

THE LOGO FOR THE JUBILEE YEAR OF MERCY (www.im.va)

by Fr Marko Ivan Rupnik, a Slovenian Jesuit who works in Rome's Centro Aletti, a place of dialogue and study between Christians from Eastern, Central and Western Europe.

The logo shows Jesus, the merciful face of the Father. Fr Rupnik draws on many sources of ancient Christian symbolism and shows us an image quite important to the early Church: that of **the Son having taken upon his shoulders, Adam, the lost soul** demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption.

*[The Love that stoops down to lift us up, to restore us – we are reminded of the **Parable of the Lost Sheep Luke 15:1-7**: The Good Shepherd goes after the one that is lost until he finds it. And when he has found it, he lays it on his shoulders and rejoices. We think also of the Good Samaritan (Luke 10:29-37) who seeing someone 'left half dead', pours oil and wine on their wounds, and brings them to a place where they can fully recover.]*

The logo has been designed in such a way so as to express the profound way in which **the Good Shepherd touches the flesh of humanity** and does so with a love with the power to change one's life. One particular feature worthy of note is that while the Good Shepherd, in his great mercy, takes humanity upon himself, his eyes are merged with those of man. Christ sees with the eyes of Adam, and Adam with the eyes of Christ. Every person discovers in Christ, the new Adam, one's own true humanity and the future that lies ahead, contemplating, in his gaze, the love of the Father.

To paraphrase Fr Rupnik: **God looks at humanity in a way which we must be able to understand and receive.** God communicates himself in a way that humanity can see. And what we see, God also sees and we can begin to see ourselves through God's eyes in and through the Divine humanity of Jesus. Here we see how Jesus has drawn and assumed all humanity to himself.

[cf. John 12:32, "When I am lifted up from the earth, will draw all people to myself."]

"Presence means not spatial proximity but hearts in tune." Fr Iain Matthew OCD.

“When you looked at me
your eyes imprinted your grace in me;
for this you loved me ardently;
and thus my eyes deserved
to adore what they beheld in you.

Do not despise me;
for if, before, you found me dark,
now truly you can look at me
since you have looked
and left in me grace and beauty”

‘The Spiritual Canticle’, St John of the Cross, verses 32 & 33.

More comments from Fr Rupnik:

"We need to understand that mercy is God's way of being (mode of existence). Mercy isn't an action that God does to us. God exists precisely as mercy towards sinners, towards what is other than God. Mercy is the way God includes us in his existence, in his life. Humanity is thus included in the life of God."

The scene is captured within the so called *mandorla* (the shape of an almond), a figure quite important in early and medieval iconography, for it calls to mind the **two natures of Christ, divine and human**. The three concentric ovals, with colours progressively lighter as we move outward, suggest the movement of **Christ who carries humanity out of the night of sin and death**. Conversely, the depth of the darker colour suggests the impenetrability, the sheer mystery of the love of the Father who forgives all.

[This reminds us of 1 Peter 2:9-10: "You are... God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."]

The colours that are used:

Red: the colour of blood, of life, the colour of God.

Blue: the colour of humanity – we who look up at the blue of the sky, who inhabit this 'big blue marble.'

White: Jesus, in the Spirit, descends to the underworld. He, the Eternal Son, who descends, is Light, and shines in the darkness, in the darkness of our hearts.

[2 Corinthians 4:6: "It is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.]

Black: symbolises night and death.

Green: Stands for something created – of the humus, the soil. Adam is traditionally robed in green in icons of the *Descent of Jesus to the Underworld* (also called *The Harrowing of Hell*, and *The Resurrection*). In this logo, he is clothed in a green-yellow, not yet robed in the gold of heaven. He is representative of humanity in process, on the journey, towards being saved and sanctified.

Other things we can see: **Jesus is the one who is moving** and dynamic in the image. Christ always takes the initiative. He is the one who seeks us out, who first loves us. **His halo:** the bands indicate he has the holiness of a Person of the Trinity. **He stands on the Cross**, through which he has overcome our enemy: sin and death. **His wounds:** The Risen Christ bears the marks of the price of Love he has paid. **The grip** of Jesus: is like what a lifesaver or a trapeze artist would use to save someone from drowning or falling.

"You, my God, are this: you have been this to me,
you are this for us; thank you" *Fr Iain Matthew OCD.*

PRAYER SERVICE

Possible Opening Song:

THE LORD IS MY LIGHT

From Psalm 26 (27)

(Taizé Community)

Calmly ♩ = 66

The Lord is my light, my light and sal-vation: in God I trust, in God I trust. The

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Scripture:

From the First book of Samuel (16:7)

"The Lord does not see as mortals see;
they look on the outward appearance,
but the Lord looks on the heart."

Or From the Prophet Jeremiah (17:10, 14)

"I the Lord test the mind and search the heart,
to give to all according to their ways,
according to the fruit of their doings."

Heal me, O Lord, and I shall be healed;
save me, and I shall be saved; for you are my praise.

Or:

From the second letter of St Paul to the Corinthians 4:6

It is the God who said, "Let light shine out of darkness," who has shone
in our hearts to give the light of the knowledge of the glory of God
in the face of Jesus Christ.

Reflection of Brother Roger of Taizé:

Christ, you see who I am.

For me, not to hide anything in my heart from you is a necessity.

You were a human being, too.

And when my inner self seems to be pulled in a thousand different directions,
my thirsting heart reaches the point of praying:

"Enable me to live a life rooted in you, Jesus the Christ;
unify my desire and my thirst."

RESPONSORIAL PSALM: From Psalm 69(68)

Response: Let your help, O God, lift me up.

Save me, O God,
for the waters have risen to my neck.
I have sunk into the mud of the deep
and there is no foothold.
I have entered the waters of the deep
and the waves overwhelm me. **R.**

I am wearied with all my crying,
my throat is parched.
My eyes are wasted away
from looking for my God.
In your great love, answer me, O God,
with your help that never fails. **R.**

Lord, answer, for your love is kind;
in your compassion, turn towards me.
Do not hide your face from your servant;
answer me quickly for I am in distress.
Come close to my soul and redeem me;
ransom me pressed by my foes. **R.**

As for me in my poverty and pain,
let your help, O God, lift me up.
I will praise God's name with a song;
I will glorify him with thanksgiving.
The poor when they see it will be glad
and God-seeking hearts will revive. **R.**

Or:
Response: From Psalm 34(33)
You, O Lord, are my lamp,
my God who lightens my darkness. (Ps 18: 29)

or:
In you is the source of life
and in your light we see light. (Ps 36(35))

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. **R**

Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free. **R**

Look towards him and be radiant;
let your faces not be abashed.
This poor man called, the Lord heard him
and rescued him from all his distress. **R**

The Lord is close to the broken-hearted;
those whose spirit is crushed he will save.
Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned. **R**

GOSPEL:

The Look of Jesus: From the Gospel according to Luke 22: 54-62

Then they seized Jesus and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

The Lost sheep: From the Gospel according to Luke 15: 1-7

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

Reflection: The Lord is coming to meet you.
The Lord comes to restore you.
God does not push you away. *(attributed to St Ambrose of Milan)*

OTHER RESOURCES:

From Psalm 33(32)

Response: **May your love be upon us, O Lord,
as we place all our hope in you.**

For the word of the Lord is faithful /and all his works to be trusted.
The Lord loves justice and right/ and fills the earth with his love. **R.**

They are happy, whose God is the Lord,/the people he has chosen as his own.
From the heavens the Lord looks forth,/he sees all the children of men. **R.**

The Lord looks on those who revere him,/on those who hope in his love,
to rescue their souls from death,/to keep them alive in famine. **R.**

Our soul is waiting for the Lord./ The Lord is our help and our shield.
In him do our hearts find joy./We trust in his holy name. **R.**

From Psalm 138(137)

Response: I thank you, Lord, with all my heart

I thank you, Lord, with all my heart,/you have heard the words of my mouth.
In the presence of the angels I will bless you./I will adore before your holy temple. **R**

I thank you for your faithfulness and love,/which excel all we ever knew of you.
On the day I called, you answered;/you increased the strength of my soul. **R**

You stretch out your hand and save me,/your hand will do all things for me.
Your love, O Lord, is eternal,/discard not the work of your hands. **R**

Quotes from Pope Francis' Bull of Indiction of the Extraordinary Jubilee

***Misericordie Vultus* [1-3]:**

Jesus of Nazareth, by his words, his actions,
and his entire person reveals the mercy of God.
We need constantly to contemplate the mystery of mercy.
It is a wellspring of joy, serenity, and peace.
Our salvation depends on it.

Mercy: the ultimate and supreme act
by which God comes to meet us.

Mercy: the fundamental law that dwells in the heart
of every person who looks sincerely into the eyes
of his brothers and sisters on the path of life.

Mercy: the bridge that connects God and man,
opening our hearts to the hope
of being loved forever despite our sinfulness.

Extracts from an Ancient Homily (4th C) for Holy Saturday
The Lord's descent into hell - Office of Readings for Holy Saturday

"What is happening? Today there is a great silence over the earth, a great silence, and stillness... because the King sleeps; the earth was in terror and was still, because God slept in the flesh and raised up those who were sleeping from the ages. God has died in the flesh, and the underworld has trembled.

Truly he goes to seek out our first parent like a lost sheep; he wishes to visit those who sit in darkness and in the shadow of death. He goes to free the prisoner Adam and his fellow-prisoner Eve from their pains, he who is God, and Adam's son.

The Lord goes in to them holding his victorious weapon, his cross. When Adam, the first created man, sees him, he strikes his breast in terror and calls out to all: 'My Lord be with you all.' And Christ in reply says to Adam: 'And with your spirit.' **And grasping his hand he raises him up, saying: 'Awake, O sleeper, and arise from the dead, and Christ shall give you light.**

'I am your God, who for your sake became your son, who for you and your descendants now speak and command with authority those in prison: **Come forth**, and those in darkness: **Have light**, and those who sleep: **Rise.**

'I command you: Awake, sleeper, **I have not made you to be held a prisoner in the underworld.** Arise from the dead; I am the life of the dead. Arise, O man, work of my hands, arise, you who were fashioned in my image. **Rise, let us go hence; for you in me and I in you, together we are one undivided person...**

Arise, let us go hence. The enemy brought you out of the land of paradise; I will reinstate you, no longer in paradise, but on the throne of heaven."

Cf 1 Peter 3:18-19 "For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison..."

A possible Service for children with the Logo for the Jubilee of Mercy:
[using the slides from the Powerpoint]

Read:

The a Child friendly version of the Parable of the Lost Sheep [Luke 15:1-7]

What happens when we fall and hurt ourselves?
Mum or Dad comes, stoops down,
They pick us up and carry us home.

We see the same thing happening in the story Jesus tells us
of the sheep that was lost.

When we fall or get lost, Jesus the Good Shepherd,
comes to find us, stoops down, picks us up,
joyfully takes us on his shoulders
and carries us home.

Another example: God is like a SATNAV

When we use a Sat-Nav in a car,
and we take the wrong way, what happens?
Does the Sat-Nav say:
"There's no hope for you now.
You're useless, you're stuck in 'Ballyna-lost' forever"!
No, the SATNAV re-configures.
(it uses the signals from the Satellites)
It finds where we are
and offers us a way home.

God is like that.
Because God is a Good Shepherd,
He goes to find us wherever we are lost,
to pick us up,
and carry us safely home on his shoulders.

Songs: "Father, in my life I see"
"My Shepherd is the Lord" (Alive O)