all your heart with pain was torn.  
Glorious Mother, now rewarded  
with a crown at Jesus' hand,  
age to age your name recorded  
shall be blest in every land.

5. Glory be to God the Father;  
glory be to God the Son;  
glory be to God the Spirit;  
glory to the Three in One.  
From the heart of blessed Mary,  
from all saints the song ascends,  
and the Church the strain re-echoes  
unto earth's remotest ends.