



LITURGY OF THE HOURS

ADDENDUM

**OF THE
CONGREGATION OF THE SACRED HEARTS
OF JESUS AND MARY AND OF PERPETUAL ADORATION
OF THE MOST BLESSED SACRAMENT OF THE ALTAR**

Rome, 2014

Calendar and texts of the readings for the Office of Readings of the Liturgy of the Hours approved by the Congregation for the Divine Worship and the Discipline of the Sacraments on June 26, 2014 (Prot. N. 175/14).



**CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM**

Prot. N. 175/14

**CONGREGATIONIS SACRORUM CORDIUM IESU ET MARIE
NECNON ADORATIONIS PERPETUÆ
SS. SACRAMENTI ALTARIS**

Instante Reverendo Patre Alfredo Iosepho Bell, Congregationis Sacrorum Cordium Iesu et Mariæ necnon Adorationis Perpetuæ SS. Sacramenti Altaris Procuratore Generali, litteris die 5 mensis martii 2014 datis, vigore facultatum huic Congregationi a Summo Pontifice FRANCISCO tributarum, perlibenter concedimus, ut celebratio Beatorum Theophili Fernández de Legaria et sociorum, presbyterorum et martyrum, in Calendarium proprium eiusdem Congregationis inseri valeat, die 6 mensis novembris gradu memoriæ ad libitum quotannis peragenda.

Insuper, textum orationis collectæ et lectionis alterius pro Officio Lectionis Liturgiæ Horarum in honorem Beatorum Theophili Fernández de Legaria et sociorum, presbyterorum et martyrum, lingua hispanica, anglica, et gallica exaratum, prout in adiectis exstat exemplaribus, perlibenter probamus seu confirmamus.

In textu imprimendo mentio fiat de approbatione seu confirmatione ab Apostolica Sede concessa. Eiusdem insuper textus impressi duo exemplaria ad hanc Congregationem transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex ædibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 26 mensis iunii 2014.

(Antonius Card. Cañizares Llovera)
Præfectus

(✠ Arturus Roche)
Archiepiscopus a Secretis

6 november

**Blessed Theophilus Fernández de Legaria
and Companions,
priests and martyrs**

Optional memorial

Between August and October 1936, five religious priests of the Congregation of the Sacred Hearts died for confessing their faith. Fr. Theophilus Fernández de Legaria, superior of the formation house in El Escorial (Madrid), was killed in "La piedra del Mochuelo (the Stone Owl), on the outskirts of El Escorial, on August 11, 1936. Frs. Isidro Íñiguez de Ciriano Abechuco, Gonzalo Barrón Nanclares, Eladio López Ramos and Mario Ezcurra Ros gave up their lives in various places in Madrid. On October 13, 2013 they were beatified in Tarragona.

From the Common of several martyrs.

OFFICE OF READINGS

SECOND READING

Homily of the blessed Gonzalo Barrón, priest and martyr
(Homily on Lk 4,14-30. *Cuaderno de esquemas de retiros y pláticas del P. Gonzalo Barrón. Años 1934-1935. Archives of the SS.CC. Congregation, Iberia Province, Madrid.*)

Good News for the Poor

After his austere retreat and successful struggle in the desert, Jesus begins his work of preaching in Galilee. Where does he begin? Like any man who arises from among men to accomplish a mission or a teaching, he presents his credentials to the authorities of the country: the mandate he received, in whose name he speaks, etc. Then he goes to inaugurate his enterprise: he has already hoisted his signpost. Such is the solemn scene that the Evangelist Saint Luke places in the synagogue in Nazareth. Those who heard him: *Where does he get such wisdom and power? Is he not the son of a laborer and is not his mother Mary? Where does all this come from? The Book of the Prophet Isaiah was given to him and all had their eyes fixed on him. The scripture you have just heard is fulfilled today.*

In Bethlehem and in Nazareth Jesus had been a brother of the poor. Now he begins to declare himself their Redeemer. He rolls up the book of the Law; the cycle of Messianic Prophecy has been closed, and he has opened the Law of the Gospel. While Jesus was speaking all eyes were fixed on Him. Not just the eyes of a handful of people. There were also the looks of the oppressed, captives, people with wounded hearts. And of the blind of the whole world. Where would we not find them? There were the slaves of elegant Greece, those of whom Homer, before Plato, had said: "when Jupiter makes a man a slave, it takes away half his soul". They were convicts of the Roman slave quarters, they were

prisoners of war. The families of the bereaved. The blind were the whole of humanity, blinded by the prince of darkness, sitting under the shadow of a dismal and icy death.

All this suffering humanity, how did they not tremble with joy, called by the One who invited them to recover freedom, light, life? Despite all this, the same objection arises to Jesus purpose in their words: *Is this not the son of Mary, whose relatives live among us?* Their profession of faith, this invitation was a beautiful news, but unlikely. Until then, what doctrine had sought disciples among the masses? For Jesus, all the poor are the preferred; this has been from the beginning; he addresses from the beginning people's soul. The Scripture has been fulfilled. In the Catholic Church charity has built the most admirable and numerous institutions. There are many signs of their service, heroes and martyrs.

Integral Christianity: Redemption has the objective of liberation and rescue from the double slavery, temporal and spiritual, of the flesh and of the soul: of the body, mediated through justice and charity; of the soul, mediated through light, holiness, and grace. They are misled those who accept Christianity only as social action, or those who conceived it only as mystical doctrine. Such is our duty. This word would be cold if it did not mean that the love that binds us to our neighbor also binds us to God, "with all our heart, with all our soul and with all our strength."

RESPONSORY

2 Tm 4:7-8; Phil 3:8.10

R/. I have competed well; I have finished the race; I have kept the faith.* From now on the crown of righteousness awaits me.

V/. I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord, and sharing in his sufferings by being conformed to his death.* From now on.

Alternative:

From a sermon by Saint Augustine, bishop.

(Sermo 325, 1-2: PL 38, 1470)

The significans of martyrdom

Since it is a feast of the holy martyrs, what could give us more pleasure to talk about than their glory? May the Lord of the martyrs assist us, because he is himself their crown. It was in the voices of the martyrs that we heard the blessed apostle Paul proclaiming a short while ago, *Who will separate us from the love of Christ?* Those are the very cries of the martyrs. *Tribulations, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? As it is written: It is on your account that we are being done to death all the day long, we have been counted as sheep for the slaughter. But in all these things we overcome through him who loved us.*

Those are the cries of the martyrs, to endure everything, and not in any way to rely on oneself; to love the one who is glorified in those who are his, *so that*

whoever glories, should glory in the Lord. They were also familiar with what we have been singing a short while ago, *Rejoice in the Lord and exult, you just.* If the just rejoice in the Lord, the unjust only know how to rejoice in the world.

But that precisely is the first battle line to be overrun; first it is the delights that must be defeated, and next the pains and hurts. How can you overcome the world's ferocity, if you can not overcome its caresses? This world caresses and coaxes by promising honors, riches, pleasures; this world threatens by brandishing pain, poverty, humiliation. If you don't treat lightly what it promises, how can you overcome what it threatens? Riches are enjoyable; we all know that. But justice is more enjoyable still.

And indeed he passed over all things with which the world coaxes and caresses, and wished simply to alert you, whom the world is coaxing and caressing. Why? Because he was foretelling the contests of the martyrs, those contests, of course, in which they defeated persecution, hunger, thirst, want, shame, and finally the fear of death and the most ferocious of enemies.

But notice, brothers and sisters, that it is all achieved by belonging to Christ's party. The Apostle admonishes us to prefer the charity of Christ to the world. How many kinds of distress are experienced by those who want to lay their hands on other people's property! Or *persecution?* he says. Not even that breaks their spirit. The miser says

to himself, though he probably dare not say it out loud, who shall separate us from the greed for gold? Tribulation, or distress, or persecution? Misers can also say to gold, «It is on your account that we are being slain all day long».

So the holy martyrs are absolutely right to say in the psalm, *Judge me, O God, and distinguish my cause from an unholy people*. Distinguish, he is saying, my tribulation. Misers too experience tribulation. Distinguish my distress; misers also are frequently distressed. Distinguish my persecutions; misers also suffer from them. Distinguish my hunger; misers, too, go hungry for the sake of amassing gold. Distinguish my death; misers, too, die for the sake of gold.

What is the point of *Distinguish my cause? It is on your account that we are done to death all the day long*. They on gold's account, we on yours. The same sort of punishment, but a very different cause; where the cause is differentiated, there victory is certain. So it is when we look at the cause that we love, the feast days of the martyrs. Let us love in them, not their sufferings, but the causes of their sufferings. Because if we just love their sufferings, we are going to find many people who suffered worse things in bad causes.

But if we are to pay attention to the cause, then pay attention to the cross of Christ; where Christ was, there also were the bandits. The same sort of punishment, but a different cause. One bandit believed, the other

blasphemed. The Lord, as from a judicial bench, judged between the two of them; the one who blasphemed he condemned to Tartarus; the other he brought with him into paradise. Why so? Because even if the punishment was the same, the cause was different. So, if you wish to attain to the martyr's palm of victory, choose the causes of the martyrs as your own.

RESPONSORY

Mt 5,44-45.48; Lk 6,27

V/. Love your enemies, do good to those who hate you; pray for those who persecute and insult you, * then you will be true sons of your Father who is in heaven.

R/. You must be perfect just as your heavenly Father is perfect, * then you will be true sons of your Father who is in heaven.

Prayer

God our Father, through the help of the Mother of God, you have conformed the blessed martyrs, Theophilus and his companions, priests and martyrs, to the image of Christ, even to the shedding of their blood; grant we beseech you, that through their example and intercession we may be strengthened to profess our faith by words and deeds. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirits, one God, for ever and ever.