**NOVENA TO THE MOST HOLY NAME OF JESUS**

**First Format**

*Before the celebration of the Vespers.*

**1st day: January 22nd**

ALMIGHTY AND HOLY IS HIS NAME

(Lk 1:49)

**From the commentary on the Feast of the Name of Jesus**

Like every feast, that of January 31 presupposes and expresses faith in the Word/Promise of Christ, referred to in John 16:23-24; 14:13-14, and in his Divinity: *“Not to have faith in these divine promises is not to have faith in the very divinity of Jesus Christ Himself.”*

The Father writes that on this day, we unite ourselves to the prayer of Jesus Christ *“with a firm confidence that the Eternal Father will not deny us anything because Jesus Christ himself has given his words as his pledge”.* The response of faith that gives birth to and expresses this feast is the same faith that is the basis of faith in the Rogationist command: in the Rogate, the Lord has promised by his word, and he would not have commanded us to pray if he had not been willing to hear us.

For [Fr.] Di Francia there is an intimate and inseparable connection between the two Gospel commands on prayer: *pray* [Mt 9:38] and *ask in my name* [Jn 14:14]. For the Founder, the commandment that requires the adherence of our faith, is one and the same, synthesizing two different pages of the Gospel in “*pray, therefore, in my name”.* It was not only the command of the Rogate that caught the Founder’s attention but also the indication of the place where one should pray: *in my name.* For [Fr.] Di Francia, the strength of the Rogationist response in the Name of Jesus lies in the conviction that both in the command and in the indication of the place of prayer, Christ is equally committed by his word. It is true that the Founder has made the fourth vow to pray to the Lord of the Harvest, but it is also true that he made a private vow to hold the solemn promises of Jesus true and ineffable: *“Amen, amen, I say to you: Whatever you ask the Father in my Name, he will give it to you,* or *I will do it for you;* and this divine promises: *Ask and you will receive, seek and you will find, knock and it will be opened to you”* (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, pp. 55-56).

**Common Prayer**

Lord Jesus, *your Name is almighty.* We thank you for showing your power through the Apostle Peter, who in your Name gave the beggar the grace to walk again. Give us the eyes of faith to contemplate how the power of your Name has been manifested in our lives by calling us to follow you, and through your Name, continue to send many and holy Gospel laborers.

**2nd day: January 23rd**

HALLOWED BE THY NAME

(Mt 6:8)

**From the Commentary on the Feast of the Name of Jesus**

[Fr.] Di Francia knows well the devotion of the saints to the Most Holy Name of Jesus. Let us refer to a significant text that appeared in the January 1915 issue of the newsletter for the benefactors, *GOD AND NEIGHBOR*. After speaking of the Gospel promise that the Lord made to those who pray to the Father in His Name, the author writes about **the saints and their trust in the Name of Jesus.** Here is the text: *“All the saints have fallen in love with the most adorable Name of Jesus. Some of them, like St. Paul, St. Ignatius the martyr, St Bernard, Bl. Columban, St. Bernardine of Siena, St. Ignatius of Loyola, St. Dominic, St. Vincent Ferrer, were highly distinguished for it. One Saint has so much confidence in the Most Holy Name of Jesus that in one of his sermons, while proclaiming its glories, he advises in one of his sermons to take it as a sure remedy for healing. He says: ‘If you are sick, recite an Our Father to the Most Holy Name of Jesus and then devoutly make the sign of the Cross on the part of your body that is sick and call upon the Name of Jesus, and you will surely be healed’. Then, he went on to say to a father who had a sick son: ‘Call upon the Most Holy Name of Jesus on your sick son but not hastily ( that is, without faith and devotion) but pray the Our Father, with a strong faith, and then make the sign of the Cross on your son and call upon the Name of Jesus and he will be healed.’ What a great faith of this great saint had in the almighty Name of Jesus! He instilled this in the hearts with great conviction. St. Vincent Ferrer worked many miracles in the Name of Jesus, as did the glorious St. Anthony of Padua, and all the other saints, and among the most recent ones is St. Francis of Paola, the great healer”* (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, p. 80).

**Common Prayer**

**Lord Jesus,** we unite ourselves in the prayer you raise to the Father: “*Hallowed be Thy name.”* We thank you, O Father for calling us in Christ Jesus to be holy together with all those who invoke your name from all over the world. We thank you because, in the water of baptism, you have given us the gift of faith through which we ask you to send many and holy laborers to save the souls of all peoples in the Name of Jesus.

**3rd day: January 24th**

HIS NAME EDURES FOREVER

(Ps 72:17)

**From the commentary on the Feast of the Name of Jesus**

For a devotion and a feast to be authentically Christian, it must be based on the Gospel. From the beginning, [Fr.] Di Francia sought to anchor the feast of January 31 on the Gospel. After stating the date of the feast in the Regulations and establishing that it *must not be forgotten,* he explained the reason in evangelical terms: *“The value of this Supplica is based on these divine promises made by the Lord Jesus Christ and recorded in the Holy Gospels, which we quote here: Our Lord said to his Apostles and to his disciples, and through them, to his true Christian followers until the end of the world: ‘Truly, truly, I say to you: whatever you ask of the Father in my name, I will do it.’ He also said: ‘Until now you have asked but have not received it because you have not asked in my name, ask in my name and you will receive it.’”* The reference to the Gospel context of the Last Supper, Jn 14:13-14 and 16:23-24, is clear even though the chapter and the verse references are missing. As always, the Founder took the Word of God to heart. On May 5, 1910, he committed himself with a vow of boundless trust in this Gospel promise: *“O my most loving Jesus Christ, I prostrate myself before your presence… I make a vow that…I will always fully trust the divine promises you made that you would listen to our prayers when you said: “Amen, amen, I say to you, whatever you ask the Father in my name, he will do it.* [Jn 16:23] *or: I will do it* [Jn 14:14]; also in these promises: *Ask and you will receive; seek and you will find; knock and the door will be opened to you.”* [Lk 11:9], and this also: *“Until now you have asked nothing in my name; ask and you will receive, so that your joy may be complete”* [Jn 16:24]. *…that is… if… after having prayed… with all possible confidence to obtain… and I do not… receive, or it seems to me that I have not obtained the grace,* ***I make a vow*** *that I will always consider these divine words of yours true and ineffable”* (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999,pp. 46-47).

**Common Prayer**

**Lord Jesus,** *your name is eternal.* We thank you because, in the glory of your divinity, you took on human nature, and through your obedience, even to the point of death, you restored to us the image of God which we had lost. We thank you and ask you with faith to send holy laborers to proclaim that you, O Jesus, are the Lord.

**4th day: January 25th**

I WILL CALL UPON THE NAME OF THE LORD

(Ps 115:13)

**From the commentary on the Feast of the Name of Jesus**

If the Gospel of John grounds prayer in the Name of Jesus, St. Paul inspires the manner of this prayer which must always be preceded by a thanksgiving: “*As to the manner in which these Annual Supplications should be formed* – [Fr.] Di Francia continues on to write – *the many previous Petitions remain as models, especially those in print. It should be carefully noted that each petition should be introduced with a mention of affectionate thanksgiving for the graces received, according to the precept of the Apostle Paul: Let your prayers be offered to God with thanksgiving* [Cf. Phil 4:6]We can say that the solemn Supplica presented in the Name of Jesus is firmly grounded in the Gospel (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, pp. 47-48).

**Common Prayer**

**O Jesusm our Savior,** we bow before you in supplication. We take up the cry of the Psalmist our own and we also call upon your Name, for *“gracious is the Lord and just; yes, our God is merciful.”* (Ps 116:5). We bless and thank you, for you protect the humble and rescue the poor, you free our feet from stumbling and our eyes from tears. We ask you to raise once again holy priests who can lift the cup of salvation and call on your Name, O Lord.

**5th Day: January 26**

THE FATHER HAS GIVEN HIM

THE NAME ABOVE EVERY OTHER NAME

(Phil 2:9)

**From the Commentary on the Feast of the Name of Jesus**

The discourse of Christian prayer and our participation in it would remain abstract, disincarnate, and inaccessible to us if it did not have a Eucharistic actualization. It is through the power of the Sacrament of the Eucharist that the merits and the life of Christ, the expression of his prayer, become present to us and enable us to pray in Christ. [Fr.] Di Francia is very clear in this regard: “*When we pray in the Name of Jesus, we unite ourselves to the prayers of our Lord during his mortal life, with the most perfect prayers, which his Eternal Father could not refuse. And to this day –* here is the Eucharistic encounter – *enclosed in the holy tabernacles, he repeats all his divine prayers to the Eternal Father; and we unite ourselves to these prayers when we pray in the Name of Jesus, with the firm confidence that the Eternal Father cannot deny us, since he has given us his Word, Jesus Christ himself.”*

For the Founder, to pray in the Name of Jesus is to unite oneself to the prayers of the Eucharistic Christ which are the same prayers of his 34 years of life. The Eucharist, the memorial of Christ’s life, is also the memorial of his prayer. It is precisely from this theological principle from which the regulations establishing that on January 31st comes from: *“In private oratories, the Most Holy Sacrament is exposed at the Holy Mass and remains so until noon for a chain of adoration. At noon, in the oratory, the whole community gathers together at the feet of Jesus in the Blessed Sacrament”* (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, pp. 51-52).

**Common Prayer**

**O Father, merciful and compassionate,** we thank you for having given to your Son Jesus, the Suffering Servant, the Lamb who was humbled until his death on the cross, *“the Name which is above all other names”*. We ask you to continue to give to the world many and holy laborers, humble servants of the weary and exhausted flock of our time, who sacrifice themselves every day for the salvation of their brothers and sisters.

**6th day: January 27th**

HOLY AND AWESOME IS HIS NAME

(Ps 111:09)

**From the commentary on the Feast of the Name of Jesus**

This part is made up of 34 prayers, that is, the life of Christ in the Sacrament of his Body: what he did, said, and suffered from his Incarnation to his death on the Cross - the mysteries that are always present in the Eucharist.

The structure of this prayer is very simple and always the same. [Fr.] Di Francia briefly described it when he stated that *“each petition should be introduced with a mention of affectionate thanksgiving for the graces received, according to the precept of the Apostle Paul: Let your prayers be offered to God with thanksgiving”.*

As we can see, the structure of this prayer is very simple: a preamble of thanksgiving for the graces received and a petition (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999,pp. 93-94).

**Common Prayer**

**Lord Jesus,** *holy and awesome is your Name.* You demonstrated your holiness by sending Moses to deliver your people from slavery and by establishing with him an eternal covenant. Thank you, for you were moved with compassion for the condition of your people in Egypt, and by your power, you delivered them from their exile. Through your Most Holy Name, O Jesus, send forth many and holy laborers to save us from the slavery of sin.

**7th day: January 28th**

OUR HELP IS IN THE NAME OF THE LORD

(Ps 124:8)

**From the Commentary on the Feast of the Name of Jesus**

The presentation of the Supplica done simultaneously in our communities is not only a good thing for us and pleasing to the Lord, but it makes it *more effective.* The effectiveness of prayer depends on the fact that it is done in the Name of Jesus, in the Eucharist, but also in the fraternal union of those who pray. Behind this remark, which we call instructive, we see the Gospel text of Mt 18:19-20, which speaks of the efficacy of prayer done altogether: *“Again, [amen,] I say to you, if two of you on earth agree about anything you ask for, it will be done for you by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them.”*

For John the Evangelist, God will grant everything on condition that the prayer is made in the Name of Jesus, while for Matthew the condition is the fraternal bond. For the [Fr.] Di Francia, we pray in the Name of Jesus when we live the mystery of the Eucharist and in fraternal union, because the Name of Jesus is present in the Eucharist and in those who, according to Mt 18:19-20, are united in his name (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, p. 54).

**Common Prayer**

**Lord Jesus,** *our help is the name of the Lord, who made heaven and earth*. We thank you, because when we are tested, you are on our side to sustain us. You told the apostles that they would be persecuted for your name. Help us to carry the cross as we follow you, knowing well that you are close by to sustain us.

**8th day: January 29th**

JESU DULCIS MEMORIA

**From the Commentary on the Feast of the Name of Jesus**

For John the Evangelist, God will grant everything on condition that the prayer is made in the Name of Jesus, while for Matthew the condition is the fraternal bond. For the [Fr.] Di Francia, we pray in the Name of Jesus when we live the mystery of the Eucharist and in fraternal union, because the Name of Jesus is present in the Eucharist and in those who, according to Mt 18:19-20, are united in his name.

Our Founder did not doubt this ecclesial and Christological union which he considered the foundation of prayer made in the Name of Jesus. This is how he expresses himself in his prayer to Jesus in the Blessed Sacrament: *“O most adorable Jesus in the Blessed Sacrament, we are all united in one heart and one soul. We offer you our hearts so that from now on they may all be yours, purified by the fire of your love. We remind you of the divine promise you made when you said: Amen I say to you, if you are united, whatever you ask will be granted to you.”*  The condition for prayer to be heard is only one: to be united among ourselves and in Him (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, p. 54).

**Common Prayer**

**Lord Jesus,** together with your Saints, we tell you that *your remembrance shines sweetly in our memory.* We thank you because you are the Fount of Wisdom in us, ardently and constantly sought, and finally attained. Your Most Holy Name is the guiding Star of our journey, the inner Light that guides us, the gift of Wisdom that makes us taste your sweet and sure guidance. Grant us, O Sweet Jesus, that Your Name may always flourish in us and that our hearts may always rejoice in you.

**9th day: January 30th**

WHATEVER YOU ASK THE FATHER IN MY NAME

HE WILL GIVE YOU

(Jn 16:23)

**From the Commentary on the Feast of the Name of Jesus**

As always, the Founder took the Word of God to heart. On May 5, 1910, he committed himself with a vow of boundless trust in this Gospel promise: *“O my most loving Jesus Christ, I prostrate myself before your presence… I make a vow that…I will always fully trust the divine promises you made that you would listen to our prayers when you said: “Amen, amen, I say to you, whatever you ask the Father in my name, he will do it.* [Jn 16:23] *or: I will do it* [Jn 14:14]; also in these promises: *Ask and you will receive; seek and you will find; knock and the door will be opened to you.”* [Lk 11:9], and this also: *“Until now you have asked nothing in my name; ask and you will receive, so that your joy may be complete”* [Jn 16:24]. *…that is… if… after having prayed… with all possible confidence to obtain… and I do not… receive, or it seems to me that I have not obtained the grace,* ***I make a vow*** *that I will always consider these divine words of yours true and ineffable”* (ROGAZIONISTI DEL CUORE DI Gesù – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999,pp. 46-47).

**Common Prayer**

**Lord Jesus,** we thank you for having made us partakers of the power of your Name, through which *the Father will grant us* *whatever we ask of Him.* Grant that we may always have boundless trust in your Name, that we may always have it always on our lips and in our hearts, and that we may hear it in blessing from the lips of men. Even the whole creation, in its beauty and grandeur, sings every day of your glory: “O Lord our God how great is your Name through all the earth.”

**Second Format**

*Before the celebration of the Vespers.*

## Litany of the Most Holy Name of Jesus[[1]](#footnote-1)\*

Lord, have mercy ***Lord, have mercy***

Christ, have mercy ***Christ, have mercy***

Lord, have mercy ***Lord, have mercy***

Christ, hear us ***Christ, hear us***

Christ, graciously hear us ***Christ, graciously hear us***

God the Father of heaven ***have mercy on us.***

God the Son, Redeemer of the world

God the Holy Spirit

Holy Trinity, one God

Jesus, Son of the living God

Jesus, splendor of the Father

Jesus, brightness of everlasting light

Jesus, King of glory

Jesus, dawn of justice

Jesus, Son of the Virgin Mary

Jesus, worthy of our love

Jesus, worthy of our wonder

Jesus, mighty God

Jesus, Father of the world to come

Jesus, Prince of peace

Jesus, all-powerful,

Jesus, pattern of patience

Jesus, model of obedience

Jesus, gentle and humble of heart

Jesus, lover of chastity

Jesus, God of peace

Jesus, author of life

Jesus, model of goodness

Jesus, seeker of souls

Jesus, our God

Jesus, our refuge

Jesus, father of the poor

Jesus, treasure of the faithful

Jesus, Good Shepherd

Jesus, the true light

Jesus, eternal wisdom,

Jesus, infinite goodness

Jesus, our way and our life

Jesus, joy of angels

Jesus, king of patriarchs,

Jesus, teacher of apostles,

Jesus, master of evangelists,

Jesus, courage of martyrs,

Jesus, light of confessors,

Jesus, purity of virgins,

Jesus, crown of all saints,

Lord, be merciful ***Jesus, save your people***

From all evil ***Jesus, save your people***

From all sin ***Jesus, save your people***

From the snares of the devil ***Jesus, save your people***

From your anger ***Jesus, save your people***

From the spirit of infidelity ***Jesus, save your people***

From everlasting death ***Jesus, save your people***

From neglect of your Holy Spirit ***Jesus, save your people***

By the mystery of your incarnation ***Jesus, save your people***

By your birth ***Jesus, save your people***

By your childhood ***Jesus, save your people***

By your hidden life ***Jesus, save your people***

By your public ministry ***Jesus, save your people***

By your agony and crucifixion ***Jesus, save your people***

By your abandonment ***Jesus, save your people***

By your grief and sorrow ***Jesus, save your people***

By your death and burial ***Jesus, save your people***

By your rising to new life ***Jesus, save your people***

By your return in glory to the Father ***Jesus, save your people***

By your gift of the Holy Eucharist ***Jesus, save your people***

By your joy and glory ***Jesus, save your people***

Christ, hear us ***Christ, hear us***

Lord Jesus, hear our prayer ***Lord Jesus, hear our prayer***

Lamb of God, who take away sins of the world ***have mercy on us***

Lamb of God, who take away sins of the world ***have mercy on us***

Lamb of God, who take away sins of the world***have mercy on us.***

**Let us pray**

As we venerate the Most Holy Name of Jesus, mercifully grant us, Lord, that, savoring its sweetness in this life, we may be filled with everlasting joy in our heavenly homeland. Through Christ our Lord. Amen.

**CONSECRATION TO THE DIVINE SUPERIORS**

*“Every year, on the Feast of the Name of Jesus and on July 1st, we renew the consecration to the Divine Superiors.”* (Const., 128)

O Heart of Jesus, alive and present among us in the Eucharist, we thank you because you are always with us: We adore and acknowledge you as our only Good.

You are our Lord and our God! Through you and for you, the Father has created, redeemed, and sanctified us. We have been bought with the price of your precious blood, so we no longer belong to ourselves but to you.

You, the Lord and Master, out of love, make yourself our servant in the Eucharist. On the occasion of [*mention here the celebration proper*], we call heaven and earth, the angels and the saints, to be our witnesses, as we proclaim you once again, in the spirit of St. Hannibal, as our supreme, effective, immediate, and absolute Superior, according to the spirit of St. Hannibal.

Accept, O Lord, our free submission to your will. Grant us the humility and docility of heart so that we may be guided by you in all things, both in the spiritual and temporal life. Sustain this community so that it may excel in fraternal love. Inspire our plans and actions, guide our thoughts and words, give us the zeal to work in your vineyard, and protect those whom you have entrusted to our care. Enlighten us with your wisdom so that we may recognize you as our Master and Lord, and kneel at your feet like Mary.

We acknowledge that you and your Immaculate Mother are intimately united as one; we acknowledge that in the Eucharist your flesh is taken from Mary’s and your blood is Mary’s blood. We thank you because every day in the celebration of the Eucharist you renew the supreme sacrifice you made on the Cross when you entrusted her to us. We promise you that with your grace we will welcome her into our home as our Mother, Teacher, and supreme, immediate, and effective Superior, who will remind us to do all that you have commanded us.

O Eucharistic Heart of Jesus, accept this proclamation of ours. As our only Father, Brother, Teacher, and Guide, continue to guide and direct us and all those who in the future will belong to this Congregation that is consecrated to charity and the Divine Word: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*. Amen.

1. \* This version is published on the website of the United States Conference of Catholic Bishops. [↑](#footnote-ref-1)