



St J.B. SCALABRINI

PRAYER BOOKLET

St JOHN BAPTIST SCALABRINI

Prayer booklet
published on the occasion of the Canonization
of John Baptist Scalabrini
Bishop of Piacenza, Founder, Father to the Migrants

General Postulation
2022

pro manuscript

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INTRODUCTION

This booklet has been prepared to help in prayer those who intend to participate in the canonization of John Baptist Scalabrini. It is not only to be used by those who will travel to Rome, but also by those who will celebrate the canonization in the many places where Scalabrini is remembered and venerated. Above all, it is a tool that can be used even after the canonization, whenever the community gathers to remember this great saint, his total love for the little ones and the poor, his unwavering trust in prayer.

J.B. Scalabrini was a man of intense prayer, as testified by his life and his many writings on the subject. In his last pastoral letter to the people of the Diocese of Piacenza - a letter that can be considered his spiritual testament - he speaks joyfully of the “ebb and flow of supplications and intercessions” between the wayfarers on earth and those who have reached the Father’s house. “Up there it is called praise, ecstasy, love, bliss, eternal happiness; down here it is a little bit of all this and it is called prayer. It is precisely from this contact with the Divinity that man draws superhuman energy” (Pastoral Letter on Prayer, 1905).

Authentic prayer, by putting us in contact with the Lord, does not isolate us, but pushes us toward others to walk with them. It gives us strength and courage to walk in communion, helping us to discover that life is for all similar to a journey to the true homeland. J. B. Scalabrini says: “Two great things I admire in heaven and on earth: in heaven the power of the Creator, on earth the power of prayer... I can do everything by prayer; I can do everything in Him who, invoked by me, prayed to by me, corroborates me, comforts me, consoles me... Prayer, when it is humble, not only equals, but exceeds, I would almost say, the very power of God: God is all-powerful, says the Prophet, and who can resist Him? Prayer, is my answer.”



JOHN BAPTIST SCALABRINI

HIS LIFE

Missionary Horizons

Giovanni Battista Scalabrini was born on July 8, 1839, in Italy, in Fino Mornasco (Como), a few kilometers from the Swiss border. He entered the seminary at the age of 18 and was ordained a priest in 1863. His heart beat for missionary horizons. He therefore enrolled in the Institute for Foreign Missions in Milan, but the then bishop of Como, Giuseppe Marzorati, called him to teach at the seminary of S. Abbondio of which he later became rector.

In deep listening to reality

In 1870 he was sent as parish priest to St. Bartholomew, a suburban parish where the delicate transition from the craft era to the industrial revolution was taking place with the consequent social and economic transformations. Scalabrini was an attentive listener to the reality around him and in many ways he conveyed his closeness and solidarity to the workers and laborers who were losing their jobs because of the incipient process of industrialization. In Como during those years he also gave 11 lectures on the Vatican Council, which were appreciated by the Holy See, and wrote the *Piccolo Catechismo per gli Asili d'Infanzia* [*The Little Catechism for Kindergartens*]

A bishop attentive to all

In January 1876, when he was only 36, he was consecrated bishop of Piacenza, a very large diocese, which Scalabrini traveled in no less than five pastoral visits. He involved himself with all his strength in the various aspects of the life of the diocese bringing innovation in formation, catechesis, and education. He expressed his closeness through preaching, pastoral letters and numerous charitable works - a most intense activity! He devoted himself tirelessly to the poor, especially in the famine of 1879-1880, in which he also sold his chalice and horses. He founded the Istituto Sordomute (1879) [Institute for the deaf and dumb] and the Opera pro mondariso (1903) [Agency for Rice seasonal workers] for the religious, social and union assistance of those seasonal migrants. He also devoted the book "Socialism and the Action of the Clergy" to

social issues. He celebrated three synods, one of which was entirely dedicated to the Eucharist, mystery of communion, and promoted the first National Catechetical Congress.

A prophetic vision of the reality of migration

Both as parish priest at St. Bartholomew's and during pastoral visits to the diocese of Piacenza, Scalabrini became increasingly aware of how poverty was driving many to emigrate in search of better living conditions. Passing through the Milan station, his encounter with migrants heading to the Americas was emblematic. He was strongly affected by this mass phenomenon of the late 19th century. He studied its dynamics, held numerous conferences to urge government and civil society to intervene, and worked for just legislation. He founded the Congregation of the Missionaries of St. Charles (1887), the Missionary Sisters of St. Charles Borromeo (1895) and the St. Raphael Society (1889), a lay association active in ports of embarkation and disembarkation. Finally, he recommended to the pope the establishment of a central office of the Holy See for the care of migrants of all origins. Numerous were his contacts with bishops and personalities from Italy, Europe and the Americas in order to find favorable ways to protect migrants and recognize their human dignity. His vision of migration, encompassing both the recognizing of problems as well as the potentials for society, is still very relevant today. The Scalabrinian Secular Missionary Institute, established in 1961 in Switzerland, is inspired by him.

The "father to the migrants" proclaimed a saint

His extraordinary activity as a pastor, his many social initiatives and his making himself "all things to all people" flowed from a strong contemplation, which found its nourishment in the Eucharist, in the acceptance of the cross (*Fac me cruce inebriari*) and in a filial love for Mary. He died on June 1, 1905. Pius XII called him the "father to the migrants." Pope John Paul II proclaimed him blessed on November 9, 1997. Pope Francis announced his canonization on May 21, 2022, and on Aug. 27 stipulated that it would take place on Oct. 9, 2022.



THE RELEVANCE OF J.B. SCALABRINI

His compassion

“In Milan I was a spectator of a scene that left in my soul an impression of deep sadness. As I walked through the station, I saw the vast waiting room filled with three or four hundred poorly clad people ...They were emigrants... I left there deeply moved.”

In J. B. Scalabrini’s life so many choices originate from an encounter. In particular, in front of the drama of people forced to leave their country in search of a more dignified life, he does not remain indifferent but allows himself to be touched by the pain of the others. His testimony is precious for us men and women of today who so easily risk being infected by the “culture of indifference.”

His tireless action

“ Faced with this lamentable situation, I have often asked myself: how can it be remedied?”

J. B. Scalabrini’s emotion is not a sterile feeling, an emotion for its own sake: it generates in him a tireless action that leads him to intervene in multiple contexts making himself “all things to all people.” In particular, Scalabrini begins to follow the affairs of migrants by documenting, studying and raising awareness. He called bishops, priests, lay people, the Holy See, the government and all people of good will to collaborate, because “charity ... knows no party.”

More than a century after his death, his legacy still bears fruit, and today there are thousands of Scalabrinian missionaries, missionary sisters and volunteers around the world who follow in his footsteps and serve the last of this earth, migrants and refugees.

His passion for the transmission of faith

“To work, to toil, to sacrifice oneself in every way to expand down here the Kingdom of God and save souls; to put oneself, I will put it in this way, on one’s knees before the world to implore as a grace permission to do good to it...”

J. B. Scalabrini is remembered as a bishop ready to offer without measure his care as a pastor in every situation. He sensed the importance of religious education, especially of the youngest: he wrote the *Piccolo catechismo per asili d'infanzia* [*Little catechism for kindergartens*] and in 1876 inaugurated the monthly magazine *Il Catechista Cattolico* [*The Catholic Catechist*]. Three years after the beginning of his episcopate there were 4,000 new catechists in the diocese. Similarly, provoked by the news he received about the difficulties encountered by migrants, he felt the need to support their faith by sending missionaries as fellow travelers. He himself became a missionary and faced enormous labors, in poor health, to visit migrants and missionaries first in the United States and then in Brazil. His passion is still alive today in his missionaries and missionary sisters, members of the three institutes of the Scalabrinian Family, as well as in many collaborators.

A prophetic vision of migration

“ ... But even more do human beings migrate, sometimes in groups, sometimes alone, and, in so doing, are always the free instruments of Divine Providence, which presides over human destiny, leading all people, even through great calamities, to their final goal: the perfection of man on earth and the glory of God in heaven.”

God's plan for humanity passes through the events of history, giving them meaning, a new direction. Looking at reality with the eyes of faith Scalabrini glimpses this possibility: even the reality of migration, with all the upheavals it entails, can become space where God's action and man's response can meet. Through migration, which brings different peoples together, we can learn to recognize that we all belong to the one human family.



FROM THE WRITINGS OF J.B. SCALABRINI

Miracles and extraordinary gifts do not make saints

“People often have the mistaken idea that to reach sanctity a person must be marked by extraordinary gifts or be distinguished for brilliant deeds. No, my children, no... When the rich man of the Gospel asked Jesus Christ what he should do to be saved, the divine Master answered at once: If you want to attain eternal life, keep the commandments: serva mandata. This sums up the whole Christian life... Not all the saints have performed dazzling deeds. Not all of them were geniuses in word or deed. Not all of them were extraordinary learning. Many saints were unknown to the world and never left the obscurity of their state of life. They just lived common, ordinary lives. Mary herself was never known for extraordinary gifts, nor do we read in Scripture that she ever performed a miracle during her earthly life... So, miracles and extraordinary gifts do not make saints, not even the greatest saints; virtue does” (Homily for All Saints Day, 1883)

“Hunger and thirst” for holiness

“The first step or means to holiness is a burning and vehement desire [...]. Not just any desire, any decision, is sufficient: it requires a desire and a will that are comparable to hunger and thirst. “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” Holiness is true wisdom, which one must invoke, desire, seek like riches, dig for like treasure [...]. No one will ever reach the summit of holiness unless he has assiduously and intensely yearned for it” (2nd Piacenza Synod Address, 1893).

Jesus Crucified incorporates humanity in Himself

“Jesus Crucified is the common center [...]; He is the norm of all true social progress, since He is the only true light that illuminates every man and thus the whole society [...]. Finally, true progress [...] is none other than Jesus Christ; Jesus Christ living in man; Jesus Christ incorporating humanity in Himself; Jesus Christ stretching and rising from degree to degree in spaces and centuries, Jesus Christ the center of every harmony that is recomposed, of every beauty that is renewed; of every greatness that increases. All that is true in you, all that is holy in you, all that is perfect in you, must come forth from Him, to return to

Him, for He is the beginning and the end and is the way that leads from the one to the other" (Discourse on the Blessed Crucifix, 1880)

Incarnation: we belong to and extend into the world His Body

"Jesus comes to earth to make us live by His life, to make us one with Him. I have come, says He Himself, that they may have life and have it abundantly. Now this life that Jesus comes to communicate to us by uniting Himself with us is His own life. [...] By this union man is elevated to a participation in the divine nature and in it he elevates all of creation. Everything is yours, cries the Apostle, be it the world, be it life, be it death, be it the present, be it the future. You then are Christ's and Christ is God's [...] United to the Word by the Incarnation, the sacred humanity of Jesus Christ has become in him one person. United we to Jesus Christ by a less perfect union yes, but beyond saying intimate, we are like an extension of him himself, we belong to him as the members belong to the body. Unum corpus sumus in Christo" (Christmas Homily, 1894).

How can Jesus live in us?

"It is necessary for Jesus Christ to live in us; it is necessary for G.C. to work in us continually, since He alone can reconcile earth with Heaven, since He alone can love God as much as He is lovable and render to Him that honor which is due Him. But how can He Jesus Christ live in us? We have said it: by means of His spirit: in hoc cognovimus quia in eo manemus et ipse in nobis, quoniam de spiritu suo dedit nobis (I Jn. IV, 13); and the spirit of J.C. is a spirit of humility, it is a spirit of charity, it is a spirit above all of self-denial, of sacrifice, of penance" (Pastoral Letter for Holy Lent 1883).

Love never says: enough

"Jesus is ablaze with the most burning love for us. Love never says: enough. Christ lived a life of continual hardship for us. He cannot wait to sacrifice this life for us (Lk 12:50). And his hour did arrive. The hour of his sacrifice arrived, and the world beheld the tragic scene of a God who dies, who dies crucified for his people (Rom 5:9)! Can we think of anything more marvelous, more awesome than this extravagant love?" (1878 Pastoral Letter)

Communion and divinization

"Communion is the spring from which the soul draws the water that rises to eternal life; it is the place where its wounds are healed; [...] if in the Incarnation the Word of God united Himself personally to human nature, in communion He

unites Himself more to our personality. By this way, He divinizes our essence, Christianizes, I will say so, our individual being, [...] Jesus to the mind, to the heart, to the chest, to the eyes, to the tongue. [...] He loves in the heart, intends in the mind, infuses vigor in the chest, sees in the eyes, speaks by the mercy of the tongue, and moves every other power. He works everything in everyone, and they no longer live in themselves, but it is the Word of God who lives in them" (The Devotion to the Blessed Sacrament, Piacenza 1902).

Jesus Christ lives in us

"We must not simply live in Christ Jesus. Rather he himself must be our life and must live in us. He must live in us with his spirit, with his grace, with the impression of his mysteries, with the application of his merits, with the efficacy of his Sacraments, above all, with the Sacrament of his Body and Blood, so that we can say with the Apostle, " It is no longer I who live, but Christ who lives in me" (Gal 2:20)" (1878 Pastoral Letter).

Called to live communion

"Give yourselves every study, I will tell you with the Apostle, to preserve the unity of the spirit in collegiality of peace, with all humility and meekness (for pride, knowing no awe, is contention and disorder), with patience, behaving one to another in charity, inasmuch as you are one body, one mind, as yet you are called to one hope" (Pentecost Homily, 1889).

Prayer brings everyone together, everything together

"Whoever does not pray has no soul. He either does not understand or does not have feelings or does not love...Prayer makes a person greater than he is; transfigures him, elevates him, divinizes him... Prayer is what binds the whole community together; it is the power to draw everybody together, to unite all things" (1905 Pastoral Letter).

I am here to make myself all things to all people

"I have come here to bring you peace, to bless your families, your work, your fields, and the graves of your beloved departed. I am here to become all things to all: to speak to the adults with a heart brimming with fatherly love, to call down the Holy Spirit upon the Confirmation children, to console the afflicted, and to promote the glory of God and the salvation of souls in every possible way" (Words spoken by Bishop Scalabrini on entering a parish for his pastoral visitation).

To get down on one's knees before the world

"To make every sacrifice to extend the kingdom of Jesus Christ in the hearts of people, to risk his life if necessary for the welfare of his beloved flock, to get down on his knees before the world, as it were, and beg from it, as a favor, the permission to do it some good - this is the spirit, the identity, the only ambition of the bishop. He uses his authority, his talents, his health, his energy, everything for this noble purpose" (Address for the episcopal jubilee of Bishop G. Bonomelli, Cremona 1896).

The Good Samaritan

"In the person of the innkeeper, to all of us, venerable brothers, you know that he is told, "Take care of him and whatever more you spend, I will repay you when I come back." As if he would say, "I have given you little. It is up to you now to add the rest". Money is available, i.e. the talents which we have been entrusted with to fulfill our ministry, to build the Body of Christ. Trade, work, spend. If it necessary, consume yourselves: spend all you have, spend even yourselves to fulfill your ministry. Reach also martyrdom" (3rd Diocesan Synod, 1900).

Devotion to St. Charles Borromeo

"Saint Charles! This is a name which the Catholic missionary should never hear without being inflamed with the noblest and liveliest enthusiasm, without feeling profoundly moved... Dearly beloved, pattern yourselves after him. Recommend yourselves to him. Put all your trust in him. You can be certain of his protection" (J. B. Scalabrini's Letter to his Missionaries in the Americas, 1892).

Where the people are, there the Church is

"The Church has not forgotten and will never neglect the mission God entrusted to her, namely, to preach the Gospel to the children of poverty and labor... Where people are working and suffering, there is the Church" (Italian Emigration to America, 1887).

We must come out of the temple

"We must come out of the temple... if we want to do something worthwhile within the temple. And also we must be men of our time.. We must be with the people, getting close to them with the press, with the associations, with Committees, with mutual aid societies, with lectures and symposia, with workers' unions, with clubs for children, with every kind of public and private welfare" (Pastoral Letter, 1891).

The work of the priests would not be complete without your work

“The work of the priests would not be complete without your work, venerable Sisters. There are plans in which you only may succeed. God has given a woman’s heart a special attraction, for which she exercises an arcane power over the minds and hearts of people” (Notes for a Sermon, March 19, 1889).

A word also to you, catechists

“Teachers, instructors, educators of youth, whom We in a singular way appreciate, a word also to you. The problem of the future is in your hands. So many wonder if things will eventually turn for the better, nor do they know what to answer. Yes, we answer We, without fear of erring, will turn for the better if your labors will be worthy of the noble mission entrusted to you, if you will put every effort so that not only the method of teaching will be reasonable and serious, but much more so that the teaching itself will be sound and fully in conformity with the Catholic faith, both in letters and in the sciences” (Pastoral Letter, 1879).

We want to be united in one family

“We want to be real Christians, Christians in faith and in deed. Be we priests or lay people, learned or unlearned, rich or poor, must be united we as one family, each in the shade of our temple and all of us, as one heart and soul... We must to be united as real brothers and sisters, not only inside the church, but also outside the church” (Closing of the 4th Regional Assembly of the Opera dei Congressi, June 12, 1897).

Either steal or emigrate

“One day a wonderful man, an exemplary Christian, from a little mountain village where I was making my pastoral visitation, came to see me and to ask for my blessing and a memento for himself and his family on the eve of their departure for America. When I demurred, he countered with this simple but distressing dilemma: “Either you steal or you emigrate. I am not allowed to steal nor do I want to, because God and the law forbid it. But in this place there is no way I can earn a living for me and for my children. So what can I do? I have to emigrate; it’s the only thing left...” I didn’t know what to answer. With a full heart, I blessed him and I entrusted him to the protection of God. But once more I became convinced that emigration is a necessity, a heroic and ultimate cure one has to accept, just as a sick person accepts painful surgery to avoid death” (Italian emigration to America, 1887).

Freedom to emigrate

"I believe in freedom of emigration, not freedom to coerce it, because, while emigration is good when free, it is bad when coerced. If spontaneous, it is good because it is one of the great laws of divine Providence ruling over the destinies of people and their economic and moral progress. It is good because it is a social safety valve. It opens up the flowery paths of home and sometimes of riches to the poverty-stricken and civilizes people through contact with other laws and other customs. It brings the light of the Gospel and Christian civilization to barbarians and idolaters. It ennobles human destiny by broadening the concept of motherland beyond the physical and political boundaries, making the whole world man's motherland" (The Italian emigration bill 1888).

For the religious and civil welfare of emigrants

"I ask all of you, beloved brothers and sons, to continue to give all your talents and energies to the civil, religious and moral welfare of our countrymen. While you endeavor to keep alive in their hearts their love for the mother country, be careful not to instigate among them anything that could separate them from their new fellow citizens or detach them in whatever way from other people" (Bishop Scalabrini's Letter to the Missionaries for the Italians in the Americas, 1892).

The Cross accompanies you

"Awaiting you, I know, are immense labors, untold dangers, many difficulties, constant struggles and sacrifices, but do not fear: the Cross accompanies you. The Cross that is the defense of the humble [...]. The Cross that is the hope of Christians, the resurrection of the dead, the consolation of the poor, the pledge of eternal life, the strength of God. Do not fear; the Cross accompanies you." (Address to departing missionaries, 24.1.1889).

The Eucharist is the center of the Church's life

*"Does not the heart run and dwell there where it finds its treasure? Christ in the Eucharist is for the priest wisdom, counsel, defense and strength; the wisdom that enlightens him, the counsel that directs him, the defense that protects him, the strength that makes easy for him every difficult thing [...]. Blessed is that priest who, interrupting his occupations, will want to employ part of his time in the assiduous worship of Christ the Lord and will have learned to give flavor to his labors by friendly conversation with Christ (...)
The first plague of our century is the corruption of the heart (...). It is up to*

you to make known to all the immense charity of Christ toward the Father and toward every man: only this will be able to eliminate the deadly evils of our age and transform the toil of the whole earth. Love indeed impels to love (...).

The second plague of the age is that certain gall of bitterness, whereby men look at each other not as brothers but as enemies, and so everyone seeks what suits them and not what benefits the common good (...). We must propose to every creature the divine, infinite patience and meekness of Christ in this sacrament (...).

The third plague of the age is envy and the lust to surpass the social position in which each person finds himself (...) completely forgetting the heavenly homeland. Hence innumerable evils, an infinite number of displaced people and the consequent dissatisfaction and disappointment of many, as well as the unstable situation of civil society, and finally a general sloth for spiritual and divine things. It is evident that to this manifold diseases, only the humility of Christ in this sacrament can remedy (...).

To conclude: "The Eucharist is the center of the Church, the synthesis of divine worship, the tree of life planted in the midst of the Church, whose branches give shade to the peoples. And the ferment hidden by Incarnate Wisdom in this sacrament (...). If this ferment is injected into the Church through the ministry of priests in the different social strata, that is, in the ruling classes, youth and marital society, it will make this insipient world more judicious, gather the dispersed peoples into the one body of the Church, and make constant in every virtuous work those who previously stood idle before the good" (3rd Synod Address, Aug. 30, 1899).

God's work in the world

"While the world stirs dazzled by its progress, while man exults in his conquests over the dominant matter, and commands as master over nature, eviscerating the soil, subduing the thunderbolt, confounding the waters of the oceans by the cutting of isthmuses, suppressing distances while peoples develop and renew themselves, races mingle, extend, or perish; through the noise and above these innumerable works and not without them a greater, more important, more sublime work is being done: the union in God through His Christ of all souls of good will" (Address for the Centenary of Christopher Columbus, 1. 12.1892).

Unbounded confidence

"Let us lift up amid oppressions the spirit; let us dilate our hearts more than ever, let us hope; but let our hope be calm and patient; let us hope, but without

weariness. The faithful servant who waits for his master does not fail in his duty because the master lingers to come. If God, in His adorable designs, delays in granting us, let us redouble our confidence, setting against the judgment of men the ineffable truth of the divine promises; against the unbelief of the century an unlimited confidence” (Pastoral Letter for Holy Lent, 1877).



THE PILGRIM'S PSALMS*

* Introductions and closing prayers are freely taken from: C.M. Martini

Psalm 121

A pilgrim discovers his powerlessness when confronted with the road he has to undertake. He cannot start without God's help to whom he turns in prayer.

I raise my eyes toward the mountains.
From where will my help come?
My help comes from the Lord,
the maker of heaven and earth.

God will not allow your foot to slip;
your guardian does not sleep.
Truly, the guardian of Israel never slumbers nor sleeps.

The Lord is your guardian;
the Lord is your shade at your right-hand.

By day the sun cannot harm you,
nor the moon by night.

The Lord will guard you from all evil,
will always guard your life.
The Lord will guard your coming and going
both now and forever.

Let us pray:

"Lord, I believe you will never fail us; even when lonely and thirsty in the desert, you will not abandon us, O Lord! You are the living spring that will restore us ever along our way."

Psalm 122

The flow of pilgrims on a journey represents humankind's journey, and the desire of God.

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.
Here the tribes have come,
the tribes of the Lord,
As it was decreed for Israel,
to give thanks to the name of the Lord.

Here are the thrones of justice,
the thrones of the house of David.

For the peace of Jerusalem pray:
"May those who love you prosper!
May peace be within your ramparts,
prosperity within your towers."

For family and friends I say,
"May peace be yours."
For the sake of the house of the Lord our God
I seek your good.

Let us pray:

"God our Father, you give us a glimpse of the end of all history, of the resurrected Christ, of the heavenly Jerusalem, of the unification of all nations in your covenant for all eternity. Make us also understand the roots of this historical movement that we may grasp in its very beginnings and in the humble realities of every day what is already present as a token of what will be. Grant us the unending hope that draws us to you and fills us with joy."

Psalm 123

The eyes of a pilgrim wish to meet God's loving countenance: this attitude bespeaks of humility. To admit that we are dependent means we are ready to obey, but also certain of God's help. This psalm becomes then an invitation to courage and generosity.

To you I raise my eyes,
to you enthroned in heaven.

Yes, like the eyes of a servant
on the hand of his master,
Like the eyes of a maid
on the hand of her mistress,

So our eyes are on the Lord our God,
till we are shown favor.

Show us favor,
Lord, show us favor,
for we have our fill of contempt.

Our soul is exceedingly filled with scorning
Of those that are at ease,
And with the contempt of the proud.

Let us pray:

"We give you thanks, Jesus our Lord, for your presence among us and we ask you to open our eyes and our hearts to acknowledge what we are and the obstacles arising along the way to a deep experience of you and of your mystery of love."

Psalm 125

We must trust the direction handed down by the just, and who mark to the holy community and not trust the directions handed down by the violent and unbelievers (Shalen Shabagi, Jewish poet)

Like Mount Zion are they who trust in the Lord,
unshakeable, forever enduring.
As mountains surround Jerusalem,
the Lord surrounds his people
both now and forever.

The scepter of the wicked will not prevail
in the land given to the just,
Lest the just themselves turn their hands to evil.

Do good, Lord, to the good,
to those who are upright of heart.

But those who turn aside to crooked ways
may the Lord send down with the wicked.
Peace upon Israel!

Let us pray:

*“Our God and God of all our fathers, remember us; remember all our fathers and Jerusalem, your city. Remember your people and bestow upon us your blessings and your peace as our eyes turn to you who are the God of love and of mercy.”
(A Synagogue prayer)*

Psalm 126

The farmer who sows the seed with trust represents the capacity to trust in the goodness of the Lord. In the seed’s death there is an invisible fruitfulness which God makes bloom.

When the Lord restored the fortunes of Zion,
then we thought we were dreaming.
Our mouths were filled with laughter;
our tongues sang for joy.

Then it was said among the nations,
“The Lord had done great things for them.”
The Lord has done great things for us;
Oh, how happy we were!

Restore again our fortunes, Lord,
like the dry stream beds of the Negeb.
Those who sow in tears
will reap with cries of joy.

Those who go forth weeping,
carrying sacks of seed,

Will return with cries of joy,
carrying their bundled sheaves.

Let us pray:

"We offer, Lord, all the hindrances and difficulties in our way. Grant that in faith we may succeed in discovering that you are at work and that Jesus Christ is bringing human kind to unity; that trials, sufferings, and sorrows may become instruments of communion by the grace of Jesus who offers himself on the Cross, with his Mother beside him, for all men and women of the world."

Psalm 130

For those who have fallen... and who doesn't fall during life's journey? Whoever finds himself in the abyss, cries towards the One who sees the abyss and sits upon the Cherubim throne.

Out of the depths I call to you, Lord;
Lord, hear my cry!
May your ears be attentive
to my cry for mercy.

If you, Lord, mark our sins,
Lord, who can stand?
But with you is forgiveness
And so you are revered.

I wait with longing for the Lord,
My soul waits for his word.

My soul looks for the Lord
More than sentinels for daybreak.
More than sentinels for daybreak,
Let Israel look for the Lord;

For with the Lord is kindness,
With him is full redemption,
And God will redeem Israel
from all their sins.

Let us pray:

“Lord, as people who share responsibility in the process of everyone’s conversion, we offer you the fruits of true repentance for ourselves as well as for the whole Church and all human kind. Loosen, O Lord, our hearts, our tongues, and hands so that we may know the distinct signs of a new path and what marks a decisive step forward to you.”

Psalm 131

In every moment of our journey we can abandon ourselves fully to God in total intimacy and silence.

Lord, my heart is not proud;
Nor are my eyes haughty.
I do not busy myself with great matters,
With things too sublime for me.

Rather, I have stilled my soul,
Hushed it like a weaned child.
Like a weaned child on its mother’s lap,
So is my soul within me.

Israel, hope in the Lord,
Now and forever.

Let us pray:

“Lord, we offer whatever disturbs us, our burdens and needs that we be given your peace. Give us a humble heart, a clear heart, a docile heart, a heart at peace.”

Psalm 133

This psalm tells of the splendor of living together: it is the song of brotherly communion discovered in the temple of the Lord.

How good it is,
How pleasant,
Where the people dwell as one!

Like precious ointment on the head,
Running down upon the beard,
Upon the beard of Aaron,
Upon the collar of his robe.

Let us pray:

“Lord Jesus, in your life among us You did not refrain from being a part of a history of awfully divided families, tribes, and nations. you were not afraid of entering a discordant and unreconciled human race. Grant that by meditating humbly on our divisions and dissensions we may perceive the mystery of reconciliation you accomplished on the cross, and continue to accomplish through the Church and the Eucharist. By your grace make us instruments of reconciliation and peace.”



BIBLE PAGES FOR MEDITATION

Welcoming: to cooperate in the Father's plan

Abraham at the Oaks of Mamre (Gen. 18:1-10)

The Lord appeared to Abraham by the terebinth of Mamre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, he saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, he said: "Sir, if I may ask you this favor, please do not go on past your servant. Let some water be brought, that you may bathe your feet, and then rest yourselves under the tree. Now that you have come this close to your servant, let me bring you a little food, that you may refresh yourselves; and afterward you may go on your way." "Very well," they replied, "do as you have said." Abraham hastened into the tent and told Sarah, "Quick, three seas of fine flour! Knead it and make rolls." He ran to the herd, picked out a tender, choice steer, and gave it to a servant, who quickly prepared it. Then he got some curds and milk, as well as the steer that had been prepared, and set these before them; and he waited on them under the tree while they ate. "Where is your wife Sarah?" they asked him. "There in the tent," he replied. One of them said, "I will surely return to you about this time next year, and Sarah will then have a son."

The widow of Zarephath (1 Kings 17:8-16)

And then the word of Yahweh came to him, 'Up and go to Zarephath in Sidonia, and stay there. I have ordered a widow there to give you food.' So he went off to Sidon. And when he reached the city gate, there was a widow gathering sticks. Addressing her he said, 'Please bring a little water in a pitcher for me to drink.' She was on her way to fetch it when he called after her. 'Please', he said, 'bring me a scrap of bread in your hand.' 'As Yahweh your God lives,' she replied, 'I have no baked bread, but only a handful of meal in a jar and a little oil in a jug; I am just gathering a stick or two to go and prepare this for myself and my son to eat, and then we shall die.' But Elijah said to her, 'Do not be afraid, go and do as you have said; but first make a little scone of it for me and bring it to me, and then make some for yourself and for your son. For Yahweh, God of Israel, says this: Jar of meal shall not be spent, jug of oil

shall not be emptied, before the day when Yahweh sends rain on the face of the earth.' The woman went and did as Elijah told her and they ate the food, she, himself and her son. The jar of meal was not spent nor the jug of oil emptied, just as Yahweh had foretold through Elijah.

The Shunammite woman (2 Kings 4:8-16a)

One day Elisha came to Shunem, where there was a woman of influence, who urged him to dine with her. Afterward, whenever he passed by, he used to stop there to dine. So she said to her husband, "I know that he is a holy man of God. Since he visits us often, let us arrange a little room on the roof and furnish it for him with a bed, table, chair, and lamp, so that when he comes to us he can stay there." Sometime later Elisha arrived and stayed in the room overnight. Then he said to his servant Gehazi, "Call this Shunammite woman." He did so, and when she stood before Elisha, he told Gehazi, "Say to her, 'You have lavished all this care on us; what can we do for you? Can we say a good word for you to the king or to the commander of the army?'" She replied, "I am living among my own people." Later Elisha asked, "Can something be done for her?" "Yes!" Gehazi answered. "She has no son, and her husband is getting on in years." "Call her," said Elisha. When she had been called, and stood at the door, Elisha promised, "This time next year you will be fondling a baby son."

A Banquet for all peoples (Is 25:6-8)

On this mountain, for all peoples, Yahweh Sabaoth is preparing a banquet of rich food, a banquet of fine wines, of succulent food, of well-strained wines. On this mountain, he has destroyed the veil which used to veil all peoples, the pall enveloping all nations; he has destroyed death for ever. Lord Yahweh has wiped away the tears from every cheek; he has taken his people's shame away everywhere on earth, for Yahweh has spoken.

I was a stranger and you welcomed me (Mt 25: 35-40)

For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them

in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

The Canaanite Woman (Mark 7:24-30)

He left that place and set out for the territory of Tyre. There he went into a house and did not want anyone to know he was there; but he could not pass unrecognized. At once a woman whose little daughter had an unclean spirit heard about him and came and fell at his feet. Now this woman was a gentile, by birth a Syro-Phoenician, and she begged him to drive the devil out of her daughter. And he said to her, 'The children should be fed first, because it is not fair to take the children's food and throw it to little dogs.'

But she spoke up, 'Ah yes, sir,' she replied, 'but little dogs under the table eat the scraps from the children.'

And he said to her, 'For saying this you may go home happy; the devil has gone out of your daughter.'

So she went off home and found the child lying on the bed and the devil gone.

The Samaritan (Lk 10:33-37)

But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, do you think, proved himself a neighbor to the man who fell into the bandits' hands?' He replied, 'The one who showed pity towards him.' Jesus said to him, 'Go, and do the same yourself.'

Do not neglect hospitality (Heb 13:2)

Do not neglect hospitality, for through it some have unknowingly entertained angels.

Be hospitable to one another (1Pt 4:9-10)

Above all, let your love for one another be intense, because love covers a multitude of sins. Be hospitable to one another without complaining. As

each one has received a gift, use it to serve one another as good stewards of God's varied grace.

Itinerance: to translate the Paschal Mystery of the Son into life

"Leave your land" (Gen 12:1)

Yahweh said to Abram, 'Leave your country, your kindred and your father's house for a country which I shall show you.

"Stranger and Pilgrim" (Ex 13:18.20-22)

God rerouted them toward the Red Sea by way of the desert road. In battle array the Israelites marched out of Egypt... Setting out from Succoth, they camped at Etham near the edge of the desert. The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

The stranger (Lv 19: 33-34)

When an alien resides with you in your land, do not molest him. You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt. I, the Lord, am your God."

Walk humbly with your God (Mich 6:8)

You have been told, O man, what is good, and what the Lord requires of you: Only to do right and to love goodness, and to walk humbly with your God.

Flight to Egypt (Mt 2:13-14)

When they (the Magi) had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him." Joseph rose and took the child and his mother by night and departed for Egypt.

Emmaus (Lk 24:28-35)

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them saying, 'It is nearly evening, and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognized him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'The Lord has indeed risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognized him at the breaking of bread.

He made his dwelling among us (Jn 1:11-14)

He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

The kenosis of Jesus (Phil 2:6-11)

Christ Jesus, being in the form of God, did not count equality with God something to be grasped. But he emptied himself, taking the form of a slave, becoming as human beings are; and being in every way like a human being, he was humbler yet, even to accepting death, death on a cross. And for this God raised him high, and gave him the name which is above all other names; so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acknowledge Jesus Christ as Lord, to the glory of God the Father.

"He left without knowing where he was going" (Heb 11:8-14)

It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and that he set

out without knowing where he was going. By faith he sojourned in the Promised Land as though it were not his, living in tents with Isaac and Jacob, who were heirs with him of the same promise. He looked forward to the well-founded city, designed and built by God. It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had made the promise was faithful to it. Because of this, there came from one man, and one who already had the mark of death on him, descendants as numerous as the stars of heaven and the grains of sand on the seashore which cannot be counted. All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognizing that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of a homeland.

Communion in diversity: to welcome the new creation of the Spirit

Babel (Jn 11:1-9)

The whole world spoke the same language, with the same vocabulary. Now, as people moved eastwards they found a valley in the land of Shinar where they settled. They said to one another, 'Come, let us make bricks and bake them in the fire.' For stone they used bricks, and for mortar they used bitumen. 'Come,' they said, 'let us build ourselves a city and a tower with its top reaching heaven. Let us make a name for ourselves, so that we do not get scattered all over the world.' Now Yahweh came down to see the city and the tower that the people had built. 'So they are all a single people with a single language!' said Yahweh. 'This is only the start of their undertakings! Now nothing they plan to do will be beyond them. Come, let us go down and confuse their language there, so that they cannot understand one another.' Yahweh scattered them thence all over the world, and they stopped building the city. That is why it was called Babel, since there Yahweh confused the language of the whole world, and from there Yahweh scattered them all over the world.

The gathering of all people (Is 66:18b-20a)

I come to gather nations of every language; they shall come and see my glory. I will set a sign among them; from them I will send fugitives to the nations: to Tarshish, Put and Lud, Mosoch, Tubal and Javan, to the distant coastlands that have never heard of my fame, or seen my glory;

and they shall proclaim my glory among the nations. They shall bring all your brethren from all the nations as an offering to the Lord, on horses and in chariots, in carts, upon mules and dromedaries, to Jerusalem, my holy mountain, says the Lord, just as the Israelites bring their offering to the house of the Lord in clean vessels.

Remain in me (Jn 15: 1-8)

I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more. You are clean already, by means of the word that I have spoken to you. Remain in me, as I in you. As a branch cannot bear fruit all by itself, unless it remains part of the vine, neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing. Anyone who does not remain in me is thrown away like a branch -- and withers; these branches are collected and thrown on the fire and are burnt. If you remain in me and my words remain in you, you may ask for whatever you please and you will get it. It is to the glory of my Father that you should bear much fruit and be my disciples.

Pentecost (Acts 2:1-11)

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

The early community (Acts 15:6-12)

The apostles and elders met to look into the matter, and after a long discussion, Peter stood up and addressed them. 'My brothers,' he said, 'you know perfectly well that in the early days God made his choice among you: the gentiles were to learn the good news from me and so become believers. And God, who can read everyone's heart, showed his approval of them by giving the Holy Spirit to them just as he had to us. God made no distinction between them and us, since he purified their hearts by faith. Why do you put God to the test now by imposing on the disciples the very burden that neither our ancestors nor we ourselves were strong enough to support? But we believe that we are saved in the same way as they are: through the grace of the Lord Jesus.' The entire assembly fell silent, and they listened to Barnabas and Paul describing all the signs and wonders God had worked through them among the gentiles.

One body, many parts (Rom12:4-5)

Just as each of us has various parts in one body, and the parts do not all have the same function: in the same way, all of us, though there are so many of us, make up one body in Christ, and as different parts we are all joined to one another.

One in Christ (Gal 3:28)

There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female -- for you are all one in Christ Jesus.

No longer strangers (Eph 2:19)

So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God.



PRAYERS FOR VARIOUS OCCASIONS

"When we pray, it is the universe that prays in us and with us..." (J.B. Scalabrini, Pastoral Letter, 1905).

At the beginning of the day

"As long as you remain in Him, you will feel full of superhuman energy and the fruit you will bring back cannot be but fruitful and lasting. Everything will be easy for you even in the face of the gravest contradictions" (J.B. Scalabrini, To the Missionaries for the Italians in the Americas, 1892).

Lord Jesus Christ, present among us, we adore you and in you we glorify your and our Father in the Holy Spirit. Abide in us and we will abide in you. Make us have the same feelings that were in you, sanctify us in truth, clothe us with your charity to keep united in your love those whom you feed with the one heavenly Bread.

(Fr. Mario Francesconi, cs).

Come, o Holy Spirit, come

"Che lo Spirito Santo abiti in me, mi governi, mi conduca" (J.B. Scalabrini, "Propositi" 23.2.1901).

Come, Holy Spirit, come.
And from your celestial home
shed a ray of light divine.
Come, Father of the poor,
come, source of all our store,
come, within our bosoms shine.
You, of comforters the best;
You, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of yours,
And our inmost being fill.
Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint of ill.
Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away:
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
On the faithful, who adore
And confess you, evermore
In your sevenfold gift descend;
Give them virtue's sure reward;
Give them your salvation, Lord; Give
them joys that never end.
Amen.

Invocation to the Holy Spirit

"While the world is dazzled by its progress, ... while races mingle, spread, and fuse; above the roar of our machines, above all this feverish activity, over and beyond all these gigantic achievements and not without them, a much vaster, nobler, and more sublime work is developing: the union in God through Jesus Christ of all people of good will" (J.B. Scalabrini, Discourse for the Centenary of Christopher Columbus, 1.12.1892).

Spirit of wisdom, who expresses yourself in unspeakable groans, teach us to taste the things of God and sustain the migrants, that they may not be satisfied with material gains but retain the desire for the joy that comes from knowing you, fullness of life.

Spirit of intellect, who penetrates the mysteries of God and life, enlighten our minds engaged in finding an answer to the big whys, illuminate the migrants' search and guide us to welcome the truth that comes to us through love.

Spirit of good counsel, who art the fullness of wisdom, guide us in life's choices, help us to opt for the values of your Kingdom, and help society

to recognize the valuable contribution of migrants.

Spirit of fortitude, you who are the strength of God available to all who humbly ask for it, succor migrants who are at the mercy of the waves or exhausted in the desert and those who are helping them, that they may never grow weary.

Spirit of science, to whom nothing is unknown, teach us to seek the truth, to share the knowledge that comes from life and to shun superficiality, respecting those who have risked everything.

Spirit of piety, teach us to pray. Teach us to live always in the presence of God, make us compassionate toward the excluded and discarded, animate the prayer of migrants and make them capable of compassion.

Spirit of the fear of God, who always contemplate the majesty of the Most High, remind us of our frailty and weakness and remind us that God hears the cry of migrants and will come to their rescue.

Let us pray:

Holy Spirit, Spirit of love, You who guide history and in a mysterious way prepare the meeting of all in Christ, You who do not allow Yourself to be influenced by the boundaries and barriers that nations have drawn to divide themselves, You who accompany the steps of migrants who cross borders to meet one another, give us the fullness of life we all seek and the ability to share the abundance of love we have received.

Amen

Prayer to the Virgin of migrants

"The events of Mary's life parallel the life of the Church.... The flight to Egypt marks the first step in the evangelization of the Gentiles: it is Mary who brings Christ out of Israel" (J.B. Scalabrini, Homily of the Assumption, 1882).

Most Holy Virgin, you accompany on the roads of the world
those who leave their homeland in search of work and dignity.
You who knew the trials of exile,
look pityingly upon our condition and bless
those who accept us as brothers and sisters in this new homeland.
Protect those who emigrate forced by necessity

and those who join in the common commitment of labor.
 Consoler of the afflicted and help of Christians,
 show yourself loving Mother of those
 who are forced to live far from their homeland,
 who sacrifice themselves for their families
 and who often do not meet those who understand their sorrows,
 or support and revive them in times of discouragement.
 With the comfort of your mercy,
 with your motherly intercession and protection,
 O Mary, may we emigrants walk in unity,
 with our suffering families,
 in faith, hope, charity and the holy fear of God.
 Grant that, faithful to Jesus Christ and his Church,
 accepting the will of God,
 we may enjoy the fruits of Christian righteousness,
 deserve peace in our days and perfect joy in eternity. So be it.

(Pius XII)

Litany prayer to Mary, help of migrants

“What love is more tender and more effective than that which Mary brings us? Mary is our Mother [...]. Light, strength, forgiveness, comfort, protection, health: everything we can ask and expect from our Mother in Heaven” (J.B. Scalabrini, Discourse for the coronation of Our Lady of Consolation of Bedonia, 7.7.1889).

Kyrie eleison
 Christe eleison
 Kyrie eleison

Kyrie eleison
 Christe eleison
 Kyrie eleison

Holy Mary, Mother of God
 Holy Mary, visiting Elizabeth
 Holy Mary, on her way to Bethlehem
 Bride of Joseph, fleeing to Egypt
 Bride of Joseph, returning home

Pray for us
 Pray for us
 Pray for us
 Pray for us
 Pray for us

Mother of Jesus, pilgrim to Jerusalem
 Mother of Jesus, seeking her son
 Mother of Jesus, at the wedding in Cana
 Disciple of Jesus, through the streets of Galilee
 Mother of Jesus, standing beneath the cross

Pray for us
 Pray for us
 Pray for us
 Pray for us
 Pray for us

Mother of the Church, in communion with the apostles	Pray for us
Hope of those who leave their land	Pray for us
Confidence of those seeking asylum	Pray for us
Support of the displaced	Pray for us
Relief of migrants	Pray for us

Star of those crossing the sea	Pray for us
Refreshment of those walking in the desert	Pray for us
Comfort of those turned back at the border	Pray for us
Relief of the disheartened	Pray for us
Consolation of those reunited with family	Pray for us

Strength of those who seek more dignity	Pray for us
Vigor of those who fight discrimination	Pray for us
Defense against xenophobia	Pray for us
Shield against racism	Pray for us
Refuge for victims of trafficking	Pray for us

Fire of those who fight for justice	Pray for us
Guide of those who seek an encounter	Pray for us
Help of those who have lost their way	Pray for us

Guardian of the promises of the consecrated	Pray for us
Companion on the journey of missionaries	Pray for us
Queen of peace	Pray for us

Lamb of God who take away the sin of the world	Forgive us oh Lord.
Lamb of God who take away the sin of the world,	Hear u oh Lord
Lamb of God who take away the sin of the world	Have mercy on us

Prayer to the Lord of the harvest

"In the face of prayer God does not want, does not know, cannot long resist" (J.B. Scalabrini, Pastoral Letter, 1905).

Good Father, who lovingly and powerfully guide your people
and cause to arise in every time and place
men and women who know how to give themselves entirely to You
and to their brothers and sisters,
stir in the hearts of so many young people

the desire, willingness and willpower
to follow You closely throughout their lives.
With insistence and confidence we ask You to awaken and fill
the hearts and minds of those you have called,
that your invitation may find good and fruitful soil.
Give again, Lord of the Harvest,
joy and perseverance to those who have already responded to your call.

To Mary, faithful disciple, model and support of every one called,
we entrust this prayer of ours,
that she may intercede with Jesus her Son,
source, motive and reward of every vocation.
Amen

Prayer to St. Joseph for migrants

"I believe that the following maxim contains a great wisdom: to remain in perfect tranquility about everything that happens by divine disposition not only with regard to oneself, but well also with regard to the Church, working for it behind the divine call" (J.B. Scalabrini, Letter to G. Bonomelli, January 1886).

Saint Joseph,
you who have experienced the suffering of those who must flee
you who were forced to flee
to save the lives of those dearest to you,
protect all those who flee because of war, hatred, hunger.
Support them in their difficulties,
Strengthen them in hope, and let them find welcome and solidarity.
Guide their steps and open the hearts of those who can help them. Amen.

(Pope Francis)

Prayer for all peoples

"It is faith that makes us regard all men as brothers. It is faith that in all events down here, happy or sad, makes us see the merciful hand of God, who disposes everything for our best" (J.B. Scalabrini, Epiphany Homily, 1898).

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit

and inspire in us a dream of renewed encounter,
dialogue, justice and peace.
Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.

May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams. Amen.

(Pope Francis, *Fratelli tutti*)

An ecumenical christian prayer

"The Church is a family. Now all members of a family are united with each other in a similar way. The weaker leans on the stronger and the stronger protects the weaker. The name, the fortune, the sanity of the one recast on all and form like a common reserve [...]. When one member of the family suffers, all the others suffer with him; when one rejoices, all the others with him rejoice. Thus the human family is, like the human body, an exchange of mutual services and functions, in mutual connectedness of love" (J.B. Scalabrini, All Saints Homily, 1897).

O God, Trinity of love,
from the profound communion of your divine life,
pour out upon us a torrent of fraternal love.
Grant us the love reflected in the actions of Jesus,
in his family of Nazareth,
and in the early Christian community.

Grant that we Christians may live the Gospel,
discovering Christ in each human being,
recognizing him crucified
in the sufferings of the abandoned
and forgotten of our world,
and risen in each brother or sister
who makes a new start.
Come, Holy Spirit, show us your beauty,
reflected in all the peoples of the earth,
so that we may discover anew

that all are important and all are necessary,
different faces of the one humanity
that God so loves. Amen.. Amen.

(Pope Francis, *Fratelli tutti*)

Scalabrinian psalm

“How many events in the world seem to us fortuitous cases, and yet they are arrangements prepared by God, who when we least think of it lands and topples all the castles in the air of men, who thought themselves eternal [...] God knows the time to build and the time to destroy; and at the proper time he builds and destroys” (J.B. Scalabrini, Address for the Priestly Jubilee of Leo XIII, 1887)

God of Israel,
you delivered him from bondage,
accompanied him under a cloud,
guided with pillar of fire.

Remain close to those in the desert
who seek a safe oasis.

God of Israel,
you brought him back from exile,
leveling mountains and valleys,
And you gave him back law and word.

Stay close to those
who seek a place they can call home.

God of the Nazarene,
you accompanied him in his flight,
led him through Galilee
and then led him to the cross.

Stay close to those
who bear the cross in a foreign land.

God of our history,
you moved Scalabrini
and made him begin
a journey that continues.

Stay close to those

who are on the way to follow in his footsteps.
You did not turn away
when we lacked faithfulness,
when promises became short,
when the pace became slow.
Stay close to those
who are weary of leaving and migrating.

You have led the recovery
giving hope to the young,
pushing away the horizon,
asking for commitment forever.
You remain close to those
who give themselves with trust for the Kingdom.

You have opened our view
on unexplored boundaries,
from the Americas to Australia,
from Europe to Africa and Asia.
Stay close to those
who hear Your invitation to go.

You call us today to meet you
among those who are rejected at the border,
among those who are fumbling on the beach
and among those who pass and then hope.
Stay close to those
who chase the last breath of hope.

You call us to witness
fidelity to our origins,
the responsibility for the present,
the creativity of your love.
Stay close to those
who believe that it is worthwhile to respond.

We thank you for Scalabrini,
his passion for your word,
his ability to give himself to all,

his compassion for migrants.
Stay close to the disciples
Who tread in his footsteps.

We thank you for the history
You wrote with our fathers.
Make us instruments of the history
that flows in our day.
Stay close to this family
who walks in humility

The scalabrinian creed

"Faith! It is that which brings us nearer to God and uncovers his secrets; it is that which enlightens and sublimates our reason, it is that which ennobles our affections, it is that which infuses in our soul the balm of heavenly consolations, the courage the strength to sustain the struggles of life. What would man be without faith?" (J.B. Scalabrini, Epiphany Homily, 1898).

I believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.
We give you thanks, God, and Father of all,
who love to pour out the abundance of your gifts.
Open our hearts to receive them,
And, like you, may we spread them among migrants,
especially the poorest:
they are like sorrowful seeds scattered across the earth,
bearing your future for the Church and the world.

I believe in Jesus Christ, Son of God,
Word who has pitched his tent among us,
sent by the Father as pilgrim and migrant
in order to save humankind.
I believe in the living presence of Jesus Christ in our midst
who sends us as missionaries to serve migrants.
I believe in Jesus Christ who sanctifies us
so that we can be prophets and healers
in the Church and in the world.
I believe in the power of the Eucharist

which fortifies the Scalabrinian families
journeying on the Exodus road:
true manna that transforms them into food for migrants.
I believe in Jesus, who is love,
who helps us recognize his features
in today's migrants.

I believe in the Holy Spirit,
Spirit of freedom and creativity,
gift offered to all,
Creator of communion and fraternity
And yet cherishing the precious identity of each one of us.

I believe the Catholic Church,
made of many people and races and intended for all,
a Church which lets herself be challenged by the migrants,
who remind her that here we do not have a permanent dwelling,
and must search for the future city.

I believe in a Church that gives up even its cloak,
and is happy to go more than a mile
with the believers of other religions
in order to build up God's dream of a more just and fraternal world,
while awaiting new heavens and a new earth.
Amen

Prayer of thanksgiving

"An almost infinite number of all sorts of people became saints before us. What they did, why can we not do?" (J.B. Scalabrini, All Saints' Homily, 1878)

C. We raise our sincere thanks to God our Father for letting us meet along the way His faithful servant, Bishop John Baptist Scalabrini.

* Thank You, Lord, because Your Apostle J.B. Scalabrini as an authentic man of faith and prayer teaches us to put You above all concerns and to always do Your divine will.

We thank You, Lord

* Thank You, Lord, because Your Apostle J.B. Scalabrini as a man of

heroic and boundless charity teaches us to give our lives in the service of migrants, especially those most in need of Your and our love.

* Thank You, Lord, because Your Apostle J.B. Scalabrini inspires missionaries and missionary sisters, religious and lay, to spend their lives in the service of migrants and to speak to us about You and Your project of communion and love by their proclamation and the witness of their lives.

* Thank You, Lord, because Your Apostle J.B. Scalabrini teaches us to live the catholicity of the Church, where the faithful of all languages, cultures and ethnicities feel a living part of Your project of love, children of the same Father, united in fraternal communion.

* Thank You, Lord, because Your Apostle J.B. Scalabrini teaches us to listen to the cry of migrants who ask for justice and love and exhorts us to be ministers of communion and prophets of mutual welcome.

* Thank you, Lord, because your Apostle J.B. Scalabrini reminds us that our permanent city is not here, but that we must constantly strive for the future homeland.

* Thank you, Lord, because your Apostle J.B. Scalabrini teaches us, as a people on the way to “new heavens and a new earth,” to turn our gaze to Her who is for us “a sign of sure hope and consolation” and to ask for Her protection as a Mother.

Prayer for forgiveness

“It is here before that host of forgiveness and peace, that we feel the tumult of earthly affections subside, the solicitude of worldly things temper themselves, pride slacken, love and compassion for our neighbors awaken, the competition of holy works, the desires for a better life excite themselves” (J.B. Scalabrini, Per l’inaugurazione del Tempio del Carmine in Piacenza, 17.2.1884).

C. We are all migrants, we are all strangers on our way to the true homeland, all committed to living communion and fraternity. But along the way we are tempted to close ourselves off in our indifference.

For all the times we have not paid attention to our fellow travelers and have not sought Your likeness in the faces of refugees and migrants;

For all the times we have closed in on ourselves and not been attentive to the cry of migrants and refugees, the children of misery and labor:

Kyrie eleison

For all the times that we have been concerned only with our own plans and aspirations and neglected the hopes and life projects of the migrants knocking at our doors;

For all the times that our parishes and church groups closed in on themselves and did not make room for the newcomers:

Kyrie eleison

For all the times the state has not enacted just laws in favor of migrants and we have not urged our political representatives to respect the rights of all;

For all the times we have allowed prejudice or forms of racism to circulate freely toward those who have a language and culture different from ours:

Kyrie eleison

For all the times we have allowed the exploitation of migrants and have not defended everyone's right to a home, to children's education that respects their parents' original culture, to freedom of religious practice;

For all the times we have not listened to Your voice, O Lord, pointing out to us that the only way to live as disciples is the practice of welcome and hospitality:

Kyrie eleison

Prayer of the children to the Holy Spirit

"We want to be Christians indeed, Christians of faith and of works" (J.B. Scalabrini, Closing IV Regional Meeting of the Opera dei Congressi, 12.6.1897).

Come, Holy Spirit, Spirit of love and peace,
Spirit of solidarity and fraternity:
open our hearts to hear the word of God
And make our hands ready to accomplish good.

Come, Holy Spirit, Spirit of justice and freedom,
Spirit of reconciliation and unity:

guide our steps after Jesus
And make humanity a family united in love.
Amen.

(Taken from: "Catechisti parrocchiali" – Dossier)

Youth prayer for the gift of true friendship

"Christians do not truly form the house of God except when they are closely united with the bonds of charity [...]. Charity gives the human heart solidity and elasticity by filling it with strength, compassion and mercy" (J.B. Scalabrini, Address for the inauguration of the Temple of Carmel in Piacenza, 1884).

Jesus, from your friendship with the Father,
your love for us was born.

Teach us to be solicitous for one another,
to pray for one another,
to feel each other's humiliation as our own,
to rejoice in one another's joy, to weep with those who weep,
to console the hopeless.

Accompany us on the path of purifying our hearts,
That we may give ourselves generously,
bearing one another's burdens.

We ask all this because You have chosen us and called us
for one mission: love.
Amen.

(Freely taken from a prayer booklet of the Diocese of Trapani)



TRIDUUM/NOVENA TO SAINT JOHN BAPTIST SCALABRINI

Invocations to the Most Holy Trinity

Father and Creator, who put in the heart of Saint Scalabrini the dream of seeing completed your plan to gather all in Christ, bless our lives and our work.

Glory to the Father...

Redeeming Son, who were at the center of Saint Scalabrini's thoughts and plans and moved him to make himself all things to all people, have mercy on us.

Glory to the Father...

Sanctifying Spirit, who stirred in Saint Scalabrini love for the poorest and a passion for migrants, sanctify those who put themselves at the service of others.

Glory to the Father...

Most Holy Trinity, mystery of communion, through the intercession of Saint Scalabrini grant us the grace which with confidence we implore.

Glory to the Father...

Litany prayer to Saint Scalabrini

Saint John Baptist Scalabrini	pray for us
Faithful bishop of the Church	pray for us
Apostle of the catechism	pray for us
Father to the migrants	pray for us

Totally devoted to the Eucharist	pray for us
Passionate disciple of Jesus Crucified	pray for us

Son, full of trust in Mary
Brave witness to the Gospel

pray for us
pray for us

Admirer of St. Charles
Fraternal pastor of his priests
Confident in the power of prayer
Generous in the relief of the poor

pray for us
pray for us
pray for us
pray for us

Convinced advocate of conciliation
Forward-looking proponent of dialogue
Prodigal for help and forgiveness
Secure in the help of the Providence

pray for us
pray for us
pray for us
pray for us

Humble man reluctant to honors
Brave and enthusiastic missionary
Example of sacrifice and dedication
Careful in making himself all things to all people

pray for us
pray for us
pray for us
pray for us

Model of faith, hope and charity

pray for us

Prayer to Saint John Baptist Scalabrini

O Saint John Baptist Scalabrini,
with the heart of a bishop
and the zeal of an apostle
you gave yourself completely to all.
You listened to the cries of migrants,
spoke in their name, defended their rights.
You found sustenance in the Eucharist
solace in the cross of Jesus,
comfort in Mary, Mother of the Church.
Through your intercession
May God, who is Father, Son and Holy Spirit
grant peace to all humanity,
protect those who cross
seas and borders sustained by hope,
bless us and our loved ones
and grant us the grace
that we entrust to your fatherly love. Amen.



HYMNS TO SCALABRINI

Guidaci sulle tue orme

G. Battistella

E. Arametti

♩ = 60

Fa Sol⁴⁷/fa Fa Sol⁴⁷/fa Fa

Per-ché un gior-no nes-su-no si
Per-ché un gior-no nes-su-no re-

6 Sol⁴⁷/fa Sib²/fa Sib²/fa Sol⁷/fa

tro - vi co-stret-to a fug - gi - re, per-ché un gior-no nes- su - no si
spin-ga il fra - tel-lo al con - fi - ne: per-ché un gior-no nes- su - no nel de -

8 Re⁷/fa[#] Fa[#] Sol- Do⁴ Do⁷ Re- Re-do Sib Sib⁷/la

tro-vi co-stret-to a mi-gra-re, te, Pa-dre dei mi-gran-ti, pre-ghia mo, che un'
ser-to lo la - sci mo-ri - re. te, Pa-dre dei mi-gran-ti, pre-ghia-mo, che il

12 Sol- Sol⁷/fa Do⁴ Do⁷ Fa La⁷ Sib⁷ Sol⁹/sib

o - pe - ra gran-de si com-pia: ra-du-na-re i di-sper-si, far pa-tria del-l'uo-mo il
mon-do si la - sci cam-bia-re: nel-la chie-sa di tut - ti o - gnu-no si pos-sa in-con-

16 Fa/do Do⁷ Fa Do⁷/mi Sib/re Do⁷ Fa

mon - do. Gui-da-ci sul-le tue or-me tu, ve-sco - vo, pa-dre e pro - fe-ta.

tra - re.

21 Fa Do/mi Re- Do⁶ 5 Sib Sib/a Sol⁷ Do⁷ Do⁷

Be - ne di - ci i tuoi fi - gli in cam-mi-no, pro - teg - gi chi e-mi - gra lon - ta - no. Nes -

25 Fa Do⁷/mi Sib/re Do⁷ Fa

su - no si sen-ta stra - nie - ro; ca - da - no i mu-ri al con - fi - ne;

29 Mi^b Sol- Fa Sib Fa Do Sol- La- Sib² Sib Fa

sor-ga un' al - ba nuo-va sul mon-do; si - a in tut - ti la pa - ce di Cri - sto.

Sulla tua strada

G. Beltrami
F. Buttazzo

E- C G D
Uomo del tuo tempo nella santità,
E- C G D
Servo del Signore nella verità,
E- C G D
Padre dei migranti nella carità,
C A- D
guidaci nel mondo insieme a te.

 G A-7 G A-7
Sulla tua strada ci siamo anche noi
 G A7 D B
E camminiamo ogni giorno con te
 E- C B- C
Per costruire ancora nel mondo
A-7 D4 G A-7 G C/D
una nuova umanità.

Dentro questa storia noi guardiamo a te
perché regni ancora la fraternità
e la Chiesa viva nella carità,
sia famiglia, popolo di Dio.

Perché mai nessuno nella povertà
debba abbandonare tutto quanto ha
Possa in noi trovare un rifugio che
offra a lui ristoro sulla via.

