



RECOLLECTION GUIDE

Franciscan Province of San Pedro Bautista-Philippines
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THE HOLY NAME OF JESUS

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OPENING SONG

Bless the Lord

[Chorus]

Bless the Lord, O my soul

O my soul

Worship His holy name

Sing like never before

O my soul

I'll worship Your holy name

The sun comes up, it's a new day dawning

It's time to sing Your song again

Whatever may pass, and whatever lies before me

Let me be singing when the evening comes

[Chorus]

Bless the Lord, O my soul

O my soul

Worship His holy name

Sing like never before

O my soul

I'll worship Your holy name

You're rich in love, and You're slow to anger

Your name is great, and Your heart is kind

For all Your goodness I will keep on singing

Ten thousand reasons for my heart to find

[Chorus]

Bless the Lord, O my soul

O my soul

Worship His holy name

Sing like never before

O my soul
I'll worship Your holy name
And on that day when my strength is failing
The end draws near and my time has come
Still my soul will sing Your praise unending
Ten thousand years and then forevermore

[Chorus 2x]

Bless the Lord, O my soul

O my soul

Worship His holy name

Sing like never before

O my soul

I'll worship Your holy name

I'll worship Your holy name

I'll worship Your holy name

Sing like never before

O my soul

I'll worship Your holy name

Jesus, I'll worship Your holy name

I'll worship Your holy name



OPENING PRAYER

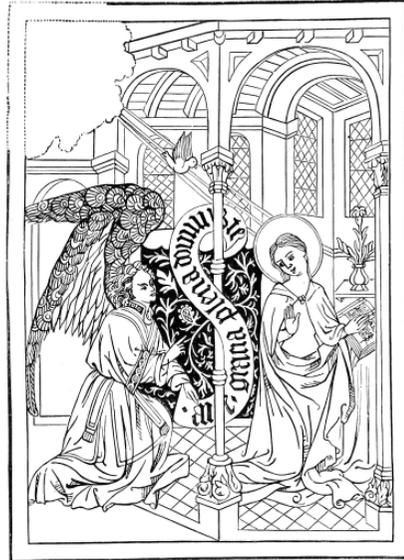
O Divine Jesus, Thou hast promised that anything we ask of the Eternal Father in Thy name shall be granted.

O Eternal Father. In the name of Jesus, for the love of Jesus, in fulfillment of this promise, and because Jesus has said it, grant us our petitions for the sake of Jesus, Thy Divine Son. Amen.

Prayer Source: Prayer Book, The by Reverend John P. O'Connell, M.A., S.T.D. and Jex Martin, M.A., The Catholic Press, Inc., Chicago, Illinois, 1954.


GOSPEL READING
The Annunciation

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her. (**Luke 1:26-38**)


POINTS OF REFLECTION AND SHARING

1. "The name is the sign." In Latin, "Nomen est omen." The name of the person indicates his or her identity, mission and purpose for being and existence. Do you believe in this significance of a name? How does this apply to you and to your name?
2. The name Jesus is given by God Himself through the Angel Gabriel. In the Bible, the name stands for the person himself/herself and his/her mission. The name "Jesus" means "God saves." What do you understand by "God is saving in and through Jesus"? How do you see this happening in your life, in your community and in the people you serve?
3. God is now bringing about salvation in and through His Son Jesus. Do you really receive this offer of salvation in and through Jesus? How do you lead others to also receive this salvation from God in Jesus?


**FROM THE CATECHISM OF
THE CATHOLIC CHURCH**
Prayer to Jesus

2665 The prayer of the Church, nourished by the Word of God and the celebration of the liturgy, teaches us to pray to the Lord Jesus. Even though her prayer is addressed above all to the Father, it includes in all the liturgical traditions forms of prayer addressed to Christ. Certain psalms, given their use in the Prayer of the Church, and the New Testament place on our lips and engrave in our hearts prayer to Christ in the form of invocations: Son of God, Word of God, Lord, Savior, Lamb of God, King, Beloved Son, Son of the Virgin, Good Shepherd, our Life, our Light, our Hope, our Resurrection, Friend of mankind. . . .

2666 But the one name that contains everything is the one that the Son of God received in his incarnation: JESUS. The divine name may not be spoken by human lips, but by assuming our humanity The Word of God hands it over to us and we can invoke it: “Jesus,” “YHWH saves.”¹⁶ The name “Jesus” contains all: God and man and the whole economy of creation and salvation. To pray “Jesus” is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him.¹⁷

2667 This simple invocation of faith developed in the tradition of prayer under many forms in East and West. The most usual formulation, transmitted by the spiritual writers of the Sinai, Syria, and Mt. Athos, is the invocation, “Lord Jesus Christ, Son of God, have mercy on us sinners.” It combines the Christological hymn of Philippians (2:6-11) with the cry of the publican and the blind men begging for light.¹⁸ By it the heart is opened to human wretchedness and the Savior’s mercy.

2668 The invocation of the holy name of Jesus is the simplest way of praying always. When the holy name is repeated often by a humbly attentive heart, the prayer is not lost by heaping up empty phrases,¹⁹ but holds fast to the word and “brings forth fruit with patience.”²⁰ This prayer is possible “at all times” because it is not one occupation among others but the only occupation: that of loving God, which animates and transfigures every action in Christ Jesus.

POINTS FOR REFLECTION AND SHARING

1. To invoke the name of Jesus is to invoke God made man Himself, His presence and His divine power. How often do you invoke God’s name especially in your prayer and in your ministry? What effects does it have when you do that?

2. In Hebrew, to “invoke God’s name upon us” is better translated as “to put God’s name” upon us. This evokes the image of placing one’s name on property in order to certify ownership. This beautifully indicates that we belong to God. How does invoking the name Jesus signify your belonging to Jesus as His brother and follower?

3. Do you carry the name of Jesus throughout the day, as in “The Jesus Prayer”? What difference that this perpetual or regular prayerful invoking of His name bring to you, to your community living and to your ministry?



FRANCISCAN READING

From the Testament of St. Francis of Assisi

The Lord gave to me, Brother Francis, thus to begin to do penance; for when I was in sin it seemed to me very bitter to see lepers, and the Lord Himself led me amongst them and I showed mercy to them. And when I left them, that which had seemed to me bitter was changed for me into sweetness of body and soul. And afterwards I remained a little and I left the world. And the Lord gave me so much faith in churches and that I would simply pray and say thus: “We adore Thee Lord Jesus Christ here and in all Thy churches which are in the whole world, and we bless Thee because by Thy holy cross Thou hast redeemed the world.”

After that the Lord gave me, and gives me, so much faith in priests who live according to the form of the holy Roman Church, on account of their order,

that if they should persecute me, I would have recourse to them. And if I had as much wisdom as Solomon had, and if I should find poor priests of this world, I would not preach against their will in the parishes in which they live. And I desire to fear, love, and honor them and all others as my masters; and I do not wish to consider sin in them, for in them I see the Son of God and they are my masters. And I do this because in this world I see nothing corporally of the most high Son of God himself except His most holy Body and Blood, which they receive and they alone administer to others. And I will that these most holy mysteries be honored and revered above all things and that they be placed in precious places. Wheresoever I find His most holy Names and written words in unseemly places, I wish to collect them, and I ask that they may be collected and put in a becoming place. And we ought to honor and venerate all theologians and those who minister to us the most holy Divine Words as those who minister to us spirit and life.

And when the Lord gave me some brothers, no one showed me what I ought to do, but the Most High Himself revealed to me that I should live according to the form of the holy Gospel. And I caused it to be written in few words and simply, and the Lord Pope confirmed it for me. And those who came to take this life upon themselves gave to the poor all that they might have and they were content with one tunic, patched within and without, by those who wished, with a cord and breeches, and we wished for no more.

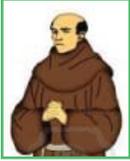
From the First Life of St. Francis of Assisi According to Thomas of Celano

Indeed, he was always occupied with Jesus; Jesus he bore in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in the rest of his members. O how often, when he sat down to eat, hearing or speaking or thinking of Jesus, he forgot bodily food, as we read of the holy one: "Seeing, he did not see, and hearing, he did not hear." Indeed,

many times, as he went along the way meditating on and singing of Jesus, he would forget his journey and invite all the elements to praise Jesus (1C 115; p. 329).

POINTS FOR REFLECTION AND SHARING

1. **St. Francis of Assisi showed great love and respect not only for the personal name of Jesus but also for His many other corollary names and the many other names of God. Likewise, he showed the same love and respect for the words of the Scriptures. As a friar minor, do you show the same love and respect for the many names of Jesus and of God and for the Sacred Scriptures? More importantly, do you show these love and respect by truly living a life worthy of someone who carries the name of Jesus Christ? Do you consistently live as a friar minor according to the Gospel?**
2. **As a friar minor, how do you promote the name of Jesus and the Gospel? How do you share the joy of bearing the name of Jesus and the joy of the Gospel?**
3. **Is your life as a friar minor truly imbued with Jesus Christ and His Gospel?**
4. **We are called "Friars Minor" or "Franciscans". What do these names imply for us in the way we live our lives, in the way we relate with one another and with creation and in the way we minister to our brothers and sisters in the Church and in the world? Recall the Minister Provincial Greg Redoblado's Christmas Message 2013 on some of the implications of the Franciscan terms "Fraternitas" and "Minoritas" vis-à-vis St. Francis' experience of the Nativity of Jesus Christ.**



REFLECTION OF A FRANCISCAN

Believing in the Name of Jesus Means “Re-Naming” Jesus!



St. Bernardine of Siena

Belief in the name of Jesus points not to what Jesus has done, but, more importantly, it reveals who Jesus is and who Jesus continues to be for us. The name “Jesus” means, ‘God saves.’ Throughout the history of Christianity, the Church has associated many titles with Jesus’ name in an attempt to articulate more precisely how God saves through Christ: Wonder Counselor, Prince of Peace, Son of God, Son of Mary, Alpha, Omega, Light of the World, Word Made Flesh, Messiah, Savior, Good Shepherd, etc. Given this history and the litany of titles associated with Jesus and his name, it would appear that faith in the Holy Name of Jesus requires not only believing in the name of Jesus itself, nor even professing the name with our lips, but, more importantly, engaging in the process of actively ‘renaming’ the way in which ‘God saves’ in Jesus.

If the Christian faith is to be a dynamic and relevant force in our world, we must be constantly seeking ways to express the saving mystery of God in a manner that people of the 21st century can relate to and appreciate. In other words, the task of Christians is, in a very real sense, to “rename” the experience of Jesus in ways that people who live in a world marked by much complexity, technology, tension, stress, and unparalleled suffering can readily

relate to. In the last thirty or so years, and in the face of much oppression and suffering, the Church of Latin American renamed the experience of the saving mystery of Jesus as one of ‘liberation.’ To this day Jesus continues to be known in Latin American Church circles as ‘Liberator.’ This is one example of the ‘task’ of what belief and faith in the name of Jesus entails for every Christian: the process of naming for ourselves and the world the way in which God continues to ‘save us’ in and through the name of Jesus.

(Fr. Pat, TOR, Province of the Immaculate Conception)

POINTS FOR REFLECTION AND SHARING

1. **The reality and the name of Jesus is contextualized in different settings and situations.** How do you see this being realized in your own setting and in the lives of the people you serve? Who is Jesus Christ really for you, for your community and for the people you minister to?
2. **How is the reality that “God saves in Jesus” manifested in different settings? What do you think will be the most relevant other “names” (“renaming”) of Jesus in the Philippines and in the place where you are assigned?**



REFLECTION FROM POPE FRANCIS

Pope Francis has beautiful insights on the sacredness of our names. Reflecting on the readings on December 17, 2013 he said that the name of each of us is God’s surname. The Holy Father remarked: “When God wants to say who he is, he says: I am the God of Abraham, of Isaac and of Jacob”... What is God’s surname? We are, each one of us. He takes the name of each of us and makes it his surname: ‘I am the God of Abraham, of Isaac, of Jacob,’ of Pedro, of Marietta, of Armony, of Marisa, of Simon, of everyone. He takes his surname from us. God’s surname is each one of us”.

POINTS FOR REFLECTION AND SHARING

1. Pope Francis I has underlined that it is not only the name of Jesus that is sacred; our own names are also sacred. God uses them as His surnames. How do you keep your name (your person, identity, image, etc.) sacred before the eyes of God and of other people?

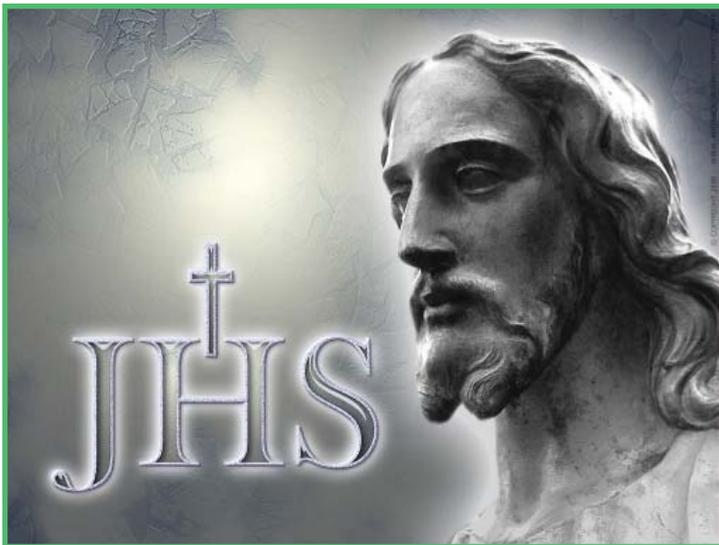
2. How do you respect the sacredness of the names of other people, starting with the names of the brothers in the fraternity?



CLOSING LITANY

(To be led by the Guardian)

Litany of the Most Holy Name of Jesus



Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Jesus, hear us.

Jesus, graciously hear us.

God, the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Jesus, Son of the living God, have mercy on us.

Jesus, Splendor of the Father, have mercy on us.

Jesus, Brightness of eternal Light, have mercy on us.

Jesus, King of Glory, have mercy on us.

Jesus, Sun of Justice, have mercy on us.

Jesus, Son of the Virgin Mary, have mercy on us.

Jesus, most amiable, have mercy on us.

Jesus, most admirable, have mercy on us.

Jesus, the mighty God, have mercy on us.

Jesus, Father of the world to come, have mercy on us.

Jesus, angel of great counsel, have mercy on us.

Jesus, most powerful, have mercy on us.

Jesus, most patient, have mercy on us.

Jesus, most obedient, have mercy on us.

Jesus, meek and humble of heart, have mercy on us.

Jesus, Lover of Chastity, have mercy on us.

Jesus, our Lover, have mercy on us.

Jesus, God of Peace, have mercy on us.

Jesus, Author of Life, have mercy on us.
 Jesus, Model of Virtues, have mercy on us.
 Jesus, zealous for souls, have mercy on us.
 Jesus, our God, have mercy on us.
 Jesus, our Refuge, have mercy on us.
 Jesus, Father of the Poor, have mercy on us.
 Jesus, Treasure of the Faithful, have mercy on us.
 Jesus, good Shepherd, have mercy on us.
 Jesus, true Light, have mercy on us.
 Jesus, eternal Wisdom, have mercy on us.
 Jesus, infinite Goodness, have mercy on us.
 Jesus, our Way and our Life, have mercy on us.
 Jesus, joy of the Angels, have mercy on us.
 Jesus, King of the Patriarchs, have mercy on us .
 Jesus, Master of the Apostles, have mercy on us.
 Jesus, Teacher of the Evangelists, have mercy on us.
 Jesus, Strength of Martyrs, have mercy on us.
 Jesus, Light of Confessors, have mercy on us.
 Jesus, Purity of Virgins, have mercy on us.
 Jesus, Crown of all Saints, have mercy on us.

Be merciful, spare us, O Jesus!
 Be merciful, graciously hear us, O Jesus!
 From all evil, deliver us, O Jesus.
 From all sin, deliver us, O Jesus.
 From your wrath, deliver us, O Jesus.
 From the snares of the devil, deliver us, O Jesus.
 From the spirit of fornication, deliver us, O Jesus.
 From everlasting death, deliver us, O Jesus.

From the neglect of your inspirations, deliver us, O Jesus.
 Through the mystery of your holy Incarnation, deliver us, O Jesus.
 Through your Nativity, deliver us, O Jesus.
 Through your Infancy, deliver us, O Jesus.
 Through your most divine Life, deliver us, O Jesus.
 Through your Labors, deliver us, O Jesus.
 Through your Agony and Passion, deliver us, O Jesus.
 Through your Cross and Dereliction, deliver us, O Jesus.
 Through your Sufferings, deliver us, O Jesus.
 Through your Death and Burial, deliver us, O Jesus.
 Through your Resurrection, deliver us, O Jesus.
 Through your Ascension, deliver us, O Jesus.
 Through your Institution of the Most Holy Eucharist,
 deliver us, O Jesus.
 Through your Joys, deliver us, O Jesus.
 Through your Glory, deliver us, O Jesus.

Lamb of God, who take away the sins of the world,
 spare us, O Jesus!
 Lamb of God, who take away the sins of the world,
 graciously hear us, O Jesus!
 Lamb of God, who take away the sins of the world,
 have mercy on us, O Jesus!
 Jesus, hear us.
 Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, you have said, “Ask and you shall receive; seek, and you shall find; knock, and it shall be opened to you”; mercifully attend to our supplications, and grant us the grace of your most divine love, that we may love you with all our hearts, and in all our words and actions, and never cease to praise you.

Make us, O Lord, to have a perpetual fear and love of your holy name, for you never fail to govern those whom you solidly establish in your love. You, who live and reign forever and ever.

R. Amen.