

under the title "*Spasmi B.M.V.*", Monday after Passion Sunday; in 1600 to the Servite nuns of Valencia, "*B.M.V. sub pede Crucis*", Friday before Palm Sunday. After 1600 it became popular in France and was termed "*Dominx N. de Pietate*", Friday before Palm Sunday. To this latter date the feast was assigned for the whole German Empire (1674). By a Decree of April 22, 1727, Benedict XIII extended it to the entire Latin Church, under the title "*Septem dolorum B.M.V.*", although the Office and Mass retain the original character of the feast, the Compassion of Mary at the foot of the Cross. At both Mass and Office the "*Stabat Mater*" of Giacopone da Todi (1306) is sung.

A second feast was granted to the Servites, June 9 and September 15, 1668. Its object of the seven dolours of Mary (according to the responsories of *Matins*).

The sorrows:

- \* at the prophecy of Simeon;
- \* at the flight into Egypt;
- \* having lost the Holy Child at Jerusalem;
- \* meeting Jesus on his way to Calvary;
- \* standing at the foot of the Cross;
- \* Jesus being taken from the Cross;
- \* at the burial of Christ.

This feast was extended to Spain (1735); to Tuscany (1807). After his return from his exile in France Pius VII extended the feast to the Latin Church (September 18, 1814). A feast, "*B.M.V. de pietate*", with a beautiful medieval office, is kept in honor of the sorrowful mother at Goa in India and Braga in Portugal, on the third Sunday of October; in the ecclesiastical province of Rio de Janeiro in Brazil, last Sunday of May, etc. A special form of devotion is practiced in Spanish-speaking countries under the term of "*N.S. de la Soledad*", to commemorate the solitude of Mary on Holy Saturday. Its origin goes back to Queen Juana, lamenting the early death of her husband Philip I, King of Spain (1506).

The Sisters of the Society of St Pius X are under the patronage of Our Lady of Sorrows and their main feastday is the **Compassion of Our Lady** on the Friday in Passion Week, just before Holy Week.



Our Lady of Sorrows  
Quito



# Handmaids of Christ and Children of Mary

*Supplement to the Bulletin of the Eucharistic Crusade in Ireland*

September 2009

Month of the Seven Sorrows of Our Lady

**T**his leaflet is intended for high-school girls. Being part of the Eucharistic Crusade, you receive the bulletin of the Crusade and pray for the intentions of the Crusade. As girls, Our Lady is your special model. Therefore as well as being Crusaders and Handmaids of Christ, you are also Children of Mary. The purpose of these few pages is to help you in your spiritual life.

**AN EASY WAY TO BECOME A SAINT** By Fr Paul O'Sullivan, OP

## Chapter 8 - THE PRINCIPAL DUTIES OF THE DAY - 3

**The Rosary.** All good Christians say the Rosary daily, thereby insuring the most special protection of God's Holy Mother, which she promises to those who daily say her favorite prayer. Devotion to Our Lady is looked on by the Saints as a sure guarantee of our eternal salvation.

The Popes, the Bishops of the entire world, priests in every country, all the Religious Orders have been urging the faithful for the past 700 years to say the Rosary.

The Saints not only recommended it, but said it themselves with unspeakable devotion and confidence.

Why this universal and extraordinary love for the Rosary? Because by it we deliver ourselves from every danger and obtain every grace and blessing.

God's sweet Mother has come in recent years to Fatima to preach the Rosary as the easiest and most certain way of saving the world from the dire calamities that are threatening it.

Millions and tens of millions of men and women, hearkening to her message, are sending up their daily pleas for mercy.

Woe to the foolhardy Christian who turns a deaf ear to this message of salvation! The Catholic homes where the Rosary is said by the members of the family are visibly protected by God.

**Daily Mass and Communion.** Better than the most lengthy prayers and the severest penances, the surest of all means of becoming holy is by assisting at daily Mass and

receiving Holy Communion.

The Mass is Calvary here again; it has the same infinite value and brings us the same oceans of graces as Our Lord's death on Mount Calvary.

Our Lord offered His sufferings and death for each one of us in particular. In the Mass He mystically dies again for each of those who assist at the Holy Sacrifice.

Mass gives Him more glory than the praise and adoration of all the Angels and Saints in Heaven.

Multitudes of Angels stand around the priest and offer our prayers to God. The blessings and favors we receive at each Mass we hear are indescribably great. How foolish are those who can assist at Mass and are too lazy and negligent to do so! We have already spoken of the consolations and joys we receive in Holy Communion. No one who pauses to think on these will refuse to receive God daily into his heart. Only crass ignorance can explain such negligence.

**The Name of Jesus.** An easy practice that we urge our readers to adopt is to form the habit of repeating frequently the Holy Name of Jesus. Each time we say, "Jesus" we offer the Eternal Father all the infinite merits of the Passion of Jesus Christ, in union with the Masses being said allover the world. We thus participate in these thousands of Masses.

There is no devotion so easy, none so infallible in obtaining for us God's richest graces. It demands no time, for we can repeat the Holy Name hundreds and even thousands of times in the day----when dressing in the morning, when working, when walking, in our homes, in the streets, everywhere.

This practice gradually fills our hearts with peace and happiness; it delivers us from many evils and obtains for us more graces in a single day than we may otherwise hope to receive in a whole year.

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## Instruction upon meditation

*Meditation, or mental prayer, is a devout and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation. It is not a difficult exercise; it requires attention and reflection, a desire to know God better in order to love Him more. It should be done in the company of Our Lady, the saints and our guardian Angel.*

*Refer to the previous issues of this bulletin to learn how to make meditation properly. Remember that as Handmaid, you promised to meditate 15 minutes every day. St Teresa of Avila says that he who spends 15mn a day in mental prayer cannot be lost.*

**T**hus saith thy Beloved: "*I am thy salvation, thy peace, and thy life. Keep thyself with Me, and thou shalt find peace.*"

Let go all transitory things: seek the eternal.

*Imitation of Christ, Book 3, Chapter 1 "On the Internal Discourse of Christ to the Faithful Soul"*

## Meditation – On the Prodigal Son - 4

The penitent prodigal no sooner has resolved to go home to his father, than he hastens to execute his generous resolution without delay. Full of contrition and confidence, trusting to the goodness of an affectionate father, he throws himself at his feet, and in the anguish of his heart exclaims : « Father, I have sinned against heaven and before thee; I am not worthy to be called thy son, rank me among thy servants. » Here is the true model of a sincere penitent; excite within yourself similar sentiments of deep contrition, self-accusation, and confidence in the love and goodness of God. Rest all your hopes of pardon on the humility and sincerity of your confessions, your desire of doing penance, and, above all, on the godness and mercy of your heavenly Father.

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## History of the Devotion to Our Lady of Sorrows

**T**he seven founders of the Servite Order, in 1239, five years after they established themselves on Monte Senario, took up the sorrows of Mary, standing under the Cross, as the principal devotion of their order. The feast originate by a provincial synod of Cologne (1413) to expiate the crimes of the iconoclast Hussites; it was to be kept on the Friday after the third Sunday after Easter under the title: "*Commemoratio angustix et doloris B. Marix V*". Its object was exclusively the sorrow of Mary during the Crucifixion and Death of Christ. Before the sixteenth century this feast was limited to the dioceses of North Germany, Scandinavia, and Scotland. Being termed "*Compassio*" or "*Transfixio*", "*Commendatio*", "*Lamentatio B.M.V.*", it was kept at a great variety of dates, mostly during Eastertide or shortly after Pentecost, or on some fixed day of a month. Dreves and Blume (*Analecta hymnica*) have published a large number of rhythmical offices, sequences and hymns for the feast of the Compassion, which show that from the end of the fifteenth century in several dioceses the scope of this feast was widened to commemorate either five dolours (sorrows), from the imprisonment to the burial of Christ, or seven dolours, extending over the entire life of Mary.



Towards the end of the end of the sixteenth century the feast spread over part of the south of Europe; in 1506 it was granted to the nuns of the Annunciation