

The background of the entire page is a vibrant photograph of the Lourdes Basilica. The church's tall, ornate spire is the central focus, set against a bright blue sky with scattered white clouds. In the foreground, a large, diverse crowd of pilgrims is seen from the chest up, many wearing lanyards and hats, suggesting a warm day. To the left, a steep, green mountain rises behind the church. On the right, lush green trees frame the scene. Several tall poles with blue and white flags are positioned in front of the basilica. The overall atmosphere is one of a significant religious gathering.

LOURDES
SANCTUAIRE

2022 PILGRIMAGES

PREPARATION BOOKLET

*for those responsible for
organising pilgrimage*



www.youtube.com/c/LeSanctuaireNotreDamede Lourdes



Presentation of the theme for the year 2022

Father Horacio Brito



https://youtu.be/qpuo9_HFz8w

Recommendations for putting the 2022 theme into practice

Don Jean-Xavier Salefran



https://youtu.be/E793wcUIH_U

Suggestions for reviewing your pilgrimage

Father Krzysztof Zielenda



<https://youtu.be/jceUe4X04sE>

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FOREWORD

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

Taking into account the content and the richness of these words and so as to make them more easily digestible for the pilgrims, they will be presented in three stages :

IN 2022 :

"Go and tell the priests ..."

IN 2023 :

"... to build here a chapel here..."

IN 2024 :

"... and that people should come in procession."

In the text below, we will be focusing on *"Go and tell the priests ..."* And one of the keys to helping us make these words of Mary our own is essentially pastoral.

Indeed, when it comes to understanding the person of the Virgin Mary, we are all invited to turn to the teaching of the Church. However, when it comes to loving the Mother of God, we must turn to 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. To understand who the priest is, we must turn to the teaching of the church. But, to love priests, we must con-

template the Mother of Jesus and the holy and faithful People of God. And, to love the priests of Lourdes, we are invited to make the experience of Bernadette our own.

THE FACTS

On 2nd March 1858, 1,650 people were gathered at the Grotto, before Bernadette even arrived. As soon as she arrived, Bernadette knelt down and, holding a candle in her hand, she slowly made a large sign of the Cross, then recited her rosary. Very quickly, her face lit up, proof that the Lady was there. At the end of the rosary, Bernadette performed the penitential gestures that the Lady had taught her. She kissed the ground as a sign of penance for sinners. Moving on her knees, she went to the spring, to drink and wash. Bernadette performed these gestures with reverence and her face was sad, but she also performed them slowly, as the many people inside the Grotto slowed her progress.

Soon after, her face lit up and, although she remained still, everyone understood that the Lady was there. And like a mother and her daughter, they shared a time of

intimacy. Once this intimacy had made the meeting possible, finally there came the time of catechesis, teaching and even mission. This is how on Tuesday 2nd March 1858, the Lady asked Bernadette to, *"Go and tell the priests to build a chapel here and that people should come in procession."*

During the 3rd apparition, Bernadette had received and accepted an invitation from the Lady: *"Would you do me the honour of coming here for fifteen days?"* And now during this, the 13th apparition, this personal, intimate although demanding dialogue, which was full of politeness, tenderness, and affection, was opened up to the whole Church, to the whole of humanity. Bernadette had just received, for the first time in her life, a mission that concerned other people: *"Go and tell ..."*

Ever since the 1st apparition, Bernadette had been confronted with numerous obstacles that she had to overcome. But her "mission" was undoubtedly what proved most difficult for her to accomplish. She left the Grotto, but did not go directly to the Cachot find her parents. Instead, accompanied by two of her aunts,



Bernadette went to the Lourdes presbytery, to see the priest of Lourdes, Father Peyramale.

It was a difficult time for her. Firstly, because it was the first time that she had met this man of impressive stature, but also because the reception the priest gave to Aunt Bernarde, Aunt Basile and Bernadette was far from warm.

Intimidated, Bernadette became a little flustered. To the extent that when she was leaving the priest's house, she realised that she had forgotten part of the request. Bernadette did not ask her aunts to accompany her when she returned to the parish priest, but instead went to the parish sacristan, Dominique Cazenave, to arrange a meet-

ing with the priest. It was on the evening of 2nd March, that she told Father Peyramale her message: *"Go and tell the priests to build a chapel here and that people should come in procession."* Bernadette left the presbytery radiant, and confided to Dominiquette, *"I am very happy, I have done my errand."*

The messenger was undeniably weak, but it was because she passed on the message that we, too, can be at the Grotto of Lourdes today.

Bernadette, the bishop (Mgr. Laurence), Lourdes today

"Go to my brothers and say to them" (John 20:17). These are the first words of the Risen Jesus to a woman, Mary of Magdala. "Go and tell". These were the words of Mary to a woman, Bernadette Soubirous. "I am responsible for telling you, not for making you believe," was Bernadette's outlook whenever she passed on what she had received. Women have always had a preeminent role in the transmission of the Good News.

Everything that happens in Lourdes and beyond Lourdes, not only in material terms but also in relation to Grace, is based on the testimony of a young girl of fourteen, poor, illiterate, and always ill: Bernadette Soubirous.

Previously, after having invested him with a difficult mission, the Lord said to the prophet Jeremiah, "See, today I appoint you over nations and over kingdoms, to build and to plant" (Jer. 1:10). Bernadette therefore follows in the footsteps of these great spokespersons for God, such as the prophets, the Apostles, the saints, the missionaries.

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

For Bernadette, this was the year when she left Lourdes for good, to join the Sisters of Charity and Christian Instruction of Nevers. Apart from her indispensable testimony of the Apparitions, what else did she leave us? Now enters onto the scene, a person who was hugely influential both spiritual-

ly and pastorally to the future of Lourdes, the Bishop of Tarbes, Mgr. Bertrand-Sévère Laurence. In 1862, he published the letter of recognition of the apparitions. On 19th May 1866, he celebrated the first Mass at the inauguration of the Crypt, then three days later at the Grotto, on 21st May, in the presence of a large crowd. Bernadette was part of this crowd, as were the first four priests in 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 de Saint-Frai arrived in Tarbes, then Lourdes and, very quickly, set themselves at the service of the sick.

The priest of Lourdes, Father Peyramale, played an important and decisive role in receiving Bernadette's words and in the first fundamental steps in the birth of the Sanctuary. We should also note the importance of the city of Lourdes and the people of Lourdes in welcoming the

first pilgrims and starting the first processions.

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

The Sanctuary of Lourdes and its pilgrims are the visible 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, the Church.

Mary addresses her message to the priests, simply to remind us that the ministerial priesthood is at the service of the common priesthood of the faithful of all the baptised, and not the other way around. The parish priest of Lourdes, Abbé Peyramale put himself at the service of the grace received by Bernadette. And thus, Mary reminds us of the presence of her Son, servant of servants. In Lourdes, She presents herself as she does 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 take on three fundamental realities, the meeting between Mary and Bernadette, the teaching of the Church, and the experience of the pilgrims. These three components must be clearly communicated so that everyone can benefit from the Sanctuary's distinguishing grace.

But how do we define the grace of Lourdes? The question is badly phrased, but it is, at the same time, quite legitimate because you need to know what you are talking about. The question is badly phrased because it is not simply one grace among many. It is the primary grace of the Gospel: *“Convert, for the Kingdom of Heaven has come near”* (Matt. 3:2). The Kingdom, grace, reveals itself before the call to conversion, and it is the closeness of the Kingdom that gives rise to the choice: *“Whoever has two coats must share with anyone who has none”* (Luke 3:11). *“Lord, to whom can we go? You have the words of eternal life”* (John 6:68). Thus, the grace of conversion has been given to



https://youtu.be/qpuo9_HFz8w

us in Lourdes, from the beginning of the Apparitions so that we might :

- experience it, for our good and that of others,
- choose God,
- welcome “a new heaven and a new earth” which gives a paschal meaning to our existence,
- come to share in 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 human will but the belated and clumsy response to the continuous and abundant outpouring of this grace. Incidentally, any response from humankind to God is belated and clumsy.

The Sanctuary of Lourdes is built around the Grotto, the treasure, the sign of which is the spring. The words given to us by Mary and Bernadette are very simple: “Go and drink at the spring and wash yourself there”. *“Go and tell the priests to build a chapel here and that people should come in procession.”*



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The priests have therefore had a fundamental role since the bishop of Tarbes and Lourdes who bore the title of "Guardian of the Grotto", or guardian of the spring. And the priests, who are called "*chapelains*" in Lourdes, have been given the task of "*revealing this spring, time after time*".

This means that we cannot describe the pastoral care of the Sanctuary of Lourdes, in the same way as we describe the pastoral care of a di-

ocese or a parish. A parish priest - and the community entrusted to him, from a missionary standpoint - asks himself this question: how should we go about proclaiming the Gospel in the parish district? Those in charge of a sanctuary, and more precisely of the Sanctuary of Our Lady of Lourdes, from the same missionary standpoint, ask themselves the same question but in a different way: how can we ensure that the pilgrims and devotees of

Our Lady of Lourdes (all over the world) can benefit from the grace of Lourdes ?

So, whether it is the bishop, the rector, priests, religious, hospitaliers, volunteers, pilgrimage directors, hospitality presidents or employees of the Sanctuary, the only possible standpoint is that of 'being at the service of the grace characteristic to the Sanctuary, that is, of the grace which is given for the spiritual life of each pilgrim, the one that leads us to eternal life. So, involved as we are in pastoral work, we must be at the service of this grace :

- By proclaiming and spreading the Word of God, By understanding the links between the great story of the Holy Spirit, the Bible, and the story of the Apparitions,

- By celebrating the sacraments, especially the Eucharist and reconciliation,

- By accompanying and leading personal and community prayer,

- By supporting the gestures of popular piety with respect and discretion. That “Theological place” where the pilgrim expresses their personal relationship with God (Pope Francis),

- welcoming the poor and those suffering in body and soul, in an attitude of service. In a way, the credibility of a Sanctuary is based on how it organises its charity.

Without this work and these pastoral choices, a sanctuary can quickly become a museum, a tourist attraction or a conference and meeting centre. We are called to be at the service of this grace which is the reflection of the grace of the Gospel. It is a reality that transcends us and of which no individual can claim ownership.

At the same time, those responsible for a sanctuary must be careful and cautious. In Lourdes we have the spring, the source and we always run the risk of hiding it, blocking it, ignoring it, diverting it, dirtying it, or even drying it up.

This grace will always seek to spread because it is inherently missionary. So, we shouldn't be surprised that there is a “Lourdes outside Lourdes”. With this in mind, referring to the sanctuaries, Pope Francis tells us : *“Let's not pretend that we control this missionary force!” (EG. N° 124)*

The meeting between Mary and Bernadette reveals three aspects which have shaped the pastoral mission of Lourdes since the beginning of the apparitions, and which are linked to the words of our theme for the year. It is about welcoming, accompanying and building the Church.

The welcome The pastoral mission of “proximity”

Bernadette's experience was linked to that of hospitality. Eighteen times, the Virgin Mary welcomed her at the Grotto of Lourdes. From the fourth apparition, she was also greeted by the men and women who were there praying. These few people were already forming the Church that welcomed Bernadette. This was a spiritual welcome. There were also those people who helped Bernadette get close to the Grotto without incident. This was a physical welcome.

Bernadette's experience was linked to that of hospitality. Eighteen times, the Virgin Mary welcomed her at the Grotto of Lourdes. From the fourth apparition, she was also greeted there by the women and men who were there praying. These few

people were already forming the Church that welcomed Bernadette. This was a spiritual welcome. There were also those people who helped Bernadette get close to the Grotto without incident. This was a physical welcome.

The welcome in a Marian shrine is linked to the “proximity” of Mary of whom Saint John speaks in his Gospel: “... and the Mother of Jesus was there”, at the wedding in Cana, at the foot of the Cross. The welcome in Lourdes is linked to these words of Mary: “*Would you do me the honour of coming here ...*”

“I think, first of all, of the importance of the hospitality that is to be reserved for pilgrims. We know that increasingly often our Shrines are a destination not of organized groups, but of individual pilgrims or autonomous groups who set out to reach these holy places. It is sad when it happens that, on their arrival, there is no one to give them a word of welcome and to receive them as pilgrims who have made a journey, often long, to reach the Sanctuary. And worse still is when they find the door closed! It must not happen that more attention is paid to material and financial needs,



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forgetting that the most important reality is the pilgrims. They are the ones that count. The bread comes later, but first them. We must take care to ensure that each one feels “at home”, like a long-awaited family member who has finally arrived.”

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

Accompaniment. The pastoral mission of “compassion”

Bernadette never came to the Grotto alone. She was always accompanied, physically and spiritually. But we should bear in mind that this was also a physical act and a spiritual process for the people

who accompanied Bernadette, it was a process open to prayer. Let us not forget either that throughout the apparitions, Bernadette was accompanied by priests, especially by Father Pomian, who would become her spiritual director.

This accompaniment is linked to the "compassion" of Mary. Mary's compassion for us is evident when, at the foot of the Cross, her motherhood reaches out to all of humanity: *"When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.'"* (John 19:26). In Lourdes, Mary's compassion manifests itself at the time of the penitential apparitions. It is at the heart of these apparitions that the spring is revealed, *"Go and drink at the spring and wash yourself there"*.

"The Sanctuary is above all – the second thing – a place of prayer. Most of our shrines are dedicated to Marian piety. Here the Virgin Mary opens the arms of her maternal love to listen to the prayer of each person and to fulfil it. The feelings that every pilgrim has in the depths of his heart are those that he finds also in the Mother of God. Here she smiles, giving con-

solation. Here she sheds tears with those who cry. Here she presents to each one the Son of God held tight in her arms as the most precious thing that any mother could possess. Here Mary becomes the companion on the path of every person who raises their eyes to her asking for grace, certain it will be granted. The Virgin responds to everyone with the intensity of her gaze, which artists have been able to paint, often guided in turn from above in contemplation." Pope Francis - Meeting with the Rectors shrines. November 2018

The Church.

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

Welcoming and accompanying people to their meeting with the Lady brings us back to something beautiful, true, and ecclesial. It is always through the other person that we have access to the spring. We can be the one who reveals the source to others while, at the same time, being the one to whom the spring is revealed. We can be 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, takes place in the encounter with the other person. Jesus tells us this in the Gospel: *“When two or three are gathered in my name, I am there among them”* (Matt 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 these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers”* (Acts 1:13-14). In Lourdes, this presence of Mary at the heart of the Church is given to us through her name: *“I am the Immaculate Conception”*. Mary, Virgin and Mother, custodian of the Word, is fruitful through the gift she makes of the Word. The Shrine, custodian of a grace, is fruitful through the gift of this grace.

“Mary was able to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love. She is the handmaid of the

Father who sings his praises. She is the friend who is ever concerned that wine is not lacking in our lives. She is the woman whose heart was pierced by a sword and who understands all our pain. As mother of all, she is a sign of hope for peoples suffering the birth pangs of justice. She is the missionary who draws near to us and accompanies us throughout life, opening our hearts to faith by her maternal love. As a true mother, she walks at our side, she shares our struggles, and she constantly surrounds us with God’s love. Through her many titles, often linked to her shrines, Mary shares the history of each people which has received the Gospel and she becomes a part of their historic identity.” Pope Francis
- The Joy of the Gospel 286.

Witness. 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, and more specifically in a city at the foot of the Andes, in



“Lourdes” family. Tucumán - Argentina, 2019.

San Miguel de Tucumán; this is where I first heard about Lourdes and its message. I was five years old. My parents sent me to a college 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. They were also the ones who, for many young people like me, helped us realise that “we

were in Lourdes” quite simply because we were trying to live out the words that Mary had entrusted to Bernadette. They were also the ones who, with simplicity and cleverness, and focusing on the message from Lourdes, enabled us to discover the riches of the Gospel. This catechesis of my childhood and my youth has remained forever engraved on my heart.

The boys and girls that we were at the time, were discovering that

another bond, well beyond those friendships which are central to the age group, was being established between us. Living and sharing what we called "an ideal" united us. In fact, this was "the grace of Lourdes". It was only afterwards that I understood.

After secondary school, this bond continued to deepen within us. Little by little, it made us into a spiritual family: "*la familia Lourdistas*", "the Lourdes family". At the same time, we became aware of being the custodians of a gift, of a grace, but that was not enough. 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 our first meeting with the bishop, almost 40 years ago. After having expressed our willingness to him, he pointed his finger at the map of the diocese and showed us the "*barrio 24 de septiembre*", "September 24 district". A large slum, where all imaginable types of poverties prevailed. Before leaving us, the bishop said to us, "Start by sharing the life of these people, the Virgin will do the rest". Forty years later, the "*Parroquia Santa Bernardita*", the parish of Saint Berna-

dette, was born in this place. An impoverished parish in the midst of an impoverished people, full of young people, children, families, but above all full of tenderness and affection.

Today the "Lourdes missionary family" made up of many people of all ages, is sent by the bishop to other neighbourhoods, where it tries to bring the light of this grace to those affected by addiction.

A few years later, as priest and missionary of the Immaculate Conception of Lourdes, I had the grace of being sent to France as a "chaplain" of the Sanctuary. There, I was able to discover and live, first in the priestly ministry and also in other responsibilities that have been entrusted to me, new aspects of Lourdes, amongst them the international nature of its message.

Living daily amongst pilgrims from all over the world, hearing them speaking all different languages, the variety of nations, outlooks, and cultures, leaves on Lourdes a strong international, even universal, mark. However, I am convinced that this is only the visible part of something deeper that is in the hearts of pilgrims.

In Lourdes, Mary offers Bernadette the experience of following Christ, that is to say her own experience as a Mother, believer and missionary-disciple of her Son. Therefore, it offers us a model of evangelisation that leads to the sacramental life. But for Bernadette to make this experience her own, the message had to be rooted in a culture. Mary considered and respected Bernadette's age, her language, patois, her personal, social, family, and ecclesial situation. Mary was in a way "embodied" in the reality of this little girl, she came close to her, she welcomed her as she was. And it is precisely because the message is rooted in this culture, like 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 pilgrims. There is no need to prepare for going to Lourdes, you just have to go: *"Come here for fifteen days!"*

But what happens in Lourdes also happens elsewhere. As a Latin American, I know thousands of people who, for a variety of reasons, will never be able to go to the Sanctuary of Lourdes, but they live off "the grace of Lourdes" with ex-

traordinary fruitfulness. When we talk about Lourdes, anywhere in the world, "we are there".

In addition, everything that surrounds the message of Lourdes is also universal: the grotto, the water, the light, the crowds, the sick and those who serve them. And there is also prayer, the pilgrim's gestures, all these elements are accessible and easy to understand.

But it is perhaps the person of Bernadette who most clearly reveals the universality of Lourdes to us. Indeed, her personal story has an immediate connection with all cultures and all situations of people today. It is at the very heart of the setbacks of Bernadette's own humanity that Mary invites her to discover "the other world". It is in Lourdes and in other places where Our Lady of Lourdes is venerated that, as a priest, many people confided to me about the grace of Lourdes: *"It's different here", "Everything that was dark in my life has lit up", "My life has meaning", "God comes from the future", "Jesus is the defender of my lost cause"*. These testimonies perhaps illustrate the words of the apostle Paul. They summarise perfectly the content of Lourdes' mes-

"GO AND TELL.... "

sage: *"where sin increased, grace abounded all the more"* (Rom. 5:20).

The years I have spent in Lourdes, as "chaplain", have allowed me to discover another aspect of the internationality and the missionary spirit of the Sanctuary of Lourdes. Those who are at the service of the Sanctuary, priests, religious, lay people and I am thinking more particularly of the hospitality volunteers, and those in charge of the various services, have all received the pastoral mission of passing on a grace which is given for the whole Church. And secondly, the mission of the Sanctuary is to allow pilgrims, by all means possible, to be able to access the Sanctuary's distinguishing grace.

This supposes, as is the case with the Gospel, that the message of

Lourdes is continuously proclaimed and updated, because in a way, it is a living substance, a living word, a word which gives life. This also implies that the vocation of Lourdes and her 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 "chapelains" of the Sanctuary, had said prophetically in 1866, *"The future of Lourdes is the Immaculate Conception"*. I believe that 164 years later, we can still say this, humanity enlightened by the Gospel is not left on its own to fade and run dry, but to be fruitful like Mary, Bernadette and so many other pilgrims, missionaries, and witnesses to the message of Lourdes disseminated all over the world. ■



“TO THE PRIESTS ...”

The relationship between the Virgin Mary and the priest

In his letter to all priests on Maundy Thursday 1979, Saint John Paul II wrote, *“There is in our ministerial priesthood the marvellous and very deep dimension of our closeness to the Mother of God”* (John Paul II).

The priest's devotion to the Virgin Mary, and this also applies to the devotion of all the faithful, begins with an awareness of an objective reality: 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: “Jesus' mother was there” (John 2:1), “Near the cross of Jesus stood his Mother.” (John. 19:25). Having said this, we should note that the Mother of God is present at the three constitutive moments of the Christian mystery :

THE INCARNATION, which took place in the womb of the Virgin Mary (Luke 1:38).

THE PASCAL MYSTERY, *“Near the*

cross of Jesus stood his Mother” (John 19:25)

PENTECOST, *“All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers”* (ACTS.1,14).

Now, each of these three presences reveals to us 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 formed a very special bond with the Father, superior to that which binds the Father to all other human creatures. Mary is the most celebrated daughter of the Father. This is how Mary, the quintessential woman 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 come to fruition.

You could say that She is the “yes” to the will of God personified. Mary’s “yes” does not mean she is abandoning herself into the hands of the Father, it is a “yes” that is receptive to the Word of God which is given from the very depths of her freedom: *“Be it done to me. according to your word”* (Luke 1:38). She is the antithesis of Eve who, in heaven on earth, made Adam say no. This is manifested again in the wedding feast at Cana where, far from trying to get her Son to adopt her point of view, like Eve, She said to the disciples, *“Do whatever he tells you”* (John 2:5).

But Mary is not only the woman who freely says “yes” to God in total spiritual poverty. She is above all the Mother of Jesus on a physical and spiritual level. At the same time, she is the spiritual mother of all of Jesus’ disciples. This is how, through her mediation, the disciples find Jesus and enter the world of grace. So, 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 outpouring of grace; the priest through the sacrament of Holy Orders.

■ Mary, by 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 his turn to fill himself with Christ in order to then beget him and bring him to birth in souls by proclaiming the Word, and celebrating and administering the sacraments.

■ Mary, in response to the angel’s invitation, is established as “the handmaid of the Lord” (Luke 1:38) and not as the owner or protagonist of a story. This is reflected at the wedding feast at 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, mystery of redemption

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



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

It is Saint John who relates this scene to us, understandably, it is he who was the first beneficiary of the spiritual motherhood of Mary. But throughout, the Gospels present Jesus as always anxious to superimpose on the usual bonds of flesh and blood, bonds of an incomparably higher order. By the way, let us remember that Mary suggest-

ed that Bernadette establish other links: *"I do not promise you the happiness of this world, but of the other"* (3rd Apparition).

This is how Jesus teaches us that physical kinship is of little value without the accomplishment of the will of God: *"While he was saying this, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you and the breasts that nursed you!' But he said, 'Blessed rather are those who hear the word*

of God and obey it!” (Luke 11:27-28).

The fulfillment of the will of God by humankind creates a kind of spiritual kinship between them: *“Who are my mother and my brothers?” And looking at those who sat around him, he said, ‘Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.’”* (Mark 3:33-35).

In addition, to those who will 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 tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to come eternal life”* (Mark 10:28-30).

So, in the scene in John 19:25-27 we are witnessing, on Calvary, the appearance of this family of God. John is not only the disciple whom Jesus loved; he is also the disciple whom Mary loved.

Pope Saint John Paul II in his letter to priests on Maundy Thursday in 1988 expresses this relationship between the priest (John) and the mother of God in a wonderful 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

“TO THE PRIESTS ...”

disciple took her to his own home” (John 19:26-27).

That disciple, the Apostle John, was with Christ at the Last Supper. He was one of the “Twelve” to whom the Master addressed, together with the words instituting the Eucharist, the command, “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 Church’s most holy sacrament.

At the moment of death, Jesus gives his own Mother to this disciple. John “took her to his own home.” He took her as the first witness to the mystery of the Incarnation. And he, as an evangelist, expressed in the most profound yet simple way the truth about the Word who “became flesh and dwelt among us” (John 1:14), the truth about the Incarnation and the truth about Emmanuel. And so, by taking “to his own home” the Mother who stood beneath her Son’s cross, he also made his own all that was within her on Golgotha: the fact that she “suffered grievously with her only-begotten Son, uniting herself with a maternal heart in his sacrifice, and lovingly consenting to the immolation of this victim that she

herself had brought forth.”

All this—the superhuman experience of the sacrifice of our redemption, inscribed in the heart of Christ the Redeemer’s own Mother—was entrusted to the man who in the Upper Room received the power to make this 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 humankind, each and every one of us, to whom the motherhood of the Mother of God reaches out spiritually, how much more meaningful is this for the priest who is called sacramentally to the priestly ministry of the Eucharist in the Church.

Mary and the priest. The mystery of Pentecost

At the end of his earthly life, Christ made two gifts to his disciples: the Holy Spirit and his Mother. These two gifts are intimately united. 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 something*



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like 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. For priests, the holiness of the Church is revealed in the passion in which they evangelise. It is the mission entrusted to them that creates the link between the motherhood and the holiness of the Church. Indeed, the fruitfulness of 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 guardian of the Good News and of the sources of Grace. In fact, on the day of priestly ordination, the bishop asks the priest this question, *"Do you resolve to exercise the ministry of the Word worthily and wisely, preaching the Gospel and teaching the Catholic faith?"* and also, *"Do you resolve to celebrate faithfully and reverently, in accord with the Church's tradition, the mysteries of*

“TO THE PRIESTS ...”

Christ?” The answer to each question is: *“I DO!”*.

And, at the same time, the priestly ministry has something of the motherhood of Mary since he is called to impart this treasure, of which he is the guardian, while being aware that it is a Gospel, the 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 its own laws to legitimise his ministerial activity. In fact, a priest is fruitful :

- if he conscientiously defends his position as a simple worker: *“I am the handmaid of the Lord”* (Luke 1:38).
- if he knows how to balance his physical commitment to the community with the awareness of his own unworthiness: *“He has looked with favour on the lowliness of his servant”* (Luke 1:48).
- if he admits that he must plough the earth, sow the seeds while being convinced that the irrigation and the harvest are graces which belong only to God: *“Do whatever he tells you”* (John 2:5).
- if he is sure that the Lord will never abandon him: *“His mother treasured all these things in her heart”* (Luke 2:51).
- if his devotion to the Kingdom does not remain abstract and intangible,

but is revealed by a palpable, visible, and concrete entry into the body, which is the Church, nourished by the Word, the sacraments, and communion in charity: *“All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers”* (Acts 1:14).

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

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

By Father Régis-Marie
de La Teyssonnière, “chapelain”
of the Sanctuary of Lourdes

“He is a priest. He is a father for our sisters in Lourdes” (Parole 201). This is how, in Nevers, in 1871, Bernadette Soubirous spoke of her first confessor, Father Pomian, who had also prepared her for her first communion, and helped her in the days of the apparitions.

It was in 1858. For Bernadette, it all began with her desire for the Eucharist. This led her, in January, to leave

Bartrès where, following Father Ad-
er's entry into the monastery, there
was no longer a Priest, to return to
Lourdes to prepare for her first com-
munion, with the chaplain of the Hos-
pice. And, on the morning of 11th Feb-
ruary, it all started with Bernadette's
vital need for bread which prompted
her to venture to Massabielle, to col-
lect wood and bones *"for a few pen-
nies"*. *"Arriving at the Grotto, I heard
a noise, like a gust of wind. I saw that
the trees were not moving. I raised
my head looking towards the Grotto, I
saw a Lady dressed in white"*.

This spiritual desire and this exis-
tential need opened Bernadette to
two intense experiences, during
which she soon also experienced
several difficulties. She faced all
kinds of difficulties to get to the
Grotto, where she nevertheless
"promised to go for fifteen days".
And a radical inability to learn the
catechism, from which she could re-
member nothing. In both cases, Fa-
ther Pomian guided her. He helped
her to prepare, just as she was, to
receive Jesus, in her poverty, and
her ignorance. And he helped her
to welcome the fact that this Lady
had erupted bewilderingly into her
life and had just said to her, *"I do*

*not promise you the happiness of
this world, but of the other."* And
Bernadette experienced this hap-
piness. So when, the day after her
first communion on 3rd June, and
before the final apparition of 16th
July, she was asked if she was
*"happier with her first communion
or the apparitions"*, Bernadette re-
plied, *"These are two things that go
together, but which cannot be com-
pared. Both made me very happy."*

Today, following In Bernadette's
footsteps, millions of men and
women come to Lourdes and go to
Massabielle every year. The rea-
sons are diverse. But more often
than not, people come to the Grotto
prompted by some need. To save
one's skin, or because we have to
stay alive. To speak aloud our suf-
fering, our outrage, our anguish,
because it is often so hard to live.
And, at the same time, Lourdes ap-
peals to the deep, spiritual part of
our being. We come to find meaning
in our life. We come to seek the full-
ness of life, in reconciliation, peace,
blessing. In fact, there is a mixture
of both in each one of us, one con-
cealing, or perhaps even revealing
the other. In any event, the first way
in which we experience Lourdes, in

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deed and in truth, is in love, solidarity, fraternity, compassion, the presence of the other person, stronger than any human suffering, than any pain.

It is the Church who reveals herself here, maternal, loving, compassionate. And, at the same time, within this often-overwhelming experience, there gradually appears the gentle face of Christ's Mercy, His Love, His Forgiveness. The Paschal Christ. Given for us. Our Saviour.

The priest is there as he was for Bernadette. He welcomes and listens to us. He leads us on a journey, he helps to re-think an event, in the light of the Gospel, and of the “Message of Lourdes” which is a concrete illustration of the Good News. The priest is there as he was for Bernadette, minister of the Word, of Reconciliation, of the Eucharist. He brings each person in, at their own pace, according to their own capacities, into this “recapitulation of everything in Christ”, an immense offering which is Revelation, Pardon and, again, Transfiguration of “everything in all”. So, more often than not, one can leave Lourdes as Bernadette did on

3rd July 1866, that is, having had an experience which is both existential and spiritual and which, by opening up to love, joy and peace, also opens to new life.

Thus, in Lourdes, the priest experiences fatherhood: he transmits Life, bringing to life “the life of Another” because “it is no longer I who live, but it is Christ who lives in me”. 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 frees, who heals, who saves, who sanctifies.

Should we conclude from this that “Lourdes is just about priests?” Certainly not! Lourdes is an ecclesial place because it is Marian: “Go and tell the priests to build a chapel here and that people should come in procession”. A place where, moved to action, the People of God is established. Poor among the poor, redeemed sinner among redeemed sinners, seeker of God among seekers of God, the priest has his place. The place of the servant. That is why, in Lourdes, I have met priests who have found happiness “of the other world.” ■

BERNADETTE'S ROUTE

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



In 2022, the Sanctuary and the parish of Lourdes is offering pilgrims the opportunity to follow the route that Bernadette took to go and tell Father Peyramale the words spoken by Our Lady. This path will lead pilgrims to the door of the old presbytery ❶, on which Bernadette knocked before meeting with the parish priest. Then, pilgrims will go to the parish church ❷ where the baptismal font still remains at which Bernadette became a

child of God. In the church, you can visit the exhibition about Father Peyramale and the priests of the parish in Bernadette's time. A time of prayer will also be available. Pilgrims can also gather in the crypt near 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.



“PRAY FOR PRIESTS”

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

In this year 2022, the Sanctuary is proposing that each pilgrim entrusts a priest to the intercession of the Virgin Mary. It will be an opportunity to remember the priests who have accompanied us all our life through the sacraments, preaching and spiritual support. The proposal is to write and then place the priest's name in an urn located at the foot of the Saint Bernadette chapel, on the Rosary Esplanade. Each evening, these names will be carried during the Marian torchlight procession. Pilgrims can light votive candles at the foot of the chapel steps to prolong their prayer.

This gesture can be made 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 Priest,
Mother of priests around the world,
Priests have a special place in your heart,
Because they are living images of your only Son.
You helped Jesus throughout your earthly life,
And you are still helping him in heaven.
We beseech you, pray for our priests,
Pray to the Father of Heaven to send
labourers into his harvest.
Pray that we may always have priests,
Who give us the sacraments,
Who explain the gospel of Christ to us,
And who teach us to become true children of God.
Virgin Mary, we beseech you to ask God the Father,
For the priests we need so much,
And since your heart extends all power over him,
Obtain for us, O Mary,
Priests who are also saints.
Amen.*



Saint Bernadette Chapel



PASTORAL PROPOSALS

PROPOSALS FOR REVIEWING YOUR PILGRIMAGE



(The review sheets are intended for facilitators who are free to amend them as they wish)

REVIEWING THE PILGRIMAGE IN GROUPS OF 6 TO 10 PEOPLE



Step 1

The facilitator introduces the meeting :

Today, it is suggested that we stop, take a step back, and take a look at what we experienced during our pilgrimage, to pull together what was good, to look back on the difficulties we encountered, to describe what really moved us and to consider how to go forward from here.

To do this, let us be guided by the Holy Spirit under the gaze of the Blessed Virgin Mary.

Choose a prayer to the Holy Spirit which can be extended by a hymn to the Blessed Virgin Mary.

Step 2

The facilitator continues by saying :

During the apparitions, Bernadette experienced 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 move forward on the path to holiness. We propose to re-view our pilgrimage from the experience of Bernadette.

1. On 18th February 1858, Mary said to Bernadette, *"Would you do me the honour of coming here for fifteen days?"* Bernadette was a poor, illiterate, malnourished and sick little girl. No one ever gave her responsibilities. Mary, however, dared to ask her to come to the Grotto of Massabielle for 15 days. 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 girl.

How has the pilgrimage to Lourdes invited me to assume responsibilities? How have these days spent in Lourdes made me grow as a man or a woman ?

2. On 25th February 1858, during her gestures of penance, Mary showed Bernadette the spring in the Grotto of Massabielle; she said to her, *"Go and drink at the spring, and wash yourself there."* The spring water from the Grotto reminds us of our baptism and points us 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? Were there elements during this pilgrimage that made me grow in my faith ?

3. On 2nd March 1858, Mary said to Bernadette, *"Go and tell the priests to build a chapel here and that people should come in procession."* Bernadette immediately set out to meet Father Peyramale. She became a missionary-disciple and, thanks to her mission, the sanctuary of Lourdes was born, a place that promotes the experience of life in communion with Christ. I am blessed because of the sacraments celebrated during my pilgrimage.

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

Step 3

The meeting ends with the reading of the Magnificat in alternate groups :

My soul glorifies the Lord,
My spirit rejoices in God my Saviour.
He looks on his servant in her lowliness;
Henceforth all generations will call me blessed.
The Almighty works marvels for me. Holy his name!
His mercy is from age to age, on those who fear him.
He puts forth his arm in strength and scatters the proud hearted.
He casts the mighty from their thrones and raises the lowly.
He fills the starving with good things, sends the rich away empty.
He protects Israel, his servant, remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.

PERSONAL REVIEW



Step 1

Set aside a time in your schedule when you can devote yourself entirely to this review without being disturbed. Choose a quiet place, away from distractions, and put yourself under the gaze of the Lord, beginning with a prayer :

Lord, help me to trust You with all that I am and all that I have experienced during my pilgrimage. With your help, may I be able to reap the fruits of this time of grace. In the name of the Father and of the Son and of the Holy Spirit. Amen

PROPOSALS FOR REVIEWING YOUR PILGRIMAGE

Step 2

Take the time I need to write down what seems important to me by following the template suggested below.

What I discovered :

.....

What I have received from others :

.....

Where I experienced joy, peace :

.....

Where I was disappointed :

.....

What helped me :

.....

Something that has changed in me :

.....

Someone to whom I would like to say thank you :

.....

What I would like to say to God, to Jesus :

.....

Step 3

Say one Our Father and three Hail Marys

CONTEMPLATIVE DIALOGUE

(facilitator's sheet)

This is a kind of sharing of the Gospel reading.

The group should be of a reasonable size: six to ten people. Since this is a time of communal prayer, which includes periods of silence, it is important to ensure that you have chosen an environment appropriate to this.

The aim: everyone brings their own prayer to the group, but their prayer is also nourished by those of the other members of the group. This dialogue will take approximately 40 minutes. The purpose and the process are explained before the prayer starts. During the explanation, we want to allow the participants to "take an internal picture" of the prayer as it progresses. At each stage of the prayer, the group should be reminded of the process.

Step 1

A slow reading of a Bible text. You can also describe the biblical scene.

Participants are invited to visualise the scene while listening to the reading or the story.

Silent prayer (4 or 5 minutes).

Step 2

Say what struck you about the text and why.

The facilitator invites participants to briefly contribute one aspect of the scene that they particularly notice. Participants should be informed in advance that there will be a time for them to participate in this way. You can say nothing and skip your turn by indicating towards your neighbour or by saying Amen.

Before participants contribute their thoughts, the host should insist that they speak from their senses rather than launch into a commentary or how the text applies to a particular situation. This is crucial for the exercise to truly take place in a form that gives rise to contemplation.

Step 3

Say what particularly touched you during the time of sharing

As soon as everyone has had a turn to share their thoughts, you start again. This time each person has a chance to express what especially touched them about the prayers of the other participants (a word, an expression...).

Step 4

Put your prayer into words

Everyone articulates a prayer that they are moved to say, and that was born during this contemplation: a prayer of praise, thanksgiving, repentance, intercession, or supplication for themselves.

Step 5

The facilitator invites participants to recite the Our Father or to sing an appropriate hymn.

OPEN-HEARTED WORDS

These words were collected during meetings with people living on the margins of society, members of the Saint-Laurent network.

The words given to each person are given without obligation.

They are most often "open hearted" words. It is not theology, but they are often very relevant meditations on the apparitions of Lourdes in 1858.

The lady told Bernadette to go tell the priests ...

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

" Bernadette was impelled by the beautiful lady to go see the priest, Peyramale. She didn't disobey, she was impelled. "

" Mary wanted the priests to learn from Bernadette, so that afterwards they could teach others. "

" If she ran, it was not because Mary appealed to her intellect, but simply to her heart. "

" You could (sic) say that Bernadette had the poverty of a person with fragile mental health who can perceive invisible things. "

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

" It's not easy to go and tell a priest, he's the one who's supposed to know, not me. "

" I will go and tell out of love and so as not to betray the lady's trust, said Bernadette. "

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

" The love of God impels us "

For me today ..

" To go and tell implies meeting someone, going towards, entering into dialogue with the priests, it is profound. "

" It is a joy for me to be able to address a priest as a friend when I speak to him, that is to say to be able to regard him as my brother. "

" I would say to the priests, "Come back down to earth a bit, this is where it's all happening." "

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

" Go and tell, this is a mission, it invites us to get started. "

And in your pilgrimages ?

How personally concerned do you feel by this cry of the poor, of those at risk? Their testimony should be heard by all of us. Vulnerability today unfortunately has so many faces.





CONFERENCES ON THE MESSAGE OF LOURDES

Within the scope of the theme for the year 2022: “Go and tell the priests”, the “chapelains” of the Sanctuary are offering a series of teachings aimed at pilgrimage organisations.

To discuss and book a conference, please contact:r :



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BLESSING OF THE PILGRIMS AT THE END OF THE PILGRIMAGE

HYMN

INTRODUCTION BY THE CELEBRANT

God has granted us in this pilgrimage a time of special grace: he brought us here, to Lourdes, to this holy place. He has invited us to be inwardly renewed through 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 which is the body of Christ, of which we are the living stones, built on 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 (MATT. 28:16-20)

“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’”

HOMILY

PRAYERS OF THE FAITHFUL (COMPOSED BY THE PILGRIMAGE)

OUR FATHER

BLESSING

The Lord be with you.

R/ And with your spirit

You are blessed, God and Father of our Lord, Jesus Christ, for you have chosen, from all nations, a people who are yours; you have protected our brothers and sisters during their pilgrimage, so that they may bind themselves to you with greater faith, and that they may serve you with greater devotion; Fill them now with your blessings, ✠ that they may return home in joy, tell of your wonders to those around them, and bear witness to your Grace through their actions.

Through Jesus Christ our Lord.

SUNG MAGNIFICAT



**MASS AND HYMN FOR THE
THEME OF THE YEAR 2022**

MASS AND HYMN FOR THE THEME OF THE YEAR 2022

OPENING ANTIPHON

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

With one heart the disciples continue steadfast in prayer with Mary the mother of Jesus, alleluia !

PRAYER (Masses in honour 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 the gifts of the Holy Spirit in abundance; grant through her intercession that we too, being filled with the same Spirit, may persevere with one mind in prayer and bring the good news of salvation to the world around us. (We ask this) through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit one God for ever and ever.

FIRST READING (Acts 1: 6-14)

Reading from the book of the Acts of the Apostles

So, when they had come together, they asked him, ‘Lord, is this the time when you will restore the kingdom to Israel?’

He replied, ‘It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, ‘Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.’ Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.

When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus, and Simon the Zealot, and Judas, son of James.

All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

The Word of the Lord

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

ALLELUIA

Alleluia. Alleluia.

Rejoice, Virgin Mary. Near the cross, you experienced the pain of seeing your child suffer. Rejoice now, rejoice with joy.

Alleluia.

GOSPEL

Gospel of Jesus Christ according to Saint Matthew (Matt. 28:1-10)

“After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, ‘Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, “He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.” This is my message for you.’ So, they left the tomb quickly with fear and great joy and ran to tell his disciples. Suddenly Jesus met them and said, ‘Greetings!’ And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, ‘Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.’

The Gospel of the Lord.

ANOTHER GOSPEL OF YOUR CHOICE

Gospel of Jesus Christ according to Saint John

(John. 19:25-27)

“Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

All-holy Father, receive these gifts from joyful hearts and grant that we may follow closely the example of the Blessed Virgin Mary by obeying the voice of the Spirit and seeking to praise your glory in all things. (We ask this) 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. We praise, bless, and glorify your name on this day when we honour the Blessed ever-Virgin Mary.

For by the overshadowing of the Holy Spirit she conceived your Only Begotten Son, and without losing the glory of virginity, brought forth into the world the eternal Light, Jesus Christ our Lord.

Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation.

May our voices, we pray, join with theirs in humble praise, as we acclaim...

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 n° 17, Our Lady of the Cenacle)

Lord God, you have fed your holy people with the one bread of life; renew us by the one gift of the Holy Spirit and grant that, under the protection of the Blessed Virgin, we may work for the unity and peace of all those for whom your Son offered himself as the sacrifice of our redemption.

(We ask this) through Christ our Lord.



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MASS AND HYMN FOR THE THEME OF THE YEAR 2022

“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- tijñ 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 - stri il 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 ie - der - een vraagt : « Volg na de Zoon van God. »

LIBRAIRIE
 DE LA GROTTE
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

“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,
dissetati 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 grot en kijk. »

The musical score is written for a choir or congregation, featuring a soprano line (treble clef) and a bass line (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are written below the notes, with some words split across lines. The score includes a repeat sign at the end of the first system.

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,
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Les Missions

NOTRE-DAME DE LOURDES



During the thirteenth apparition, the Virgin Mary asked Bernadette, “Go and tell the priests to build a chapel here and that people should come in procession”. Bernadette thus became the Virgin Mary’s missionary by reporting her request to Father Peyramale, the parish priest of Lourdes. Today the Sanctuary of Our Lady of Lourdes is looking to respond to this request in a new way. The “chapelains” of the Sanctuary are aware that they are being sent on mission by the Virgin Mary, to meet pilgrims in their dioceses, parishes and to the peripheries of our society.

Welcome “Lourdes” to your home

EXPERIENCING THE GRACE OF LOURDES

The missions of Our Lady of Lourdes are a great opportunity to renew the graces of a pilgrimage to Lourdes because the Virgin invites us to come here in procession, to draw from God’s spring of powerful mercy and bountiful acts for all of humanity. Come and experience the great miracle of Lourdes for yourself: the conversion of hearts, and the renewal of faith and of the life of faith.

NEAR YOU

The missions of Our Lady of Lourdes are an opportunity to share the grace of a meeting with Mary as Bernadette experienced it. With all the faithful wherever they live, whatever their parish, their diocese, their history, or their personal situation, in this meeting you will find peace and joy of heart and leave as a missionary-disciple.

WITH THE “CHAPELAINS” OF THE SANCTUARY

Since June 2021, the “chapelains” and priests of the Sanctuary have set out to respond to calls from different communities so that the message and charism of Lourdes can reach beyond Lourdes. Like Bernadette, they want to bear witness and proclaim that God is near and that, in Him, all life can today be opened up to the happiness of the other world.

Full details at:

www.missionsndlourdes.com



QUE SOY
ERA
IMMACULADA CONCEPTION