



Month of the Seven Sorrows of Mary



**Thou, Mother, dying in so many ways,
pierced by such dreadful sorrows,
didst not die.**

Highlights

Prayer of the Month

Prayer of St. Bonaventure

Lady, who by thy sweetness dost ravish the hearts of men, hast thou not ravished mine? O ravisher of hearts, when wilt thou restore me mine? Rule and govern it like thine own; preserve it in the Blood of the Lamb, and place it in thy Son's side. Then shall I obtain what I desire, and possess what I hope for; for thou art our hope.

Documents

[The Seven Dolors of Our Lady by St. Alphonsus Ligouri](#)

Websites

[Devotion to Our Lady's Seven Sorrows](#)

[Catholic Encyclopedia](#)

[Servite Chaplet](#)

[Chaplet of the Seven Sorrows](#)

The month of September ([Overview](#) - [Calendar](#)) is dedicated to the Seven Sorrows of Mary. Devotion to the sorrows of the Virgin Mary dates from the twelfth century, when it made its appearance in monastic circles under the influence of St. Anselm and St. Bernard. The Cistercians and then the Servites undertook to propagate it. It became widespread in the fourteenth and especially the fifteenth centuries, particularly in the Rhineland and Flanders, where Confraternities of the Sorrowful Mother sprang up. It was in this context that the first liturgical formularies in her honor were composed. A provincial council of Mainz in 1423 made use of these in establishing a "Feast of the Sorrows of Mary" in reparation for Hussite profanations of her images.

In 1494 the feast appeared in Bruges, where the Precious Blood of Christ was venerated; later on it made its way into France. It did not, however, become widespread in France before Benedict XIII included it in the Roman Calendar in 1727 and assigned it to the Friday before Palm Sunday.

Some Churches had previously celebrated this feast during the Easter season. Others, however, celebrated the Joys of the Blessed Virgin during the Easter season, as is still done today at Braga. In some places it was entitled "Recollection of the Feasts and Joys of the Blessed Virgin Mary."

Excerpted from *The Church at Prayer*, Vol. IV A.G. Martimort.

Fr. Faber on the Seven Sorrows



God vouchsafed to select the very things about Him which are most incommunicable, and in a most mysteriously real way communicate them to her. See how He had already mixed her up with the eternal designs of creation, making her almost a partial cause and partial model of it. Our Lady's co-operation in the redemption of the world gives us a fresh view of her magnificence. Neither the Immaculate Conception nor the Assumption will give us a higher idea of Mary's exaltation than the title of co-redemptress. Her sorrows were not necessary for the redemption of the world, but in the counsels of God they were inseparable from it. They belong to the integrity of the divine plan. Are not Mary's mysteries Jesus' mysteries, and

His mysteries hers? The truth appears to be that all the mysteries of Jesus and Mary were in God's design as one mystery. Jesus Himself was Mary's sorrow, seven times repeated, aggravated sevenfold. During the hours of the Passion, the offering of Jesus and the offering of Mary were tied in one. They kept pace together; they were made of the same materials; they were perfumed with kindred fragrance; they were lighted with the same fire; they were offered with kindred dispositions. The two things were one simultaneous oblation, interwoven each moment through the thickly crowded mysteries of that dread time, unto the eternal Father, out of two sinless hearts, that were the hearts of Son and Mother, for the sins of a guilty world which fell on them contrary to their merits, but according to their own free will.

— Fr. Frederick Faber, *The Foot of the Cross*.

September 2024 – Overview for the Month

DESCRIPTION



The month of September is dedicated to **Our Lady of Sorrows**, whose memorial the Church celebrates on September 15.

Highlights

September 14

Triumph of the Cross



This feast commemorates the rescue of the true Cross of Christ by Emperor Heraclius in a victory over the Persians. Our Mother the Church sings of the triumph of the Holy Cross, the instrument of our salvation.

Recipe of the Month

St. Michael's Waffles or *Gaufres*



In France, paper-thin sweet wafers called *gaufres* were baked by street vendors. Serve waffles on St. Michael's Day to continue this tradition.

Activity of the Month

Make a Cross



The Feast of the Exaltation of the Cross is an appropriate feast day to thank God for the blessing of Christ dying on the Cross, which opened the gates of heaven for mankind. Here is a family project which involves making a homemade cross.

Symbols

Mary

The Monogram of the Blessed Virgin. The letters of the name "Maria" are evident in this ancient symbol. A crown was sometimes placed over the monogram by medieval artists.



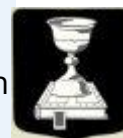
St. Matthew

The moneybags refer to the occupation of St. Matthew before he was called to follow Christ. He was a tax gatherer known as Levi.



St. John Chrysostom

The great work of the Archbishop of Constantinople to overcome crime, heresy, and corruption was interrupted by avaricious enemies who effected his exile, which lasted four years, and ended with his death.



St. Jerome

One of the Four Western Fathers, along with Sts. Augustine of Hippo, Ambrose of Milan and Gregory the Great. He contributed courage and wisdom in his defense of the truth. His translation of the Bible into Latin, known as the Vulgate, is in general, the version authorized in the Roman Catholic Church.



O afflicted Virgin, O soul great in virtues, as in sorrows, both the one and the other spring from that great fire burning in thy heart for God, the only love of thy heart! —St. Alphonsus Ligouri

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September falls during the liturgical season known as *Tempus per Annum* or **Ordinary Time** (formerly *Time After Pentecost*), which is represented by the liturgical color green. Green is a symbol of hope, as it is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. The liturgical color green is worn during prayer of Offices and Masses of Ordinary Time.

The Holy Father's Intentions for the Month of September 2024

For the cry of the earth: We pray that each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live. (See also <http://www.popesprayerusa.net/>)

Feasts for September 2024

1. TWENTY-SECOND SUNDAY IN ORDINARY TIME, *Sunday*
 3. Gregory the Great, *Memorial*
 8. TWENTY-THIRD SUNDAY IN ORDINARY TIME, *Sunday*
 9. Peter Claver (USA), *Memorial*
 12. *Most Holy Name of Mary*, *Opt. Mem.*
 13. John Chrysostom, *Memorial*
 14. **Exaltation of the Holy Cross**, *Feast*
 15. TWENTY-FOURTH SUNDAY IN ORDINARY TIME, *Sunday*
 16. Cornelius and Cyprian, *Memorial*
 17. *Robert Bellarmine, Hildegard of Bingen*, *Opt. Mem.*
 19. *Januarius*, *Opt. Mem.*
 20. Andrew Kim Taegon, Paul Chong Hasang and Companions; Ember Friday, *Memorial*
 21. **Matthew, Apostle**; Ember Saturday, *Feast*
 22. TWENTY-FIFTH SUNDAY IN ORDINARY TIME, *Sunday*
 23. Pius of Pietrelcina, *Memorial*
 26. *Cosmas and Damian*, *Opt. Mem.*
 27. Vincent de Paul, *Memorial*
 28. *Wenceslaus; Lawrence Ruiz and Companions*, *Opt. Mem.*
 29. TWENTY-SIXTH SUNDAY IN ORDINARY TIME, *Sunday*
 30. Jerome, *Memorial*
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Focus of the Liturgy

The Gospels for the Sundays in September 2024 are from the Gospel of St. Mark from Year B, Weekdays following Cycle II.

September 1st Twenty-Second Sunday in Ordinary Time	Mark 7:1-8, 14-15, 21-23: You disregard God's commandment but cling to human tradition.
September 8th Twenty-Third Sunday in Ordinary Time	Mark 7:31-37: He makes the deaf hear and the mute speak.
September 15th Twenty-Fourth Sunday in Ordinary Time	Mark 8:27-35: You are the Christ...the Son of Man must suffer greatly.
September 22nd Twenty-Fifth Sunday in Ordinary Time	Mark 9:30-37: The Son of Man is to be handed over....Whoever wishes to be first will be the servant of all.
September 29th Twenty-Sixth Sunday in Ordinary Time	Mark 9:30-37: The Son of Man is to be handed over....Whoever wishes to be first will be the servant of all.

Highlights of the Month

During September, as in all of *Tempus per Annum*, or Ordinary Time (formerly known as *Time After Pentecost*), the Liturgy does not focus on one particular mystery of Christ, but views the mystery of Christ in all its aspects. We follow the life of Christ through the Gospels, and focus on the teachings and parables of Jesus and what it means for us to be a follower of Christ. During Ordinary Time we can concentrate more on the saints and imitate their holiness as Christ's followers.

This month the main liturgical feasts are:

St. Gregory the Great (September 3) **St. Peter Claver** (September 9),
Holy Name of Mary (September 12),



St. John Chrysostom (September 13),
Exaltation of the Holy Cross (September 14),
Sts. Cornelius and Cyprian (September 16),
St. Robert Bellarmine and Hildegard of Bingen (September 17)
St. Januarius (September 19),
St. Andrew Kim and Companions (September 20),
St. Matthew (September 21),
St. Pio (September 23),
Sts. Cosmas and Damian (September 26),
St. Vincent de Paul (September 27), and
St. Jerome (September 30).

The commemorations of **Nativity of Mary** (September 8), **Our Lady of Sorrows** (September 15), and **Sts. Michael, Gabriel and Raphael** (September 29) fall on a Sunday so they are superseded by the Sunday Liturgy.

Month of the Harvest



Since man is both a spiritual and physical being, the Church provides for the needs of man in his everyday life. The Church's liturgy and feasts in many areas reflect the four seasons of the year (spring, summer, fall and winter). The months of August, September, October and November are part of the harvest season, and as Christians we recall God's constant protection over his people and give thanksgiving for the year's harvest.

The September Ember Days were particularly focused on the end of the harvest season and thanksgiving to God for the season. Ember Days were three days (Wednesday, Friday and Saturday) set aside by the Church for prayer, fasting and almsgiving at the beginning of each of the four seasons of the year. The ember days fell after December 13, the feast of St. Lucy (winter), after the First Sunday of Lent (spring), after Pentecost Sunday (summer), and after September 14, the feast of the Exaltation of the Holy Cross, after the Third Sunday of September (autumn). These weeks were known as the *quattor tempora*, the "four seasons."

Since the late 5th century, the Ember Days were also the preferred dates for ordination of priests. So during these times the Church had a threefold focus: (1) sanctifying each new

season by turning to God through prayer, fasting and almsgiving; (2) giving thanks to God for the various harvests of each season; and (3) praying for the newly ordained and for future vocations to the priesthood and religious life.

Since the reorganization of the Roman calendar in 1969 after the Second Vatican Council, Ember Days are still retained in principle, but how and when they are to be observed is at the discretion of each country's Episcopal Conference. There is no longer set Mass readings for the Ember Days in the current Roman Missal.

Another harvest feast is September 29, the Feast of the Archangels Michael, Gabriel and Raphael. Before the revision of the calendar, this used to be only the feast of St. Michael. In many countries this day was referred to as "Michaelmas" and celebrated with traditional foods and customs.

By Jennifer Gregory Miller

Explanation of Ember Days—Three days set apart for fasting, abstinence, and prayer during each of the four seasons of the year. They were the Wednesday, Friday and Saturday after St. Lucy (or Lucia, d. 304) (December 13), the First Sunday of Lent, Pentecost, and the feast of the Holy Cross (September 14). Since the revision of the Roman calendar in 1969, Ember Days are to be observed at the discretion of the National Conference of Bishops. Moreover, their observance may be extended beyond three days and even repeated during the year. Possibly occasioned by the agricultural feasts of ancient Rome, they came to be observed by Christians for the sanctification of the different seasons of the year, and for obtaining God's blessing on the clergy to be ordained during the Embertides. (Etym. Anglo-Saxon *oemerge*, ashes.)

—*Modern Catholic Dictionary* by John A. Hardon, SJ, Doubleday, 1980.



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