

Feast of the Immaculate Heart of Mary

8 June 2013

Triduum

Introduction

The Acts of the Apostles presents us with the community of the disciples of Jesus, men and women gathered together in Jerusalem with Mary, the Mother of Jesus (cf. Acts 1:12-14). It is a community that: remembers its experience of life with the Master; that reflects upon all that had happened; that strengthens itself with the presence of those who had sharing the journey with Jesus with one of them joining the group of the Twelve (cf. Acts 1:15-24); **and it prepares itself to receive the gift of the Spirit which Jesus had promised them** (cf. Acts 2:1-4).

Mary is present in the community sharing her experience of life with Jesus, her son (cf. Lk 2:19), animating everyone to believe in Him who fulfils his promises and whose presence renews all things (cf. Lk 1:46-55), **encouraging all to confidently and generously say 'Yes' to the project of the Kingdom, as she herself had done at the start of her journey** (cf. Lk 1:38). She, who had been declared blessed for having listened to the Word and having opened her heart and all the dimensions of her life to it (cf. Lk 1:45; 11:28), is there supporting the journey of the new Christian Community.

The celebration of the 'Feast of the Immaculate Heart of Mary' invites us to have a renewed awareness of the presence of Mary in our personal and community life.

With Mary; we feel called by God, sent by Jesus, and inhabited by the presence of the Spirit that empowers us for mission.

Together with Mary, we know ourselves to be brothers, members of this family that has received a new name; Sons of her Heart.

From her, we learn those characteristics of compassion and tenderness that are essential for building Brotherhood, and that allow the Gospel to enrich people's lives.

United with her, we dare to proclaim our faith in the Kingdom, and we commit ourselves to live and work out of this hope and these values, in a world that appears to have no sign of fulfilling the new reality proclaimed in the Magnificat.

The celebration of the feast of the Heart of Mary **helps us to continue to maintain the flame of the missionary vocation burning**. In this year of the Forge let us reflect what is that make me to follow Mary, without listening to the Word Mary would remain as biological mother of Jesus. Being Sons of the Immaculate Heart of Mary means, above all, listening (like her) to the Word of God and fulfilling it. May this fire grow in each one of us.

First Day - 5 June

Listening to the Word (IPM 20)

Introduction

Mary is the virgin who listens, who welcomes the Word of God into her heart. Listening to and welcoming the Word is the precondition and the path of her divine motherhood. As the Fathers of the Church said: "Mary, filled with faith, conceived Christ first in her heart and then in her womb."

Opening Song

Cel: Glory to God in the highest

People: Amen

Cel: Peace and hope to people on earth, always and forever.

People: Amen

Cel: *Our Father in heaven*, (all) hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us this day the bread we need and forgive us our debts and sins as we have forgiven those who offended us. Do not let us fall into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory, forever and ever, Amen

Our Father in heaven, heaven and earth are full of your glory. Angels and people sing out your glory; holy, holy, holy are You.

D. Let us pray, Peace be with us.

Cel: Lord, open our hearts and our minds so that as we listen to your Word we may welcome it with the docility with which the Virgin Mary received the Word into her heart. Lord of all, forever.

People: Amen.

Psalm 119: 105-112: *A lamp to my feet is your word*

Your word is a lamp to my feet and a light to my path.

I have sworn an oath and confirmed it, to observe your righteous ordinances.

I am severely afflicted; give me life, O Lord, according to your word.

Accept my offerings of praise, O Lord, and teach me your ordinances.

I hold my life in my hand continually, but I do not forget your law.

The wicked have laid a snare for me, but I do not stray from your precepts.

Your decrees are my heritage forever; they are the joy of my heart.

I incline my heart to perform your statutes forever, to the end.

Scripture Readings

D. Let us pray, Peace be with us.

Cel. Lord, Our God! Illumine our hearts and minds to hear and understand the sweet voice of Your life-giving and divine commandments. In Your mercy and grace, grant that they bear in us the fruits of love, hope, and salvation beneficial to our body and soul and that we may constantly praise you, Lord of all, Father, Son, and Holy Spirit, forever.

People: Amen.

D. Brothers a reading from the letter of *St James 1:19-25: Docilely accept the Word that has been planted and is able to save you.*

People: Praise be to Christ, Our Lord.

Alleluia

D: Let us stand and listen attentively to the Holy Gospel.

Cel: The Holy Gospel of our Lord Jesus Christ, proclaimed by *St Luke 11:27-28: Happy those who hear the Word of God and keep it*

People: Glory to You Christ, Our Lord

Points for Reflection

- Mary is a woman who reflects on and tries to understand the events of history in order to become aware of what the Lord wants. She does not remain passive: her attitude of docility becomes active collaboration in the Incarnation of God's Son.
- The Church listens, welcomes and reveres the Word of God, and in its light examines the signs of the times, interprets and lives the events of history. Thus, throughout the centuries, the Church has worked at delving into and deepening its insight into the Word
- What Mary did and what the Church carries on should be operative for each Christian: welcoming the Word, trying to incarnate it in one's life and understanding it more and more.
- Like Mary, who meditates God's Word and confronts the events with it, so the Christian needs to do a "sapiential" reading his/her own life and of human history, begging the Spirit for the prophetic gift of interpreting the will of God and collaborating in his project for human salvation.
- Like Claret, Mary, through the working of the Holy Spirit, conforms us to her Son, who is the living Gospel of God. She is our formation guide and director for the work of evangelization (*MCT 150*).
- Under the maternal action of Mary, we learn to accept the Word, to give it a body of commitment to life and to communicate it with the same readiness and generosity that she did. Under her protection we grow in brotherhood and acquire the strength of mind we need in difficult moments.

Looking to Mary, we realize that the change for which mankind yearns has already taken place in her, in a privileged manner, through the working of the Holy Spirit, who sanctified her and made her the Mother of God-with-us. Here womanly and motherly consciousness was fully evangelized. The presence of Mary in the Claretian family should bring light and fruitfulness to our urgent and effective endeavours as missionaries and servants of the Word. She is the stars of evangelization (*MCT* 151).

- Mary is the Mother of Life. Elizabeth called her blessed because of the fruit of her womb and because of her faith. As people of God we acclaim her as “our life, our sweetness and our hope” (*Slave Regina*). We give ourselves to her in our profession (cf. *CC* 159). Through her we receive life in abundance. She is the Woman of Apocalypse who gives birth amidst the dragon’s threats and who is reflected in the Church, also a mother in the midst of threats to life (cf. *Ap* 12:1-2). The Magnificat proclaims her commitment to a world where life is held sovereign (cf. *Lk* 1:46-55). The definition of a Son of the Immaculate Heart of Mary shows us how we can be like her, proclaim life and fight against all that threatens it (cf. *CC* 9).
- “The epoch-making change and cultural pluralism that we see in the Congregation encourage us to ask ourselves about the most fitting way to live our following of Jesus in chastity, poverty and obedience “ (*IPM* 21).
- “The Church exhorts us to fulfil our prophetic service (cf. *VC* 73) and asks us to *cultivate* an in-depth experience of God. We are to *discern*, in the light of the Spirit, the challenges of our time; and to *translate* them with courage and daring into options and projects that are coherent with both our original charism and with the demands of the concrete historical situation (cf. *VC* 73). We need, then, ‘a solid spirituality of action, seeing God in all things and all things in God’ (*VC* 74)” (*IPM* 22).

Intercessions

Let us pray to God our Father, who wanted his Word to become flesh in the womb of Mary and let us say to him:

Be it done to me according to your word.

- We ask you, Lord that your Church may proclaim the Good News of salvation to all people.
- Give the ministers of your Word the courage to incarnate it in their lives.
- That your Word, Lord, may illumine and guide our steps into the way of peace.
- Give us the ability to listen to our brothers and sisters and to open ourselves to their needs.
- Help us to be attentive to the signs of the times in order to discover in them your will and make us courageous in translating it into options and projects of evangelisation.

Closing Prayer

Lord, your Mother brought forth the Word because she first conceived it in her heart, and proclaimed a prophetic Magnificat because she has first believed. Let us, like her, welcome your word with a docile heart and make us bear fruit a hundredfold. Lord of all, forever.

People: Amen.

Closing Song: *Choose an appropriate song*

Second Day - 6 June

Feast of the Sacred Heart of Jesus

Introduction

“In *biblical language*, “*heart*” indicates the centre of the person where his sentiments and intentions dwell. In the Heart of the Redeemer we adore God’s love for humanity, his will for universal salvation, his infinite mercy. *Practising devotion to the Sacred Heart of Jesus therefore means adoring that Heart which, after having loved us to the end, was pierced by a spear and from high on the Cross poured out blood and water, an inexhaustible source of new life*” (*Benedict XVI, Angelus 5 June 2005*).

Close to the Heart of the Son is the Heart of the Mother whom the Church celebrates the day after the solemnity of the Sacred Heart of Jesus. “*The heart that resembles that of Christ more than*

any other is without a doubt the Heart of Mary, his Immaculate Mother, and for this very reason the liturgy holds them up together for our veneration. Responding to the Virgin's invitation at Fatima, *let us entrust the whole world to her Immaculate Heart so that it may experience the merciful love of God and know true peace*" (Benedict XVI, Angelus 5 June 2005).

The Heart of Jesus is the See and Throne of Divine Mercy, revealed to the world in the passion, death and resurrection of Christ. The deepest longing of Christ's Heart is that we discover how much he loves us, the extent of his tender love for creatures who, cooled by their selfishness, look only inwards at themselves, as if they were afraid to let themselves be loved unconditionally by their Creator, who asks nothing and gives all!

How society, culture, economy, politics today need this Heart! It is really true, the more man distances himself from God-Love the more he becomes 'heartless', agitated about a thousand things because he has mislaid the principal one: to let oneself be loved by Christ and to respond to this Love with our love.

As we are in the year of Faith the Mother Church asks her priests to continue living the intense experience of the Faith and fidelity in following Jesus to the cross. The "door of faith" (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. *It is possible to cross that threshold when the word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime.* It begins with baptism (cf. Rom 6:4), through which we can address God as Father, and it ends with the passage through death to eternal life, fruit of the resurrection of the Lord Jesus, whose will it was, by the gift of the Holy Spirit, to draw those who believe in him into his own glory (cf. Jn 17:22). *To profess faith in the Trinity – Father, Son and Holy Spirit – is to believe in one God who is Love (cf. 1 Jn 4:8): the Father, who in the fullness of time sent his Son for our salvation; Jesus Christ, who in the mystery of his death and resurrection redeemed the world; the Holy Spirit, who leads the Church across the centuries as we await the Lord's glorious return.* (Porta Fidei No.1)

By faith, men and women have consecrated their lives to Christ, leaving all things behind so as to live obedience, poverty and chastity with Gospel simplicity, concrete signs of waiting for the Lord who comes without delay. By faith, countless Christians have promoted action for justice so as to put into practice the word of the Lord, who came to proclaim deliverance from oppression and a year of favour for all (cf. Lk 4:18-19). (Porta Fidei No.13)

The feast of the Sacred Heart is also World Day for the Sanctification of priests, a favorable opportunity to pray that the priests will put nothing before the love of Christ.

Opening Song.....

Cel: Glory to God in the highest

People: Amen

Cel: Peace and hope to people on earth, always and forever.

People: Amen

Cel: *Our Father in heaven*, (all) hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us this day the bread we need and forgive us our debts and sins as we have forgiven those who offended us. Do not let us fall into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory, forever and ever, Amen

Our Father in heaven, heaven and earth are full of your glory. Angels and people sing out your glory; holy, holy, holy are You.

D. Let us pray, Peace be with us.

Cel: Father, we rejoice in the gifts of love we have received from the heart of Jesus your Son. We are bound to offer Your Most Blessed Trinity everlasting praise and honour, thanksgiving and adoration for this gift. Open our hearts to share his life and continue to bless us with his love. Lord of all, the Father, the Son, and the Holy Spirit for ever.

People: Amen.

Isaiah 12: 2-6: *With joy you will draw water from the wells of salvation.*

Surely God is my salvation;
I will trust, and will not be afraid,
for the LORD GOD is my strength and my might;
he has become my salvation.
With joy you will draw water from the wells of salvation.

And you will say in that day:
Give thanks to the LORD, call on his name;
make known his deeds among the nations;
proclaim that his name is exalted.

Sing praises to the LORD, for he has done gloriously;
let this be known in all the earth.
Shout aloud and sing for joy, O royal Zion,
for great in your midst is the Holy One of Israel.

Scripture Readings

D. Let us pray, Peace be with us.

Cel.: Lord, Our God! Illumine our hearts and minds to hear and understand the sweet voice of Your life-giving and divine commandments. In Your mercy and grace, grant that they bear in us the fruits of love, hope, and salvation beneficial to our body and soul and that we may constantly praise you, Lord of all, Father, Son, and Holy Spirit, forever.

People: Amen.

D. Brothers a reading from the letter of *first John 4:7-16: Love comes from God.*

People: Praise be to Christ, Our Lord.

Alleluia

D: Let us stand and listen attentively to the Holy Gospel.

Cel: The Holy Gospel of our Lord Jesus Christ, proclaimed by *St Luke 2:46-51: His parents found him in the temple, sitting among the doctors, listening to them.*

People: Glory to You Christ, Our Lord.

Points for Reflection

- Devotion to the Sacred Heart of Jesus infallibly leads souls to the Eucharist. Love for, and devotion to, the Eucharist infallibly leads souls to the mystery of God's infinite love symbolized for us by the Sacred Heart, a symbol necessary because love itself is immaterial and imperceptible: We need the sensible manifestation of the Divine Heart. So it is that the Sacred Heart, the Holy Eucharist, and Love itself, are one and the same thing; for in the Eucharist dwells Jesus, in Jesus His Heart, and in His Heart is infinite love. The Eucharist can be explained only by love; the love of Jesus is the love of His Heart, and so the Eucharist is explained only by the Sacred Heart. Drawn close to the Sacred Heart of Jesus by cords of love, we receive into our own hearts the Eucharistic Lord in Holy Communion. It is not possible to carry fire in one's bosom and not become inflamed by it. Fire enkindles fire.
- It was Christ's infinite love that instituted the Eucharist; and at the same moment came into being the priesthood, essentially and inseparably connected to the Sacrament of Christ's Body and Blood. To His priests, chosen by Himself, Jesus confided the task of spreading abroad the Gospel in every age and place. To them He has given a participation in His power — to offer sacrifice, to preach the Word, to absolve, to console. In His priests, Christ perpetuates Himself, living through them unceasingly His life of love for all mankind. To render them capable of this awesome mission, Jesus has opened to them the treasure of His unending love.
- It is especially to priests already consecrated to God, and called to profound holiness thereby, that the Sacred Heart wishes to manifest His love so they can communicate it to the world. Through the Sacred Heart a priest should enter into intimate knowledge and love of Jesus, giving all of his poor self to Him. That Sacred Heart is like a door leading into the very soul of Christ, towards complete conformity to Him. Priests, more than others, are called to progressive identification with Christ and so to the giving of their all in the work of spreading Christ's

kingdom, as *Presbyterorum Ordinis*, as Vatican II's document on the "Life and Ministry of Priests" puts it. Indeed, the only measure of love is to love without measure.

- St. Paul presents to us in his letter to the Ephesians (3:14-19), a program of knowledge and love, prayer and life, all beginning with devotion to the Heart of Jesus, the root and foundation of all love. Sacred Scripture means by "heart," not a fleeting sentiment of joy and tears but the personality directing the whole being, soul and body, to its good. Jesus told us, "Where your treasure is, there will be your heart also."
- When devotion to the Sacred Heart is recommended, what is being recommended to us is the gift of our entire self to Jesus, soul and body, thoughts, feelings, words, actions, joys, and sorrows. Jesus came to light a fire on earth. Fire purifies, gives light, communicates, unites. Such is the blaze of divine love devotion to the Sacred Heart enkindles in our hearts. The Heart of Jesus in the Blessed Sacrament feeds the flame of our love for the Lord, burning from us the dross of self. Thus afire, we thirst for souls as He does, becoming His dedicated emissaries among the men and women of our day, so many of whom neither know Him nor love Him.
- Jesus, who is one with the Father (cf. John 10, 30), invites his disciples to live in close communion with him, to model their lives on him and on his teaching. He, in turn, reveals himself as "meek and humble of heart" (Mt 11, 29). It can be said that, in a certain sense, devotion to the Sacred Heart of Jesus is a cultic form of the prophetic and evangelic gaze of all Christians on him who was pierced (cf. John 19, 37; Zac 12, 10), the gaze of all Christians on the side of Christ, transfixed by a lance, and from which flowed blood and water (cf. John 19, 34), symbols of the "wondrous sacrament of the Church".

Intercessions

We make our prayers to Jesus, who is meek and humble of heart, and we say to him: *R/. Beloved Lord, have mercy on us.*

- Jesus, your heart was pierced by the lance and from it flowed blood and water so that your bride, the Church, might be born; keep her in holiness without spot or wrinkle. (*R/*)
- Jesus, king and centre of all hearts, in your loving mercy you never cease to draw us to yourself; keep alive your covenant with us all. (*R/*)
- Jesus, our peace and reconciliation, from the cross you forgave your enemies and you bring all men together in peace; show us how to reach the Father. (*R/*)
- Jesus, our life and resurrection, you lighten our burden and give rest to our souls; draw all sinners to yourself. (*R/*)
- Jesus, in you the Father was well pleased; make us persevere in following your teaching. (*R/*)
- Jesus, you are the source of life and holiness; make us holy and perfect in charity. (*R/*)

Closing Prayer

Almighty God and Father, we glory in the Sacred Heart of Jesus, your beloved Son, as we call to mind the great things his love has done for us. Fill us with the grace that flows in abundance from the Heart of Jesus, the source of heaven's gifts. Lord of all, Father, Son, and Holy Spirit, forever.

People: Amen.

Closing Song: *Choose an appropriate song*

Third Day - 7 June

Feast of the Immaculate Heart of Mary

Introduction

The Immaculate Heart of Mary is a symbol of human love that comes from the depth of her whole being, a love which cannot be classified as Divine love, it is the highest of the most pure love that can be found within a human being. Immaculate in nature, it is a self-giving love that humbly seeks to obey and serve in accordance with the righteousness of God. Through her

immeasurable self-giving love, the Immaculate Heart of Mary has never ceased to intercede for the children of God, seeking to direct every soul towards her beloved Son Jesus. What she could not do on earth as a mother of mankind who's love surpasses time and space, by the grace of the Heavenly Father, she has been granted the joy of doing it from Heaven.

Opening Song

Cel: Glory to God in the highest

People: Amen

Cel: Peace and hope to people on earth, always and forever.

People: Amen

Cel: *Our Father in heaven*, (all) hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us this day the bread we need and forgive us our debts and sins as we have forgiven those who offended us. Do not let us fall into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory, forever and ever, Amen

Our Father in heaven, heaven and earth are full of your glory. Angels and people sing out your glory; holy, holy, holy are You.

D. Let us pray, Peace be with us.

Cel: Lord God, you chose Mary ever Virgin to be the Mother of your Son and our Mother; Grant that we who entrust ourselves to her maternal Heart, be more fully conformed with Christ, so that impelled by his charity, we may devote ourselves more generously to proclaim the Gospel to all people. Lord of all, the Father, the Son, and the Holy Spirit, forever.

People: Amen.

Luke 1:46-55: *The Almighty has done great things for me and holy is his name.*

And Mary said,
"My soul magnifies the Lord,
and my spirit rejoices in God my Saviour.

For he has looked with favour on the lowliness;
from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants forever."

Scripture Readings

D. Let us pray, Peace be with us.

Cel.: Lord, Our God! Illumine our hearts and minds to hear and understand the sweet voice of Your life-giving and divine commandments. In Your mercy and grace, grant that they bear in us the fruits of love, hope, and salvation beneficial to our body and soul and that we may constantly praise you, Lord of all, Father, Son, and Holy Spirit, forever.

People: Amen.

D. Brothers a reading from the letter of *Galatians 4:4-7: God has sent his Son born of a woman.*

People: Praise be to Christ, Our Lord.

Alleluia

D: Let us stand and listen attentively to the Holy Gospel.

Cel: The Holy Gospel of our Lord Jesus Christ, proclaimed by *St John 19:31-37: One of the soldiers pierced his heart and there came out blood and water.*

People: Glory to You Christ, Our Lord.

Points for Reflection

- The Feast of Pentecost invites us to meditate on the relationship between the Holy Spirit and Mary, a very close, privileged and indissoluble relationship. The Virgin of Nazareth was chosen in advance to become the Mother of the Redeemer through the power of the Holy Spirit: in her humility, she found favour in God's eyes (cf. Lk 1:30).
- In fact, in the New Testament we see that Mary's faith, so to speak, "attracts" the gift of the Holy Spirit. First of all in the conception of the Son of God, a mystery that the Archangel Gabriel himself explains in this way: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Lk 1:35).
- Immediately afterwards Mary went to help Elizabeth, and when she arrived and greeted her, the Holy Spirit caused the child to leap in the womb of her elderly kinswoman (cf. Lk 1:44); and the whole dialogue between the two mothers is inspired by God's Spirit, especially the *Magnificat*, the hymn of praise in which Mary expresses her innermost sentiments.
- The whole event of Jesus' birth and early childhood is guided almost tangibly by the Holy Spirit, although he is not always mentioned. Mary's heart, in perfect unison with the divine Son, is a temple of the Spirit of truth in which every word and every event are preserved in faith, hope and charity (cf. Lk 2:19, 51).
- We may therefore be certain that the most Sacred Heart of Jesus, in the whole of his hidden life in Nazareth always found in his Mother's Immaculate Heart, a "hearth" ever alight with prayer and with constant attention to the voice of the Spirit. The events at the Wedding at Cana are an attestation of this unique harmony between the Mother and the Son in seeking God's will. In a situation laden with symbols of the Covenant, such as the wedding feast, the Virgin Mother intercedes and provokes, so to speak, a sign of superabundant grace: the "good wine" that refers to the mystery of Christ's Blood. This leads us directly to Calvary, where Mary stands beneath the Cross together with the other women and with the Apostle John. The Mother and the disciple receive spiritually the testament of Jesus: his last words and his last breath, in which he begins to pour out the Spirit; and they receive the silent cry of his Blood, poured out entirely for us (cf. Jn 19:25-34). Mary knew where that Blood came from: it had been formed within her by the power of the Holy Spirit and she knew that this same creative "power" was to raise Jesus, as he had promised.
- Thus Mary's faith sustained that of the disciples until their encounter with the Risen Lord and continued to accompany them also after his Ascension into Heaven, as they waited for "[Baptism] in the Holy Spirit" (cf. Acts 1:5). At Pentecost the Virgin Mother appears anew as the Bride of the Spirit, for a universal motherhood of all those who are generated by God through faith in Christ. This is why, for all the generations, Mary is an image and model of the Church which together with the Spirit journeys through time, invoking Jesus' glorious return: "Come, Lord Jesus" (cf. Rv 22:17, 20).
- Let us learn at the school of Mary to recognize the presence of the Holy Spirit in our lives, to listen to his inspirations and to follow them with docility. He makes us grow in accordance with the fullness of Christ, in accordance with those good fruits which the Apostle Paul lists in his Letter to the Galatians: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22). Let us pray that we be filled with these gifts and will always walk with Mary, in accordance with the Spirit.

Intercessions

With the tenderness and love of Mary's Heart let us present our petitions to the Lord for the Church and for the world. R/ *Lord, give us a new heart.*

- Lord, we pray for the Church that it may always be at the service of the evangelisation of the peoples.

- Lord, we pray that all people of good will may be sensitive to your call.
- Lord we pray for the poor, the marginated, those who find themselves alone, those who are afflicted or who are tempted, that they may hear a word of comfort and find a remedy for their problems.
- Lord, we pray that you will raise up in the Church and in our Congregation priests, missionaries, catechists and committed lay people who show, with their words and with their life, your love and kindness to all people.
- We pray that you will grant to us who call ourselves and who truly are the Sons of the Immaculate Heart of Mary a heart like our Mother's so that we may conform ourselves more and more to Jesus Christ and truly proclaim his Good News.

Closing Prayer

Lord, renewed with the sacraments of salvation, may we who venerate the Heart of the Virgin Mother of God, so imitate her faith, hope and love, that we may be made worthy to be called and be her sons, and to become fully conformed with Christ. Lord of all, forever.

People: Amen.

Closing Song: *Choose an appropriate song*

A Solemn Act of Consecration to the Immaculate Heart of Mary

Most Holy Virgin Mary, tender Mother of men, to fulfil the desires of the Sacred Heart of Jesus and the request of the Vicar of Your Son on earth, we consecrate ourselves and our families to your Sorrowful and Immaculate Heart, O Queen of the Most Holy Rosary, and we recommend to You, all the people of our country and all the world.

Please accept our consecration, dearest Mother, and use us as You wishes to accomplish Your designs in the world.

O Sorrowful and Immaculate Heart of Mary, Queen of the Most Holy Rosary, and Queen of the World, rule over us, together with the Sacred Heart of Jesus Christ, Our King. Save us from the spreading flood of modern paganism, kindle in our hearts and homes the love of purity, the practice of a virtuous life, an ardent zeal of souls, and a desire to pray the Rosary more faithfully.

We come with confidence to You, O Throne of Grace and Mother of Fair Love. In flame us with the same Divine Fire which has inflamed Your own Sorrowful and Immaculate Heart. Make our hearts and homes Your shrine, and through us, make the Heart of Jesus, together with your rule, triumph in every heart and home. Amen.

-Venerable Pope Pius XII

