

for us from Thy mercy all good and healthful fruit: Who livest and reignest with God the Father ...

bis ímpetrent apud cleméntiam tuam omnis boni salutaris effectum: Qui vivis et regnas cum Deo Patre ...

### The Seven Sorrows

“**O** ALL YE that pass by the way, attend, and see if there be any sorrow like to my sorrow!” [Lam. 1:12]. Is this, then, the first cry of that sweet babe, whose coming brought such pure joy to our earth? Is the standard of suffering to be so soon unfurled over the cradle of such lovely innocence? Yet the heart of mother Church has not deceived her; this feast, coming at such a time, is ever the answer to that question of the expectant human race: What shall this child be?

The Savior to come is not only the reason of Mary’s existence, He is also her exemplar in all things. It is as His Mother that the blessed Virgin came, and therefore as the “Mother of sorrows”; for the God, whose future birth was the very cause of her own birth, is to be in this world “a Man of sorrows and acquainted with infirmity” [Is. 53:3]. “To thom shall I compare thee?” sings the prophet of lamentations: “O Virgin ... great as the sea is thy destruction” [Lam. 2:13]. On the mountain of the sacrifice, as Mother she gave her Son, as bride she offered herself together with Him; by her sufferings both as bride and as Mother, she was the co-redemptress of the human race. This teaching and these recollections were deeply engraved on our hearts on that other feast of our Lady’s dolors

which immediately preceded Holy Week.

Christ dieth now no more, and our Lady’s sufferings are over. Nevertheless the Passion of Christ is continued in His elect, in His Church, against which hell vents the rage it cannot exercise against Himself. To this Passion of Christ’s mystical body, of which she is also Mother, Mary still contributes her *compassion*; how often have her venerated images attested the fact, by miraculously shedding tears! This explains the Church’s departure from liturgical custom, by celebrating two feasts, in different seasons, under one same title....

**T**HE PROPHECY of the aged Simeon, the flight into Egypt, the loss of the divine Child in Jerusalem, the carrying of the Cross, the Crucifixion, the taking down from the Cross, and the burial of Jesus: these are the seven mysteries into which are grouped the well-nigh infinite sufferings which made our Lady the Queen of martyrs, the first and loveliest rose in the garden of the Spouse. Let us take to heart the recommendation from the Book of Tobias which the Church reads during this week in the Office of the time: Thou shalt honor thy mother: for thou must be mindful what and how great perils she suffered in giving thee birth [Tob. 4:3,4].

*Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B. (1805-1875).*

## Proper Prayers of the Mass in the Extraordinary Form

ADDENDUM: **SEPTEMBER 15**

### Commemoration of the Seven Sorrows of the Blessed Virgin Mary



#### Second Collect

O GOD, at whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Virgin and Mother Mary: mercifully grant, that we who with devotion honor her Sorrows, may obtain the happy fruit of Thy Passion: Who livest and reignest with God the Father ...

#### Second Secret

WE OFFER unto Thee our prayers and oblations, O Lord Jesus Christ, and humbly beseech Thee that, even as in our prayers we recall the piercing of the most sweet soul of Thy blessed Mother Mary, so through the merits of Thy death, and the repeated loving intercession of Thy Mother and her holy companions at the foot of the cross, we may share in the reward of the blessed: Who livest and reignest ...

#### Second Postcommunion

O LORD Jesus Christ, may the Sacrifice of which we partook while devoutly recalling the anguish of Thy Virgin Mother, win

DEUS, in cuius Passióne secúndum Simeónis prophétiam, dulcíssimam ánimam gloriósæ Vírginis et Matris Mariæ dolóris gládus pertransívit: concéde propítius; ut, qui dolóres ejus venerádo recólimus, passiónis tuæ effectum felícem consequámur: Qui vivis ...

OFFÉRIMUS tibi preces et hóstias, Dómine Jesu Christe, humíliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris suæ précibus recensémus; suo suorumque sub cruce Sanctórum, consórtium multiplicáto piíssimo intervéntu, méritis mortis tuæ méritum cum beátis habeamus: Qui vivis et regnas ...

SACRIFÍCIA, quæ sumpsimus Dómine Jesu Christe, Transfixiónem Matris tuæ et Vírginis devóte celebrántes: no-

for us from Thy mercy all good and healthful fruit: Who livest and reignest with God the Father ...

bis impetrent apud cleméntiam tuam omnis boni salutáris effectum: Qui vivis et regnas cum Deo Patre ...

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