

## **MOTHER OF MERCY – SALVE REGINA**

*fr Paul M. Addison OSM*



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# MOTHER OF MERCY – SALVE REGINA!

*fr Paul M. Addison OSM*

WILLIAM SHAKESPEARE gives a splendid description of *mercy* in the speech by Portia in *The Merchant of Venice* (Act IV, Scene 1):

“The quality of mercy is not strain'd. It droppeth as the gentle dew from heaven upon the place beneath. It is twice blest. It blesseth him that gives and him that takes: 'Tis mightiest in the mightiest: it becomes the throned monarch better than his crown; His sceptre shows the force of temporal power, The attribute to awe and majesty, wherein doth sit the dread and fear of kings; But mercy is above this sceptred sway; it is enthroned in the hearts of kings, It is an attribute to God himself; And earthly power doth then show likest God's when mercy seasons justice.”

And yes, most of us think of mercy as a kind of compassionate forgiveness. Definitely an attribute of God, described in the Old Testament and underlined in The Letter to the Hebrews 4:16

“Let us, then, have no fear in approaching the throne of grace to receive mercy and to find grace when we are in need of help.”

**Throne of Grace** The writer encourages those who need help to be confident in approaching “the throne of grace”. This is a significant phrase, - τῷ θρόνῳ τῆς χάριτος – It rings almost like saying “You want help? Go to the top!”, “go to the one in charge!” It seems to have a similar import as the *mercy-seat* of the great Temple

(Cf. Ray Stedman's Commentary on Hebrews, *IVP New Testament Commentary Series*, “The *throne of grace* to which we come for help is pictured by the mercy seat in the old tabernacle. That mercy seat, where God could meet with sinful humans because of the blood of sacrifice sprinkled upon it, is the throne of power in the universe from which grace constantly flows to needy suppliants. Mercy is the remission of deserved judgment, while grace is the supply of undeserved blessing. Both are needed by sinful believers such as we all are, and both are available to us when we come with confidence. We are loved as children and cherished as recipients of the great salvation won by the blood of our great high priest!” InterVarsity Press).

In Hebrews 9:5, when describing the Temple, the inspired writer speaks of the “mercy-seat”, located above the Cherubim of Glory:

“And over it the cherubim of glory overshadowing the mercy-seat” -  
υπερανω δε αυτης χερουβιν δοξης κατασκιαζοντα το ιλαστηριον

**God of Mercy** The “mercy-seat” (ιλαστηριον) is the divine attribute, part of the Temple described in Exodus 25:17-22 Placed on the ark of the testament Exodus 26:34; 30:6; 31:7. It is also called “the propitiatory”, still meaning the mercy-seat. It is described in detail in Exodus 25 and 37. Made of gold, it was mounted upon the Ark of the Covenant as a lid, with Cherubim at either end. The Law or Covenant was thus covered by the mercy-seat, presenting the Almighty as God of mercy. Commentators are strong in noting the attribute of the God of Exodus as *merciful*.

**Those who Need Help** All the translations of Hebrews 4:16 make the same point: that when we are in need of *help* we approach the throne of grace to receive *mercy* and find *grace*. If I may put this in terms of those who are struggling, with sickness or any troubled situation where *help* is needed, their prayer is for *help*, but the answer that is given is *grace* and *mercy*.

There is a quantum shift here. What is expected is certainly given, namely *help*, but it is comes in a different shape than what was expected. *Grace* and *Mercy* are gifts that reach into the spirit of the receiver. You may not necessarily recognise the gifts as exactly what you were asking for. But the deeper gift of grace and mercy, much more than functional *help*, actually generates a self-helping strength within the one who is suffering. It is almost as though that person is then able to help himself or herself through the distress and suffering. This is not mere nuance or subtlety. The prayer is most assuredly answered, and *help* is given. But the answer is vastly greater than the limited sphere of the help that was being sought. A vast ocean of acceptance (*mercy*) and strength (*grace*) is poured into the soul and heart of the petitioner. It may present itself as “peace of mind”, or “acceptance of suffering”, or “ability to go on fighting”, or “awareness of the presence of God”... whatever is needed is given in response to the “approach to the throne of grace”. The *mercy* reaches the petitioner as the very compassion of God. This is a God who suffers with

you and knows from within just what you are experiencing (isn't this the entire lesson of the Letter to the Hebrews, about the Suffering Servant who has experienced everything that you experience, and yet without sin)?

Perhaps Portia in *The Merchant of Venice* is the nearest that William Shakespeare was able to come, in quite merciless Elizabethan times, to displaying Our Lady, the Lady of Mercy from *Hail, Holy Queen, Mother of Mercy*...

Nine centuries and more had passed since the chant of *Salve Regina* began ringing around the churches and monasteries at the end of each day. Believers had come to value the *motherliness* of the God of Mercy as displayed in the Holy Queen, the Lady of her Servants.

It was through her that the Mercy of God was brought into humanity in the person of Jesus Christ. That is why his mother is called *Mother of Mercy*, because Jesus Christ is the personification of the Mercy of God. He is the one who opens up the *Throne of Grace* for believers.

Later in this booklet we can appreciate the rich tradition of prayer connected with the Queen of Mercy, with prayers designed around the *Salve Regina*. These prayers are full of the longings of people in need of help. They are like the beautiful psalm 145 (146 in Hebrew text), where the God of Mercy is the protector of the weak:

My soul give praise to the Lord;  
I will praise the Lord all my days,  
make music to my God while I live.

Put no trust in princes,  
in mortal men in whom there is no help.  
Take their breath, they return to clay  
and their plans that day come to nothing.

He is happy who is helped by Jacob's God,  
whose hope is in the Lord his God,  
who alone made heaven and hearth,  
the seas and all they contain.

It is he who keeps faith for ever,  
who is just to those who are oppressed.  
It is he who gives bread to the hungry,  
the Lord, who sets prisoners free,

the Lord who gives sight to the blind,  
who raises up those who are bowed down,  
the Lord, who protects the stranger  
and upholds the widow and orphan.

It is the Lord who loves the just  
but thwarts the path of the wicked.  
The Lord will reign for ever,  
Sion's God from age to age. (Grail Translation)

The divine attribute of Mercy has been readily associated with a feminine quality, even if the virtues of compassion and mercy must transcend gender. This is delightfully shown in a small ivory carving in the London V&A Museum of compassionate Joseph of Arimathea receiving the dead body of Christ from the cross: he is full of tenderness and sorrow.



Already this reflection is using replacement words for *mercy*, such as compassion and tenderness. Just the same, the notion of mercy always carries a sense of what Stedman was saying when he wrote, “Mercy is the remission of deserved judgment, while grace is the supply of undeserved blessing”. There is always a sense of human weakness and wickedness being understood and accepted by the God of Mercy, in the way that mothers are merciful to their erring children.

*Acceptance* is probably the most important feature of mercy, as it is of forgiveness. God is seen as accepting human weakness and wickedness in such a way that human beings can be more honest with themselves and begin to make changes without fear. Divine acceptance is not permissive. It is energising (a favourite word connected with the Holy Spirit!). It is

encouraging, not disheartening. Divine acceptance is life-giving, not condemnatory.

These are features of Divine Mercy, which believers have easily associated with the Virgin Mary, Mother of Mercy, invoking her with *Hail, Holy Queen! Hail, Mother of Mercy!*

**Compassion and Mercy** Another feature of mercy is *compassion*. The Mother of Mercy is compassionate in the literal sense, because she has shared the *passion* of Jesus in his suffering. Indeed, she is known as the Comforter of the Afflicted, the Mother of Sorrows. Once again the attribute of mercy shown in Jesus is emphasised in the biblical Letter to the Hebrews 4:15, where Jesus is well able to understand us:

“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

Likewise in Hebrews 2:17-18,

“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” (New King James translation).

Jesus is called the “merciful and faithful High Priest”, translated in the New Jerusalem Bible as “the compassionate and trustworthy High Priest”. Because of his humanity, the God-Man Jesus Christ makes compassion and mercy synonymous! There is no longer any doubt: mercy is *not* condescending, or in anyway begrudging. It is formed by compassion, by sharing the sufferings of the afflicted.

**Sharing the Curse** It is important to note that Jesus associates himself with all who are *curse*d, meaning all who are condemned through no great fault of their own. This association is much more than being close to people in their weakness or wickedness. It includes a certain fatalistic curse as well. This is described in detail in the Servite Friars’ Marian Document 2013, and applied also to the Virgin Mary of Nazareth:

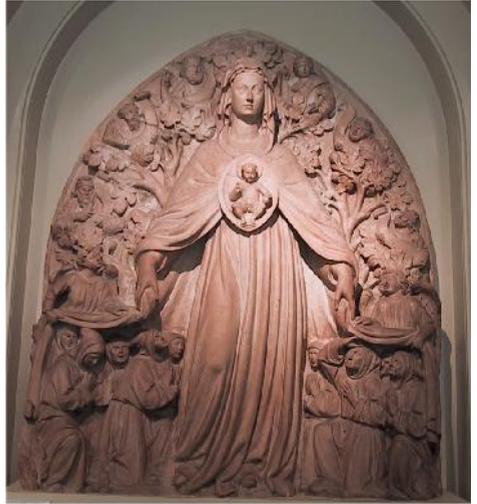
*To stand with the “cursed”*

23. As was the case with Abraham, the Word comes to Mary in a place redolent with solidarity with the “cursed.” She is in Nazareth, a town in Galilee (*Lk* 1:26b) – Galilee of the Gentiles (cf. *Mt.* 4:12-17). In the opinion of people of that time this was a place to be avoided. It was a cosmopolitan place – impure and faithless (cf. *Jn* 1:43-46; 8, 50-52). The evangelist, Luke, emphasizes this when he describes the annunciation made to Zachary – it took place in the Jerusalem Temple, the place of holiness *par excellence* (cf. *Lk* 1:3-23). Mary is “betrothed to a man of the House of David, Joseph” (*Lk* 1:27a). The City of David is Jerusalem, not Nazareth. Jerusalem is the capital; the seat of the Kings (cf. *Pss* 122 [121]: 5). The distance of Nazareth from Jerusalem is symbolic of the tragedy that befell the David’s dynasty and the Jewish kingdom. Inspired by the Word the prophets spoke of this tragedy frequently, a tragedy resulting from infidelity to the Covenant (cf. *2 Sam* 12: 9-10; *Jer* 21-22). As the betrothed of Joseph Mary is involved in this situation and does not escape its consequences: foreign domination (cf. *Lk* 2:1-3). She is twice in solidarity with those who are cursed: she lives in a non-blessed land (Galilee) and is part of a sterile and fruitless house (the House of David). This solidarity is what makes her “listening” possible. If she had not lived in Galilee and was not part of the House of David she very likely would not have encountered the Angel of the Living God. Gabriel’s destination was twofold: not just Mary and not just the Galilee town of Nazareth but both: Mary and Nazareth...”  
Friar Servants of Mary General Chapter 2013  
*Marian Document* “*Be it done unto me according to your Word.*” No.23

**Mother of Mercy – Mother of the Mantle** The traditional way of displaying Mary as the Mother of Mercy became the very popular *Mother of the Mantle*. Monasteries and priories of many different religious communities commissioned artwork of the Mother, holding her Son and enclosing the believers in the folds of her abundant mantle. She is finely shown in the crypt chapel of Saint Benedict’s monastery at Subiaco, and in the Fraternity of Mercy sculpture from Venice (now in V&A Museum, London). More recently she is depicted as compassionate Mother of the Disabled in a carving by Colette Cullen from Selby, England.



**BVM Mantle** fresco, detail  
© Paul Addison 2001



V&A Museum: stone altar relief panel Venice  
Guild of Misericordia Virgin & Guild devotees  
(friars?) cat. 25-1882: Mid 15th c: relief carving  
c1445-50AD for the tympanum of the main  
doorway to the Scuola Vecchia di S. Maria della  
Misericordia in Venice. Carved in Istria stone by  
Bartolomeo Bon c1374-1467AD.



**MADONNA OF THE MANTLE** limewood carving by Colette Cullen (sister of fr Paul Addison OSM) 1986 for Leuchie Servite Convent Multiple Sclerosis Holiday Home - the Madonna holds and protects various people beneath her mantle, including a disabled person in a wheelchair, a friar and a sister Servant of Mary photo © Paul Addison

**Divine Mercy towards All** The injunction of Jesus Christ to his followers states, “Therefore be merciful, just as your Father also is merciful.” (Luke 6:36 New King James translation). This is translated in the New Jerusalem Bible as “Be compassionate just as your Father is compassionate.” And the “merciful” or “compassionate” outreach of believers is specified in the works of mercy listed in the judgement verses of Matthew 25:35-36,

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me.”

Believers are commissioned to notice the distress of others, and to re-present the God of Mercy in their favour. Indeed, not only the corporal works of mercy are to be exercised in favour of people in distress, but also the greater gifts of the God of Mercy, namely mercy and grace (cf. Hebr.4:16 quoted earlier). These gifts include acceptance and forgiveness, given in such a way that they seem to come from *within* the distressed people themselves, not from without!

That rather short summary of the apostolic outreach of believers is why this reflection speaks of the “motherliness of God”. The appropriate modern phrase for this is “enablement”, which is so much part of the mission of mothers and teachers and welfare workers.

## **HAIL HOLY QUEEN MOTHER OF MERCY**

In prayer form, here is a collection of prayers composed by Servite Friar fr Ignacio M. Calabuig OSM (+ 2005) based upon the time-honoured Marian anthem *Salve Regina*. It is translated into English poetry and prayer by the author of this reflection, fr Paul M. Addison OSM.

# **SALVE REGINA**

## **Homage Prayer of fr Ignacio M. Calabuig OSM**

translation fr Paul M. Addison OSM

### **GREETING**

### **INSTRUCTION**

Dear brothers and sisters, let us gather ourselves in prayer to honour the Blessed Virgin Mary, Our Lady and our Queen. This particular prayer is based on the *Salve Regina*”, famous medieval antiphon which, even in our own day, is the closing anthem of the daily Prayer of the Church. Certain distinguishing themes of the *Salve Regina* come from the spirituality of the Middle Ages:

- awareness of sin;
  - sense of our being exiles;
  - remorse for the loss of paradise;
  - confidence in the regal and maternal intercession of the Blessed Virgin.
- But these themes are valid for any age of Christianity.

Even today, living in a world of amazement and tragedy, a world of great violence yet longing for peace, the Virgin Mary is an icon of sure trust, for she is the Mother of God and of our Saviour Jesus Christ; even when we are lost and longing for life we turn our eyes to her and meet the gaze of her eyes of light and compassionate mercy.

## **PRAYER**

O God of infinite goodness,  
 Grant that your faithful people,  
 gathered to honour the blessed Virgin Mary,  
 Queen and Mother of Mercy,  
 may experience here on earth your gracious clement mercy  
 and come to contemplate your glory in heaven.  
 Through Christ, our Lord. Amen

## **I. HAIL HOLY QUEEN MOTHER OF MERCY**

### **WORD OF GOD**

Ephesians 2:4-7

From the Letter of St Paul to the Ephesians

But God, being rich in faithful love, through the great love with which he loved us, even when we were dead in our sins, brought us to life with Christ, it is through grace that you have been saved, and raised us up with him and gave us a place with him in heaven, in Christ Jesus. This was to show for all ages to come, through his goodness towards us in Christ Jesus, how extraordinarily rich he is in grace.

The Word of the Lord

Thanks be to God

## **SUPPLICATION TO THE HOLY VIRGIN**

Hail, Holy Mary, Mother of Mercy, Hail!  
You, Virgin Mother, brought forth in our world  
Jesus Christ who is Mercy made Flesh.

***Seek for us all both mercy and peace!***

Hail, Daughter of Sion,  
blesséd for your faith,  
you who sang of the mercy of God,  
which extends from age to age  
for those who fear Him.

***Seek for us all both mercy and peace!***

Hail, Virgin and Spouse  
of the Wedding of Cana,  
moved by compassionate mercy  
to intercede with your Son  
To change humble water to the wine of joy.

***Seek for us all both mercy and peace!***

Hail, New Eve,  
at the foot of the Cross you were witness  
to the pardon and mercy of God  
for humanity strayed and needing His light.

***Seek for us all both mercy and peace!***

## **PRAYER OF HOMAGE**

Holy Queen, Our Lady, Hail Holy Mary!

You are our Life, dear Lady,  
for you brought forth in great joy  
the Author of Life Himself.

*Hail, our life, our sweetness and our hope!*

You are truly sweet, dear Lady,  
easing our bitterness and distress  
when we turn our eyes to you  
and your sweet presence among us.

*Hail, our life, our sweetness and our hope!*

You are indeed our hope, dear Lady,  
Bright sign of light in our darkest night,  
guiding our steps to the City of God's peace.

*Hail, our life, our sweetness and our hope!*

## **DOXOLOGY**

To you, heavenly Father,  
ever rich in mercy,  
through Christ gentle King of the Universe,  
in the Spirit of pardon and peace,  
all honour and glory for ever and ever. Amen

To you, heavenly Father,  
who opened once more the gates of Paradise,  
through Christ, blessed fruit of the Tree of Life,  
in the Spirit of all consolation,  
all honour and glory for ever and ever. Amen

## II. TO THEE DO WE CRY POOR BANISHED CHILDREN OF EVE

### THE WORD OF THE LORD

Genesis 3:20-21,23-24

The man named his wife "Eve" because she was the mother of all those who live. The Lord God made tunics of skins for the man and his wife and clothed them. The Lord God expelled him from the garden of Eden, to till the soil from which he had been taken. He banished the man, and in front of the garden of Eden he posted the great winged creatures and the fiery flashing sword, to guard the way to the tree of life.

The Word of the Lord

Thanks be to God

### SUPPLICATION TO THE HOLY VIRGIN

To you, Holy Virgin, rise up in prayer  
the agonising cry of those who are oppressed,  
and the groans of those who are lost and have no guide or direction;  
and the sighs of the poor without food or shelter,  
and the tears of the orphans without father and mother.

***Present them, dear Mother,  
at the heavenly Throne of Mercy!***

To you, Holy Virgin, rise up in prayer  
the cry of the just ones in persecution,  
and the groans of those who are disillusioned and betrayed,  
and the sighs of the exiles forced far from their homeland,  
And the tears of those waiting at a door that is not opened for them.

***Present them, dear Mother,  
at the heavenly Throne of Mercy!***

To you, Holy Virgin, rise up in prayer  
the silent cry of empty hands without work,  
and the tearful groans of those who are sick,  
and the desolate sighs of those without faith or hope,  
and the bitter tears of children abandoned and denied any love.

***Present them, dear Mother,  
at the heavenly Throne of Mercy!***

To you, Holy Virgin, rise up in prayer  
the cry of those who hunger and thirst for justice,  
and the groans of those who are begging forgiveness,  
and the sighs of those longing for the purest of light,  
and the tears of all who long to love more and more.

***Present them, dear Mother,  
at the heavenly Throne of Mercy!***

### **PRAYER OF HOMAGE**

Most Holy Mary, as children of Eve  
we are exiles indeed,  
but the waters of Baptism have made us  
children of God our Father,  
and sons and daughters of yours  
sharing our pilgrimage to the City of Life.

***Holy Mary, you are ever the Mother of the Living!***

Most Holy Mary,  
we are pilgrims in the valley of tears,  
but the presence of your Son and your motherly care  
bring the smile of hope to our lips  
and loosens our tongues in songs of joy.

***Holy Mary, you are ever the Mother of the Living!***

Most Holy Mary,  
we are strangers in a valley of tears,  
but the joy of the Spirit and your own blessed gaze  
change the tears into fountains of delight  
and wrap the dry earth in a mantle of blessings.

***Holy Mary, you are ever the Mother of the Living!***

## **PRAYER**

To you, heavenly Father,  
who opened once more the gates of Paradise,  
through Christ, blessed fruit of the Tree of Life,  
in the Spirit of all consolation,  
all honour and glory for ever and ever. Amen

## **III. MOST GRACIOUS ADVOCATE**

### **WORD OF THE LORD**

I John 2:1

My children, I am writing this to prevent you from sinning; but if anyone does sin, we have an advocate with the Father, Jesus Christ, the upright.

The Word of the Lord

Thanks be to God

### **SUPPLICATION TO THE HOLY VIRGIN**

You, Holy Virgin, are Advocate for Eve:  
at your word, blessed Daughter,  
the Mother of all the Living  
now finds favour and grace  
with the Lord Most High.

***Holy Mary, you are our most Gracious Advocate!***

You, Holy Virgin, bring joy to the Patriarch Abraham,  
as the ancient promises are fulfilled:  
in Christ your Son  
the Patriarch becomes father of countless peoples,  
with descendants more than the stars of the heavens.

***Holy Mary, you are our most Gracious Advocate!***

You, Holy Virgin, are the blossoming root of Jesse,  
bringing joy to our father King David,  
as he sees his House come to fruition  
in the Saviour Messiah,  
Long awaited by all the peoples.

***Holy Mary, you are our most Gracious Advocate!***

You, Holy Virgin, declared your assent,  
Saying “Yes” at Nazareth and Calvary,  
your word of mercy and of peace.  
So you have cancelled the disobedient word of dissent,  
with the ancient promise completed in the New Alliance,  
as the human race is reconciled with God.

***Holy Mary, you are our most Gracious Advocate!***

## **PRAYER OF HOMAGE**

Look down on us lovingly, O Holy Virgin,  
with that gaze of the Lord our God:  
who looks on the lowliness of the humble  
and the little ones of the earth.

***Turn then thine eyes of mercy towards us!***

Look down on us lovingly, O Holy Virgin,  
with your pure and comforting gaze  
to lift up the downcast and disheartened:  
may the brightness of your eyes shine up them  
with consolation from the splendour of God.

***Turn then thine eyes of mercy towards us!***

Look down on us loving, O Holy Virgin,  
so that gracious mercy may reach human hearts,  
dispelling darkness with merciful light  
and rekindling the weakened flames of hope.

***Turn then thine eyes of mercy towards us!***

## **DOXOLOGY**

To you, heavenly Father,  
who gaze down from heaven to earth,  
through Christ our Advocate and brother,  
in the Spirit of enduring love,  
all honour and glory for ever and ever. Amen

## **IV. SHOW UNTO US THE BLESSED FRUIT OF THY WOMB JESUS**

### **WORD OF THE LORD**

John 12:20-21

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, "Sir, we should like to see Jesus."

The Word of The Lord

Thanks be to God

### **SUPPLICATION TO THE HOLY VIRGIN**

Show unto us, Holy Virgin,  
the blessed fruit of your womb, Jesus,  
as once you showed Him in swaddling wraps  
to the shepherds of Bethlehem.

Show Him to us,  
as once you showed Him with his arms outstretched,  
the Innocent Lamb,  
to Simeon the Just One,  
longing for the comforting of Israel.

Show Him to us,  
as once you showed Him enthroned on your knees  
as Universal King  
to the Magi who came from afar.

Show Him to us,  
as once at the Wedding of Cana  
you showed Him as Messiah and Spouse  
to the servants and disciples  
who first came to believe in Him.

Show Him to us, as once you showed Him  
cradled in your arms on the Hill of Sacrifice,  
to the Beloved Disciple, to the friends  
and the Holy Women,  
O blessed Icon of wondrous Pity.

Show unto us, Holy Virgin,  
the blessed fruit of your womb, Jesus,

## **PRAYER OF HOMAGE**

Most Holy Mary,  
most blessed among women,  
show unto us the blessed fruit  
of thy womb, Jesus!

Show Him, we pray,  
living in the Word,  
working in the Sacraments,  
present in those who suffer hunger and thirst,  
in those who are sick or naked or in prison.

Show Him, we pray,  
for those who have lost their way,  
burdened by doubt and uncertainty,  
with their hearts downcast and distressed.

Show Him, we pray,  
for those weary or oppressed  
as we all carry the load our our sins.

Show Him, we pray,  
after this our exile,  
when our eyes will close to temporal light,  
to awaken to the Dawn of the Eternal Day.

*Show unto us the blessed fruit of thy womb, Jesus!*

### **DOXOLOGY**

To you, heavenly Father,  
who revealed your Face in Christ,  
who makes holy the universe in the Spirit,  
all honour and glory for ever and ever. Amen

## **V. O CLEMENT, O LOVING, O SWEET VIRGIN QUEEN OF MERCY**

### **WORD OF THE LORD**

Luke 1:26-28

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary. He went in and said to her, "Rejoice, you who enjoy God's favour! The Lord is with you."

The Word of the Lord

Thanks be to God

### **SUPPLICATION TO THE HOLY VIRGIN**

Clement are you, Holy Virgin Mary,  
echo of the clemency of the Father,  
icon of His goodness  
and sign of His gentleness.

Loving are you, Holy Virgin Mary,  
woman of the most pure devotion:  
"In thee is mercy and love,  
in thee are magnificence and goodness  
beyond all other creatures!"..

Sweet indeed are you, Holy Virgin Mary,  
the thought of you makes our exile sweet,  
and our life serene with peace  
as we wait expectantly to behold you  
in the heavenly home,  
beside you Son, the Lord of glory.

***O Clement, O Loving, O Sweet Virgin Mary!***

## **PRAYER OF HOMAGE**

Remember us, O Queen of Mercy,  
for you have been raised to the right side  
of your Son  
to intercede for us before Him.

***Remember, O Loving Queen of Mercy!***

Remember, Holy Virgin, Mother of God,  
Pope Francis, all bishops, priests and deacons  
and all people who love and serve the Lord.

***Remember, O Loving Queen of Mercy!***

Remember, blessed Mother of life,  
the elderly and those who are disabled,  
the sick and those who suffer,  
the refugees and those who are in exile.

***Remember, O Loving Queen of Mercy!***

Remember, holy Virgin most clement,  
all of us who are pitiful sinners  
but always your children;  
remember those who are persecuted  
for bearing the name of Christ;  
and remember those who do not know your Son  
and those who do not believe in God.

***Remember, O Loving Queen of Mercy!***

## **DOXOLOGY**

To you, our heavenly and clement Father  
through Jesus Christ your beloved Son,  
in the Spirit of joy and gentleness,  
all honour and glory for ever and ever. Amen

## CONCLUSION

The celebration closes with the singing of *Salve Regina*, during which the one who presides may incense the image of the Virgin Mary.

Salve, regína, mater misericórdiæ,  
vita, dulcédo et spes nostra, salve!  
Ad te clamámus, éxules filii Evæ;  
Ad te suspirámus, geméntes et flentes,  
in hac lacrimárum valle.

Eia, ergo, Advocáta nostra, illos tuos  
misericórdes óculos ad nos convérte.  
Et Jesum, benedíctum fructum ventris tui  
nobis, post hoc exílium, osténde.  
O clemens! O Pia! O dulcis Virgo Maria!

## DISMISSAL

May Almighty God,  
who with the Assumption of the Virgin into heaven  
has given us a luminous sign of hope on high,  
fill your hearts with divine joy  
and confirm them firmly in peace. *All Amen*  
And may the Virgin Holy Mary, Queen of Mercy,  
uphold our footsteps  
on the pilgrimage of life. *All Amen*



*Virgin of the Salve "Bordone", det.  
Coppo di Marcovaldi 13c  
Servite Basilica Siena*





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