

MASS  
OF  
SAINT EUGENE DE MAZENOD

BISHOP OF MARSEILLES  
AND FOUNDER  
OF THE  
MISSIONARY OBLATES  
OF MARY IMMACULATE

Oblates of Mary Immaculate  
General House - Rome  
1998

**CONGREGATION FOR DIVINE WORSHIP  
AND THE DISCIPLINE OF THE SACRAMENTS**

Prot. 2108/95/L

**Congregation of the Missionary Oblates of Mary Immaculate**

At the request of Fr. Alexandre Taché, Procurator General of the Missionary Oblates of Mary Immaculate, in a letter of October 17, 1995, and by virtue of the faculties accorded this Congregation by the Supreme Pontiff John Paul II, we willingly approve the English text of the Mass of Saint Eugene de Mazenod, bishop, as presented in the attached document.

The Decree by which the Holy See grants the requested approbation will in its entirety be inserted into the printed text of the Mass, and two copies forwarded to this Congregation.

All things to the contrary notwithstanding.

Given at the Congregation for Divine Worship and the Discipline of the Sacraments,  
on November 29, 1995.

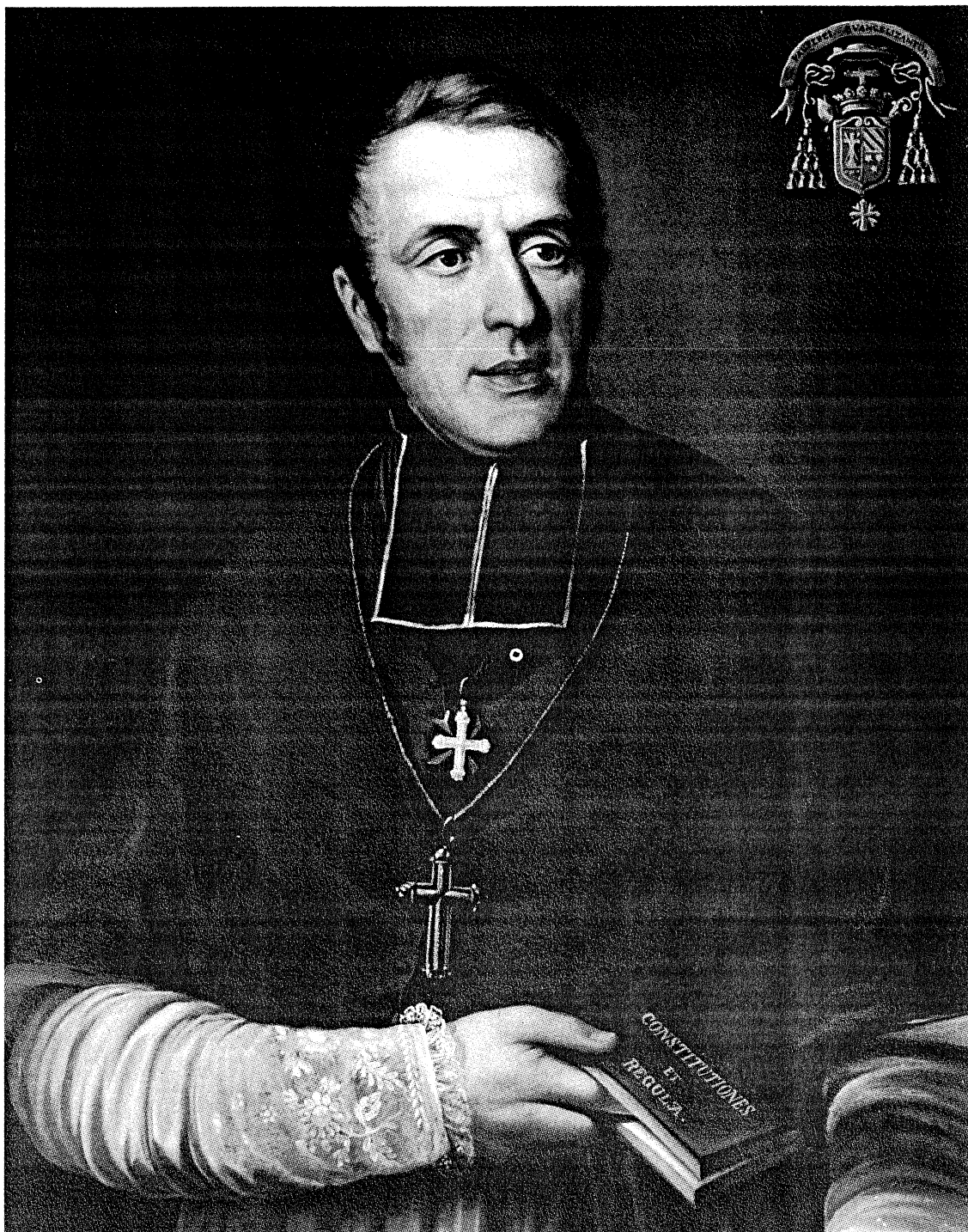
Antonio M. Card. Javierre, Prefect  
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SAINT EUGENE DE MAZENOD, BISHOP  
(1782-1861)

Portrait of Bishop Eugene de Mazenod  
by Joseph DASSY, 1833

21 MAY

## SAINT EUGENE DE MAZENOD, BISHOP

### ENTRANCE ANTIPHON

Lk 4: 18

The spirit of God is upon me;  
he has anointed me.  
He sent me to bring good news to the poor  
and to heal the broken-hearted.

### GREETING

The grace of Our Lord Jesus Christ,  
the love of God  
and the fellowship of the Holy Spirit  
be with you.

℟ And also with you.

### PENITENTIAL RITE

Confident in the Lord's mercy, let us recognize that we are sinners and ask that he convert our heart:

You call us to follow you, Lord, but we are not sufficiently attentive to your Word: Lord, have mercy.

℟ Lord, have mercy.

You urge us, Lord, to live with love, but we lack the courage and generosity to help our brothers and sisters: Christ, have mercy.

℟ Christ, have mercy.

You assure us, Lord, of your pardon, but we sometimes doubt that you are ready to welcome us: Lord, have mercy.

℟ Lord, have mercy.

May almighty God have mercy on us, forgive us our sins and lead us to eternal life.

℟ Amen.

#### OPENING PRAYER

O God, in your mercy,  
you blessed your Bishop Saint Eugene de Mazenod  
with the zeal of an apostle  
to preach the Good News to the nations.  
Grant that by his intercession  
we may be filled with the same spirit  
and dedicate ourselves wholeheartedly  
to the service of the Church and the salvation of all.  
Grant this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

#### FIRST READING

*Outside the Easter Season*

"All the ends of the earth will see the salvation of our God"

*A reading from the prophet Isaiah*

52: 7-10

How beautiful on the mountains,  
are the feet of one who brings good news,  
who heralds peace, brings happiness,  
proclaims salvation, and tells Zion,  
"Your God is king!"

Listen! Your watchmen raise their voices,  
they shout for joy together,  
for they see Yahweh face to face,  
as he returns to Zion.  
Break into shouts of joy together,  
you ruins of Jerusalem;  
for Yahweh is consoling his people,  
redeeming Jerusalem.

Yahweh bares his holy arm  
in the sight of all the nations;  
and all the ends of the earth will see  
the salvation of our God.

OR

*In the Easter Season*

"United, heart and soul"

*A reading from the Acts of the Apostles*

4: 31-35

As (the disciples) prayed,  
the house where they were assembled rocked;  
they were all filled with the Holy Spirit  
and began to proclaim the word of God boldly.

The whole group of believers were united,  
heart and soul;  
no one claimed for his own use  
anything that he had,  
as everything they owned was held in common.

The Apostles continued to testify  
to the resurrection of the Lord Jesus  
with great power,  
and they were all given great respect.

None of their members was ever in want,  
as all those who owned lands or houses would sell them,  
and bring the money from them  
to present it to the Apostles;  
it was then distributed  
to any members who would be in need.

## RESPONSORIAL PSALM

Ps 96: 1-3, 7-8a, 10

**R Proclaim his marvellous deeds to all the nations.**  
**or R Alleluia, Alleluia, Alleluia**

Sing to the Lord a new song;  
sing to the Lord, all you lands.  
Sing to the Lord; bless his name.

Announce his salvation, day after day.  
Tell his glory among the nations;  
Among all peoples, his wondrous deeds.

Give to the Lord, you families of nations,  
give to the Lord glory and praise;  
give to the Lord the glory due his name!

Say among the nations: The Lord is king.  
He has made the world firm, not to be moved;  
He governs the peoples with equity.

## SECOND READING

"We are preaching a crucified Christ"

*A reading from the first letter of St. Paul  
to the Corinthians*

1:18-25; 2:1-5

The language of the cross may be illogical  
to those who are not on the way to salvation,



but those of us who are on the way  
see it as God's power to save.

As scripture says:

"I shall destroy the wisdom of the wise  
and bring to nothing all the learning of the learned."

Where are the philosophers now? Where are the scribes?

Where are any of our thinkers today?

Do you see now how God has shown up  
the foolishness of human wisdom?

If it was God's wisdom that human wisdom  
should not know God,  
it was because God wanted to save  
those who have faith  
through the foolishness of the message  
that we preach.

And so, while the Jews demand miracles  
and the Greeks look for wisdom,  
here are we preaching a crucified Christ;  
to the Jews an obstacle that they cannot get over,  
to the pagans madness,  
but to those who have been called,  
whether they are Jews or Greeks,  
a Christ who is the power and the wisdom of God.  
For God's foolishness is wiser than human wisdom,  
and God's weakness is stronger  
than human strength.

(Beginning of the shorter reading)

As for me, brothers, when I came to you,  
it was not with any show of oratory or philosophy,  
but simply to tell you what God had guaranteed.  
During my stay with you,  
the only knowledge I claimed to have was about Jesus,  
and only about him as the crucified Christ.

Far from relying on any power of my own,  
I came among you in great 'fear and trembling'  
and in my speeches and the sermons that I gave,  
there were none of the arguments that belong to  
philosophy;  
only a demonstration of the power of the Spirit.  
And I did this so that your faith should not depend  
on human philosophy  
but on the power of God.

## GOSPEL

*Acclamation*

Mt 28: 19-20

**Alleluia. Alleluia.**

Go, therefore, make disciples of all the nations;  
baptise them in the name of the Father and of the Son  
and of the Holy Spirit,  
and teach them to observe all the commands I gave you.  
And know that I am with you always;  
yes, to the end of time.

**Alleluia.**

"This text is being fulfilled today"

✠ *A reading from the holy gospel according to St. Luke* 4:14-22a

Jesus, with the power of the Spirit in him,  
returned to Galilee;  
and his reputation spread throughout the countryside.  
He taught in their synagogues  
and everyone praised him.

He came to Nazareth where he had been brought up,  
and went into the synagogue on the sabbath  
as he usually did.

He stood up to read,  
and they handed him the scroll of the prophet Isaiah.  
Unrolling the scroll he found the place where it is written:

“The Spirit of the Lord has been given to me,  
for he has anointed me.  
He has sent me to bring good news to the poor,  
to proclaim liberty to captives,  
and to the blind new sight,  
to set the downtrodden free,  
to proclaim the Lord’s year of favour”.

He then rolled up the scroll,  
gave it back to the assistant and sat down.  
And all eyes in the synagogue were fixed on him.  
Then he began to speak to them,  
“This text is being fulfilled today even as you listen”.  
And he won the approval of all,  
and they were astonished by the gracious words  
that came from his lips.

#### PRAYER OF THE FAITHFUL

On this feast day of Saint Eugene de Mazenod, let us turn to God, our Father, aware of our many needs and confident in his unfailing Providence. Together, we say:

**R Lord, graciously hear us.**

Saint Eugene was the zealous pastor of his people: let us pray that our Holy Father and all the pastors of the Church may discern clearly the needs of those they have been called to guide, and may always proclaim with courage the demands of the Gospel. Lord, hear us.

Saint Eugene was committed to preaching the Good News of salvation to the poor: let us pray that today’s

missionaries of the Gospel may always seek out the most abandoned and reawaken in them a strong sense of their dignity as sons and daughters of God. Lord, hear us.

Saint Eugene called his companions to bind themselves to Christ in the consecrated life: let us pray that those who seek to live his charism may be faithful to their call, and prepare the way for others who would follow Jesus with a generous heart. Lord, hear us.

Saint Eugene had a tender love for the Virgin Mary and always prayed to her with confidence: let us pray that we may nurture a true devotion to this gentle Mother, and in her find constant strength, consolation and hope. Lord, hear us.

Saint Eugene sought continuously the will of God: let us pray that, following his example, we may always seek to discern the presence of God amidst our daily activities and that, even now, we may experience the fullness of our Saviour's love for us. Lord, hear us.

Let us pray:

God of all goodness, into your hands, we commend our prayers as we call upon the intercession of Saint Eugene de Mazenod. Grant that we may live and work solely for your glory and for the good of our brothers and sisters. We ask this through Christ our Lord.

#### PRAYER OVER THE GIFTS

Accept, Father, the gifts we present to you  
on the feast of Saint Eugene,  
and enkindle the flame of your love in our hearts  
so that our whole life may be one  
with this Eucharistic offering.  
We ask this through Christ our Lord.

## PREFACE

**The Lord be with you.**

℟ And also with you.

**Lift up your hearts.**

℟ We lift them up to the Lord.

**Let us give thanks to the Lord our God.**

℟ It is right to give him thanks and praise.

Father, all-powerful and ever-living God,  
we do well always and everywhere to give you thanks  
through Jesus Christ our Lord.

To spread your Kingdom in this world  
you gave us Saint Eugene,  
a pastor after your own heart,  
one who was faithful to the Gospel  
and at the service of all.

Inflamed with love for Christ and for the Church,  
he was a tireless and courageous minister  
of the Good News.

His example and paternal intercession  
sustain us along life's journey  
and help to bring to fulfilment in us  
the grace of your salvation.

Now, with the saints and all the angels  
we praise you for ever:

## COMMUNION ANTIPHON

Jn 15: 4-5

Remain in my love, says the Lord.  
Whoever remains in me, with me in him,  
bears fruit in plenty.

## PRAYER AFTER COMMUNION

We thank you, Lord, source of all goodness,  
for having called us together for this eucharistic meal.  
Help us always to walk in the paths of holiness,  
so that with Saint Eugene we may share  
in the joy promised to faithful servants of the Gospel.  
We ask this through Christ our Lord.



# SERVANT AND PRIEST OF THE POOR

## Saint Eugene de Mazenod

(1782-1861)

### His Life

Charles Joseph Eugene de Mazenod was born in France, at Aix-en-Provence, on August 1, 1782 to a family of noble jurists and merchant bourgeoisie. During the French Revolution, he and his family were forced into exile in Italy, whereupon they experienced suffering from grave hardships. When he returned to his country at the age of twenty, he became acutely aware of the troubled situation in which the Church found herself, the distressing condition of the clergy and the tremendous religious ignorance of the people. Endowed with the lively and imperious character of the people of Provence and filled with noble intentions, Eugene resolved to play a part in meeting the urgent needs of the Church. In 1808, he entered the Seminary of Saint-Sulpice in Paris and was ordained a priest at Amiens, on December 21, 1811. His dream was to be "the servant and priest of the poor".

Eugene began his ministry in Aix by reaching out to the poor people, to the youth, to those in prison. He soon experienced the overwhelming nature of the situation and realized that he needed to gather a group of zealous priests to work with him, primarily to awaken "a faith that had all but died in the hearts of so many". Thus, on January 25, 1816, was born the society of the Missionaries of Provence.

Father de Mazenod invited his companions "to live together as brothers" and "to imitate the virtues and examples of our Saviour Jesus Christ, above all through the preaching of the Word of God to the poor". He urged them to commit themselves unreservedly to the work of the missions, binding themselves by religious vows. Because of their small number and the many pressing needs of the people around them, they initially limited their zeal to the neighbouring countryside. Their fondest wish, however, was "to embrace the vast expanse of the whole earth", as the founder wrote already in 1818.

The tiny Society received approval from Pope Leo XII on February 17, 1826, and from then on took the name of the Congregation of the Missionary Oblates of Mary Immaculate. Its motto: "He has sent me to evangelize the poor" expressed both its charism and way of life.

In time, Eugene de Mazenod had to assume the responsibility for the Diocese of Marseilles along with the leadership of his missionary Society. This important See in Provence had been re-established in 1823, and Charles Fortuné de Mazenod, Eugene's elderly uncle, was named its new Bishop. He reached out for help from his nephew by naming him his Vicar General. Eugene became a bishop in 1832, and eventually succeeded his uncle in 1837.

As pastor of a Church undergoing a time of significant growth, Bishop Eugene de Mazenod endeavoured to be "all things to all people". He increased the number of parishes and the various associations and movements of the diocese. He welcomed religious institutes and encouraged the founding of several new ones. He sponsored public devotional celebrations and promoted support for various groups of the young, the workers, the immigrants and the needy. He undertook the construction of a new cathedral close to the port and, overlooking the city, that of the Basilica of Notre Dame de la Garde, the "Bonne Mère" so dear to the people of Marseilles. He was seriously involved in the major political and religious questions of his day. He kept frequent relations with the Holy See, and maintained a total and uncompromising attachment to the Pope, particularly during the years of political uprisings in Italy. He participated with joy and enthusiasm in the proclamation of the Dogma of the Immaculate Conception in Rome on December 8, 1854.

All the while, Saint Eugene served as Superior General of the Oblate Congregation. By 1834, the missionaries had spread out from Provence into neighbouring Corsica and in 1841, this small Society began a period of great expansion. Saint Eugene received many requests from abroad. In spite of limited personnel, he responded in faith and sent Oblates to a number of countries: in 1841, to Canada where they ventured into the vast plains of the West and within a few years reached the Arctic Circle; in 1842, to England; in 1847, to the United States and Ceylon, now known as Sri Lanka; in 1851, to South Africa, and in 1855, to Ireland. He corresponded faithfully with his missionaries, revealing himself as a caring pastor, involved in all aspects of their life and mission. Truly an apostolic man, he was able to encourage, advise, correct and support. He harbored a profound sense of spiritual paternity and lived in intense union with his sons as they shouldered the many heavy burdens of the missions. Although he never traveled beyond the borders of Europe, Saint Eugene nurtured in his heart a concern for all the churches.



Shortly before his death on May 21, 1861, in keeping with his temperament, the elderly and seriously ill bishop said to those around him: "Should I happen to doze off, or if I appear to be getting worse, please wake me up! I want to die knowing that I am dying". To his Oblates he spoke these last words, a testament that summed up his life: "Practice well among yourselves charity, charity, charity, and outside, zeal for the salvation of souls". Saint Eugene died on Pentecost Sunday to the prayer of the *Salve Regina*, his final salute on earth to the one he considered as the "Mother of the Mission".

## His Spiritual Journey

The Christian formation of Eugene de Mazenod was shaped by very definite influences. First of all, during his time of exile in Venice (1794-1797), he was deeply affected by a holy priest, Don Bartolo Zinelli, who was imbued with the spirit of the Company of Jesus. From him the young boy learned how to pray and how to practice mortification. Don Bartolo also introduced him to devotion to the Virgin Mary. "It was there", Eugene wrote later, "that my vocation to the priesthood was born".

Two interior graces transformed Eugene in his twenties. The first, a grace of "conversion" that included, during the adoration of the cross on Good Friday, probably in 1807, a special experience of the love of Christ and of the fact that Christ had shed his blood for his personal sins. He was filled with a sense of profound confidence in Divine Mercy and with the desire to make amends through the total gift of his life to Jesus his Saviour. He described the second moment of grace as "an impulse from without" that seemed to be a genuine movement of the Spirit leading him to a decision for the priesthood.

From 1808 to 1812, Eugene de Mazenod was guided by Monsieur Emery and Monsieur Duclaux, both faithful disciples of Monsieur Olier. The Seminary of Saint-Sulpice was marked by a spirit of fervour, regularity and industriousness. Devotion to the Pope, a prisoner of Napoleon at Fontainebleau, was easily acquired there. Eugene participated in the activities of the Marian Congregation and of a missionary group established by his friend and confrere Charles de Forbin-Janson. Thus, Eugene's desire to become a priest, a priest of the poor, was clearly firmed up. In this perspective, he continued to harbour a desire to make atonement, both for his own sins and for those of the many Christians who had abandoned the Church. He especially had the will to cooperate with Christ in the salvation of the world, so that the shedding of the blood of Christ might be efficacious for all as it had been for him.

During his first years as a priest, Eugene continually sought a balance in his life between prayer and service to others. Special moments of grace, signs from God, would strengthen him. In September 1815, he experienced another "impulse from without" that set him firmly on the path of apostolic action. He gave himself body and soul to the realization of his plans to establish a society of missionaries. Later on, he would see his success in obtaining pontifical approval for his Congregation as a sign that God blessed his undertaking.

The Lord had more things in store for him. A time of deep and painful purification followed that joyous period of promise. From 1827 to 1836, Eugene was tested time and time again: conflicts, defections, bereavements, the loss of his French citizenship for a time, even suspicion from the Holy See. Along with making him seriously ill, these events led to moments of discouragement and depression. Eugene discovered, first hand, the cost of discipleship and service of the Church. He came out of this bruised and humbled, more understanding towards others and much stronger in his love and faith.

His period of episcopacy in Marseilles saw Eugene de Mazenod at his full spiritual maturity. An untiring pastor, filled with zeal, solidly anchored in the love of Christ and of the Church, he was no longer concerned about himself, but fully focused on those in his care and on the task of evangelization entrusted to him, both in Marseilles and beyond the limits of his diocese. During his entire ministry he remained a man of prayer. He found inspiration in the Eucharist and drew from it the support he needed for his life as a priest, one offered and sacrificed for the sake of the world. He insisted on celebrating Mass daily, sometimes at great inconvenience, particularly while traveling. He often spent long periods of time in adoration before the Blessed Sacrament, even when making pastoral visits to his people. The Eucharist, his privileged place of identification with Christ, also provided him a special place where he could meet with his friends and members of his religious family - it was in fact "their living centre of communication". There he remembered his missionary sons, particularly those far away, and he asked them to do likewise. "While identifying ourselves with Jesus Christ, we shall be at one with him, and by him and in him we shall be at one among ourselves".

Saint Eugene's main spiritual synthesis is the book of the *Constitutions and Rules* of his Institute, a code of missionary action and of apostolic religious life. Coming out of his experience and perception of the needs of the day, he made use of the various spiritual resources available to him. He borrowed from his Sulpician and Jesuit mentors as well as from a number of outstanding missionaries he admired, like Charles Borromeo, Vincent de Paul, and Alphonsus de Liguori. He breathed new life into these elements, instilling in

them a unique spirit distinguished by Gospel rootedness and his own personal commitment. "The spirit of total devotion for the glory of God, the service of the Church and the salvation of souls is the spirit proper to our Congregation", he wrote in 1817. He further stated, in 1830, that we must look upon ourselves "as the servants of the Father of a family commanded to succour, to aid, to bring back his children by working to the utmost, in the midst of tribulations, of persecutions of every kind, without claiming any reward other than that which the Lord has promised to faithful servants who have worthily fulfilled their mission".

All his life, as a priest, a missionary and a bishop, Saint Eugene sought to teach the poor "who Jesus Christ is". Paul VI said of him that he had been a pastor passionately committed to Jesus Christ and an unconditional servant of the Church. John Paul II on the day of his canonization, December 3, 1995, declared Saint Eugene as an "Advent man", one who opens the ways to the Lord whose new coming will be the fulfillment longed for by all humanity.