

Jubilaem



Solemnity of the Sacred Heart of Jesus

This prayer guide can be used in the context of the community exposition of the Blessed Sacrament and be concluded with the blessing. Two leaders/readers are needed for the various parts.

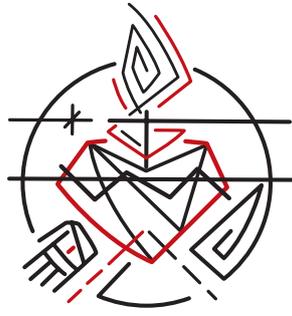
It would be good to use some familiar songs and some signs, photos, etc., that help the assembly to assimilate and internalize the material that is presented.

This prayer guide is just a suggestion that be adapted based on creativity and need.

Prayer vigil

Pray with Saint Paul of the Cross from the Crucified for the crucified





Introduction

(THE PARAGRAPHS ARE ALTERNATELY READ BY TWO LECTORS, ALLOWING FOR A PAUSE BETWEEN SECTIONS.)

Today, as we live through the second year of the Covid 19 pandemic, pain, fragility, and death have shaken humanity. Conflicts, wars, attacks, and persecutions due to racial or religious differences, as well as many affronts to human dignity have arisen in different regions. Yet, we celebrate in the Church the Solemnity of the Sacred Heart of Jesus, a central expression of the Christian faith in God's merciful love for humanity, manifested in the person of his Son, whose Heart is open to us in our misfortune, weakness, and suffering.

The image of the Heart of Jesus is much more than many interpretations, images, and other means by which we emotionally represent the figure of any heart in drawings, emoticons, songs, videos, or prints. The Heart of Jesus speaks of Love, in capital letters. The love that we say is God and that we personalize in Jesus. True love that humbles, that contemplates reality by striving to understand it, embrace it, and commit to it. "A heart that sees" (*Deus caritas est* 1,b) -- a simple and poetic expression of Pope emeritus Benedict XVI. Thus God looks at us through Jesus, his beloved Son, the Good Samaritan, the presence, and compassionate gaze into the depths of life, into the peripheries of cities and in the contexts of injustice. That Heart of Jesus that was broken on the cross, but is still beating, resurrected. That heartbeat resounds today as a cry in our history and in this present reality.

We live in societies that have turned their back on the pain of the world; that are sick due to their blindness in caring for those on the outer limits of injustice and fragility (FT 65); societies that mute the cry of the oppressed and exclude and are deaf to the constant groans that flow from the social and existential peripheries. There are shadow realities that are invisible due to the culture of indifference. In these societies the Church, the community of Jesus' disciples, is called by the Gospel to reveal reality, to pay attention to suffering. The Church is in solidarity with and bound to others in order to collaborate imperceptibly in social transformation-- called to "be merciful as the Father is merciful" (Lk 6:36).

Our vocation and Passionist mission has been impelling us for 300 years to follow Jesus Crucified

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whose Passion continues in this world until He comes in his glory and becomes present in the lives of men and women who "are crucified today" by injustice, by the absence of a sense of the profound meaning in human life, and by a hunger for peace, truth, and life. As Passionists we share their joys and anxieties, we participate in their tribulations, comforting them, and offering them hope in their sufferings through the power of the Cross, which is the Wisdom of God. We work to identify and eradicate the causes of the evil that afflicts them. In a spirit of faith and fraternal love we study the signs of the times, like St. Paul of the Cross who, with a clear sense of the evils of his time saw "the name of Jesus written on the foreheads of the poor" and tirelessly proclaimed that the Passion of Jesus Christ, the greatest and most stupendous work of divine love, is the most effective remedy to address these evils (Const. 1, 3, 64-65, 72).

Today we contemplate the Heart of Jesus, and we remember his invitation in the Gospel-- "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light." (Mt. 11:28-30) We are mindful the sufferings and longings of humanity, in which our families, our Passionist communities and each one of us in particular also participates.

MOMENT OF SILENCE

WE PRAY CONSCIOUS OF THE
DIFFERENT CURRENT SITUATIONS
OF SUFFERING, PLACING THEM
IN THE HEART OF JESUS:

Jubilaem

The Covid 19 Pandemic

We have lived with the Covid-19 pandemic for a year and a half, and on several occasions, the virus has come painfully close to us and our communities. It is a pandemic that has dramatically highlighted our vulnerability. It has changed our plans, our pace of life and the world order, imposing great restrictions on us. It has highlighted all our financial, social, psychological, and political fragility. It has revealed the outrageous inequality between people and the different sectors of society by worsening the many existing social and environmental difficulties. It has caused the deaths of many people and, according to the WHO, this number could rise two or three times more than originally calculated.

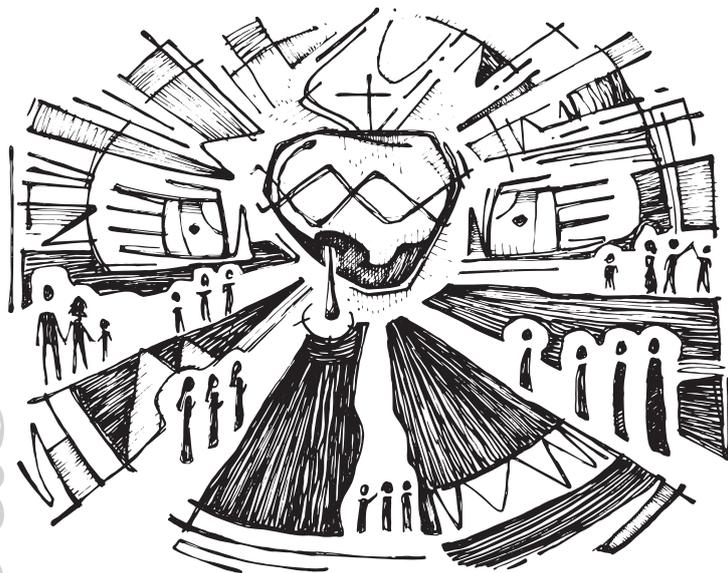
It is also true that we have seen, and sometimes been associated with, signs and expressions that speak of humanism, creativity, and solidarity, of thinking about others and praying for them, of seeking the good of all. We have witnessed the sacrifice of health care workers and public servants, those responsible for providing what is necessary for the general wellbeing, as well as teachers, security forces, volunteers. Additionally, there are priests and religious who cared for those in need, including putting their own lives at risk, even if such efforts were minimal.

The cases of Covid 19 have generally declined in the world, although the pandemic is far from over. There are countries with high vaccination rates and a decline in the number of cases; whereas others are experiencing high waves of infection, and new variants of the virus are emerging. The WHO states-- "The pandemic will not end anywhere in the world until it ends up around the world."

In light of the hoarding of vaccines by a small group of countries, different voices are rising to call for ensuring universal access to vaccines without economic, political, social, or cultural distinction and the temporary suspension of intellectual property rights--this is an idea not acceptable to many. The solution?

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Praying with Psalm 116 (114-115)
1-4; 5-9; 12-13; 17-19

***R/. Lord, you saved
my soul from death.***

*I love the LORD, who listened
to my voice in supplication,
Who turned an ear to me
on the day I called.*

*I was caught by the cords of death;
the snares of Sheol had seized me;
I felt agony and dread.*

*Then I called on the name of the LORD,
"O LORD, save my life!" R/.*

*Gracious is the LORD and righteous;
yes, our God is merciful.*

*The LORD protects the simple;
I was helpless, but he saved me.*

*Return, my soul, to your rest;
the LORD has been very good to you.*

*For my soul has been freed from death,
my eyes from tears, my feet from stumbling. R/.*

*How can I repay the LORD
for all the great good done for me?*

*I will raise the cup of salvation
and call on the name of the LORD.*

*I will pay my vows to the LORD
in the presence of all his people.*

*I will offer a sacrifice of praise
and call on the name of the LORD.*

*I will pay my vows to the LORD
in the presence of all his people,*

*In the courts of the house of the LORD,
in your midst, O Jerusalem. R/.*

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The violence in Myanmar

Since 1 February, this country has been living with the repercussions of a coup d'état. It has been a time of repression and bloodshed. After a decade of reforms and new initiatives, despite challenges and obstacles, a new era of democracy, freedom, peace, and justice seemed to have arrived. However, the situation quickly changed, almost overnight, to military repression, brutality, violence, and dictatorship.

With tenacity and solidarity the people reacted peacefully. Various ethnic and religious groups sought respect for their fundamental rights and freedom, in a spirit of hopefulness. Many innocent people, including children, have been injured or killed in the streets; thousands have been arrested or have disappeared; there are thousands of internally displaced persons.

We all remember the impressive image of Sister Ann Nu Thawng of the Congregation of the Missionaries of St. Francis Xavier who, with tears in her eyes and on her knees in the street, managed to stop the uniformed soldiers and avoid the cold-blooded executions of some one hundred protesters. However, not content with this, she managed to shelter about a hundred young people in her convent. We are also mindful of the continual attention that Pope Francis has given to this situation by inviting us to pray, including the Eucharistic celebration on 16 May in St. Peter's Basilica for the Myanmar people residing in Rome.

Prayer vigil

Pray with Saint Paul of the Cross from the Crucified for the crucified



WE PRAY WITH PSALM 140 (139)
2-4; 5-6;7-9;13-14

***R/. The Lord will do justice
for the poor and humble.***

*Deliver me, LORD, from the wicked;
preserve me from the violent,
From those who plan evil in their hearts,
who stir up conflicts every day,*

*Who sharpen their tongue like a serpent,
venom of asps upon their lips. R/.*

*Keep me, LORD, from the clutches of the wicked;
preserve me from the violent,
who plot to trip me up.*

*The arrogant have set a trap for me;
they have spread out ropes for a net,
laid snares for me by the wayside. R/.*

*I say to the LORD: You are my God;
listen, LORD, to the words of my pleas.
LORD, my master, my strong deliverer,
you cover my head on the day of armed conflict.*

*LORD, do not grant the desires of the wicked
one; do not let his plot succeed. R/.*

*For I know the LORD will take up the cause
of the needy, justice for the poor.*

*Then the righteous will give
thanks to your name; the upright
will dwell in your presence. R/.*



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The Israeli-Palestinian conflict

A new wave of violence has erupted in Israel and the Gaza Strip. Problems have not changed, nor has the hatred and bitterness that have been engendered for generations. The return to “normality” after mass vaccinations has also been an alarm clock for the return of violence to the streets of Jerusalem (the name means “house of peace”).

We are aware of the human and material destruction caused by Israel’s merciless attack on the people of Gaza, which has already caused, as of mid-May, around 200 deaths, including 58 children and 34 women. Additionally, the continued rocket launches by the Palestinian organization Hamas into Israeli cities, have caused a dozen deaths, two of them of minors, and more than 130 injured.

Israeli superiority over the Palestinians include aerial and ground shelling, power outages, attacks on hospitals, refugee camps and civilian residences; the Israeli police crackdown on Jerusalem, the bombing of civilians in Gaza, and the disproportionate use of force against social and media infrastructure, as well as the recent ban on the distribution of medicines and medical supplies. There is continued territorial appropriation of Palestinian land by Israel; some 40,000 Palestinians have left their homes.

“The fighting must stop. It must stop immediately. Rockets and mortars on one side and aerial and artillery bombardments on the other must stop. The fighting risks dragging Israelis and Palestinians into a spiral of violence with devastating consequences for both communities and for the entire region”. This was the general tenor of the UN Security Council members in recent days, while representatives of Israel and Palestine exchanged accusations. It is urgent that nonviolent dialogue between the parties be resumed, with hope for a truce, and with the help of the international community, both parties be encouraged to build peace with justice.

Prayer vigil

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WE PRAY WITH PSALM 122 (121)

**R./ Peace, prosperity
and happiness for you, Holy City!**

*I rejoiced when they said to me,
“Let us go to the house of the LORD.”
And now our feet are standing
within your gates, Jerusalem.*

*Jerusalem, built as a city,
walled round about.
There the tribes go up,
the tribes of the LORD,
As it was decreed for Israel,
to give thanks to the name of the LORD. R./*

*There are the thrones of justice,
the thrones of the house of David. R./*

*For the peace of Jerusalem pray:
“May those who love you prosper!*

*May peace be within your ramparts,
prosperity within your towers.” R./*

*For the sake of my brothers
and friends I say, “Peace be with you.”*

*For the sake of the house of the LORD,
our God, I pray for your good. R./*



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Immigrants and refugees

The reality of migration within the same country or to different countries appears to be a constant factor throughout the entire history of humanity until the present day and throughout the world. Migrations do not represent a transitional emergency but are structural. Right now they are surely occurring not far from us and our communities.

Many are trying to escape war, violence, political and religious persecution, natural disasters, and extreme poverty. Seeking better living conditions and a brighter future as far as possible, they strive to reach other lands, crossing borders, the desert, and the sea. We are especially aware of the vulnerability of unaccompanied immigrant minors. Migrants are frequently uprooted from their own family, and their social and cultural background. On the other hand, this situation also enables encounters between people and between cultures, as well as the opportunity for enrichment and the integral development of all. There is no shortage of unscrupulous traffickers, often linked to drug or arms cartels, who exploit the weakness of immigrants and refugees by exposing them to violence, human trafficking, psychological, and physical abuse. In some of the countries where they arrive, the migration phenomena causes alarm and fear and creates a xenophobic reaction-- a racist mentality of self-protection and isolation. There are many laws and policies that address repression and discrimination and protect the human rights of immigrants. Because of their origin, gender, color, or religion they are perceived as dangerous and without the same inalienable human dignity due to all peoples. It is a challenge for those countries where they arrive or pass through, to find the correct and necessary balance between taking care of the rights of their citizens and seeking to welcome and offer humanitarian assistance to migrants.

Prayer vigil

Prayer with Saint Paul of the Cross from the Crucified



WE PRAY WITH PSALM 68 (67)
2-4; 6-7; 8-11

***R/. God provides shelter
for the poor.***

*May God arise;
may his enemies be scattered;
may those who hate him flee before him.*

*As the smoke is dispersed, disperse them;
as wax is melted by fire,
so may the wicked perish before God.*

*Then the just will be glad;
they will rejoice before God;
they will celebrate with great joy. **R/.***

*Father of the fatherless, defender of widows
God in his holy abode,
God gives a home to the forsaken,
who leads prisoners out to prosperity,
while rebels live in the desert. **R/.***

*God, when you went forth before your people,
when you marched through the desert,
The earth quaked, the heavens poured,
before God, the One of Sinai,
before God, the God of Israel.*

*You poured abundant rains, God,
your inheritance was weak, and you repaired it.*

*Your creatures dwelt in it;
you will establish it in your goodness
for the poor, O God. **R/.***

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Final prayer

Pope Francis often uses the emotionally charged expression-- "The Revolution of Tenderness". It is an expression of profound evangelical meaning, which includes welcoming, accompanying and healing those around us and those experiencing any kind of suffering, striving to care for others. This revolution of tenderness invites us to move beyond ourselves, to put our lives at the service of our brothers and sisters, to partake of God's love and to share it with those who need it and thereby becoming a humble and profound expression of Jesus' own Heart. Together with St. Francis of Assisi, may this desire grow within us as we pray:

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*Lord, make me
an instrument of your peace;*

*Where there is hatred,
let me sow love;*

*Where there is injury,
pardon;*

*Where there is doubt,
faith;*

*Where there is despair,
hope;*

*Where there is darkness,
light;*

*And where there is sadness,
joy.*

*O Divine Master,
Grant that I may not so much seek*

*To be consoled
as to console;*

*To be understood,
as to understand;*

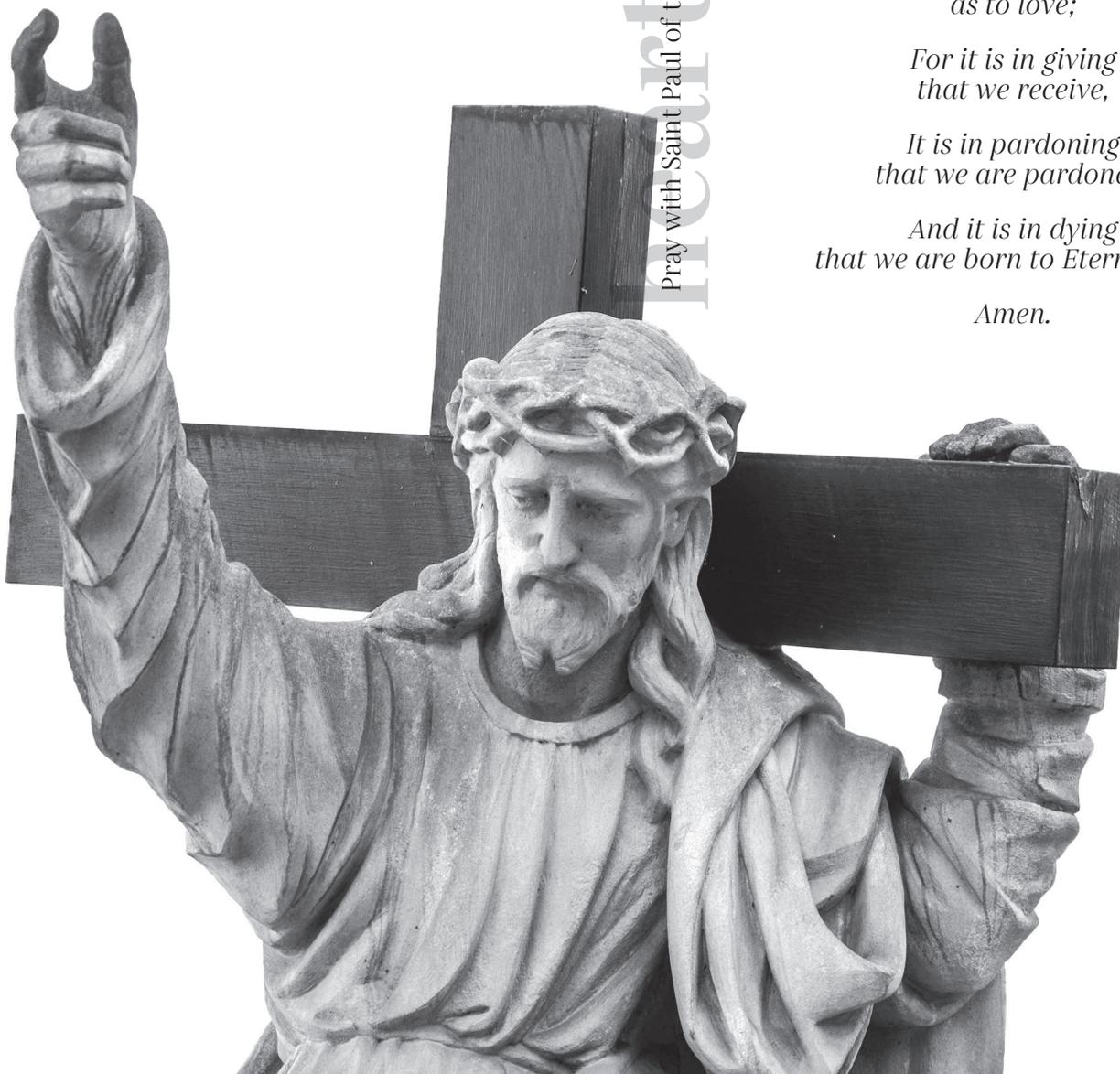
*To be loved,
as to love;*

*For it is in giving
that we receive,*

*It is in pardoning
that we are pardoned,*

*And it is in dying
that we are born to Eternal Life.*

Amen.





Jubilaevum

