



DICASTERY FOR EVANGELIZATION

Section for the Fundamental Questions
regarding Evangelization in the World

JUBILEE 2025

Liturgical Texts

Decree on the Granting of the Jubilee Indulgence

Vatican City

I
LITURGICAL TEXTS



DICASTERO PER L'EVANGELIZZAZIONE
SEZIONE PER LE QUESTIONI FONDAMENTALI
DELL'EVANGELIZZAZIONE NEL MONDO

Città del Vaticano, 13 maggio 2024

Prot. N. IUBXXV/736/2024/P

Eminenza Reverendissima,

approssimandosi l'inizio del Giubileo 2025, la cui organizzazione e celebrazione il Santo Padre ha affidato a questo Dicastero, si è provveduto a assegnare ad una Commissione Liturgica appositamente costituita, il compito di elaborare un Formulario della Santa Messa per l'Anno Giubilare, in aggiunta ai due formulari precedentemente approvati da codesto Dicastero. L'iniziativa si impone per consentire sia ai pellegrini presenti a Roma come pure a quanti celebreranno il Giubileo nelle Chiese locali, di vivere l'esperienza giubilare in modo coerente e spiritualmente ricco di grazia, in conformità alla Bolla di indizione *Spes non confundit*.

Al riguardo, a norma del can. 838, §§ 1-2 C.J.C. e dell'Art. 88 della Costituzione Apostolica *Praedicate Evangelium* sono a sottoporre a codesto Dicastero il testo che mi premuro compiegare alla presente (cfr. All.), per tutti i previsti e rituali adempimenti.

Grato per l'attenzione che vorrà attribuire alla presente e per quanto si vorrà determinare in merito, profitto ben volentieri della circostanza per salutarLa con viva cordialità e confermarmi con sensi di profondo ossequio.

✠ Rino Fisichella
Pro-Prefetto

Mons. Graham Bell
Sottosegretario
Incaricato della Segreteria

A Sua Eminenza Reverendissima
Il Sig. Card. Arthur ROCHE
Prefetto del Dicastero per il Culto Divino
e la Disciplina dei Sacramenti
CITTÀ DEL VATICANO



DICASTERIUM DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 276/24

DICASTERII PRO EVANGELIZATIONE
SECTIONIS DE INSTITUTIS EVANGELIZATIONIS IN MUNDO

Instante Excellentissimo Domino Salvatore Fisichella, Archiepiscopo tit. Vicohabentino, Propræfecto Dicasterii pro Evangelizatione – Sectionis de Institutis Evangelizationis in Mundo, litteris die 13 mensis maii 2024 datis, vigore facultatum huic Dicasterio a Summo Pontifice FRANCISCO tributarum, textum translationis in linguam *anglicam, gallicam, germanicam, hispanicam, italicam, lusitanam ac polonicam* trium formulariorum Missæ, quæ perdurante anno iubilari, a die 24 mensis decembris 2024 ad diem 6 mensis ianuarii 2026, adhiberi possunt, perlibenter confirmamus.

In textu imprimendo mentio fiat de hoc Decreto. Eiusdem insuper textus impressi duo exemplaria ad hoc Dicasterium transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex ædibus Dicasterii de Cultu Divino et Disciplina Sacramentorum, die 13 mensis maii 2024, in memoria beatæ Mariæ Virginis de Fatima.

Arturus Card. Roche
Præfectus

L.S

✠ Victorious Franciscus Viola, O.F.M.
Archiepiscopus a Secretis

RITE OF THE OPENING OF THE JUBILEE YEAR IN THE VARIOUS CHURCHES

PREAMBLE

The following Rite of the opening of the Jubilee Year of 2025 in the various Churches is intended for those of the Roman Rite.

The oriental Churches may adapt the Rite if they wish, in harmony with their own liturgical forms, leaving intact however the core and basic orientation of this Rite of opening.

1. *The day*

The Holy Father Pope Francis, in the bull *Spes non confundit*, has decreed that the Jubilee Year will be inaugurated on 24 December 2024, solemnity of the Nativity of the Lord, with the opening of the Holy Door of the Basilica of Saint Peter in the Vatican. On the following Sunday, 29 December 2024, feast of the Holy Family of Jesus, Mary and Joseph, the opening of the Jubilee will be celebrated in the various Churches.

2. *The place*

The solemn opening of the Jubilee Year takes place at the celebration of the Eucharist at which the diocesan bishop presides in the cathedral church, mother of all the churches of the diocese. This is the only Eucharist to mark the opening of the Jubilee and is celebrated in the cathedral. If, by norm of Canon Law, there is a co-cathedral in the diocese, that too may be the place of the eucharistic celebration of the opening. For the celebration in the co-cathedral, the bishop may be substituted by his delegate specially designated. The celebration of the opening may not take place in other churches of the diocese including sanctuaries or notable churches.

3. *The eucharistic celebration*

The eucharistic celebration takes the form of a stational Mass (cf. *Caeremoniale Episcoporum*, 120). All the priests, therefore, concelebrate with the bishop; the deacons, acolytes, lectors and the other ministers carry out their proper service (cf. *Sacrosanctum Concilium*, 26-28; *Caeremoniale Episcoporum*, 119). It is important to ensure that summons reach all the faithful.

4. In the context of the eucharistic celebration, the particular sign of the solemn opening of the Jubilee Year is the pilgrimage of the diocesan Church and the processional entrance behind the cross into the cathedral, the place where the pastor of the diocese carries out his magisterium, presides at the divine mysteries and the liturgy of praise and supplication, and guides the ecclesial community.

5. The procession is expressed in three moments:
- la *collectio* (“gathering”) in a nearby church or other suitable place;
 - the pilgrimage;
 - the entrance into the cathedral.

6. *The collectio*

For the *collectio* of the people of God, if possible a church is chosen that has a significance for the diocesan community, is large enough for the celebration of the rites of introduction and is positioned at a distance that allows the carrying out of a real pilgrimage.

7. The elements that constitute the *collectio* are as follows: an antiphon or opening chant, the greeting, the invitation to bless and praise God, an exhortation, the prayer, the proclamation of a gospel passage and the reading of some sections from the Bull of Indiction of the Jubilee Year.

8. *The pilgrimage towards the cathedral*

The pilgrimage moves towards the cathedral church for the celebration of the Lord’s Day on the feast of the Holy Family and thus to open the Jubilee Year as a gift of God. This is the sign of the journey of hope of the pilgrim people behind the cross of Christ, as evidenced in the Jubilee logo: “In a world in which progress and regression are intertwined, the Cross of Christ remains the anchor of salvation: a sign of hope that does not disappoint because it is founded on the love of God, merciful and faithful” (POPE FRANCIS, *General Audience, Piazza San Pietro* – 21 September 2022). It is the journey of the Holy Family of God that in the Church of today advances towards the heavenly Jerusalem.

9. For this reason, it is required that the cross which opens the pilgrimage be one of significance for the diocesan Church in the historical-artistic sense, or because of the devotion of the people. It should be duly decorated and, if of dimensions that require several people to carry it, it

should be suitably arranged. It is placed near the altar in the sanctuary where it remains for the entire Jubilee Year for the veneration of the faithful. “The content of the bread broken is the cross of Jesus, his sacrifice of obedience out of love for the Father” (Pope Francis, Apostolic letter, *Desiderio desideravi*, 7).

10. The deacon carries the Gospel Book, treasury of the living Word of the Risen Lord, that goes ahead of the people like the column of fire of the Exodus (cf. *Ex* 13:21-22), light and guide for his disciples, especially in this year of grace.

11. To accompany the pilgrimage, the so-called psalms of pilgrimage and of entrance to the temple are particularly suitable. These include Psalm 14/15 (“*Lord, who shall sojourn in your tent?*”), 23/24 (“*The earth is the Lord’s*”), 83/84 (“*How lovely is your dwelling place*”), 94/95 (“*Oh come, let us sing to the Lord*”), some parts of Psalm 117/118 in which occur verses such as 19, 20 and 27 that allude to a rite of procession, 121/122 (“*I was glad when they said to me*”) and 135/136 (“*Give thanks to the Lord for he is good*”). In addition, given its ancient processional usage, the litany of the saints could be sung.

12. *The entrance into the cathedral*

The entrance of the people of God into the cathedral is made through the principal door, sign of Christ (cf. *Jn* 10:9). On the threshold the bishop lifts up the cross, faces the people and, with an acclamation invites them to venerate (cf. “Sweet the timber, sweet the iron, sweet the burden that they bear”: *hymn of Good Friday “Faithful Cross”*).

13. Having crossed the threshold, the bishop makes his way with the ministers towards the baptismal font where he leads the rite of the memorial of Baptism while the faithful assemble in the nave facing the font. Where it is not possible to make the memorial at the font, this should be done in the sanctuary. The bishop then goes in procession with the ministers towards the altar; the faithful take their places. The sprinkling with water is a living remembrance of Baptism which is the gate of entry in the journey of sacramental initiation and into the Church. Baptism in fact is “the primary sacrament of the New Covenant, by virtue of which men, adhering in faith to Christ the Lord, receive the Spirit of adoption as children. They are called and are truly children of God. United to Christ by a death and resurrection similar to his, they become part of his body; sealed

by the anointing of the Spirit, they become God's holy temple, members of the Church, a chosen race, a royal priesthood, a holy nation, the people God has purchased for himself” (*Book of Blessings*, 1163).

14. Where the baptistery is outside, the memorial of Baptism precedes the solemn entry into the cathedral.

15. *The eucharistic celebration*

The celebration of the Mass constitutes the high point of the Rite of opening of the Jubilee Year. “As the action of Christ and of the People of God arrayed hierarchically, [it] is the centre of the whole of Christian life for the Church both universal and local, as well as for each of the faithful individually. For in it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit” (*General Instruction of the Roman Missal*, 16). The celebration proceeds in the usual way, using the formulary of the Mass for the feast of the Holy Family of Jesus, Mary and Joseph. Particular attention should be given as necessary to the preparation, with regard to the participation of the ministers, the organization of the singing, the prayer of the faithful, the presentation of the gifts and the possible brief exhortations.

16. *In the sacristy of the church from which the pilgrimage departs*

In the sacristy of the church from which the pilgrimage departs for the cathedral, the following are prepared:

- The liturgical vestments for the bishop, the concelebrating priests, the deacons and the other ministers;
- The cope for the bishop;
- The cross with the candle bearers;
- The Gospel Book;
- The thurible and incense;
- Candles, lights or other signs for the faithful according to local usage, where the celebration takes place after sunset.

THE INTRODUCTORY RITES

17. On 29 December, feast of the Holy Family of Jesus, Mary and Joseph, at the hour decided, the faithful gather in a nearby church or other suitable place, away from the cathedral church towards which they will go. If the gathering takes place after sunset, candles and lights may be used.
18. The ministers vest in white. The bishop wears the cope which he will set aside after the procession.
19. While the bishop and the ministers proceed to their seats, the Jubilee Hymn or another suitable chant may be sung.
20. The bishop, facing the people, says:

**In the name of the Father and of the Son
and of the Holy Spirit.**

The people reply:

Amen.

Then he greets the assembly:

**The God of hope,
who in the Word made flesh
fills us with every joy and hope in the faith,
through the power of the Holy Spirit,
be with you.**

The people reply:

And with your Spirit.

21. The bishop invites the people to bless and praise God:

Ps 33:20-22

✠ Our soul is waiting for the Lord; the Lord is our help and our shield.

℟ Blessed be the Lord our hope.

✠ In him do our hearts find joy; we trust in his holy name.

℟ Blessed be the Lord our hope.

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

℟ Blessed be the Lord our hope.

Or:

℣. Blessed be the Father who, by sending his Word, made him the sign of hope and the sacrament of redemption for humanity.

℟. Blessed be the Lord our hope.

℣. Blessed be the Son who, born of the Virgin Mary, has opened for us the gate of hope to a new life.

℟. Blessed be the Lord our hope.

℣. Blessed be the Holy Spirit who, revealed in the Incarnation, has made us heirs through Baptism of the hope of eternal life.

℟. Blessed be the Lord our hope.

22. The bishop then addresses the people in these words:

Brothers and sisters,

the mystery of the Incarnation of our Saviour Jesus Christ, fostered in the communion of love of the Holy Family of Nazareth,

is for us the ground of deep joy and certain hope.

In fellowship with the universal Church,

as we celebrate the love of the Father that reveals itself in the flesh of the Word made man and in the sign of the cross, anchor of salvation,

we solemnly open the Jubilee Year for the Church of ...

This rite is for us the prelude to a rich experience of grace and mercy; we are ready always to respond to whoever asks the reason for the hope that is in us,

especially in this time of war and disorder.

May Christ, our peace and our hope,

be our companion on the journey in this year of grace and consolation.

May the Holy Spirit, who today begins this work both in us and with us, bring it to completion in the day of Christ Jesus.

23. At the conclusion of the exhortation and after a brief moment of silence, the bishop says the following prayer:

**O Father,
you are the hope that does not disappoint
and the beginning and end of all things;
bless the start of our pilgrim journey
behind the glorious cross of your Son
in this time of grace;
bind up the wounds of hearts that are broken,
loosen the chains that hold us slaves of sin
and prisoners of hatred
and grant your people the joy of the Spirit
so that they may walk with renewed hope towards their
longed-for destiny,
Christ your Son and our Lord.
He lives and reigns for ever and ever.**

R. Amen.

24. The Gospel is now proclaimed by the deacon.

GOSPEL

Believe in God; believe also in me; I am the way, and the truth, and the life.

**A reading from the holy Gospel according to John
14:1-7**

Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you

had known me, you would have known my Father also. From now on you do know him and have seen him.

The Gospel of the Lord

R. Praise to you Lord Jesus Christ.

25. At the end of the proclamation of the Gospel there is a brief period of silence. Then a lector reads some paragraphs taken from the Bull of Indiction of the Jubilee Year, chosen from the following:

From the Bull of Indiction of the Jubilee Year

Spes non confundit (1; 3; 7; 25)

1. *Spes non confundit*. “Hope does not disappoint” (*Rom* 5:5). In the spirit of hope, the Apostle Paul addressed these words of encouragement to the Christian community of Rome. Hope is also the central message of the coming Jubilee that, in accordance with an ancient tradition, the Pope proclaims every twenty-five years. My thoughts turn to all those pilgrims of hope who will travel to Rome in order to experience the Holy Year and to all those others who, though unable to visit the City of the Apostles Peter and Paul, will celebrate it in their local Churches. For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the “door” (cf. *Jn* 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as “our hope” (*1 Tim* 1:1).

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring. Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope.

3. Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross: “For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life” (*Rom 5:10*). That life becomes manifest in our own life of faith, which begins with Baptism, develops in openness to God’s grace and is enlivened by a hope constantly renewed and confirmed by the working of the Holy Spirit.

By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives. Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God’s love.

7. In addition to finding hope in God’s grace, we are also called to discover hope in the signs of the times that the Lord gives us. As the Second Vatican Council observed: “In every age, the Church has the responsibility of reading the signs of the times and interpreting them in the light of the Gospel. In this way, in language adapted to every generation, she can respond to people’s persistent questions about the meaning of this present life and of the life to come, and how one is related to the other”. We need to recognize the immense goodness present in our world, lest we be tempted to think ourselves overwhelmed by evil and violence. The signs of the times, which include the yearning of human hearts in need of God’s saving presence, ought to become signs of hope.

25. Let us even now be drawn to this hope! Through our witness, may hope spread to all those who anxiously seek it. May the way we live our lives say to them in so many words: “Hope in the Lord! Hold firm, take heart and hope in the Lord!” (*Ps 27:14*). May the power of hope fill our days, as we await with confidence the coming of the Lord Jesus Christ, to whom be praise and glory, now and forever.

26. At the end of the reading, the bishop places incense in the thurible and with the following words, the deacon gives the sign for the procession to begin:

**Brothers and sisters, let us go forth in the name of Christ:
he is the way that leads to the Father,
the truth that sets us free,
the life that has overcome death.**

27. The pilgrimage procession now sets out for the cathedral in which the Mass will be celebrated. The thurifer goes first with the smoking incense, together with the adorned cross and the servers with their candles or torches on either side of the cross; then the deacon follows carrying the Gospel Book, then the bishop, and behind him the priests, the other ministers and the faithful with, if appropriate, lit candles or lights. During the pilgrimage the choir and the people sing the litany of the saints or suitable songs or psalms (cf. appendix) using the following antiphons or others that are appropriate:

Ant. Jesus Christ, yesterday, today and always.
Cf. Heb 13:8.21 To him honour and glory forever.

Or:

Ant. Rejoice, O Virgin daughter of Sion:
Cf. Zech 2:14 from you was born Christ, the sun of justice;
through you shines the salvation of the world

Or:

Ant. Great and wonderful are your works,
Rev 15:3 O Lord the almighty,
Just and true are your ways,
O King of the nations.

28. On reaching the cathedral, the procession makes its entrance through the principal door. On the threshold, the bishop takes the cross carried in the procession (assisted by ministers as necessary) and raises it;

he turns towards the people and with the following or similar words, invites them to venerate it:

Hail, cross of Christ, our only hope.

The people reply:

You are our hope, we will never be confounded.

The bishop then hands back the cross and makes his way with the ministers towards the baptismal font where he leads the rite of the commemoration of Baptism while the faithful assemble in the nave facing the font. He invites them to pray with the following or other similar words:

**Dear brothers and sisters,
let us invoke the Lord our God
that he may bless this water which he has created;
we shall be sprinkled with it
as a memorial of our Baptism.
May the Lord renew our hearts.**

All pray in silence for a few moments, after which the bishop, with hands joined, continues:

**Lord God almighty,
source and origin of life,
bless ✠ this water
with which we shall be sprinkled.
We are trustful that we shall receive the forgiveness of sin,
protection from all infirmity and from the deceit of the evil one,
and the grace of your protection.
In your mercy, grant us, O Lord,
a fount of living water that wells up to eternal life,
so that, free from every danger of soul or body,
we may come to you with a pure heart.
Through Christ our Lord.**

R. Amen.

29. The bishop sprinkles himself, the concelebrants, the ministers and the people, passing through the nave of the cathedral preceded by the Gospel

Book and the cross. Meanwhile the following antiphons or another suitable chant are sung:

Ant. O purify me, then I shall be clean;
Cf. Ps 50:9 O wash me, I shall be whiter than snow.

Or:

Ant. I will sprinkle clean water upon you
Cf. Ezek 36:25-26 and you shall be clean from all your guilt.
A new heart I will give you, says the Lord.

30. The bishop, accompanied by the ministers, proceeds to the sanctuary where he takes off the cope and puts on the chasuble. The deacon goes to the altar and places the Gospel Book there. The cross is placed near the altar where it may be easily seen and where it will remain for the entire Jubilee Year for the veneration of the people. It is important that the cross be the only one in the sanctuary. The bishop kisses the altar and incenses it together the cross before going to the cathedra. These moments may be accompanied, after the antiphons or chant at the sprinkling, with a Christmas antiphon, a suitable chant or musical instruments.

If the baptistery is outside, the memorial of Baptism precedes the solemn entrance into the cathedral. Where it is not possible to have the memorial of Baptism at the font, the bishop and the ministers go to the sanctuary while the faithful take their normal places. The deacon goes to the altar and places the Gospel Book there. The cross is placed near the altar. The bishop, having arrived in the sanctuary takes off the cope and puts on the chasuble. He kisses the altar and incenses it together with the cross before going to the cathedra. A bowl of water is brought to the bishop and he blesses it and sprinkles the assembly as above. After he returns to the cathedra he says:

**Almighty God, may we be purified from our sins
and by this celebration of the Eucharist
may we be worthy to participate in the banquet of your kingdom
for ever and ever.**

R. Amen.

31. The Gloria is now sung and the celebration continues as normal, using the formulary of the Mass for the feast of the Holy Family of Jesus, Mary and Joseph.

RITE OF THE CLOSING OF THE JUBILEE YEAR IN THE VARIOUS CHURCHES

PREAMBLE

The following Rite of the closing of the Jubilee Year of 2025 in the various Churches is intended for those of the Roman Rite.

The oriental Churches may adapt the Rite if they wish, in harmony with their own liturgical forms, leaving intact however the core and basic orientation of this Rite of closing.

1. *The day*

The Holy Father Pope Francis, in the bull *Spes non confundit*, has decreed that the Jubilee Year will close in the particular Churches on Sunday 28 December 2025, feast of the Holy Family of Jesus, Mary and Joseph.

2. *The place*

The closing of the Jubilee Year takes place at the celebration of the Eucharist at which the diocesan bishop presides in the cathedral church, mother of all the churches of the diocese. This is the only Eucharist to mark the closing of the Jubilee and is celebrated in the cathedral. If, by norm of Canon Law, there is a co-cathedral in the diocese, that too may be the place of the eucharistic celebration of the closing. For the celebration in the co-cathedral, the bishop may be substituted by his delegate specially designated. The celebration of the closing may not take place in other churches of the diocese including sanctuaries or notable churches.

3. *The eucharistic celebration*

The eucharistic celebration takes the form of a stational Mass (cf. *Caeremoniale Episcoporum*, 120). All the priests, therefore, concelebrate with the bishop; the deacons, acolytes, lectors and the other ministers carry out their proper service (cf. *Sacrosanctum Concilium*, 26-28; *Caeremoniale Episcoporum*, 119). It is important to ensure that summons reach all the faithful. The eucharistic celebration is the occasion for thanking the Lord for all he has done during this special year of prayer and conversion.

For the celebration, the following should be given prominence:

- the centrality of the cross of the Jubilee Year;
- the prayer of the faithful;
- the presentation of the gifts;
- Communion under both kinds;
- the hymn of thanksgiving;
- the prayer over the people and the solemn blessing;
- the dismissal.

4. *The cross of the Jubilee Year*

The cross, carried in procession at the Rite of the opening of the Jubilee Year and exposed near the altar for the whole year, should be adorned with flowers.

5. *The prayer of the faithful*

In continuation with the praises and supplications that the people have offered to God during the Jubilee Year, the prayer of the faithful gathers the intentions of the assembly that intercedes for the Church and for the whole world. Although a formulary is proposed in the Rite, it is appropriate that each community prepare the prayer of the faithful in the light of its own spiritual and communal experience lived during the Year. The form proposed anticipates that the deacon announces the intention of the prayer; a moment of silence follows, then the lector formulates the prayer to which the assembly gives a sung response.

6. *The presentation of the gifts*

In the presentation of the gifts the bread and wine for the communion of the faithful are brought up. The Jubilee is a year in which resources are redistributed so that no one should lack what is necessary; in this spirit, attention to the poor can be made concrete by sensitizing the community to authentic acts of charity that can continue after the closing of the Jubilee Year, and by arranging the celebration in such a way that in the presentation of the gifts, there be also offerings for the poor (cf. *General Instruction of the Roman Missal*, 73).

7. *Communion under both kinds*

It is fitting that Communion be distributed under both kinds. “For in this form the sign of the eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal

covenant is ratified in the Blood of the Lord, as also the relationship between the eucharistic banquet and the eschatological banquet in the Father's kingdom" (*General Instruction on the Roman Missal*, 281).

8. *The hymn of thanksgiving*

At the end of the post-communion prayer the bishop exhorts the faithful to praise the Lord for the grace of the Jubilee Year and for the indulgence. A hymn of thanksgiving is therefore sung.

9. *The prayer over the people, the solemn blessing and the dismissal*

The eucharistic celebration concludes with a prayer over the people and with the solemn blessing. The texts recall the themes of the Jubilee Year and invoke for the people the power of God's help. Thus, at the end of the special Jubilee, the community that has experienced forgiveness may return to the rhythm of daily life strengthened by the grace of a particular period of prayer and of closeness to the Lord.

The dismissal by the deacon, taken from the first letter of Peter, brings together the themes of witness to the faith, of hope and of conforming life to the mystery celebrated.

RITE OF THE CLOSING OF THE JUBILEE YEAR

The Mass formulary for the feast of the Holy Family of Jesus, Mary and Joseph is used.

10. At the agreed time the faithful gather in the cathedral. When the people are assembled the bishop, the concelebrants and the deacons, vested in white, enter. The assembly sings the Jubilee Hymn or another suitable chant.

11. The bishop, having revered and incensed the altar in the usual way, goes to the cathedra and says:

**In the name of the Father and of the Son
and of the Holy Spirit.**

The people reply:

Amen.

Then the bishop greets the people with these words:

**The God of hope
who fills us with all joy and peace in the faith
by the power of the Holy Spirit
be with you all.**

The people reply:

And with your spirit.

12. The bishop introduces the celebration with these words:

**Brothers and sisters,
we have experienced together the Jubilee Year
(and seen its highpoint in the diocesan pilgrimage to Rome).
As a single people we have offered our praise,
thanksgiving and supplication to God,
in union with those who are voiceless in the world
but whom the Father hears and welcomes as beloved sons
and daughters:
the sick, the aged, the prisoners, the poor.**

**Through the Jubilee indulgence,
the Lord has caused a river of grace and blessing to flow.
He has granted to all of us his hope and his peace;
he has strengthened the weak hands
and made firm the feeble knees;
he has said to each one of us, take courage, do not be afraid!**

**Strengthened by this experience of mercy
and confirmed by our meeting with him,
today, we, the diocesan community of pastor and people,
as we celebrate the holiness of the Family of Nazareth,
wish to render thanksgiving in the Eucharist
and again ask pardon, recognising that we are sinners.**

After a moment of silence, the deacon or another minister sings the following invocations:

Lord, you arouse our faith; Lord have mercy.

℟. Lord have mercy.

Christ, you inspire our hope; Christ have mercy.

℟. Christ have mercy.

Lord, you enkindle our love; Lord have mercy.

℟. Lord have mercy.

Or:

**Lord, Son of God, who through your birth of the Virgin Mary,
became our brother, Lord have mercy.**

℟. Lord have mercy.

**Christ, Son of man, who know and understand our weakness,
Christ have mercy.**

℟. Christ have mercy.

**Lord, only begotten Son of the Father, who unite us in a single family,
Lord have mercy.**

R. Lord have mercy.

The bishop concludes:

**May almighty God have mercy on us,
forgive us our sins
and bring us to everlasting life.**

R. Amen.

The Gloria is now sung and the Mass continues as normal.

UNIVERSAL PRAYER OR PRAYER OF THE FAITHFUL

13. At the end of the homily, after a silent pause, the Creed is sung or recited. The universal prayer follows using these or other words:

**Brothers and sisters,
after listening to the Word of salvation,
let us lift up our prayer to the Father through the Son.**

℟. O God, our hope, hear us.

Deacon:

Let us pray for the Church.

There is a silent pause after which the lector reads the prayer:

May the Church, custodian of the plan of salvation,
proclaim to all by word and deed
the faith in the risen Lord. **℟.**

Deacon:

Let us pray for the entire world.

There is a silent pause after which the lector reads the prayer:

May the world, drawn by the love of the incarnate Word,
resist the clash of arms
and seek instead harmony and peace. **℟.**

Deacon:

Let us pray for those who suffer.

There is a silent pause after which the lector reads the prayer:

May those who suffer not fall into discouragement,
but experience in their hearts
the gift of Christian hope. **℟.**

Deacon:

Let us pray for families.

There is a silent pause after which the lector reads the prayer:

With the example of the Holy Family of Nazareth,
may families be responsive to the plan of God
who calls them each day to live in the newness of love. **R.**

Deacon:

Let us pray for the diocesan community.

There is a silent pause after which the lector reads the prayer:

Strengthened by the power of forgiveness
and renewed by the grace of the Jubilee Year,
may our diocese continue to walk in the light of the Gospel. **R.**

The bishop concludes:

**God our Father,
in this Jubilee Year
you have opened to your Church the way of salvation
and filled your sons and daughters with the hope that comes
from you.**

**Receive our good intentions
and welcome our desire to convert our lives to you,
so that we may be true witnesses of the Gospel.
Through the grace of the Holy Spirit guide our steps
towards the blessed hope of seeing your face in the heavenly
Jerusalem,
where your Kingdom will come to its perfect fullness
and all will be accomplished in Christ your Son.
He lives and reigns with you and the Holy Spirit
for ever and ever.**

R. Amen.

RITE OF COMMUNION

14. The bishop introduces the Our Father which is sung; he sings the embolism, Deliver us, Lord. The people respond, singing the acclamation, For the kingdom.

THE THANKSGIVING HYMN

15. After the post-communion prayer, the bishop introduces the thanksgiving hymn with the following words:

**Brothers and sisters,
at the conclusion of the Jubilee Year
we join our voices with the song of the whole Church
that today offers its thanksgiving to God
for the gift of his indulgence.
Through the sacraments, pilgrimage, prayer and charity
we have had an intense experience of the divine mercy:
the Lord has washed away our sins and filled us with his grace.
During this Year, in the movement of the liturgical cycle,
we have entered fully into the mystery of Christ
in faith, hope and love.
Now, strengthened by the experience of conversion,
let us go back to the daily round of our lives.
Like the disciples who saw his face,
we shall hold on to the joy of our meeting with the Lord
and firmly maintain the profession of our hope,
for he is faithful to his promises.**

The assembly intones the Te Deum or another hymn of thanksgiving.

PRAYER OVER THE PEOPLE

16. At the end of the hymn, the bishop extends his hands and prays over the people as follows:

**God our Father,
may the fullness of your grace
and the abundance of your holy gifts
come down upon this your family:
grant to your faithful the faith that moves mountains,
the hope that does not disappoint,
and the love that is patient and kind,
because, never separating themselves from your will,
they may thank you for your blessings without number.
Through Christ our Lord.**

R. Amen.

Or:

SOLEMN BLESSING

17. At the end of the hymn the bishop imparts the solemn blessing in the usual way.

**May the Father,
who sent his Son not to condemn but to save the world,
keep you from all evil and welcome your desires for good.**

R. Amen.

**May the Son,
who called to himself the burdened and oppressed,
grant you renewal and peace
so that you may await with trust his return at the end of time.**

R. Amen.

**May the Holy Spirit,
who in this Jubilee Year has filled you with grace,
enable you every day of your life to make active
what you have experienced in faith.**

R. Amen.

**And may the blessing of Almighty God,
the Father, the Son and the Holy Spirit,
come down upon you and remain with you forever.**

R. Amen.

18. The deacon dismisses the assembly with the following words:

**Worship the Lord in your hearts,
always ready to respond to whoever asks the reason for the
hope that is in you.**

Go in peace.

R. Thanks be to God.

MISSA PRO ANNO SANCTO

Hæc Missa adhiberi potest, cum colore proprio diei vel Temporis, ubi peculiare celebrationes habentur occasione Anni Sancti, exceptis sollemnitatibus, dominicis et festis, diebus Hebdomadæ sanctæ, Tridui sacri, infra octavam Paschæ, feriis Adventus a die 17 ad 24 decembris inclusive, diebus infra octavam Nativitatis, Commemoratione omnium Fidelium Defunctorum et feria IV Cinerum.

Tempore vero Adventus, Nativitatis, Quadragesimæ et Paschæ, pro liturgia Verbi lectiones de feria adhibeantur.

A

ANT. AD INTROITUM

Ps 26, 14

Exspécta Dóminum, viríliter age;
et confortétur cor tuum, et sústine Dóminum. (T.P. Allelúia.)

COLLECTA

**Omnípotens sempitérne Deus,
fervens humáni cordis desidérium,
réspice benígnus pópulum tuum
per hoc grátia tempus peregrinántem,
ut, Christo refúgio salútis suæ coniúctus,
ad beátæ spei finem felíciter adveníre possit.
Per Dóminum.**

SUPER OBLATA

**Oblatiónes famíliæ tuæ, quæsumus, Dómine,
súscipe miserátus,
ut, sub tuæ protectiÓNis auxílio,
et colláta non perdat, et ad ætéRNA dona pervéniat.
Per Christum.**

MASS FOR THE HOLY YEAR

This Mass may be said with the colour proper to the day or the liturgical time whenever special celebrations are held on the occasion of the Holy Year, except on Solemnities, on Sundays and Feasts, on the weekdays of Holy Week, the Sacred Triduum, on days within the Octave of Easter, on the weekdays of Advent from 17 December to 24 December inclusive, on days within the Octave of the Nativity of the Lord, on the Commemoration of All the Faithful Departed (All Souls' Day), and on Ash Wednesday.

During the seasons of Advent, Christmas, Lent and Easter, the readings of the weekday are used for the Liturgy of the Word.

A

ENTRANCE ANTIPHON

Ps 26:14

Wait for the Lord; be strong;
be stouthearted, and wait for the Lord! (E.T. Alleluia.)

COLLECT

**Almighty ever-living God,
fervent desire of the human heart,
look with favour upon your people
who make their pilgrim journey in this year of grace,
so that, bound to Christ the rock of salvation,
they may happily attain
the goal of blessed hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.**

PRAYER OVER THE OFFERINGS

**Accept in compassion, Lord,
the offerings of your family,
so that under your protective care
they may never lose what they have received,
but gain the gifts that are eternal.
Through Christ our Lord.**

PRÆFATIO*Christus, spes unica***Ÿ. Dóminus vobíscum.****Ŕ. Et cum spírítu tuo.****Ÿ. Sursum corda.****Ŕ. Habémus ad Dóminum.****Ÿ. Grátias agámus Dómino Deo nostro.****Ŕ. Dignum et iustum est.**

Vere dignum et iustum est,
æquum et salutáre,
nos tibi semper et ubíque grátias ágere:
Dómine, sancte Pater,
omnípotens ætérne Deus:
Hoc témpore grátiaë,
fílios tuos in unam famíliam cóngregas,
ut, vitæ Verbo illustráti,
mystérium Filii tui crucifíxi et resurgéntis
summo gáudio célebrent.

Ipse, salus semper imploráta sempérque exspectáta,
omnes ad mensam suam vocat,
córporis ac spírítus vúlnera sanat,
contristátis lætítiam donat.

Propter hæc ómnia benevoléntiaë tuæ signa,
viva fide ad certiórem spem renáscimur
et nosmetípsos frátribus offérimus efficáci dilectióne,
Dóminum, donec véniat, præstolántes.

Per quem,
cum Angelis et ómnibus Sanctis,
hymnum laudis tibi cánimus,
sine fine dicéntes:

Sanctus, Sanctus, Sanctus ...

PREFACE

*Christ, sole hope***℣. The Lord be with you.****℟. And with your spirit.****℣. Lift up your hearts.****℟. We lift them up to the Lord****℣. Let us give thanks to the Lord our God.****℟. It is right and just.**

**It is truly right and just,
 our duty and our salvation, *
 always and everywhere to give you thanks, *
 Lord, holy Father, †
 almighty and eternal God. ****

**For in this time of grace,
 you gather your children into one family *
 so that, enlightened by the Word of Life, †
 they might joyfully celebrate
 the mystery of your Son crucified and risen. ****

**He is salvation, ever invoked and awaited, *
 who calls all to his table, *
 heals the wounds of body and spirit, †
 and to the afflicted gives joy. ****

**Through all these signs of your favour, *
 we are reborn with living faith to a more certain hope *
 and we offer ourselves to our brothers and sisters in loving service, †
 as we await the return of the Lord. ****

**Through him, with the Angels and all the Saints,
 we sing the hymn of your praise, *
 as without end we acclaim: ****

Holy, Holy, Holy Lord God of hosts ...

ANT. AD COMMUNIONEM

Cf. Lc 4, 18. 19

Spíritus Dómini super me;
evangelizáre paupéribus misit me,
et prædicáre annum Dómini accéptum. (T.P. Allelúia.)

POST COMMUNIONEM

Deus,
qui nos uno pane réficis
et única spe susténtas,
tua nos páriter grátia corróbora,
ut, facti unum in Christo corpus et unus spiritus,
ad glóriam cum ipso resurgámus.
Qui vivit et regnat in sæcula sæculórum.

BENEDICTIO SOLLEMNIS

Benedícat vobis Dóminus, et custódiat vos.

℟. Amen.

Illúminet fáciem suam super vos,
et misereátur vestri.

℟. Amen.

Convértat vultum suum ad vos,
et donet vobis suam pacem.

℟. Amen.

Et benedíctio Dei omnipoténtis,
Patris, et Fílii, ✠ et Spíritus Sancti,
descéndat super vos et máneat semper.

℟. Amen.

COMMUNION ANTIPHON

Cf. Lk 4:18.19

The Spirit of the Lord is upon me,
he has sent me to preach the good news to the poor,
to proclaim the year of the Lord's favour. (E.T. Alleluia.)

PRAYER AFTER COMMUNION

**O God, who refresh us with the one Bread
and sustain us with one hope,
strengthen us likewise by your grace,
that, made one body and one spirit in Christ,
we may rise with him to glory.
Who lives and reigns for ever and ever.**

SOLEMN BLESSING

May the Lord bless you and keep you.

℟. Amen.

**May he let his face shine upon you
and show you his mercy.**

℟. Amen.

**May he turn his countenance towards you
and give you his peace.**

℟. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

℟. Amen.

B**ANT. AD INTROITUM**

Ps 89, 1-2

Dómine, refúgium factus es nobis a generatióne et progénie;
a sáeculo, et in sáeculum tu es. (T.P. Allelúia.)

COLLECTA

**Deus, qui in plenitúdine témporum
Fílium tuum in mundum misísti Salvatórem,
concéde, quáesumus,
ut in hoc sáeculo peregrinántes
lux paschális eius mystérii ad te,
única spem nostram, ducat.
Per Dóminum.**

SUPER OBLATA

**Quæ tuis altáribus exhibémus, Dómine,
hunc annum sanctum lætánter celebrántes,
sint tibi múnera accépta,
ut ipsíus æternitátis mereámur esse consórtes,
qui mortalitátem nostram sua mortalitáte curávit,
Iesus Christus, Dóminus noster, qui vivit.**

PRÆFATIO*Christus, spes vera***℣. Dóminus vobíscum.****℞. Et cum spírítu tuo.****℣. Sursum corda.****℞. Habémus ad Dóminum.****℣. Grátias agámus Dómino Deo nostro.****℞. Dignum et iustum est.**

**Vere dignum et iustum est,
æquum et salutáre,
nos tibi semper et ubíque grátias ágere:**

B

ENTRANCE ANTIPHON

Cf. Ps 89: 1-2

O Lord, you have been our refuge,
from generation to generation;
from age to age, you are. (E.T. Alleluia).

COLLECT

**O God, who in the fullness of time
sent your Son into the world as our Saviour,
grant that, making our pilgrim way through history,
the light of his paschal mystery
may lead us to encounter you, our only hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.**

PRAYER OVER THE GIFTS

**O Lord, may the offerings that we present
on your altars in joyful celebration of this holy year
be acceptable in your sight,
so that we may come to share in the eternal life
of Him by whose mortality we are saved from death,
Jesus Christ our Lord.
Who lives and reigns for ever and ever.**

PREFACE

Christ, true hope

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

**Dómine, sancte Pater, omnípotens ætérne Deus:
per Christum Dóminum nostrum.**

**Qui Fílius tuus, ante sáecula génius,
natus est in témpore de María Vírgine,
et a Spírítu Sancto unctus,
in nómine tuo annum grátia prædicávit:
consolatióem míseris, captívis redemptiόem,
toti dénique humáno géneri salútem et pacem.**

**Ipse enim única est spes vera
quæ ómnium excédens exspectatiόem,
univérsa sáecula irrádiat.**

**Et ídeo, cum Angelis et Sanctis univérsis,
te collaudámus, sine fine dicétes:**

Sanctus, Sanctus, Sanctus ...

ANT. AD COMMUNIONEM

Tit 2, 12-13

Iuste et pie vivámus in hoc sáeculo,
exspectántes beátam spem
et advéntum glóriæ magni Dei. (T.P. Allelúia.)

POST COMMUNIONEM

**Sanctíficet nos, quæsumus, Dómine,
mensa tua participátio, et præsta,
ut, quam Unigénitus tuus in cruce operátus est salútem,
omnes gentes per Ecclesiæ tuæ sacraméntum gratánter ac-
cípiant.
Per Christum.**

**It is truly right and just,
our duty and our salvation *
always and everywhere to give you thanks, *
Lord, holy Father, almighty and eternal God, †.
through Christ our Lord. ****

**For your Son, begotten before all ages,
born in time of the Virgin Mary *
and anointed by the Holy Spirit,
proclaimed a year of favour in your name *
bringing consolation to the afflicted,
redemption to captives,
salvation and peace to the whole human race. ****

**He is the one true hope, *
surpassing every human hope, *
that shines forth in every age. ****

**And so, with the Angels and all the Saints, *
we sing the hymn of your praise,
as without end we acclaim: ***

Holy, Holy, Holy, Lord God of hosts ...

COMMUNION ANTIPHON

Tt 2:12-13

Let us live justly and devoutly in this age,
as we await the blessed hope
and the coming of the glory of our great God. (E.T. Alleluia)

PRAYER AFTER COMMUNION

**May our participation at your table sanctify us, O Lord,
and grant that through the Sacrament of your Church
all nations may receive in rejoicing
the salvation accomplished on the Cross
by your Only Begotten Son.
Who lives and reigns for ever and ever.**

ORATIO SUPER POPULUM

**Adesto, Dómine, supplicibus tuis
et spem suam in tua misericórdia collocántes tuere propítius,
ut in sancta conversatióne tibi fidéles permáneant,
et, consequéntes sufficiéntiam temporálem,
promissiónis tuæ perficiántur herédes in ætérnum.
Per Christum.**

℞. Amen.

**Et benedíctio Dei omnipoténtis,
Patris, et Fílii, ✠ et Spíritus Sancti,
descéndat super vos et máneat semper.**

℞. Amen.

PRAYER OVER THE PEOPLE

**Be near to those who call on you, O Lord,
and graciously grant your protection
to all who place their hope in your mercy,
that they may remain faithful in holiness of life
and, having enough for their needs in this world,
be made full heirs of your promise for eternity.
Through Christ our Lord.**

R. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R. Amen.

C**ANT. AD INTROITUM**

Tit 3, 5.7

Deus salvos nos fecit per lavácrum regeneratiónis
et renovatiónis Spíritus Sancti,
iustificáti grátia ipsíus
herédes simus secúndum spem vitæ æternæ.
(T.P. Alleluia.)

COLLECTA

**Deus, qui humano géneri per Fílium Unigénitum
et salutis remédium et vitæ æternæ donum contulísti,
concéde ómnibus in ipso renátis
et velle quæ præcipis et posse,
ut pópulus ad regnum tuum vocátus
sit in fide stábilis, spe gaudens, et in caritáte éfficax.
Per Dóminum.**

SUPER OBLATA

**Réspice, Dómine, in fáciem Christi tui,
única spes nostra,
qui pro ómnibus redemptionem trádedit semetípsum,
ut per eum ab ortu solis usque ad occásum
nomen tuum magnificétur in géntibus,
et una ubíque maiestáti tuæ exhibeátur oblátio.
Per Christum.**

C**ENTRANCE ANTIPHON**

Tit 3:5.7

God has saved us through the bath
that gives rebirth and renewal in the Holy Spirit,
that, justified by his grace, we may become heirs
with the hope of eternal life. (E.T. Alleluia.)

COLLECT

**O God, who through your only-begotten Son
brought to the human race
the remedy of salvation and the gift of eternal life,
grant to all who are reborn in Christ
the desire and the strength to do what you command
so that the people called to your kingdom
may be firm in faith, joyful in hope, and active in charity.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.**

PRAYER OVER THE GIFTS

**Look, O Lord, upon the face of your Christ, our only hope,
who handed himself over as a ransom for all,
so that through him,
from the rising of the sun to its setting,
your name may be exalted among the nations
and in every place a single offering
may be presented to your majesty.
Through Christ our Lord.**

PRÆFATIO

Christus, Deus et homo, Salvator omnium

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

**Vere dignum et iustum est, æquum et salutáre,
nos tibi semper et ubíque grátias ágere:
Dómine, sancte Pater, omnípotens ætérne Deus:
per Christum Dóminum nostrum.**

**In ipso enim promissiónes tuæ véteres adimpléntur,
umbra cedit lúmini,
mundus iam renovátur,
et homo nova fit creatúra.**

**Per oblatiónem sui semel in cruce factam,
fílios tuos, qui erant dispérsi,
vóluit in unum congregáre;
et exaltátus in glória, primogénitus in multis frátribus,
spem ætérni gáudii nobis pandit.**

**Unde et nos, Dómine, cum Angelis et Sanctis univérsis,
tibi confitémur, in exsultatióne dicétes:**

Sanctus, Sanctus, Sanctus ...

ANT. AD COMMUNIONEM**Mt 28, 20**

Ecce ego vobíscum sum ómnibus diébus,
dicit Dóminus,
usque ad consummationem sáeculi. **(T.P. Allelúia.)**

PREFACE

Christ, God and man, the Saviour of all

Ψ. The Lord be with you.

℞. And with your spirit.

Ψ. Lift up your hearts.

℞. We lift them up to the Lord.

Ψ. Let us give thanks to the Lord our God.

℞. It is right and just.

**It is truly right and just,
our duty and our salvation *
always and everywhere to give you thanks, *
Lord, holy Father, almighty and eternal God, †
through Christ our Lord. ****

**For in him your ancient promises are fulfilled, *
shadows give way to light, *
the world finds itself reborn, †
and humanity is created anew. ****

**By his offering once for all upon the cross, *
he wished to gather into one all your children
who were scattered;
and lifted up in glory, the first-born among many, *
he spreads before us the hope of eternal joy. ****

**And so, Lord, *
we praise you with all the Angels and Saints, *
as in exultation we acclaim: †**

Holy, Holy, Holy, Lord God of hosts ...

COMMUNION ANTIPHON

Mt 28:20

Behold, I am with you always, says the Lord,
even to the end of the age. (E.T. Alleluia.)

POST COMMUNIONEM

**Cælesti pane roboráti, quæsumus, Dómine,
ut, Evangélio vitæ iúgiter adhæréndo,
ferméntum vivíficans
et salutis instruméntum humano efficiámur consórtio.
Per Christum.**

BENEDICTIO SOLLEMNIS

**Pax Dei, quæ exsúperat omnem sensum,
custódiat corda vestra et intellegéntias vestras
in sciéntia et caritáte Dei, et Fílii sui,
Dómini nostri Iesu Christi.**

℟. Amen.

**Et benedíctio Dei omnipoténtis,
Patris, et Fílii, ✠ et Spíritus Sancti,
descéndat super vos et máneat semper.**

℟. Amen.

PRAYER AFTER COMMUNION

**Strengthened by heavenly bread, we ask, O Lord
that by adhering constantly to the Gospel of life
we may become for the human family
a life-giving leaven and a means to salvation.
Through Christ our Lord.**

SOLEMN BLESSING

**May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.**

℟. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

℟. Amen.

LECTIONES PRO LITURGIA VERBI

LECTIO I

Unxit me Dominus et evangelizare pauperibus misit me, et dare eis oleum gaudii.

Lectio libri Isaiae prophetae

61, 1-3a. 6a. 8b-9

Spiritus Domini super me,
Seo quod unxit Dominus me;
ad annuntiandum mansuetis misit me,
ut mederer contritis corde,
et predicarem captivis indulgentiam
et clausis apertionem;
ut predicarem annum placabilem Domino,
et diem ultionis Deo nostro,
ut consolarer omnes lugentes,
ut ponerem lugentibus Sion,
et darem eis coronam pro cinere,
oleum gaudii pro luctu,
pallium laudis pro spiritu mæroris.
Vos autem sacerdotes Domini vocabimini,
ministri Dei nostri dicetur vobis.
Dabo opus eorum in veritate,
et foedus perpetuum feriam eis.
Et scient in gentibus semen eorum;
et germen eorum in medio populorum.
Omnes qui viderint eos cognoscent illos,
quia isti sunt semen, cui benedixit Dominus.

Verbum Domini.

READINGS
FOR THE LITURGY OF THE WORD

FIRST READING

The Lord has anointed me to bring good news to the poor and to give them the oil of gladness.

A reading from the Prophet Isaiah

61:1-3a, 6a, 8b-9

The spirit of the Lord God is upon me,
because the LORD has anointed me
to bring good news to the poor;
he has sent me to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the LORD'S favour,
and the day of vengeance of our God;
to comfort all who mourn;
to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit.
You shall be called the priests of the LORD;
they shall speak of you as the ministers of our God.
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
Their offspring shall be known among the nations,
and their descendants in the midst of the peoples;
all who see them shall acknowledge them,
that they are an offspring the LORD has blessed.

The word of the Lord.

vel

LECTIO I

Caritas Dei diffusa est in cordibus nostris.

Lectio Epistolæ beati Pauli apostoli ad Romanos

5, 5-11

Fratres:

Spes non confundit, quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis.

Ut quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est? Vix enim pro iusto quis moritur; nam pro bono forsitan quis et audeat mori?

Commendat autem caritatem suam Deus in nobis, quoniam, cum adhuc peccatores essemus, secundum tempus Christus pro nobis mortuus est. Multo igitur magis nunc, iustificati in sanguine ipsius, salvi erimus ab ira per ipsum.

Si enim, cum inimici essemus, reconciliati sumus Deo per mortem Filii eius, multo magis reconciliati salvi erimus in vita ipsius. Non solum autem, sed et gloriamur in Deo per Dominum nostrum Iesum Christum, per quem nunc reconciliationem accepimus.

Verbum Domini.

PSALMUS RESPONSORIUS

Ps 88 21-22. 25 et 27

R. Misericordias tuas, Domine, in æternum cantabo.

Inveni David servum meum;

oleo sancto meo unxi eum.

Manus enim mea firma erit cum eo,

et brachium meum confortabit eum. **R.**

Et veritas mea et misericordia mea cum ipso,

et in nomine meo exaltabitur cornu eius.

Or:

FIRST READING

God's love has been poured into our hearts.

A reading from the Letter of Saint Paul to the Romans

5:5-11

Brother and Sisters:

Hope does not put us to shame,
because God's love has been poured into our hearts
through the Holy Spirit who has been given to us.
For while we were still weak,
at the right time Christ died for the ungodly.
For one will scarcely die for a righteous person—
though perhaps for a good person one would dare even to die—
but God shows his love for us in that while we were sinners,
Christ died for us.
Since, therefore, we have now been justified by his blood,
much more shall we be saved by him from the wrath of God.
For if while we were enemies
we were reconciled to God by the death of his Son,
much more, now that we are reconciled, shall we be saved by his life.
More than that, we also rejoice in God through our Lord Jesus
Christ,
through whom we have now received reconciliation.

The word of the Lord.

RESPONSORIAL PSALM

Psalm 89 (88): 20-21, 24, 26 R. 1a

R. I will sing for ever of your mercies, O Lord.

I have found my servant David,
and with my holy oil anointed him.
My hand shall always be with him,
and my arm shall make him strong. **R.**

**Ipse invocábit me: «Pater meus es tu,
Deus meus et refúgium salútis meæ». R.**

ALLELUIA ET VERSUS ANTE EVANGELIUM

Is 61, 1 (Lc 4, 18)

R. Allelúia, Allelúia.

Spiritus Domini super me;
evangelizare pauperibus misit me.

R. Allelúia.

EVANGELIUM

Lc 4, 16-21

Misit me prædicare annum Domini acceptum.

✠ Lécitio sancti Evangélii secúndum Lucam

In illo témpore:

Venit Iesus Náza-reth, ubi erat nutritus; et intrávit secúndum consuetúdinem suam die sábbati in synagógam, et surréxit légere. Et tráditus est illi liber Isaíæ prophetae. Et, ut revólvit librum, invénit locum, ubi scriptum erat:

«Spíritus Dómini super me;
propter quod unxit me,
evangelizáre paupéribus misit me,
sanáre contrítos corde,
prædicáre annum Dómini accéptum
et diem retributiónis».

Et, cum plicuísset librum, réddidit mínistro et sedit. Et ómnium in synagóga oculi erant intendéntes in eum. Coepit autem dícere ad illos: «Quia hódie impléta est hæc Scriptúra in áuribus vestris».

Verbum Dómini.

**My mercy and my faithfulness shall be with him;
by my name his might shall be exalted.
He will call out to me, ‘You are my father,
my God, the rock of my salvation’.** **R.**

ACCLAMATION BEFORE THE GOSPEL

Cf. 61:1 (Lk 4:18)

R. Aleluia, Aleluia

The Spirit of the Lord is upon me;
he has sent me to proclaim good news to the poor.

R. Aleluia.

GOSPEL

He has sent me to proclaim the year of the Lord’s favour.

**✠ A reading from the holy Gospel according to Luke
4:16-21**

At that time:

**Jesus came to Nazareth, where he had been brought up.
And as was his custom, he went to the synagogue on the Sab-
bath day,
and he stood up to read.**

**And the scroll of the prophet Isaiah was given to him.
He unrolled the scroll, and found the place where it is written,
‘The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.**

**He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord’s favour.’
And he rolled up the scroll, and gave it back to the attendant,
and sat down.**

**And the eyes of all in the synagogue were fixed on him.
And he began to say to them,
‘Today this Scripture has been fulfilled in your hearing.’**

The Gospel of the Lord.

APPENDIX

FORMULARIES FOR THE MASS

These formularies may be used in Masses during the Holy Year.

PENITENTIAL ACT

1.

Lord, you arouse our faith; Lord have mercy.

R. Lord have mercy.

Christ, you inspire our hope; Christ have mercy.

R. Christ have mercy.

Lord, you enkindle our love; Lord have mercy.

R. Lord have mercy.

2.

**Lord, you opened the eyes of the blind and freed prisoners;
Lord have mercy.**

R. Lord have mercy.

**Christ, you promised a new heaven and a new earth;
Christ have mercy.**

R. Christ have mercy.

**Lord, you now reign at the right hand of the Father;
Lord have mercy.**

R. Lord have mercy.

3.

Lord, you are the light that dispels the darkness; Lord have mercy.

R. Lord have mercy.

Christ, you are the door that opens to salvation; Christ have mercy.

R. Christ have mercy.

Lord, you are the hope that knows no end; Lord have mercy.

R. Lord have mercy.

4.

O Lord, you are our hope; Lord have mercy.

℟. Lord have mercy.

O Christ, you are our Saviour; Christ have mercy.

℟. Christ have mercy.

O Lord, you are our life; Lord have mercy.

℟. Lord have mercy.

5.

Lord, you are the defence of the poor; Lord have mercy.

℟. Lord have mercy.

Christ, you are the refuge of the weak; Christ have mercy.

℟. Christ have mercy.

Lord, you are the hope of sinners; Lord have mercy.

℟. Lord have mercy.

UNIVERSAL PRAYER

1.

**The Lord of life and history
gives the help of the Holy Spirit
to human pilgrims in their journey through time,
so that they may recognise the ways that lead to good
and be able to proclaim: “Jesus is Lord”.**

With firm hope, let us call upon our heavenly Father.

℟. Our Father, hear us.

**God our Father, hear our prayer:
may every human being come to know you,
the true and only God, and him whom you have sent,
Jesus Christ your Son.
He lives and reigns for ever and ever.**

℟. Amen.

2.

**Brothers and sisters,
let us offer our prayer to the Father
who in Christ opens the gates of hope and of life to all human
beings.**

℟. Show us, Lord, your mercy.

**O Father,
you grant us the joy of dwelling in your house
to sing the praise of your name
and to receive the strength of your love;
enlighten our lives with the Holy Spirit
and make us witnesses of the hope of the Gospel.
Through Christ our Lord.**

℟. Amen.

3.

**The word of God to which we have listened
is the foundation of our faith, the nourishment of our hope
and the ferment of our fraternal charity.**

Let us invoke the Father for the needs of the world.

℟. Lord God, enlighten and sustain us on our journey.

**God our Father,
in Christ you have given the truth that enlightens us,
the way that we should follow,
and the life that continually renews us;
sustain us with the force of your Spirit
so that every day we may progress in your love and in the hope
of the Kingdom.**

Through Christ our Lord.

℟. Amen.

4.

**In trust and in unity, let us offer our prayer to the Father,
who has called us to partake of the joy of his Kingdom.**

℟. Strengthen us in hope, O Lord.

**O God our Father,
you accompany and sustain your Church in its pilgrim journey;
through the light and the strength of your Spirit,
stir up in us a living hope,
so that we may recognise the signs of your presence in the
events of our world.**

Through Christ our Lord.

℟. Amen.

PRAYERS FOR THE PILGRIMAGE

PSALMS

PSALM 15 (14) The just will live in the presence of the Lord.
Psalm. Of David.

Lord, who shall be admitted to your tent
and dwell on your holy mountain?

He who walks without fault;
he who acts with justice
and speaks the truth from his heart;
he who does not slander with his tongue;

He who does no wrong to his brother,
who casts no slur on his neighbour,
who holds the godless in disdain,
but honours those who fear the Lord;

he who keeps his pledge, come what may;
who takes no interest on a loan
and accepts no bribes against the innocent.
Such a one will stand firm forever.

PSALM 24 (23) The Lord, the king of glory, enters his temple.
A Psalm. Of David.

The Lord's is the earth and its fullness,
the world and all its peoples.

It is he who set it on the seas;
on the waters he made it firm.

Who shall climb the mountain of the Lord?
Who shall stand in his holy place?

The man with clean hands and pure heart,
who desires not worthless things,
(who have not sworn so as to deceive their neighbour.)

He shall receive blessings from the Lord
and reward from the God who saves him.

Such are the ones who seek him,
seek the face of the God of Jacob.

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Who is the king of glory?
The Lord, the mighty, the valiant,
the Lord, the valiant in war.

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory.

PSALM 84 (83) Pilgrimage song

To the leader; according to the Gittith. Of the Korahites. A Psalm.

How lovely is your dwelling place,
Lord, God of hosts.

My soul is longing and yearning,
is yearning for the courts of the Lord.
My heart and my soul ring out their joy
to God, the living God.

The sparrow herself finds a home
and the swallow a nest for her brood;
she lays her young by your altars,
Lord of hosts, my king and my God.

They are happy, who dwell in your house,
for ever singing your praise.
They are happy, whose strength is in you,
in whose hearts are the roads to Zion.

As they go through the Bitter Valley
they make it a place of springs
(the autumn rain covers it with blessings).
They walk with ever growing strength,
they will see the God of gods in Zion.

O Lord God of hosts, hear my prayer,
give ear, O God of Jacob.
Turn your eyes, O God, our shield,
look on the face of your anointed.

One day within your courts
is better than a thousand elsewhere.
The threshold of the house of God
I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield;
he will give us his favour and glory.
The Lord will not refuse any good
to those who walk without blame.

Lord, God of hosts,
happy the one who trusts in you!

PSALM 95 (94) Invitation to adoration

Come, ring out our joy to the Lord;
hail the rock who saves us.

Let us come before him, giving thanks,
with songs let us hail the Lord.

A mighty God is the Lord,
a great king above all gods.
In his hands are the depths of the earth;
the heights of the mountains are his.
To him belongs the sea, for he made it
and the dry land shaped by his hands.

Come in; let us bow and bend low;
let us kneel before the God who made us
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand.

O that today you would listen to his voice!
"Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your fathers put me to the test;
when they tried me, though they saw my work.

For forty years I was wearied of these people
and I said: "Their hearts are astray,
these people do not know my ways.
Then I took an oath in my anger:
'Never shall they enter my rest.'"

PSALM 118 (117) Hymn of thanksgiving

Alleluia!
Give thanks to the Lord for he is good,
for his love endures for ever.

Let the sons of Israel say:
"His love endures for ever."
Let the sons of Aaron say:
"His love endures for ever."

Let those who fear the Lord say:
"His love endures for ever."

I called to the Lord in my distress;
he answered and freed me.
The Lord is at my side; I do not fear.
what can man do against me?
The Lord is at my side as my helper;
I shall look down on my foes.

It is better to take refuge in the Lord
than to trust in men;
it is better to take refuge in the Lord
than to trust in princes.

The nations all encompassed me;
in the Lord's name I crushed them.
They compassed me, compassed me about;
in the Lord's name I crushed them.
They compassed me about like bees;
they blazed like a fire among thorns.
In the Lord's name I crushed them.

I was thrust down, thrust down and falling,
but the Lord was my helper.
The Lord is my strength and my song;
he was my saviour.
There are shouts of joy and victory
in the tents of the just.

The Lord's right hand has triumphed;
his right hand raised me.
The Lord's right hand has triumphed;
I shall not die, I shall live
and recount his deeds.
I was punished, I was punished by the Lord,
but not doomed to die.

Open to me the gates of holiness:
I will enter and give thanks.
This is the Lord's own gate
where the just may enter.
I will thank you for you have answered
and you are my saviour.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes.
This day was made by the Lord;
we rejoice and are glad.

O Lord, grant us salvation;
O Lord, grant success.
Blessed in the name of the Lord
is he who comes.
We bless you from the house of the Lord;
the Lord God is our light.

Go forward in procession with branches
even to the altar.
You are my God, I thank you.
My God, I praise you.
Give thanks to the Lord for he is good;
for his love endures for ever.

PSALM 122 (121) A greeting to Jerusalem, city of peace.
A Song of Ascents. Of David.

I rejoiced when I heard them say:
"Let us go to God's house."
And now our feet are standing
within your gates, O Jerusalem.

Jerusalem is built as a city
strongly compact.

It is there that the tribes go up,
the tribes of the Lord.

For Israel's law it is,
there to praise the Lord's name.
There were set the thrones of judgment
of the house of David.

For the peace of Jerusalem pray:
"Peace be to your homes!
May peace reign in your walls,
in your palaces, peace!"

For love of my brethren and friends
I say: "Peace upon you."
For love of the house of the Lord
I will ask for your good.

PSALM 136 (135) Hymn of love and to the goodness of God.

Alleluia!

O give thanks to the Lord for he is good,
for his love endures for ever.
Give thanks to the God of gods
for his love endures for ever.
Give thanks to the Lord of lords,
for his love endures for ever;

who alone has wrought marvellous works,
for his love endures for ever;
whose wisdom it was made the skies,
for his love endures for ever;
who fixed the earth firmly on the seas,
for his love endures for ever.

It was he who made the great lights,
for his love endures for ever;
the sun to rule in the day,
for his love endures for ever;
the moon and the stars in the night,
for his love endures for ever.

The first-born of the Egyptians he smote,
for his love endures for ever.
He brought Israel out from the midst,
for his love endures for ever;
arm outstretched, with power in his hand,
for his love endures for ever.

He divided the Red Sea in two,
for his love endures for ever;
he made Israel pass through the midst,
for his love endures for ever;
he flung Pharaoh and his force in the sea,
for his love endures for ever.

Through the desert his people he led,
for his love endures for ever.
Nations in their greatness he struck,
for his love endures for ever.
Kings in their splendour he slew,
for his love endures for ever.

Sihon, king of the Amorites,
for his love endures for ever;
and Og, the king of Bashan,
for his love endures for ever.

He let Israel inherit their land,
for his love endures for ever.
On his servant their land he bestowed,

for his love endures for ever.
He remembered us in our distress,
for his love endures for ever.
And he snatched us away from our foes,
for his love endures for ever.
He gives food to all living things,
for his love endures for ever.
To the God of heaven give thanks,
for his love endures for ever.

THE LITANY OF THE SAINTS

Other names may be added, especially of saints connected with the particular Church.

Lord have mercy. Lord have mercy.
Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy.

Christ hear us. Christ hear us.
Christ graciously hear us. Christ graciously hear us.
God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary, Mother of God, pray for us.
St Michael, pray for us.
All you Holy Angels and Archangels, pray for us.

St John the Baptist, pray for us.
St Joseph, pray for us.

St Peter and St Paul, pray for us.
St Andrew, pray for us.
St John, pray for us.
All you holy Apostles and Evangelists, pray for us.

St Mary Magdalen, pray for us.
All you holy disciples of the Lord, pray for us.

St Stephen, pray for us.
St Ignatius of Antioch, pray for us.
St Laurence, pray for us.
St Perpetua and St Felicity, pray for us.
St Agnes, pray for us.
All you holy martyrs of Christ, pray for us.

St Gregory the Great, pray for us.
St Augustine, pray for us.
St Athanasius, pray for us.

St Basil,	pray for us.
St Martin,	pray for us.
St Cyril and St Methodius,	pray for us.
St Benedict,	pray for us.

St Francis,	pray for us.
St Dominic,	pray for us.
St Francis Xavier	pray for us.
St Philip Neri,	pray for us.
St John Mary Vianney,	pray for us.
St Catherine of Siena,	pray for us.
St Teresa of Avila,	pray for us.
All you holy Saints of God,	pray for us.

Lord, be merciful.	Lord, save your people.
From all evil,	Lord, save your people.
From all sin,	Lord, save your people.
From everlasting death,	Lord, save your people.
By your holy Incarnation,	Lord, save your people.
By your death and resurrection,	Lord, save your people.
By the coming of the Holy Spirit,	Lord, save your people.

Be merciful to us sinners.	Lord, hear our prayer.
Console and enlighten your holy Church.	Lord, hear our prayer.
Protect the Pope, bishops and all ministers of your Gospel.	Lord, hear our prayer.
Send new workers into your vineyard.	Lord, hear our prayer.
Grant the whole world justice and peace.	Lord, hear our prayer.
Help and comfort all who endure trial and suffering.	Lord, hear our prayer.
Guard and strengthen in your service the entire people consecrated to you.	Lord, hear our prayer.

Jesus, Son of the living God, hear our prayer.	Jesus, Son of the living God, hear our prayer.
---	---

II
DECREE ON THE GRANTING
OF THE JUBILEE INDULGENCE



APOSTOLIC PENITENTIARY

DECREE ON THE GRANTING OF THE INDULGENCE DURING THE ORDINARY JUBILEE YEAR 2025 CALLED BY HIS HOLINESS POPE FRANCIS

“Now the time has come for a new Jubilee, when once more the Holy Door will be flung open to invite everyone to an intense experience of the love of God” (*Spes non confundit*, 6). In the Bull announcing the Ordinary Jubilee of 2025, at a moment in history in which "heedless of the horrors of the past, humanity is confronting yet another ordeal, as many peoples are prey to brutality and violence" (*Spes non confundit*, 8), the Holy Father calls on all Christians to become *pilgrims of hope*. This is a virtue which must be sourced above all in the grace of God and in the fullness of His mercy. It is to be rediscovered in the signs of the times, which, encompassing "the yearning of human hearts in need of God's saving presence, ought to become signs of hope" (*Spes non confundit*, 7).

Previously, in the Bull announcing the Extraordinary Jubilee of Mercy in 2015, Pope Francis underlined how the Indulgence acquired "an even more important meaning" in that context (*Misericordiae vultus*, 22), since God's mercy becomes the "indulgence on the part of the Father who, through the Bride of Christ, his Church, reaches the pardoned sinner and frees

him or her from every residue left by the consequences of sin" (ibid.). Similarly, now the Holy Father declares that the gift of the Indulgence "is a way of discovering the unlimited nature of God's mercy. Not by chance, for the ancients, the terms 'mercy' and 'indulgence' were interchangeable, as expressions of the fullness of God's forgiveness, which knows no bounds" (*Spes non confundit*, 23). The Indulgence, therefore, is a Jubilee grace.

And so, also during the Ordinary Jubilee of 2025, by will of the Supreme Pontiff, this 'Court of Mercy', which is responsible for all that concerns the granting and use of indulgences, wishing to encourage the souls of the faithful and nourish the pious desire to obtain the Indulgence seen as a gift of grace specific to each Holy Year, establishes the following indications, so that the faithful may take advantage of the "norms for obtaining and rendering spiritually fruitful the practice of the Jubilee indulgence" (*Spes non confundit*, 23).

During the Ordinary Jubilee of 2025, all others Indulgences previously granted remain in force. All the faithful, who are truly repentant and free from any affection for sin (cf. *Enchiridion Indulgentiarum*, IV ed., norm. 20, § 1), who are moved by a spirit of charity and who, during the Holy Year, purified through the sacrament of penance and refreshed by Holy Communion, pray for the intentions of the Supreme Pontiff, will be able to obtain from the treasury of the Church a plenary indulgence, with remission and forgiveness of all their sins, which can be applied in suffrage to the souls in Purgatory in the following ways:

I.- *Pilgrimages*

The faithful, *pilgrims of hope*, will be able to obtain the Jubilee Indulgence granted by the Holy Father if they undertake a pious pilgrimage:

to any sacred Jubilee site: by devoutly participating in Holy Mass (where the liturgical norms allow for it, the Mass of the Jubilee might fruitfully be chosen, or one of the Votive Masses: for Reconciliation, for the Remission of Sins, for the Promotion

of Charity or to Foster Harmony); a ritual Mass for the conferral of the sacraments of Christian Initiation or the Anointing of the Sick; or any of the following: a celebration of the Word of God; the Liturgy of the Hours (office of readings, lauds, vespers); the Via Crucis; the Marian Rosary; the recitation of the Akathist hymn; a penitential celebration, which ends with the individual confessions of the penitents, as established in the Rite of Penance (form II);

in Rome: by visiting at least one of the four Major Papal Basilicas: St. Peter's in the Vatican, the Archbasilica of the Holy Saviour (St John Lateran's), Saint Mary Major's, and St. Paul's Outside the Walls;

in the Holy Land: by visiting at least one of the three basilicas: the Basilica of the Holy Sepulchre in Jerusalem, the Basilica of the Nativity in Bethlehem, or the Basilica of the Annunciation in Nazareth;

in other ecclesiastical areas: by visiting the Cathedral or other church or sacred place designated by the local Ordinary. Bishops will take into account the needs of the faithful as well as the opportunity to reinforce the concept of pilgrimage with all its symbolic significance, so as to manifest the great need for conversion and reconciliation;

II.- *Pious visits to sacred places*

Likewise, the faithful can obtain the Jubilee Indulgence if, individually or in a group, they devoutly visit any Jubilee site and there, for a suitable period of time, engage in Eucharistic adoration and meditation, concluding with the Our Father, the Profession of Faith in any legitimate form, and invocations to Mary, the Mother of God, so that in this Holy Year everyone "will come to know the closeness of Mary, the most affectionate of mothers, who never abandons her children" (*Spes non confundit*, 24).

During the Jubilee Year, in addition to the aforementioned places of pilgrimage, the following sacred places may also be visited under the same conditions:

in Rome: the Basilica of the Holy Cross in Jerusalem, the Basilica of St Lawrence at the Verano, the Basilica of St Sebastian, (the traditional visit to "the seven Churches of Rome", so close to the heart of St Philip Neri is also highly recommended), the Sanctuary of Divine Love (the 'Divino Amore'), the Church of the Holy Spirit *in Sassia*, the Church of St Paul at the *Tre Fontane*, (the site of the Martyrdom of the Apostle), the Roman Catacombs; the churches of the Jubilee Pathways dedicated respectively to the *Iter Europaeum* and to the *Female Patrons of Europe and Doctors of the Church* (the Basilica of Santa Maria sopra Minerva, and the churches of St Brigid at Campo de' Fiori, Santa Maria della Vittoria, Trinità dei Monti, the Basilica of Saint Cecilia in Trastevere, and the Basilica of Sant'Augustine in Campo Marzio);

in other places in the world: the two Minor Papal Basilicas in Assisi – those of St Francis and Our Lady of the Angels; the Pontifical Basilicas of Our Lady of Loreto, Our Lady of Pompeii, and St Anthony in Padua; any minor basilica, cathedral church, co-cathedral church, Marian sanctuary, any distinguished collegiate church or sanctuary designated by the diocesan bishop or Eparchy for the benefit of the faithful, and national or international sanctuaries, "sacred places of welcome and privileged spaces for the rebirth of hope" (*Spes non confundit*, 24), as indicated by Episcopal Conferences.

The faithful who are truly repentant of sin but who cannot participate in the various solemn celebrations, pilgrimages and pious visits for serious reasons (especially cloistered nuns and monks, but also the elderly, the sick, prisoners, and those who, through their work in hospitals or other care facilities, provide continuous service to the sick), can obtain the Jubilee Indulgence, under the same conditions if, united in spirit with the faithful taking part in person, (especially when the words of the Supreme Pontiff or the diocesan Bishop are transmitted through the various means of communication), they recite the Our Father, the Profession of Faith in any approved form, and other prayers in conformity with the objectives of the Holy Year, in their homes

or wherever they are confined (e.g. in the chapel of the monastery, hospital, nursing home, prison...) offering up their sufferings or the hardships of their lives;

III.- *Works of mercy and penance*

In addition, the faithful will be able to obtain the Jubilee Indulgence if, with a devout spirit, they participate in popular missions, spiritual exercises, or formation activities on the documents of the Second Vatican Council and the Catechism of the Catholic Church, held in a church or other suitable place, according to the mind of the Holy Father.

Despite the rule that only one plenary indulgence can be obtained per day (cf. *Enchiridion Indulgentiarum*, IV ed., norm. 18, § 1), the faithful who have carried out an act of charity on behalf of the souls in Purgatory, if they receive Holy Communion a second time that day, can obtain the plenary indulgence twice on the same day, applicable only to the deceased (this must take place within a Eucharistic celebration; see can. 917 and the Pontifical Commission for the authentic interpretation of the CIC, *Responsa ad dubia*, 1, 11 July 1984). Through this double act, a praiseworthy exercise of supernatural charity is carried out, through that bond by which the faithful still journeying on this earth are united in the mystical Body of Christ, with those who have already completed their journey, by virtue of the fact that “the Jubilee indulgence, thanks to the power of prayer, is intended in a particular way for those who have gone before us, so that they may obtain full mercy” (*Spes non confundit*, 22).

In a special way "during the Holy Year, we are called to be tangible signs of hope for those of our brothers and sisters who experience hardships of any kind" (*Spes non confundit*, 10). Therefore, the Indulgence is also linked to certain works of mercy and penance, which bear witness to the conversion undertaken. The faithful, following the example and mandate of Christ, are encouraged to carry out works of charity or mercy more frequently, especially in the service of those brothers

and sisters who are burdened by various needs. More especially, they should rediscover these “corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead” (*Misericordiae vultus*, 15) and rediscover also “the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead” (*ibid.*).

In this way, the faithful will be able to obtain the Jubilee Indulgence if they visit, for an appropriate amount of time, their brothers and sisters who are in need or in difficulty (the sick, prisoners, lonely elderly people, disabled people...), in a sense making a pilgrimage to Christ present in them (cf. *Mt* 25, 34-36) according to the usual spiritual, sacramental and prayer conditions. The faithful can repeat these visits throughout the Holy Year, even daily, acquiring a plenary indulgence each time.

The Jubilee Plenary Indulgence can also be obtained through initiatives that put into practice, in a concrete and generous way, the spirit of penance which is, in a sense, the soul of the Jubilee. In particular the penitential nature of Friday can be rediscovered through abstaining, in a spirit of penance, at least for one day of the week from futile distractions (real but also virtual distractions, for example, the use of the media and/or social networks), from superfluous consumption (for example by fasting or practising abstinence according to the general norms of the Church and the indications of the Bishops), as well as by donating a proportionate sum of money to the poor; by supporting works of a religious or social nature, especially in support of the defence and protection of life in all its phases, but also by supporting the quality of life of abandoned children, young people in difficulty, the needy or lonely elderly people, or migrants from various countries “who leave their homelands behind in search of a better life for themselves and for their families” (*Spes non confundit*, 13); it can also be obtained by dedicating a reasonable portion of one’s free

time to voluntary activities that are of service to the community or to other similar forms of personal commitment.

All diocesan bishops and eparchs and those who are equivalent to them in law, on the most appropriate day of this jubilee period, on the occasion of the main celebration in the cathedral and in the individual jubilee churches, may impart the *Papal Blessing* with the attached plenary indulgence, obtainable by all the faithful who receive this Blessing under the usual conditions.

In order to facilitate access to the sacrament of Penance and the obtaining of divine forgiveness through the 'Power of the Keys', local Ordinaries are invited to grant to the Canons and Priests, who in the Cathedrals and Churches specially designated for the Holy Year, hear the confessions of the faithful, the faculties limited to the internal forum for the faithful of the Eastern Churches covered by can. 728, § 2 of the CCEO, and in the case of a possible reservation, those for can. 727, excluding, clearly, those cases listed in can. 728, § 1; while for the faithful of the Latin Church, the faculties referred to in can. 508, § 1 of the CIC.

In this regard, this Penitentiary urges all priests to offer generous availability and self-dedication to allow the greatest possible opportunity for the faithful to benefit from the means of salvation, by adopting and publishing time slots for confessions, in agreement with parish priests or rectors of neighbouring churches, by making time to be available in the confessional, planning penitential celebrations on a fixed and frequent basis, and also making the widest possible use of retired priests who do not have other defined pastoral roles. Depending on the possibilities, priests should remember, in accordance with the *Motu proprio Misericordia Dei*, the pastoral opportunity that also exists in hearing Confessions during the celebration of Holy Mass.

To facilitate the task of confessors, the Apostolic Penitentiary, by mandate of the Holy Father, grants to priests who accompany or join Jubilee pilgrimages outside their own

Diocese the right to make use of the same faculties which they have been granted in their own Diocese by the legitimate authority. Special faculties will be conferred by this Apostolic Penitentiary to the penitentiaries of the Papal Basilicas in Rome, and to Canon Penitentiaries or Diocesan Penitentiaries established in individual ecclesiastical circumscriptions.

Confessors, after having lovingly instructed the faithful on the gravity of the sins to which a reservation or censure is attached, should determine, with pastoral charity, appropriate sacramental penances, so as to lead penitents, as far as possible to stable repentance and, depending on the nature of the case, invite them to repair any scandal and damages.

Finally, the Penitentiary warmly invites Bishops, as bearers of the triple *munus* of teaching, guiding, and sanctifying, to explain clearly the provisions and principles proposed here for the sanctification of the faithful, taking account of local circumstances, cultures and traditions. A catechesis appropriate to the socio-cultural characteristics of each people will propose the Gospel and the entirety of the Christian message effectively, rooting more deeply in people's hearts the desire for this unique gift, obtained through the mediation of the Church.

This Decree is valid for the entire Ordinary Jubilee of 2025, notwithstanding any provision to the contrary.

Given in Rome, from the Offices of the Apostolic Penitentiary, on 13 May 2024, Memorial of the Blessed Virgin Mary of Fatima.

Angelo Card. DE DONATIS
Major Penitentiary

H.E. Mgr. Mons. Krzysztof NYKIEL
Regent

INDEX

I
LITURGICAL TEXTS

Letter from the Dicastery for Evangelization	5
Decree of the Dicastery for Divine Worship	7
Rite of the Opening of the Jubilee Year	9
Rite of the Closing of the Jubilee Year.	23
Mass for the Holy Year	34
Readings for the Liturgy of the Word.	52

APPENDIX

Formularies for the Mass.	61
Prayers for the Pilgrimage	65
– Psalms	65
– The Litany of the Saints	74

II
DECREE ON THE GRANTING OF THE JUBILEE INDULGENCE

Apostolic Penitentiary	79
----------------------------------	----

