



NOVENA OF THE INCARNATE WORD

To be prayed from March 16 to 24

GENERAL INTENTION OF THE NOVENA:

That the grace of a pure and clear faith in the truth of the mystery of the Incarnation of the Word may be granted always to all the members of our Religious Family



INTRODUCTION

“If one earnestly and devoutly weighs the mysteries of the Incarnation, he will find so great a depth of wisdom that it exceeds human knowledge. In the Apostle’s words: ‘The foolishness of God is wiser than human wisdom’ (1 Cor 1:25). Hence it happens that to him who devoutly considers it, more and more wondrous aspects of this mystery are made manifest.”¹

¹ SAINT THOMAS AQUINAS, *Summa Contra Gentiles*, Book IV, Ch. 54.



SOME RECOMMENDATIONS FOR THE CELEBRATION OF THE NOVENA OF THE INCARNATION

- The Novena takes place each year from March 16 to 24 to help each of us prepare our souls for the solemn celebration of the great mystery of the Incarnation of the Word. It is recommended that the Novena be prayed right after daily Mass (opting to leave the chant or recitation of the litanies for Eucharistic benediction); it can also be prayed before daily Eucharistic benediction.
- Note that three days (March 16, 17, and 18) coincide with the last three days of the Thirty Days' Prayer to Saint Joseph. During these days, it would be fitting to alternate these two devotions between Holy Mass and daily Adoration, in order to respect both traditions.
- It is advisable that, during these days, we take advantage of all that can help us recall and meditate on the Incarnation of the Word, the central mystery of our spirituality. Therefore, we recommend:
 - Before the Novena begins, to set up a small altar in the local chapel (and, where possible, in the parishes and public churches) where the mystery of the Incarnation is represented (it can be a picture, plaque, or image of the Annunciation).
 - That this altar be fittingly adorned.
 - Where possible, that the Novena be recited not only by the members of our communities but also by those entrusted to our apostolates (parishioners, students, children attending catechism, residents, etc.).
- That the litanies of the Incarnate Word be chanted or recited daily during Eucharistic benediction, possibly dividing them among the various days.
- The Novena begins on March 16, feast of Saint José Gabriel del Rosario Brochero, one of the "holy patrons" of our Religious Family. Where possible, it would be good to organize something festive for dinner that day (*eutrapelia*, "pro," etc.), according to different possibilities and customs. Moreover, that same night, the next day's feast of Saint Patrick, which is traditionally celebrated among us in a festive way, could also be commemorated.
- The Novena has various levels of intentions: first of all, there is a general intention which should mark the spirit of these days of preparation. This intention is further developed each day by a more specific particular intention; the citations of the Church Fathers, texts from Scripture, and prayers which have been prepared (with texts from our Proper Law) aim to have us meditate on that aspect of the mystery of the Incarnation. Furthermore, during these days, we ask that the Holy Mass and prayers be offered each day for a particular group of members of the Religious Family for whom we specifically want to pray. It would also be good to mention them in the daily *Intercessions* (for example, at Morning Prayer and Evening Prayer).
 - Finally, it is noteworthy that the Novena coincides with the feasts of many saints particularly dear to us, such as: Saint José Gabriel Brochero (March 16); Saint Cyril of Jerusalem (March 18); Saint Joseph (March 19); Saint Turibius of Mogrovejo (March 23), among others. We recommend that March 24, which for many years has been celebrated in some places as the Day of Prayer and Penance in memory of missionary martyrs, be a penitential day (and possibly a retreat day), to end with the First Vespers of the Incarnation, which could be followed by a festive dinner and *eutrapelia*.
 - We recommend that these saints and the particular intentions of each day be remembered in the corresponding daily Mass.
- We wish everyone a fruitful annual preparation for the celebration of the great mystery of the Incarnation of the Word, principal feast of our Religious Family.



FIRST DAY

March 16

Saint José Gabriel Brochero

We pray for the minor seminarians



INTENTION: We particularly ask for our faith in the pre-existence of the Word from all eternity in the bosom of the Most Holy Trinity.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race (Jn 1:1-4)

“The Word lives, subsists, was begotten of the same substance of God the Father, and exists from all eternity, together with Him who begot Him, is in Him and with Him.”²

² SAINT CYRIL OF ALEXANDRIA, *Epist. I*, P.G., 77.



PRAYER

Most Holy Trinity, “author of the Incarnation,”³ ignite in us an ardent love for the Word in His preexistence⁴ so that our spirituality be always grounded “on the absoluteness of God *before whom everything is like nothing*”⁵ and by whom *all things were created*.⁶ May the members of our Institute, today and always, have as their badge of honor to confess “the eternity, distinction and divinity of the Second Person of the Holy Trinity.”⁷ May we distinguish ourselves in bearing witness by our lives of the primacy of the spiritual,⁸ living without letting anything come before Christ,⁹ abandoning ourselves completely to God’s “will of good pleasure,” and loving all people created by God in His image and likeness.¹⁰ We ask this by the merits of Jesus Christ, the Incarnate Word, who lives and reigns forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

³ *Directory of Spirituality*, 7.

⁴ Cf. *Ibidem*.

⁵ *Directory of Spirituality*, 8; *op. cit.* Cf. Is 40:17.

⁶ Cf. Col 1:16.

⁷ Cf. *Constitutions*, 38.

⁸ *Directory of Spirituality*, 8.

⁹ Cf. *Constitutions*, 95; *op. cit.* SAINT BENEDICT, *Holy Rule*, LXXII, 1-12.

¹⁰ *Constitutions*, 38.



SECOND DAY

March 17

Saint Patrick

We pray for the postulants and those who are discerning their vocation



INTENTION: We particularly ask for our faith in the mystery of the Incarnation of the Word as a historical event.

He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God... And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth (Jn 1:11-12.14)

“The immortality of blessedness becomes credible from the Incarnation of the Son of God.”¹¹

¹¹ SAINT AUGUSTINE, *De Trinitate*, XIII, 9. Cited in *Directory of Spirituality*, 12.



PRAYER

Christ, God made man, by becoming man You introduced into the history of humanity all of the evangelical richness of truth, good, and beauty;¹² give us the grace “to be a concrete imprint that the Trinity leaves on history so that in this way, all mankind will discover an attraction and longing for the divine beauty.”¹³ Grant our Institute abundant priestly vocations, determined to proclaim to all peoples that “without the God-Man, Redeemer and Sanctifier, immanent in history as true man and transcendent in eternity as true God, there is no hope of salvation.”¹⁴ Sweet Incarnate Word, “infinitely adorable,”¹⁵ You who are “the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings,”¹⁶ enable us Your servants to work tirelessly to transform, with the strength of Your grace, “criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with Your plan of salvation.”¹⁷ This we ask You, the Incarnate Word, who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

¹² Cf. *Directory of Evangelization of the Culture*, 95.

¹³ *Constitutions*, 254.257.

¹⁴ CORNELIO FABRO, *La aventura de la teología progresista*, EUNSA, Pamplona 1976, «El retorno al fundamento», pp. 319-320.

¹⁵ *Directory of Spirituality*, 55.

¹⁶ *Gaudium et Spes*, 45.

¹⁷ Cf. *Directory of Evangelization of the Culture*, 65.



THIRD DAY

March 18

Saint Cyril of Jerusalem

We pray for the major seminarians



INTENTION: We particularly ask for our faith in Jesus Christ, true God.

The true light, [Christ,] which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him... No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him (Jn 1:9-10.18)

“The Father as though uttering Himself, begot the Son, equal in all things to Himself. For He would not have uttered Himself completely and perfectly, if there were anything less or more in His Word than in Himself. Here above all do we recognize ‘yes, yes; no, no’ (Mt 5:37). And therefore, this Word is truly the Truth.”¹⁸

¹⁸ SAINT AUGUSTINE, *De Trinitate*, XV, 14, 23. Cited in *Directory of Spirituality*, 54.



PRAYER

Jesus, “true God and true man, who unites both natures in one, unique, divine Person”¹⁹ and in whom dwells the whole fullness of the deity bodily,²⁰ grant all the members of our Institute, present and future, a right understanding of the adorable mystery of Your Incarnation, since this is the key to understanding and building the whole temporal human order, its culture and its civilization. May our confession of the authentic and complete human condition assumed by Your divinity and our courageous presentation of it to our brothers allow us to contribute to “recovering the divine dimension of every earthly reality.”²¹ May our faith in this truth, o Lord, be the cornerstone on which all the energy of our mission in the world rests. Far be it from us to confuse the human with the divine²² or to fall into “destructive dialectics that seek to divide, separate and oppose grace and nature, faith and reason, Church and world. These are realities that must not be destructively opposed, but united in an orderly fashion.”²³ On the contrary, since You are *our only Master and Lord*,²⁴ grant us the grace to “leave no stone unturned so that the love of Christ may have the highest supremacy in the Church and society.”²⁵ This we ask You, who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

¹⁹ Cf. *Constitutions*, 12.

²⁰ Cf. Col 2:9.

²¹ SAINT JOHN PAUL II, *To the Mayor of Subiaco* (September 28, 1980).

²² Cf. *Directory of Spirituality*, 61.

²³ *Directory of Spirituality*, 62.

²⁴ Jude 4.

²⁵ SAINT JOHN PAUL II, *To Bishops of Tuscany* (September 14, 1980). Cited in *Directory of Spirituality*, 58.



FOURTH DAY

March 19

Saint Joseph

We pray for the sisters Servants of the Lord



INTENTION: We particularly ask for our faith in Jesus Christ, true man.

Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross (Phil 2:5-8)

“Thus in the whole and perfect nature of true man was true God born, complete in what was His own, complete in what was ours.”²⁶

²⁶ SAINT LEO THE GREAT, *Epist.* 28, 3: PL 54,763; cf. *Sermo* 23, 2: PL 54,201.



PRAYER

“Jesus of Nazareth, image of the invisible God,”²⁷ who, in the unfathomable designs of Your mercy, deigned to assume “a complete human nature,”²⁸ bless the members of our Institute with “the grace to know how to work concretely”²⁹ to “assume all that is human, since what is not assumed ‘becomes a new idol replete with all the old malicious cunning.’³⁰”³¹ Divine Word, You who assumed human flesh and are like us in all things but sin, for You assumed all and only what is human, grant that, likewise, in our work to prolong the Incarnation in every reality – specifically, by evangelizing the culture – we strive to heal and to elevate with the strength of the Gospel³² all that is truly human and in no way error and sin, their anti-values,³³ since “only things that have dignity or are necessary can be assumed.”³⁴ Look mercifully, Lord, upon those whom You have called under Your standard and grant our humble missionary efforts the precious fruit of seeing all that is human elevated, dignified, perfected,³⁵ and transformed. This we ask You, who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

²⁷ *Constitutions*, 163.

²⁸ *Directory of Spirituality*, 49.

²⁹ *Constitutions*, 31.

³⁰ Cf. *Puebla Document*, 400. 469.

³¹ Cf. *Constitutions*, 11.

³² Cf. *Directory of Spirituality*, 46.

³³ *Directory of Evangelization of the Culture*, 85.

³⁴ *Directory of Spirituality*, 48.

³⁵ Cf. *Directory of Spirituality*, 50.



FIFTH DAY

March 20

Saint John Nepomucene

We pray for our coadjutor brothers



INTENTION: We particularly ask for our faith in the union of the Divine and human natures.

For there have been some intruders, who long ago were designated for this condemnation, godless persons, who pervert the grace of our God into licentiousness and who deny our only Master and Lord, Jesus Christ (Jude 1:4)

“As we had not been delivered from sin and the curse, unless it had been by nature human flesh, which the Word put on (for we should have had nothing common with what was foreign), so also the man had not been deified, unless the Word who became flesh had been by nature from the Father and true and proper to Him. For therefore the union was of this kind, that He might unite what is man by nature to Him who is in the nature of the Godhead.”³⁶

³⁶ SAINT ATHANASIUS, *Contra arianos* I. 1, 70, PG 26, 296 A.



PRAYER

Jesus Christ, Word of God, who became man without ceasing to be God and came to dwell among us with love and humility, grant that by contemplating the august mystery of Your Incarnation we may learn to be in the world³⁷ “without being of the world.”³⁸ Grant that we may go into the world in order to convert it and not to imitate it; to enter cultures not to convert ourselves into these cultures, but to heal them and to elevate them with the strength of the Gospel.³⁹ Sweet Christ, “incarnation of the Father’s mercy,”⁴⁰ who in Your earthly life were pleased to be mysteriously identified with each man,⁴¹ “our Institute desires to follow Your footsteps”;⁴² for this reason, we implore You to bless us with the grace to humbly serve You through works of mercy⁴³ so we may continue to reveal Your merciful love to men.⁴⁴ Graciously hear us, o God, for as You have taught us that the only possible way to love God is in the concrete love of our brothers, may we distinguish ourselves in serving You in “all man, the whole man and all men,”⁴⁵ and in a preferential way – yet without discrimination – the ones who are more in need,⁴⁶ “yet not ideologically and in a political-temporal way⁴⁷ but in a real and supernatural way, helping them materially and spiritually, so that they too may share in Your grace.”⁴⁸ Grant, o Lord, that our service may always bear the imprint of the fervent practice the virtues of Your self-denial, especially the virtues of humility, justice, sacrifice, poverty, suffering, obedience, and merciful love.⁴⁹ This we ask You, who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

³⁷ Cf. Jn 17:11.

³⁸ Cf. Jn 17:14-16.

³⁹ Cf. *Directory of Spirituality*, 46.

⁴⁰ *Redemptoris Missio*, 12. Cited in *Directory of Works of Mercy*, 12.

⁴¹ *Directory of Spirituality*, 28.

⁴² Cf. *Directory of Works of Mercy*, 15.

⁴³ *Directory of Works of Mercy*, 15.

⁴⁴ Cf. *Ibidem*.

⁴⁵ Cf. *Redemptor Hominis*, 13-18.

⁴⁶ *Directory of Spirituality*, 68.

⁴⁷ Cf. *Evangelica Testificatio*, 17. *Orientaciones sobre la Formación en los Institutos Religiosos*, 14.

⁴⁸ Cf. *Directory of Consecrated Life*, 97

⁴⁹ Cf. *Constitutions*, 11.



SIXTH DAY

March 21

Saint Nicholas of Flüe

We pray for our priests



INTENTION: We particularly ask for our faith in the priesthood of Christ, a priesthood that began with the Incarnation.

... When he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, '... Behold, I come to do your will, O God.'" By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all (Heb 10:5-7.10)

"Lowliness is assumed by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other."⁵⁰

⁵⁰ SAINT LEO THE GREAT, *Office of Readings*, March 25.



PRAYER

Jesus Christ, High and Eternal Priest, whose priestly anointing took place at the same instant as Your Incarnation and from that moment heralded Your redeeming sacrifice on the Cross,⁵¹ hear our prayer. Jesus, *eternal priest*⁵² in whose one priesthood we all share “in a true and real way”⁵³ by derivation,⁵⁴ who one day with ineffable grace said to us: *You are my friends*⁵⁵ and called us to perfect ourselves, being in You “an eternal offering to God”⁵⁶ and “a living and perfect victim to praise Your glory,”⁵⁷ grant that we may live our priestly offering “permanently, without diminution or retraction, without reserve or condition, without subterfuge or delay, without retreating or even slowness.”⁵⁸ God made man, perfect Victim, grant our Institute priests according to Your Heart: “who nourish their spirit with the Word of God, serve their neighbor in solidarity with all in need, promote the laity, and have a great capability for dialogue without suffering any identity crisis. Our priests must desire ongoing formation, abandon themselves to Providence, and love the Catholic liturgy. These individuals are tireless preachers, ‘rich in spirit,’⁵⁹ ‘with tongue, lips, and wisdom, which the enemies of truth cannot resist,’⁶⁰ who are exceptionally fruitful in their apostolic and vocational efforts; they have missionary and ecumenical impetus, are open to any particle of truth wherever it is found, have preferential love for the poor without exclusivity and without exclusions. They must live in transparent and contagious joy, in unperturbed peace even amid the most arduous battles; they live in absolute and unrestricted ecclesiastical communion as relentless evangelists and catechists and as lovers of the cross.”⁶¹ This we ask You, who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

⁵¹ Cf. *Directory of Spirituality*, 72.

⁵² Ps 110:4.

⁵³ *Directory of Spirituality*, 127.

⁵⁴ Cf. *Directory of Spirituality*, 123.

⁵⁵ Jn 15:14.

⁵⁶ Cf. *Roman Missal*, Eucharistic Prayer III.

⁵⁷ *Roman Missal*, Eucharistic Prayer IV.

⁵⁸ *Directory of Spirituality*, 73.

⁵⁹ SAINT JOHN OF AVILA, “Sermons. Feast of Saint Nicholas.”

⁶⁰ Cf. SAINT LOUIS-MARIE GRIGNION DE MONTFORT, *Ardent Prayer*, 22.

⁶¹ *Constitutions*, 231.



SEVENTH DAY

March 22

Saint Basil, priest and martyr

We pray for our monks



INTENTION: We particularly ask for our faith in the motive and end of the Incarnation of the Word.

I am the gate. Whoever enters through me will be saved and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly. I am the good shepherd. A good shepherd lays down his life for the sheep (Jn 10:9-11)

“He has become man so that we could be transformed into God. He has become visible through his body, so that we would receive the knowledge of the invisible Father. He has endured the violence of men so that we would have a part in immortality”⁶².

⁶² SAINT ATHANASIUS, *De Incarnatione Verbi*, 54, 3.



PRAYER

Jesus Christ, Incarnate God, since you became a man to save us and raise us by your grace to divine life, grant us, we beg you, to “always seek the glory of God and the salvation of men”⁶³; in a particular way, for “the search, investigation, proclamation and celebration of the truth”⁶⁴, by striving with all our strength to the sanctification and salvation of men, our brothers ⁶⁵ and making our lives "an incessant cult of divine Providence"⁶⁶. Jesus, our Redeemer, who redeemed the world enslaved to sin, especially by your prayer to the Father and by sacrificing yourself, ⁶⁷ let the dew of your merciful favor descend on the supplications and the immolation itself of our members of contemplative life ⁶⁸ so that many souls can “accept the truth that saves and makes man truly free”⁶⁹. We ask you, this with the Father and the Holy Spirit, who live and reign forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

⁶³ *Constitutions*, 40.

⁶⁴ Cf. *Directory of Spirituality*, 66.

⁶⁵ Cf. *Directory of Spirituality*, 68.

⁶⁶ *Constitutions*, 63.

⁶⁷ *Directory of Consecrated Life*, 286; *op. cit.* SAN JUAN XXIII, *Discourse to the Students of the Trapist International Juniorate House* (21/10/1960).

⁶⁸ *Directory of Consecrated Life*, 144.

⁶⁹ *Directory of Evangelization of the Culture*, 242.

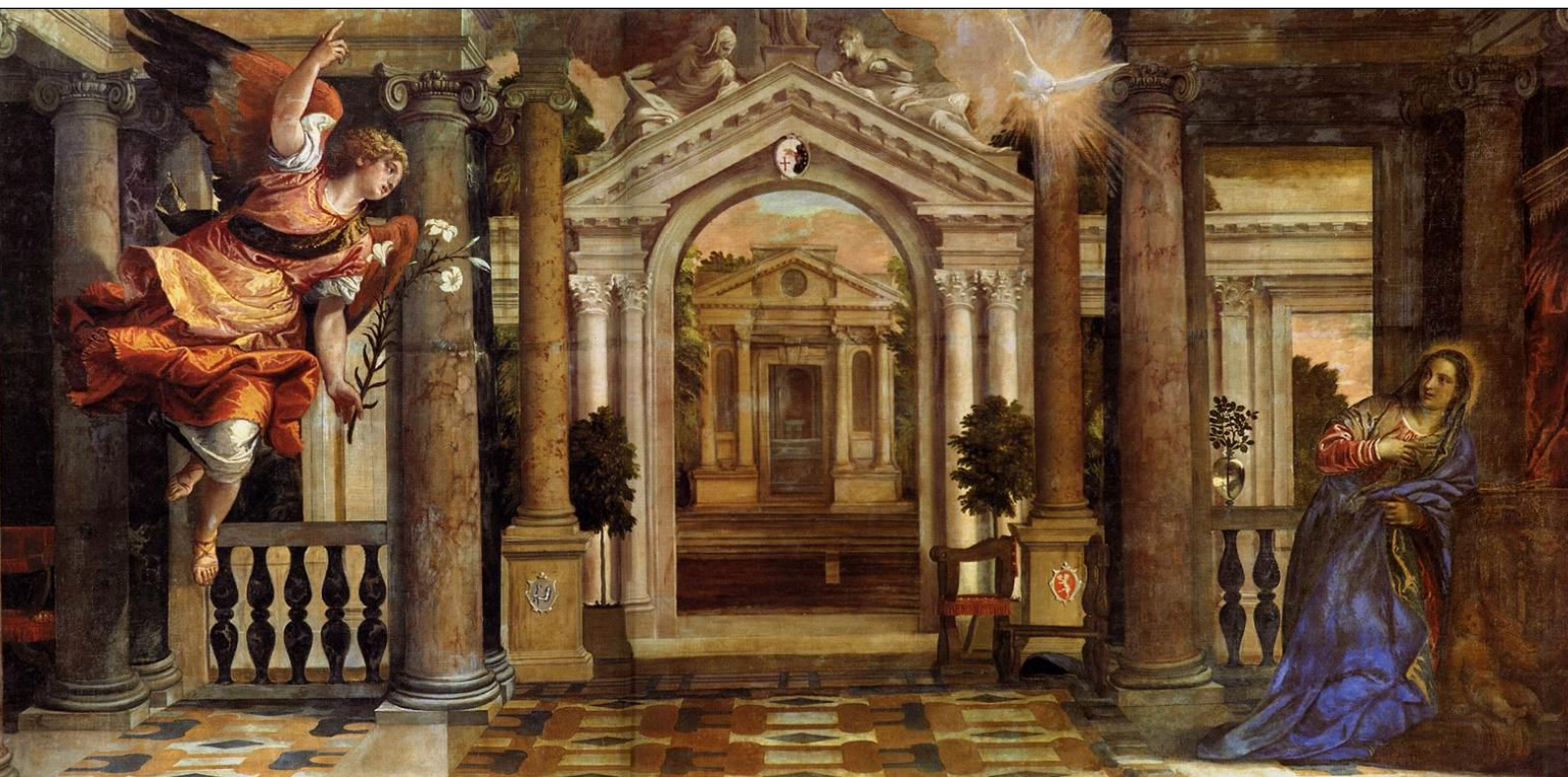


EIGHTH DAY

March 23

Saint Toribius Mogrovejo

We pray for the members of the Third Order and for our deceased members



INTENTION: We particularly ask for our faith in Mary, as Mother of the Word Incarnate.

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 rule over the house of Jacob forever, and of his kingdom there will be no end. 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 (Lk 1:30-31.33.35)

“The Blessed Virgin can be called both Mother of Christ and Mother of God, since she has brought into the world not a man like us, but the Word of the Father who has become incarnate and made man”⁷⁰.

⁷⁰ SAINT CYRIL OF ALEXANDRIA, *Epist. I*, P.G., 77.



PRAYER

Jesus, “Chaste, poor, obedient Incarnate Word, and Son of Mary”⁷¹ already close to celebrating the mystery of your Incarnation in the most pure womb of your Blessed Mother, as an event of salvation for all humanity⁷² grant us, we implore you, an endearing love to the Virgin Mother⁷³ and to imitate her firm, living, fearless, eminent and heroic faith at the time of the Incarnation⁷⁴. We beg you Lord, through the intercession of Mary “our Mother in heaven”⁷⁵, for “a faith convinced that God would not be God if we were able to encompass him with our limited intelligence, if we understood all his judgments and ways; a faith in absolute harmony with the doctrine proposed by the Catholic Church, even in the smallest details, amassed in the strictest docility to the directives and teachings of the Pope; a faith full of promptness in rejecting the error perceived even through the weakest appearances, full of ardent zeal in propagating it, but without bitterness or harshness; a penetrating faith that sees all things in the light of revelation ... elevating the soul to the supernatural plans of God, so we must consider ourselves 'worthy of all afflictions'⁷⁶; a heroic faith like the Saints of the old testament⁷⁷, which triumphs over the world and evil⁷⁸, that builds great things, that illuminates life and gives it meaning, that strengthens, encourages, comforts and excludes fear”⁷⁹. We ask you, Christ, who was pleased to be called the Son of Mary and who, with the Father and the Holy Spirit, live and reign forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

⁷¹ *Directory of Consecrated Life*, 326.

⁷² *Dominus Iesus*, 1. Cited in the *Directory for Missions ad gentes*, 4.

⁷³ Cf. *Constitutions*, 39.

⁷⁴ Cf. *Directory of Spirituality*, 76.

⁷⁵ *Directory of Spirituality*, 308.

⁷⁶ SAINT CATHERINE OF SIENA, “The Dialogue”, in *her works (Spanish Edition)*, c. 100, BAC, Madrid 1980, 238.

⁷⁷ Cf. Heb 11:1ss.

⁷⁸ Cf. 1 Jn 5: 4.

⁷⁹ *Directory of Spirituality*, 76.



NINTH DAY

March 24

Martyrs of Africa

We pray for our Founder and our fidelity to the foundational charism



INTENTION: We particularly ask for our faith in the Mystical life of the Incarnate Word.

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues (1 Cor 12:12-13.27-28)

“Let us applaud ourselves and give thanks for what we have become, not only Christians but Christ himself. Do you understand, brothers and sisters, the grace that God has given us by giving us Christ as Head? Be amazed and rejoice, we have been made Christ. Indeed, since He is the Head and we are the members, the whole



man is He and we [...] The fullness of Christ is, then, the Head and the members: What does the Head and the members mean? members? Christ and the Church”⁸⁰.

PRAYER

Christ, Head of your mystical Body which is the Church⁸¹ and of all men⁸², that in your Incarnation you were pleased to assume a human nature to fulfill your plan of salvation, and to prolong that plan through time you choose human instruments so that salvation may reach all men of all times, and from the moment of your Ascension you live here on earth your mystical life⁸³ in the Church, we beg you to kindly listen to our plea: You who for the edification of your unique Mystical Body, which is the Catholic Church, have graced our Institute with a multiplicity of gifts so that by carrying out our own service we may contribute to the good of the Church, grant us the grace of a firm fidelity to the founding charism and that it be lived, transmitted, preserved, deepened and developed in coherence with your Mystical Body in perpetual development.⁸⁴ May the Holy Spirit, Soul of the Church⁸⁵, be today and always the spirit of our Religious Family. May He enrich and make invincible⁸⁶ our efforts to love you and serve you and make you loved and make you serve, both in your physical Body - the Eucharist - as well as in your Mystical Body⁸⁷. May Mary Most Holy, renowned member of your Mystical Body and Mother of the Church, grant us the sum, total and unrestricted docility to the Holy Spirit, that our belonging to the Catholic Church, by faith and Baptism, be forever the stamp of honor for those of us who honor ourselves and have the happiness of calling ourselves religious “of the Incarnate Word”⁸⁸. This we ask you, with the Father and the Holy Spirit, who live and reign forever and ever. Amen.

Our Father, Hail Mary, Glory Be...

⁸⁰ SAINT AUGUSTINE, *In Iohannis evangelium tractatus*, 21, 8.

⁸¹ Cf. *Directory of Spirituality*, 5; *op. cit.* Cf. Ef 1:22.

⁸² *Ibidem*, cf. 1 Tm 4:10; 1 Jn 2:2.

⁸³ Cf. *Directory of Spirituality*, 226-227.

⁸⁴ Cf. *Directory of Consecrated Life*, 317.

⁸⁵ *Directory of Spirituality*, 234.

⁸⁶ *Constitutions*, 18.

⁸⁷ Cf. *Constitutions*, 7.

⁸⁸ *Directory of Spirituality*, 244.



LITANY OF THE INCARNATE WORD

Be - ne - dic - - - tum Ver - - -
bum quod in - car - na - tum est
ex Ma - ri - a Vir - gi - ne.
Be - ne - dic - tum Ver - bum,
se - cun - da per - so - na Sanc - tis - si - mae Tri - ni - ta - tis.
Antifona
...bi - ta - vit in no - bis.
Be - ne - dic - tum Ver - bum In - car - na - tum,
il - lu - mi - nans om - nes ho - mi - nes.
Be - ne - dic - ta Ma - ter Ver - bi In - car - na - ti,
Ma - ri - a Sanc - tis - si - ma.



Ant.: *Benedictum Verbum quod incarnatum est ex Maria Virgine*

- Benedictum Verbum, Secunda Persona Sanctissimae Trinitatis.
- Benedictum Verbum, quod praeexistit ab aeterno.
- Benedictum Verbum, per quod omnia facta sunt.
- Benedictum Verbum, quod caro factum est et habitavit in nobis.
- Benedictum Verbum Incarnatum, illuminans omnes homines.
- Benedictum Verbum Incarnatum, quod semetipsum exinanivit formam servi accipiens.
- Benedictum Verbum Incarnatum, quod formavit se per novem menses in sinu Sanctissimae Virginis Mariae.
- Benedictum Verbum Incarnatum, quod natum in praeseptio, circumcisum et oblatum est in Templo.
- Benedictum Verbum Incarnatum, quod baptizatum est ab Ioanne in Iordane.
- Benedictum Verbum Incarnatum, quod elegit discipulos suos.
- Benedictum Verbum Incarnatum, quod beatitudines proclamavit.
- Benedictum Verbum Incarnatum, quod poenitentiam praedixit.
- Benedictum Verbum Incarnatum, quod omnia bene fecit.
- Benedictum Verbum Incarnatum, pauper, castus et oboediens usque ad mortem.
- Benedictum Verbum Incarnatum, Sacerdos, Rex et Propheta.
- Benedictum Verbum Incarnatum, panis in vitam mundi.
- Benedictum Verbum Incarnatum, quod factum est oboediens usque ad mortem, mortem autem Crucis.
- Benedictum Verbum Incarnatum, Vir dolorum.
- Benedictum Verbum Incarnatum, mite et humile Corde.
- Benedictum Verbum Incarnatum, quod ad inferos descendit.
- Benedictum Verbum Incarnatum, quod resurrexit tertia die secundum Scripturas.
- Benedictum Verbum Incarnatum, quod ascendit in Coelum.
- Benedictum Verbum Incarnatum, quod iterum venturum est.
- Benedictum Verbum Incarnatum, Summus Eternusque Sacerdos.
- Benedictum Verbum Incarnatum, Caput omnium, caelestium et terrestrium.
- Benedictum Verbum Incarnatum, praesens in omni anima in gratia.
- Benedictum Verbum Incarnatum, sub speciebus panis et vini.
- Benedictum Verbum Incarnatum, in gladio Spiritus, qui est Verbum eius.



- Benedictum Verbum Incarnatum, in quo omnia instauranda sunt.
 - Benedictum Verbum Incarnatum, Rex omnium populorum.
 - Benedictum Verbum Incarnatum, signum contradictionis.
 - Benedictum Verbum Incarnatum, Sol oriens ex alto.
 - Benedictum Verbum Incarnatum, Agnus Dei qui tollit peccata mundi.
 - Benedictum Verbum Incarnatum, Via, Vita et Veritas.
 - Benedictum Verbum Incarnatum, Caput corporis Ecclesiae.
 - Benedictum Verbum Incarnatum, quod misit Spiritum Sanctum.
 - Benedictum Verbum Incarnatum, in septem sacramentis quae dedit nobis.
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- Benedicta Mater Verbi Incarnati, Maria Sanctissima.
 - Benedicta Mater Verbi Incarnati, Corredemptrix.
 - Benedictum Verbum Incarnatum, Principium et Finis, Alpha et Omega, Primum et Postremum.



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