



WITH PETER AND PAUL FOLLOWING THE MASTER

Journey of Prayer in preparation for the Jubilee



DICASTERY FOR EVANGELIZATION
SECTION FOR FUNDAMENTAL QUESTIONS
REGARDING EVANGELIZATION IN THE WORLD

Cover image:

“Saints Peter and Paul, pillars of the Church”

Massimo Tellan Rome, 2010

Tempera on wood, 60 x 90 cm

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INTRODUCTION

The temptation to remain caught up in the frenzied activity of contemporary society, which seems to want to transform men and women into ‘wanderers in time’ rather than ‘pilgrims through history’, spares no one, least of all us priests. Besieged by the thousand things which ‘need to be done’ we run the risk of forgetting who we are: namely, disciples following the Master, witnesses of the hope that does not disappoint. Men chosen and called to be with Him, to be sent into the world to bring the good news of the Gospel (cf Mk 3, 13-16); men chosen from among men and appointed, for the sake of mankind, to take care of the things of God (cf Heb 5:1).

The path proposed here towards the celebration of our priestly Jubilee – which will be marked on the Solemnity of the Sacred Heart of Jesus in June 2025 - is an opportunity to return to the principle and foundation of what we are for the Lord and, with Him, for the people of God to whom we are sent.

It is a celebratory journey made up of four ‘moments’ or stages of following the Master, taking as our example the apostles Peter and Paul. Following in the footsteps left by the lives of these extraordinary men who are the “pillars of the Church”, and in the light of the magisterium, we will retrace our vocation, our profession of faith, our trials and the life of bearing witness that are common to every man called to priestly ministry.

This material is a tool placed at the service of diocesan priests, who can meet with their bishop for community celebrations - given the universal relevance of the material proposed - but also for individual priests to be used in moments of personal reflection and prayer. Like all aids, it can be amended and reworked according to the needs and requirements of each local community.

In the hope of having developed concrete help for each and every priest, let us journey together towards the Jubilee celebration when we will renew our priestly promises, certain that we have been chosen “so that we might exist for the praise of his glory, we who first hoped in Christ (Eph 1:12).”

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The Call



Opening hymn

Introduction

In the name of the Father and Son and of the Holy Spirit
Amen

Peace, love and faith from God the Father and the Lord Jesus Christ be with you all.
And with your spirit

Let us open our hearts to the hope that does not disappoint.

Father in heaven,

**may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *charity* enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed *hope*
for the coming of your Kingdom.**

**May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.**

**May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.**

**May that same grace spread
the joy and peace of our Redeemer
throughout the earth.**

**To you our God, eternally blessed,
Be glory and praise for ever.**

Amen

Dear brothers,

in this year of preparation for the jubilee of priests, we too walk as pilgrims of hope, in prayer, following in the footsteps of the holy apostles Peter and Paul.

Let us return to the roots of our vocation, renewing our adherence to the Lord, asking forgiveness for all our weaknesses in moments of temptation, so that we can bear witness, with renewed vigor, to our Master and Lord, the only hope of the world.

In the brotherhood of the priesthood let us ask for forgiveness together, helping each other in our small and large acts of infidelity to the love of God and neighbor.

Short period of silence

Lord, who granted forgiveness to the repentant Peter, have mercy on us.

Kyrie eleison

Christ, who made Paul a chosen instrument, have mercy on us

Christe eleison

Lord, who made the apostles Peter and Paul the pillars of the faith, have mercy on us.

Kyrie eleison

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

Amen

Collect

Let us pray.

Holy Father, who called us, without any merit of our own, to communion with the eternal priesthood of your Christ and to the service of your Church; grant that we may be gentle and courageous heralds of the Gospel and faithful dispensers of your mysteries. 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.

Amen

A reading from the Acts of the Apostles22,6-16

I was on that journey and nearly at Damascus when about midday a bright light from heaven suddenly shone round me. I fell to the ground and heard a voice saying, "Saul, Saul, why are you persecuting me?" I answered: Who are you, Lord? and he said to me, "I am Jesus the Nazarene, and you are persecuting me". The people with me saw

the light but did not hear his voice as he spoke to me. I said: What am I to do, Lord? The Lord answered, “Stand up and go into Damascus, and there you will be told what you have been appointed to do”. The light had been so dazzling that I was blind and my companions had to take me by the hand; and so I came to Damascus.

A man called Ananias, a devout follower of the Law and highly thought of by all the Jews living there, came to see me; he stood beside me and said, “Brother Saul, receive your sight”. Instantly my sight came back and I was able to see him. Then he said, “The God of our ancestors has chosen you to know his will, to see the Just One and hear his own voice speaking, because you are to be his witness before all mankind, testifying to what you have seen and heard. And now why delay? It is time you were baptised and had your sins washed away while invoking his name.”

The word of the Lord

Thanks be to God

RESPONSORIAL PSALM..... *Psalm 138 (139)*

Response: ‘It is you who created me, O Lord’

O Lord, you search me and you know me,
you know my resting and my rising,
you discern my purpose from afar.

You mark when I walk or lie down. **Response:**

All my ways lie open to you.
Before ever a word is on my tongue
you know it, O Lord, through and through.
Behind and before you surround me,
your hand is always upon me. **Response:**

Too wonderful for me this knowledge,
too high, beyond my reach.
O where can I go from your spirit
or where can I flee from your face? **Response:**

If I climb to the heavens, you are there.

If I lie in the grave, you are there.
If I take the wings of the dawn
and dwell at the sea's furthest end,
even there your hand would lead me,
your right hand would hold me fast. **Response:**

If I say: "Let the darkness hide me
and the light around me be night,"
even darkness is not dark for you
and the night is as clear as the day. **Response:**

For it was you who created my being,
You formed me in my mother's womb.
I thank you for the wonder of my being,
for the wonders of all your creation. **Response:**

Already you knew my soul
my body held no secret from you
when I was being fashioned in secret
and molded in the depths of the earth. **Response:**

Your eyes saw all my actions,
they were all of them written in your book;
every one of my days was decreed
before one of them came into being. **Response:**

To me, how mysterious your thoughts,
the sum of them not to be numbered!
If I count them, they are more than the sand;
to finish, I must be eternal, like you. **Response:**

Gospel acclamation

Alleluia, alleluia

Do not be afraid, from now on

You will be fishers of men

Alleluia, alleluia

A reading from the Holy Gospel according to St Luke5:1-11

One day Jesus was standing by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking, he said to Simon, "Put out into deep water and pay out your nets for a catch". "Master," Simon replied, "we worked hard all night long and caught nothing, but if you say so, I will pay out the nets." And when they had done this they netted such a huge number of fish that their nets began to tear so they signaled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this, he fell at the knees of Jesus saying, "Leave me, Lord; I am a sinful man". For he and all his companions were completely overcome by the catch they had made; so also, were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, "Do not be afraid; from now on it is men you will catch". Then, bringing their boats back to land, they left everything and followed him.

The Gospel of the Lord

Praise to you Lord Jesus Christ

Silence and meditation

Choral prayer:

O Jesus, Divine Shepherd,
who called the Apostles
to make them fishers of men,
attract our ardent and generous hearts to you,
to make us your disciples and your ministers.
You, oh Lord,
Are always alive to intercede for us,
Open to us the horizons of the whole world,
where the silent and pain-filled supplication
of many brothers and sisters
asks for the light of Faith and the blessing of Hope.
Answering your call,
let us be the salt of the earth and the light of the world,

to announce the good life of the Gospel.
 Extend, O Lord, your loving call
 to many available and generous hearts;
 instill in everyone the desire for evangelical perfection
 and dedication to the service of the Church and our brothers.

Amen

(from a reworking of the 1st Radio Message of Saint Paul VI – World Day of
 Vocations 1964)

From *Pastores dabo vobis*

“Come and see” (John 1,39). This was the reply Jesus gave to the two disciples of John the Baptist who asked him where he was staying. In these words we find the meaning of vocation.

As the community of Jesus’ disciples, the Church is called to contemplate this scene which in some way is renewed constantly down the ages. The Church is invited to delve more deeply into the original and personal meaning of the call to follow Christ in the priestly ministry and the unbreakable bond between divine grace and human responsibility which is contained and revealed in these two terms which we find more than once in the Gospel: Come follow me (cf. Mt. 19:21). She is asked to discern and to live out the proper dynamism of vocation, its gradual and concrete development in the phases of seeking Christ, finding him and staying with him.

Indeed, concern for vocations is a connatural and essential dimension of the Church’s pastoral work. The reason for this is that vocation, in a certain sense, defines the very being of the Church, even before her activity. In the Church’s very name, *ecclesia*, we find its deep vocational aspect, for the Church is a “convocation,” an assembly of those who have been called: “All those who in faith look toward Jesus, the author of salvation and the principle of unity and peace, God has gathered together and established as the Church, that she may be for each and everyone the visible sacrament of this saving unity.”

The history of every priestly vocation, as indeed of every Christian vocation, is the history of an inexpressible dialogue between God and human beings, between the love of God who calls and the freedom of individuals who respond lovingly to him. These two indivisible aspects of vocation, God’s gratuitous gift and the responsible freedom of human beings, are reflected in a splendid and very effective way in the

brief words with which the evangelist Mark presents the calling of the Twelve: Jesus “went up into the hills, and called to him those whom he chose; and they came to him” (Mk. 3:13). On the one hand, we have the completely free decision of Jesus; on the other, the “coming” of the Twelve, their “following” Jesus.

This is the constant paradigm, the fundamental datum of every vocation: whether of prophets, apostles, priests, religious, the lay faithful - of everyone.

Certainly a vocation is a fathomless mystery involving the relationship established by God with human beings in their absolute uniqueness, a mystery perceived and heard as a call which awaits a response in the depths of one’s conscience, which is a person’s most secret core and sanctuary. There one is alone with God whose voice echoes in his depths. But this does not eliminate the communitarian and in particular the ecclesial dimension of vocation. The Church is also truly present and at work in the vocation of every priest.

The Church should daily take up Jesus’ persuasive and demanding invitation to “pray the Lord of the harvest to send out laborers into his harvest” (Mt. 9:38). Obedient to Christ’s command, the Church first of all makes a humble profession of faith: In praying for vocations, conscious of her urgent need of them for her very life and mission, she acknowledges that they are a gift of God and, as such, must be asked for by a ceaseless and trusting prayer of petition.

(Pastores Dabo Vobis extracts 33-38)

Hymn

Choral prayer:

For the Church
we are looking for
a priest capable of being reborn
in the Spirit every day

For the Church we are looking for a man
without fear of tomorrow
without fear of today
without complexes from the past.

For the Church we are looking for a man
who is not afraid to change
who does not change for change’s sake

who does not speak for the sake of speaking.

For the Church we are looking for a man
capable of living together with others
to work together
to cry together
to laugh together
to love together
to dream together.

For the Church we are looking for a man
capable of losing without feeling destroyed
able to question without losing faith
able to bring peace where there is unrest
and restlessness where there is peace.

For the Church we are looking for a man
who knows how to use his hands to bless
and indicate the path to follow.

For the Church we are looking for a man
without means,
but with much to do,
a man who in crises
don't look for another job,
but seeks out how best to work.

For the Church we are looking for a man
who can find his freedom
in living and serving
and not in doing what he wants.

For the Church we are looking for a man
who longs for God,
who loves the Church,
loves people

loves the poverty of Jesus,
loves the obedience of Jesus.

For the Church we are looking for a man
who does not confuse prayer with words spoken out of habit,
who does not confuse spirituality with sentimentalism,
who does not confuse his calling with self-interest,
who does not confuse service with comfort.

For the Church we are looking for a man
who is capable of dying for her,
but even more capable of living for the Church;
a man capable of becoming a minister of Christ,
a prophet of God, a man who speaks with his life.

(don Primo Mazzolari)

From the writings of Blessed Pino Puglisi:

“We need vocations at the service of communication, at the service of proclamation, at the service of mission, at the service social care and health care, at the service of the poor and the handicapped, of the marginalized and drug addicts, of prisoners and those released from prison, of young people and of the elderly, workers and the unemployed, vocations to political and administrative service. But first of all we need people who put themselves at the service of their vocation, that is, people who are at the service of their brothers, placing themselves alongside each one on a gradual journey of discernment. People who to this end give advice, in the light of the Word of God, so that each one understands what his vocation is and what service he must render”.

“The greatest good that each of us can do for our brother is to help him discover and then to follow his vocation. That is, to understand what God’s plan is for him and to live it out.”

“We are all like the one face of Christ. Let’s think about the mosaic of Jesus that can be seen in the Cathedral of Monreale. Each of us is like a piece of this great mosaic. We all need to understand our place in that portrait. And we must also help others to understand theirs, so that the one face of Christ may be formed, shining with his glory.”

Silence and meditation

Celebrant: Dear brothers,
our ministerial vocation is rooted in the common call to holiness of the

whole people of God, received in baptism. We have been chosen from among men and made priests for our fellow men 'in the things that concern God' (cf Heb 5:1). Now, aware of this gift and preparing for our jubilee, we want to renew the grace with which we became part of this royal, prophetic and priestly people, promising to serve them with our whole lives. Let us therefore humbly pray to God, our Father, that he may bless this water with which we will be sprinkled in memory of our baptism. May the Lord renew our lives and make us always faithful to the gift of the Holy Spirit so that, with our own different charisms, we can build the one Church of God.

We praise you, O creator God,
Who in water and in the Spirit
gave shape and face to man and the universe.

Glory to you, Lord.

We bless you, O Christ,
From whose chest torn open on the cross
came forth the sacraments of our salvation.

Glory to you, Lord.

We glorify you, O Holy Spirit,
who from the baptismal womb of the Church
brought us to rebirth as new creatures.

Glory to you, Lord.

Almighty God
who in the holy signs of our faith
renew the wonders of creation and redemption,
bless ✠ this water
and let all those born again in Baptism
be heralds and witnesses of Easter
which is always renewed in your Church.
Through Christ our Lord.

Amen.

(The Celebrant sprinkles blessed water on himself and on the assembly)

Celebrant: May Almighty God, the Father of our Lord Jesus Christ, who freed us from sin and brought us to rebirth by water and the Holy Spirit, keep us in his grace until we reach eternal life, in Christ Jesus our Lord.

Assembly: Amen

HOMILY

Prayers of the Faithful

Celebrant: Dear brothers, let us offer our intentions to the Lord in prayer, sure of the infinite mercy of Him who has called us to follow Him.

Reader: The response to the prayer is: **Listen, O Master to our prayer.**

1. We pray for the Church. That she may continually rediscover the infinite richness of the common priesthood received at Baptism and enhance it so that, in the variety of charisms and ministries, the unity of the mystical body of Christ may grow. Let us pray.
2. We pray for civil society and those called to govern it. That respect for every person, and care and promotion of life may be placed at the center, so that attention and concern may be offered to those who are placed on the margins, discarded and rejected. Let us pray.
3. We pray for families. In every home, let the mutual love that makes of it a domestic Church be lived out every day, so as to create good soil in which every vocation to the priesthood and consecrated life may grow. Let us pray.
4. We pray for young people. Even in this time, let them be ready and available to listen and welcome the voice of Christ who calls them to be with Him so as to offer the world the testimony of a life given in service and in the gift of self. Let us pray.
5. We pray for priests. May the Spirit of the Lord who chose them from

among men to represent them in the things that concern God, constantly mold them in the school of the Master. Let us pray.

6. We pray for those who are suffering. May the concern of the Christian community be an instrument of the Father's providence which never leaves his children alone. Let us pray.

7. Let us pray for those of us gathered here. May this year of prayerful preparation for the next Jubilee be an opportunity to confirm ourselves in the vocation we have received by walking with hope in the ways that the Lord is outlining for his Church. Let us pray.

Celebrant: O Lord, source and guide of every vocation, support us with the strength of your Spirit and ensure that, throughout time, there may never be a shortage of workers for the Father's harvest. You who live and reign for ever and ever.

Assembly: Amen

Blessing

May God, the origin and guide of the Church,
always protect you with his grace,
so that you may faithfully carry out your mission

Amen.

May he make you servants in the world
witnesses of truth and love,
and faithful ministers of reconciliation.

Amen.

May he make you authentic shepherds,
who distribute the bread and the word of life to believers
so that they grow more and more united
in the unity of the body of Christ.

Amen.

And may the blessing of almighty God
Come down on all of you present here
Father ✠ Son ✠ and Holy Spirit ✠
Amen.

Glorify the Lord with your life and go in peace
Thanks be to God

Final hymn

The profession of faith



Hymn

Introduction

In the name of the Father and of the Son and of the Holy Spirit
Amen

May the God of hope
who fills us with every joy and peace in the faith
through the power of the Holy Spirit, be with you all.
And with your spirit.

Let us open our hearts to the hope that does not disappoint.

Father in heaven,
may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *charity* enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed *hope*
for the coming of your Kingdom.

May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.
May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.
May that same grace spread
the joy and peace of our Redeemer
throughout the earth.
To you our God, eternally blessed,
Be glory and praise for ever.
Amen

Dear brothers,

As we walk as pilgrims of hope, towards the next jubilee, we want to follow in the footsteps of the holy apostles Peter and Paul.

After having returned to the roots of our ministerial vocation, today we want to renew the profession of our faith in Christ Jesus, our Master and Redeemer.

In the priestly brotherhood we ask the Lord for forgiveness together, so that he may have mercy on us.

Short period of silence

Lord, who did not come to condemn but to forgive, **Kýrie, eléison.**

Kýrie, eléison.

Christ, you who celebrate the return of every repentant sinner, **Christe, eléison.**

Christe, eléison.

Lord, you who forgive much to those who love much, **Kýrie, eléison.**

Kýrie, eléison.

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

Amen

Collect

Let us pray.

Lord our God, you who guide your people through the ministry of priests, grant that they may persevere in serving your will, so that in their ministry and life they can give you glory in Christ. He who is God, and lives and reigns with you, in the unity of the Holy Spirit, one God for ever and ever.

Amen

A reading from the Letter to the Hebrews 11, 1-2.8-19

Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen. It was for faith that our ancestors were commended. It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and to which he set out

without knowing where he was going. By faith he arrived, as a foreigner, in the Promised Land, and lived there as if in a strange country, with Isaac and Jacob, who were heirs with him of the same promise. They lived there in tents while he looked forward to a city founded, designed and built by God. It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had made the promise would be faithful to it.

Because of this, there came from one man, and one who was already as good as dead himself, more descendants than could be counted, as many as the stars of heaven or the grains of sand on the seashore.

All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognising that they were only strangers and nomads on earth. Those who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country they came from, since they had the opportunity to go back to it; in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, since he has founded the city for them.

It was by faith that Abraham, when put to the test, offered up Isaac. He offered to sacrifice his only son even though the promises had been made to him and he had been told: "It is through Isaac that your name will be carried on". He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead.

The word of the Lord

Thanks be to God

RESPONSORIAL PSALM *From psalm 26 (27)*

Response: The Lord is my light and salvation

The Lord is my light and my help;
Whom shall I fear?
The Lord is the stronghold of my life;
Before whom shall I shrink? **Response**

There is one thing I ask of the Lord,

For this I long,
To live in the house of my Lord
All the days of my life,
To savor the sweetness of the Lord,
To behold his temple. **Response**

Listen O Lord to my voice
I cry: have mercy and answer me!
It is your face, O Lord that I seek
Do not hide your face from me **Response**

I am sure I shall see the Lord 's goodness
in the land of the living.
Hope in him, hold firm and take heart.
Hope in the Lord! **Response**

Gospel acclamation (Mt 16,18)

Alleluia, alleluia

You are Peter and on this rock
I will build my Church
and the powers of the underworld
shall not prevail against it.

Alleluia.

A reading from the Holy Gospel according to St Matthew(16,13-19)

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, "Who do people say the Son of Man is?" And they said, "Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets". "But you," he said "who do you say I am?" Then Simon Peter spoke up, "You are the Christ," he said "the Son of the living God."

Jesus replied, "Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever

you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.”

The Gospel of the Lord

Praise to You Lord Jesus Christ

Silence and meditation

Prayer in alternating voices:

O Christ, our only mediator,
We need you
to live in communion with God the Father;
to become with you, who are the only Son and our Lord,
his adopted sons;
to be regenerated in the Holy Spirit.

We need you,
only true master of those truths
that are hidden but essential for life,
to know our being and our destiny,
and the way to achieve it.

We need you, our Redeemer,
to become aware of our wretchedness and heal it;
to know the concept of good and evil
and the hope of holiness;
to deplore our sins and to be forgiven for them.

We need you, O first-born brother of the human race,
to rediscover the true reasons for brotherhood among men,
the foundations of justice, the treasures of charity,
the supreme good of peace.

We need you, O great bearer of our pains,
to know the meaning of suffering and to give it a value
of atonement and redemption.
We need you, O conqueror of death,

to free us from despair and denial,
and to have those certainties that never let us down.

**Assembly: We need you, O Christ,
O Lord, O God-with-us,
to learn true love
to walk in joy
and in the strength of your charity,
along the path of our tiring life,
until the final meeting with You whom we love
You, whom we await,
You, blessed throughout the ages.
Amen**

(Saint Paul VI, Pastoral Letter to the Diocese of Milan, 1955)

From *Pastores dabo vobis*

In carrying out her prophetic role, the Church feels herself irrevocably committed to the task of proclaiming and witnessing to the Christian meaning of vocation, or as we might say, to “the Gospel of vocation.” Here too, she feels the urgency of the apostle’s exclamation: “Woe to me if I do not preach the Gospel!” (1Cor. 9:16) This admonishment rings out especially for us who are pastors but, together with us, it touches all educators in the Church. Preaching and catechesis must always show their intrinsic vocational dimension: The word of God enlightens believers to appreciate life as a response to God’s call and leads them to embrace in faith the gift of a personal vocation. But all this, however important and even essential, is not enough: We need a direct preaching on the mystery of vocation in the Church, on the value of the ministerial priesthood, on God’s people’s. A properly structured catechesis, directed to all the members of the Church, in addition to dissipating doubts and countering one - sided or distorted ideas about priestly ministry, will open believers’ hearts to expect the gift and create favorable conditions for the birth of new vocations. The time has come to speak courageously about priestly life as a priceless gift and a splendid and privileged form of Christian living.

Educators, and priests in particular, should not be afraid to set forth explicitly and forcefully the priestly vocation as a real possibility for those young people who demonstrate the necessary gifts and talents. There should be no fear that one is thereby conditioning

them or limiting their freedom; quite the contrary, a clear invitation, made at the right time, can be decisive in eliciting from young people a free and genuine response. Besides, the history of the Church and that of many individual priests whose vocations blossomed at a young age bear ample witness to how providential the presence and conversation of a priest can be: not only his words, but his very presence, a concrete and joyful witness which can raise questions and lead to decisions, even definitive ones (Pastores Dabo Vobis 39)

Silent and meditation

Hymn

Choral prayer:

O Jesus, high and eternal priest,
keep your priest within
Your Sacred Heart.

Keep spotless his anointed hands
which touch Your Sacred Body every day.
Guard his lips too
reddened by Your Precious Blood.

Keep his heart, marked by your sublime priestly character
Pure and spotless.
Let him grow in faithfulness and love for You
and preserve him from the contagion of the world.

Along with the power to transform bread and wine
give him that power of transforming hearts.

Bless and make his labors fruitful
and one day give him the crown of eternal life.
Amen

(Saint Therese of Lisieux)

Homily of the Holy Father Benedict XVI, Solemnity of the Sacred Heart of Jesus (11 June 2010)

The priest is not a mere office-holder, like those which every society needs in order to carry out certain functions. Instead, he does something which no human being can

do of his own power: in Christ's name he speaks the words which absolve us of our sins and in this way he changes, starting with God, our entire life. Over the offerings of bread and wine he speaks Christ's words of thanksgiving, which are words of transubstantiation – words which make Christ himself present, the Risen One, his Body and Blood – words which thus transform the elements of the world, which open the world to God and unite it to him. The priesthood, then, is not simply “office” but sacrament: God makes use of us poor men in order to be, through us, present to all men and women, and to act on their behalf. This audacity of God who entrusts himself to human beings – who, conscious of our weaknesses, nonetheless considers men capable of acting and being present in his stead – this audacity of God is the true grandeur concealed in the word “priesthood”. That God thinks that we are capable of this; that in this way he calls men to his service and thus from within binds himself to them: this is what we wanted to reflect upon and appreciate anew over the course of the past year. We wanted to reawaken our joy at how close God is to us, and our gratitude for the fact that he entrusts himself to our infirmities; that he guides and sustains us daily. In this way we also wanted to demonstrate once again to young people that this vocation, this fellowship of service for God and with God, does exist – and that God is indeed waiting for us to say “yes”.

We are celebrating the feast of the Sacred Heart of Jesus, and in the liturgy we peer, as it were, into the heart of Jesus opened in death by the spear of the Roman soldier. Jesus' heart was indeed opened for us and thus God's own heart was opened. The liturgy interprets for us the language of Jesus' heart, which tells us above all that God is the shepherd of mankind, and so it reveals to us Jesus' priesthood, which is rooted deep within his heart; so too it shows us the perennial foundation and the effective criterion of all priestly ministry, which must always be anchored in the heart of Jesus and lived out from that starting-point.

The shepherd points out the right path to those entrusted to him. He goes before them and leads them. Let us put it differently: the Lord shows us the right way to be human. He teaches us the art of being a person. What must I do in order not to fall, not to squander my life in meaninglessness? This is precisely the question which every man and woman must ask and one which remains valid at every moment of one's life. How much darkness surrounds this question in our own day! We are constantly reminded of the words of Jesus, who felt compassion for the crowds because they were like a flock without a shepherd. Lord, have mercy on us too! Show us the way! From the Gospel we know this much: he is himself the way. Living with Christ, following him

– this means finding the right way, so that our lives can be meaningful and so that one day we might say: “Yes, it was good to have lived”. The people of Israel continue to be grateful to God because in the Commandments he pointed out the way of life. The great Psalm 119(118) is a unique expression of joy for this fact: we are not fumbling in the dark. God has shown us the way and how to walk aright. The message of the Commandments was synthesized in the life of Jesus and became a living model. Thus we understand that these rules from God are not chains, but the way which he is pointing out to us. We can be glad for them and rejoice that in Christ they stand before us as a lived reality. He himself has made us glad. By walking with Christ, we experience the joy of Revelation, and as priests we need to communicate to others our own joy at the fact that we have been shown the right way of life.

Then there is the phrase about the “darkest valley” through which the Lord leads us. Our path as individuals will one day lead us into the valley of the shadow of death, where no one can accompany us. Yet he will be there. Christ himself descended into the dark night of death. Even there he will not abandon us. Even there he will lead us. “If I sink to the nether world, you are present there”, says Psalm 139(138). Truly you are there, even in the throes of death, and hence our Responsorial Psalm can say: even there, in the darkest valley, I fear no evil. When speaking of the darkest valley, we can also think of the dark valleys of temptation, discouragement and trial through which everyone has to pass. Even in these dark valleys of life he is there. Lord, in the darkness of temptation, at the hour of dusk when all light seems to have died away, show me that you are there. Help us priests, so that we can remain beside the persons entrusted to us in these dark nights. So that we can show them your own light.

“Your rod and your staff – they comfort me”: the shepherd needs the rod as protection against savage beasts ready to pounce on the flock; against robbers looking for prey. Along with the rod there is the staff which gives support and helps to make difficult crossings. Both of these are likewise part of the Church’s ministry, of the priest’s ministry. The Church too must use the shepherd’s rod, the rod with which he protects the faith against those who falsify it, against currents which lead the flock astray. The use of the rod can actually be a service of love. Today we can see that it has nothing to do with love when conduct unworthy of the priestly life is tolerated. Nor does it have to do with love if heresy is allowed to spread and the faith twisted and chipped away, as if it were something that we ourselves had invented. As if it were no longer God’s gift, the precious pearl which we cannot let be taken from us. Even so, the rod must always become once again the shepherd’s staff – a staff which helps men and women

to tread difficult paths and to follow the Lord.

At the end of the Psalm we read of the table which is set, the oil which anoints the head, the cup which overflows, and dwelling in the house of the Lord. In the Psalm this is an expression first and foremost of the prospect of the festal joy of being in God's presence in the temple, of being his guest, whom he himself serves, of dwelling with him. For us, who pray this Psalm with Christ and his Body which is the Church, this prospect of hope takes on even greater breadth and depth. We see in these words a kind of prophetic foreshadowing of the mystery of the Eucharist, in which God himself makes us his guests and offers himself to us as food – as that bread and fine wine which alone can definitively sate man's hunger and thirst. How can we not rejoice that one day we will be guests at the very table of God and live in his dwelling-place? How can we not rejoice at the fact that he has commanded us: "Do this in memory of me"? How can we not rejoice that he has enabled us to set God's table for men and women, to give them his Body and his Blood, to offer them the precious gift of his very presence. Truly we can pray together, with all our heart, the words of the Psalm: "Goodness and mercy shall follow me all the days of my life" (Ps 23[22]:6).

Finally, let us take a brief look at the two communion antiphons which the Church offers us in her liturgy today. First there are the words with which Saint John concludes the account of Jesus' crucifixion: "One of the soldiers pierced his side with a spear, and at once blood and water came out" (Jn 19:34). The heart of Jesus is pierced by the spear. Once opened, it becomes a fountain: the water and the blood which stream forth recall the two fundamental sacraments by which the Church lives: Baptism and the Eucharist. From the Lord's pierced side, from his open heart, there springs the living fountain which continues to well up over the centuries and which makes the Church. The open heart is the source of a new stream of life; here John was certainly also thinking of the prophecy of Ezechiel who saw flowing forth from the new temple a torrent bestowing fruitfulness and life (Ez 47): Jesus himself is the new temple, and his open heart is the source of a stream of new life which is communicated to us in Baptism and the Eucharist.

The liturgy of the Solemnity of the Sacred Heart of Jesus also permits another phrase, similar to this, to be used as the communion antiphon. It is taken from the Gospel of John: Whoever is thirsty, let him come to me. And let the one who believes in me drink. As the Scripture has said: "Out of his heart shall flow rivers of living water" (cf. Jn 7:37ff.) In faith we drink, so to speak, of the living water of God's Word. In this way the believer himself becomes a wellspring which gives living water to the

parched earth of history. We see this in the saints. We see this in Mary, that great woman of faith and love who has become in every generation a wellspring of faith, love and life. Every Christian and every priest should become, starting from Christ, a wellspring which gives life to others. We ought to be offering life-giving water to a parched and thirst world. Lord, we thank you because for our sake you opened your heart; because in your death and in your resurrection you became the source of life. Give us life, make us live from you as our source, and grant that we too may be sources, wellsprings capable of bestowing the water of life in our time. We thank you for the grace of the priestly ministry. Lord bless us, and bless all those who in our time are thirsty and continue to seek. Amen.

Silent and meditation

Celebrant: Dear brothers,

Responding to the call of the Lord Jesus, we have undertaken the path of following him and we have promised to faithfully guard and transmit our faith. That faith symbolized by the light given to us on the day of our own baptism. The risen Lord, who chose us from our mother’s womb, first calling us into existence, and calling on us then to follow Him, is the light of the world that we want to establish as a “city built on a hill”.

Now, aware of this gift and preparing for our jubilee, we want to receive this light again and renew our profession of faith, our baptismal promises, through which we adhered to Christ the Lord.

(The candles are lit from the Paschal candle and are distributed to the priests present. Then, the celebrant invites those present to make the profession of faith and renew their baptismal promises. All stand)

Do you renounce sin, so as to live in the freedom of the children of God
I DO.

Do you reject the glamour of evil, and refuse to be mastered by sin?
I DO.

Do you reject Satan, father of sin, and prince of darkness?
I DO.

Do you believe in God, the Father almighty,

creator of heaven and earth?

I DO.

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

I DO.

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

I DO.

Almighty God, Father of our Lord Jesus Christ, who has freed us from sin and has brought us to rebirth through water and the Holy Spirit, guard us with your grace until we reach eternal life, in Christ Jesus, our Lord.

Amen

All sit

HOMILY

Prayers of the faithful

Celebrant: Beloved brothers, let us make our prayers to the Lord, certain of his infinite mercy in having called us to follow Him.

Reader: The response to the prayer is: **Listen O Master to our prayer.**

1. For the whole Church, in which the voice of the Lord still resounds today calling all to discipleship: that thanks to the action of the Holy Spirit she may manifest the first and truest vocation of all mankind: to be the beloved children of the Father. Let us pray.

2. For the Pope, bishops and priests: that they may know how to be generous pastors, capable of giving their lives for the joyful proclamation of Christ, becoming a model to be imitated. Let us pray.
3. For all consecrated men and women: that divine grace may enable them to live their vocation to the full and know how to attract others to live the same secret of joy. Let us pray.
4. For missionaries: that, supported by our prayers, they may always find the strength and courage to bring the Good News to every part of the world, especially to the peripheries of human existence. Let us pray.
5. For married couples: that, in family life, they may find fulfillment in their vocation to happiness, and create fertile ground in which all ecclesial vocations may be born and grow. Let us pray.
6. For all young people: that they may learn about their vocation through educators and guides who help them discover the resources and values they need to give their lives with joy and trust. Let us pray.
7. For all of us who are preparing to experience the Jubilee: that we may be pilgrims of hope along the paths of the world, close to the cross of Christ and united in brotherly love. Let us pray.

Celebrant: Christ Jesus, our light, keep the faith firm in us and help us in our daily journey. Listen to the humble prayer which flows from the heart of your Church. Receive our humble thanks and fulfill our hope. You, who are God, and live and reign for ever and ever.

Assembly: Amen

Blessing

May God, from whom every fatherhood takes its name,
Strengthen you in your innermost selves
according to the riches of his glory.

Amen.

May He grant you to walk with a generous heart,
together with those he entrusts to you as sheep of his flock,
in the path of his precepts, and in the joy of Christ our Lord.

Amen.

With the power of the Holy Spirit,
May you always and everywhere
give reason for the hope that is in you,
reaching through His grace, life without end.

Amen.

And may the blessing of Almighty God
Father ✠ Son ✠ and Holy Spirit ✠.
Come down upon all of you present here

Amen.

Glorifying the Lord with your life, go in peace.

Thanks be to God

Final hymn

Put to the test



Hymn

Introduction

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

Amen

May the God of hope
who fills us with every joy and peace in the faith
through the power of the Holy Spirit, be with you all.

And with your spirit.

Let us open our hearts to the hope that does not disappoint.

Father in heaven,

**may the *faith* you have given us
in your son, Jesus Christ, our brother,**

and the flame of *charity* enkindled

in our hearts by the Holy Spirit,

reawaken in us the blessed *hope*

for the coming of your Kingdom.

**May your grace transform us
into tireless cultivators of the seeds of the Gospel.**

**May those seeds transform from within both humanity and the whole cosmos
in the sure expectation**

of a new heaven and a new earth,

when, with the powers of Evil vanquished,

your glory will shine eternally.

**May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.**

**May that same grace spread
the joy and peace of our Redeemer
throughout the earth.**

To you our God, eternally blessed,

Be glory and praise for ever.

Amen

Dear brothers,

as we walk as pilgrims of hope, towards the next jubilee, we want to follow in the footsteps of the holy apostles Peter and Paul. Like them, while responding generously to the divine call with our faith, we are aware that we bear this gift in poor earthen vessels (cf 2 Cor 4:7) and we carry the weight of our fragility especially in the hour of temptation and trial. For this reason, with a contrite heart, we ask for forgiveness for our sins.

Short period of silence

Canon of Taizé (or other refrain):

Misericordias Domini, in aeternum cantabo

Reader 1: We ask your forgiveness for the times when we did not strengthen our will and neglected our responsibilities. *Response*

Reader 2: We ask your forgiveness for all the times we have not acted with true humility and served with charity. *Response*

Reader 1: We ask your forgiveness for the indifference with which we looked at those in need, worrying more about ourselves. *Response*

Reader 2: We ask your forgiveness for not respecting, and for not encouraging others to respect, the environment in which we live. *Response*

Reader 1: We ask your forgiveness for the moments of arrogance, the fruit of our pride, which changed the authoritative voice of ministry into a voice of authority and power. *Response*

Reader 2: We ask your forgiveness for all the times we did not have the courage to bear witness to You, for fear of unpopularity. *Response*

Reader 1 : We ask your forgiveness for the obstacles we have placed to dialogue and to meeting with new brothers and sisters, when we did not seek unity at all costs. *Response*

- Reader 2:** We ask your forgiveness for every time we have not suffered for the truth and have spoken with an attitude of judgment or criticism as though this was an end in itself. *Response*
- Reader 1:** We ask your forgiveness for all the times we did not trust our guides, with filial love and co-responsible obedience. *Response*
- Reader 2:** We ask your forgiveness for all the times when, lacking in faith, we have expected reward or recognition for our efforts. *Response*
- Reader 1:** We ask your forgiveness for the weakness of our hope, which gives in easily in the face of difficulties. *Response*
- Reader 2:** We ask your forgiveness for all the times that we have not lived soberly with a spirit of evangelical poverty, seeking first the Kingdom and its justice. *Response*
- Reader 1:** We ask your forgiveness for the times in which our celibate life has not been a sign of fatherhood. *Response*
- Reader 2:** We ask your forgiveness for all the times we were not grateful for the gift of life and ministry, not welcoming everything as an opportunity of Grace. *Response*

Collect

Let us pray.

O God, who teaches the ministers of your Church not to be served but to serve their brothers and sisters, grant that they may be tireless in action, meek in service, and persevering in prayer. Through our Lord Jesus Christ, your Son, who is God, and lives and reigns with you, in the unity of the Holy Spirit, for ever and ever.

Amen

A reading from the Letter of St Paul to the Ephesians.....2, 1-10

You were dead, through the crimes and the sins in which you used to live when you were following the way of this world, obeying the ruler who governs the air, the spirit who is at work in the rebellious. We all were among them too in the

past, living sensual lives, ruled entirely by our own physical desires and our own ideas; so that by nature we were as much under God's anger as the rest of the world. But God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ – it is through grace that you have been saved – and raised us up with him and gave us a place with him in heaven, in Christ Jesus. This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

The Word of the Lord

Thanks be to God

RESPONSORIAL PSALM..... *From psalm 89 (90)*

Response: The Lord is faithful for ever.

O Lord, you have been our refuge
from one generation to the next.
You turn men back into dust
and say: 'Go back, sons of men.' **Response**

To your eyes a thousand years
are like yesterday, come and gone,
no more than a watch in the night. **Response**

You sweep men away like a dream,
like grass which springs up in the morning.
In the morning it springs up and flowers:
by evening it withers and fades.
Make us know the shortness of our life
that we may gain wisdom of heart. **Response**

Lord, relent! Is your anger for ever?
Show pity to your servants.

In the morning, fill us with your love;
we shall exult and rejoice all our days. **Response**

Let the favour of the Lord be upon us:
give success to the work of our hands. **Response**

Gospel acclamation

Alleluia, alleluia

Stay awake and stand ready

For you do not know when the Son of Man is coming

Alleluia, alleluia

A reading from the Holy Gospel according to St Luke 12,32-48

Jesus said to his disciples: “Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. Sell your belongings and give alms. Provide purses for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be. “Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come.” Then Peter said, “Lord, is this parable meant for us or for everyone?” And the Lord replied, “Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute (the) food allowance at the proper time. Blessed is that servant whom his master on arrival finds doing so.

“Truly, I say to you, he will put him in charge of all his property. But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant’s master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful. That servant who knew his master’s will but did not make

preparations nor act in accord with his will shall be beaten severely; and the servant who was ignorant of his master's will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.”

The Gospel of the Lord

Praise to You Lord Jesus Christ

Silence and meditation

Choral prayer:

Reader: God almighty and eternal,
Through the merits of your son and through Your love for Him
Have pity on the priests of Holy Church.
Despite the sublime dignity of their office, they are weak like other men.
Kindle, through your infinite mercy,
The fire of your love in their hearts.
Come to their aid. Do not allow your priests to weaken in, or lose, their
vocation.

Assembly: **O Jesus, we beseech you:**
have mercy on the priests of your Church.
who serve you faithfully,
who lead your flock and glorify you.
Have mercy on those who are persecuted,
incarcerated, abandoned,
or bowed low by suffering.
Have mercy on lukewarm priests
and those who waver in their faith.
Have mercy on secularised priests,
have mercy on sick and dying priests,
have mercy on those who are in purgatory.

Reader: Lord Jesus, we beg you
Listen to our prayers,
Have mercy on priests: they are yours!
Enlighten them, strengthen them, and console them.

O Jesus, we entrust to you the priests of the whole world,
But especially those who baptized us and gave us absolution
Those who offered the Holy Sacrifice of the Mass for us
And consecrated the Sacred Host
To nourish our souls.

**Assembly: We entrust to you the priests
Who dissipated our doubts,
Straightened our paths,
Guided our efforts,
Consoled us in our sorrows.
For all of them, in gratitude, we implore your help and your mercy.
Amen.**

(Prayer of Monsignor Kiung, Bishop of Shanghai. Prayer written in prison)

From the discourse of St John XXIII to Prelates and Priests, 12 March 1959

The priest is first and foremost a man of God, “vir Dei”. That is how the Christian people think of you and judge you and that is how the Lord wishes it. Therefore try to conform your life to those pure thoughts that this definition arouses in your heart. By saying ‘man of God’, everything that is not God is excluded from the priest. A true priest is he who, like Abraham, chosen to be “parer bagnarum gentium”, has abandoned everything forever to follow the divine voice. In fact, he was told: “Egredere de terra tua, de cognatione tua, et de domo patris tui et veni in terram, quam monstrabo tibi” On this promised land the cross is erected for the true priest. He seeks nothing other than Christ, “et hunc crucifixum”. The eternal and invisible God reveals himself in Jesus; and the priest must have his eyes trained on discovering the “Mediator Dei et hominem”, who points the way to the Father. “Tanto tempore vobiscum sum et non cognovistis me?... Qui videt me, videt et Patrem.” May your life therefore be impregnated with the good scent of Christ, in your ardent love for Him, who guides us to the Father. This is the true basis of a priestly life full of intimate peace and irresistible enchantment for souls. We therefore say to you: “Amor Christi et amor silentii”. May Jesus Christ be your only friend and consoler, in the vigils before the Tabernacle, or at the study table, in the care of the poor and the sick, in the ministry of sacred preaching. Seek Him alone, considering human things in His light, to win them over to Him. Take upon yourself His gentle yoke and light weight, prac-

ting the virtues proper to every person in consecrated life: dedication to the Lord and to souls, tireless work for the Church, exercise of the 14 works of mercy, prompt and sincere obedience to the Bishop, and respect full of virile tenderness for holy things.

Jesus is not to be found in a dissipated life, even if the most sacrosanct reasons for the ministry were invoked to justify it. This is why we also recommended to you: “*Amor silentii*”. Silence is the safe custody of all virtues, especially chastity and charity; it is a guarantee of effective pastoral work. (...)

We recommend to you another great love, which must transfigure your life: the love of souls. We know well that this is your ideal, but do not think Our admonition is superfluous. It is dictated by a consideration, which pains the shepherds of souls: why, after so many efforts and sacrifices, after innumerable sowings, is the fruit we harvest often so scarce? Why is it that, despite using all the means of the apostolate, the dead children of the Church are not resurrected, just as the child remained inert due to the action of the servant of the prophet Elisha, of whom today’s Lenten liturgy speaks? (...) Sometimes spiritual miracles do not happen, because the intention is not always pure; perhaps because we do not always and only seek the good of souls, sacrificing ourselves for them; perhaps because we rely too much on our own human and therefore easily distracted means, without being based on prayer and total sacrifice. True love for souls will therefore mean constant work on one’s own sanctification. (...) What more convincing proof is there that it is not human resources that conquer souls, but only the virtue of God, which works through his docile instruments?

Silence and meditation

Choral prayer:

FATHER of every creature,
we have received from You
the extraordinary gift of life:
be generous in responding
to your call to share
with our brothers the “bread” we have received.
CHRIST JESUS, our brother,
you have made yourself the bread of life for us,
renew the miracle of the multiplication of the loaves
and make of our existence
a gift and an everlasting thank you.

HOLY SPIRIT,
faithful friend on our journey,
support us with the strength of your love
to announce and testify,
along the roads of the world,
the beauty of life as a vocation.

HOLY TRINITY,
Eternal and infinite love,
help our communities
to welcome the Gospel of Vocation,
to pray and rejoice in the presence of young people
ever open to the ordained ministry and consecrated life.
Amen

(Vocations Prayer for the XLVIII World Day of Vocations, 2011)

Hymn

From the life of St John XXIII

A few days earlier, already dying, in response to many who had asked him for the secret of his priesthood, Pope John, XXIII said: “The secret of my priesthood lies in the crucifix that you see in front of me, in front of my bed. He looks at me and I talk to him.” He then added: “I had the supreme grace of being born into a modest and poor but God-fearing Christian family, and of being called to the priesthood. Since I was a child I have thought of nothing else, I have desired nothing else. My earthly day is at its end, but Christ lives on, the Church continues. And what other word is more suitable, then, than to exhort you to never take your eyes off the Cross of Jesus...? Look at the cross, beloved children, in your sufferings!”

Countless eyes looked up to the room on the third floor of the Apostolic Palace, where John XXIII was dying, while the Pope’s eyes, stared at the Crucifix: “This bed is an altar, the altar needs a sacrifice: here I am. I am ready. I offer my life for the Church, the continuation of the Ecumenical Council, the peace of the world, the unity of Christians. The secret of my priesthood lies in the crucifix that I wanted to place in front of my bed, he looks at me and I speak to him... Those outstretched arms say that he died for everyone; no one is rejected by his love for him, by his forgiveness ...”

These are the words of the man who, even in his last hours, maintained the habit of conversing with Jesus, *novissima verba* of a priest, bishop, and Pontiff, who always lived in the attractive presence of God, who loved his family *secundum sanguinem*, but was fully aware of belonging to a single family as big as the world.

Silence and meditation

Adoration of the cross as a penitential act (similar to Good Friday)

A priest or deacon, accompanied by two servers with candles lit, carries the Cross to the entrance of the sanctuary before laying it down, or handing it over to the servers to hold, after they have placed their candles down, to the left and right of the Cross. Then in procession, people come forward, a simple sign of reverence is made (a bow of the head) before kissing the cross. During the service of adoration appropriate penitential hymns can be sung. After the act of adoration the congregation return to their seats.

HOMILY

After an appropriate period of silence all stand

Choral prayer:

My God My God, do not forget about me,
when I forget about You.
Do not abandon me, Lord,
when I abandon you.
Do not walk away from me,
when I walk away from You.

Call after me if I run away from you,
Hold on to me if I resist you, pick me up if I fall.
Give me, O Lord, my God,
a watchful heart
let no vain thought

ever take me away from you.
Give me, Lord, a righteous heart
Let no perverse intention ever lead me astray.
Give me, Lord, a stout heart

which courageously resists every adversity.
Give me, Lord, a free heart
that no earthly passion can sully.

Grant me, please,
a will that seeks you,
a wisdom that finds you,
a life that pleases you,
a perseverance that awaits you with confidence
and a confidence that eventually comes to possess you.
Amen

(St. Thomas Aquinas)

Blessing

May your blessing descend, O Father
on these children of yours, pilgrims of hope,
and may the grace of your Holy Spirit inflame their hearts
so that, purified with works of penance,
they may be transformed into a sacrifice pleasing to you.
And in the joy of a renewed life
may they be an image of Christ your Son
to the praise of your glory.

Amen.

And may the blessing of almighty God descend upon all of you present here
Father ✠ Son ✠ and Holy Spirit ✠

Amen.

Be heralds of mercy, workers of justice, a leaven of brotherhood
and go in peace.

Thanks be to God

Final hymn

Bearing Witness



Hymn

Introduction

In the name of the Father and of the Son and of the Holy Spirit
Amen

May peace, love, and hope from God the Father and the Lord Jesus Christ be with
you all

And with your spirit.

Let us open our hearts to the hope that does not disappoint.

**Father in heaven,
may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *charity* enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed *hope*
for the coming of your Kingdom.**

**May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.**

**May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.**

**May that same grace spread
the joy and peace of our Redeemer
throughout the earth.**

**To you our God, eternally blessed,
Be glory and praise for ever.**

Amen

Dear brothers,

as we walk as pilgrims of hope, towards the next jubilee, we want to follow in the footsteps of the holy apostles Peter and Paul.

In the fraternity of the priesthood we ask the Lord for forgiveness together, so that he may have mercy on us and grant us new strength to be “always ready to give an account of the hope that is in us” (cf 1 Pt 3,8-17)

Short period of silence

Lord, who in water and in the Spirit have regenerated us in your image. **Kýrie, eléison.**
Kýrie, eléison.

Christ, who in your Spirit put a new heart within us, Christe, eléison.
Christe, eléison.

Lord, who in the Holy Spirit gather us into one body, Kýrie, eléison.
Kýrie, eléison.

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

Collect

Let us pray.

Most gracious Father, in your mercy listen to our prayer and illuminate our hearts with the grace of the Holy Spirit, so that we may worthily celebrate your mysteries, faithfully serve your Church and love you eternally. Through our Lord Jesus Christ, your Son, and lives and reigns with you, in the unity of the Holy Spirit, God, for ever and ever.

Amen

A reading from the letter of St Paul to the Galatians 1,11-20

I want you to know, brothers, that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, and progressed

in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when God, who from my mother’s womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus.

Then after three years I went up to Jerusalem to confer with Cephas and remained with him for fifteen days. I did not see any of the other apostles, only James the brother of the Lord. As to what I am writing to you - behold, before God - I am not lying. The word of the Lord

Thanks be to God

RESPONSORIAL PSALM..... *from psalm 36 (37)*

Response: The mouth of the just man speaks wisdom

If you trust in the Lord and do good,
then you will live in the land and be secure.
If you find your delight in the Lord
he will grant your heart’s desire. *Response*

Entrust the Lord with your life
Place your faith in him and he will act
He will make your justice shine like light
And your law like the midday sun. *Response*

The mouth of the just man speaks wisdom
And his tongue proclaims what is right
The law of God is in his heart
His steps shall not stumble. *Response*

A reading from the Second Letter of St Peter 1,16-19

It was not any cleverly invented myths that we were repeating when we brought you the knowledge of the power and the coming of our Lord Jesus Christ; we had seen his majesty for ourselves. He was honored and glorified by God the Father, when the

Sublime Glory itself spoke to him and said, “This is my Son, the Beloved; he enjoys my favor”. We heard this ourselves, spoken from heaven, when we were with him on the holy mountain.

So we have confirmation of what was said in prophecies; and you will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds.

The Word of the Lord.

Thanks be to God

Gospel acclamation(John 15, 9b.5b)

Alleluia, alleluia.

Remain in my love says the Lord

If you remain in me and I in you, you will bear much fruit

Alleluia

A reading from the Holy Gospel according to St John.....21,15-19

After having shown himself risen to his disciples, when they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these others do?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Look after my sheep.” He said to him a third time, “Simon son of John, do you love me?” Peter felt hurt because he had asked him a third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. I tell you solemnly, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you would rather not go.” He said this to indicate the kind of death by which he would glorify God. After saying this he said to him, “Follow me.”

The Gospel of the Lord

Praise to You Lord Jesus Christ

Silence and meditation

Choral prayer:

Spirit of the Lord,
gift of the Risen One to the apostles in the upper room
fill the lives of your priests with passion.
Fill their solitude with discreet friendships.
Make them love the earth,
and be capable of showing mercy
for all life's weaknesses.
Comfort them with the gratitude of the people
and with the oil of fraternal communion.
Restore them in their tiredness,
so that they may find no sweeter support
in their fatigue
than the Master's shoulder.
Free them from the fear of not succeeding.
From their eyes may there flow invitations to superhuman sincerity
From their hearts may there flow audacity mixed with tenderness.
From their hands may the chrism fall on everything they touch.
Make their bodies shine with joy.
Clothe them in wedding garments.
And gird them with belts of light.
So that for them and for everyone,
the groom will not delay in coming.
Amen

(Bishop Tonino Bello)

Hymn

From an Audience with Pope Francis (April 5 2017)

We understand that this hope must not so much be held to account at a theoretical level, in word alone, but above all, through bearing a witness of life, both within the Christian community and outside it. If Christ is alive and lives within us in our heart, then we must also allow him to make himself visible, not hide him, and [allow him]

to work within us. This means that the Lord Jesus must increasingly become the example for us: a model for life, and that we must learn how to behave as he behaved; to do as Jesus did. The hope that dwells in us, therefore, cannot remain hidden within us, in our heart: it would be a feeble hope that lacks the courage to go out and be seen; but our hope, as shines forth in Psalm 33 as mentioned by Peter, must necessarily gush forth to the outside, taking on the exquisite and unmistakable form of kindness, respect and goodwill toward others, even reaching the point of forgiving those who hurt us. A person without hope is unable to forgive, is unable to give the solace of forgiveness and to receive the solace of forgiveness. Yes, because this is what Jesus did, and continues to do through those who make room for him in their hearts and their lives, in the awareness that evil is not overcome with evil but rather with humility, mercy and meekness. (...) Thus, when we suffer for what is right, we are in communion with the Lord, who accepted suffering and death on the cross for our salvation. So, when in the least or most important situations in our life, we accept suffering for the sake of goodness, it is as if we were scattering around us seeds of the Resurrection and of life, shining the Light of Easter into the darkness. (...) This is the announcement of God's love, an immeasurable love which does not end, which never fails and which constitutes the true foundation of our hope.

Choral prayer:

Holy Spirit,
 fire burning with light and warmth,
 grant us the passion we need
 for a profound intimacy with the Lord,
 so as to remain in his love.
 Like the disciples of Jesus
 who exchanged the joyful news
 and were amazed by their encounter with Him,
 grant to each of us
 the transparency of heart
 to be able to tell to all, with gratitude and wonder,
 all that we have known about Him,
 lived through Him and loved in Him.
 May our humble testimony,

marked by the embrace of the cross
and gladdened by the hope of Easter joy,
be a sign of fruitfulness and a precious opportunity,
for everyone to reflect
on their vocation
with simplicity, trust and full availability.

Virgin Mary, Mother of the Church,
cherish with tenderness
every little flowering of vocation;
may they grow to become lush trees,
full of fruits for the good of the Church
and of all humanity.

Amen

(Prayer for vocations, World Day of Vocations 2010)

Hymn

The Curé d'Ars as a model of the priesthood, from a discourse of the Archbishop of Milan, Giovanni Battista Montini (later St Paul VI)

Talking about a Saint is always difficult, if you don't want to simply give a historical overview, which is relatively easy and, in this case, would also be quite simple.

The life of Jean Marie Vianney does not involve huge narratives or great dramas: it was lived with a kind of uniformity in the period that interests us, from beginning to end, every day very much the same and very simple. But the greatest difficulty, it seems to me, is precisely this ... that this Saint is proposed to us in two forms: firstly, as our *protector*, the patron of us priests, but also as a *model*, that is to say that we should be capable of imitating him too. Having him as our protector and feeling comforted by a figure who is so sweet, so gentle, so humble, so attentive, so understanding as he was in the last century, to have him for our guardian, to have him as the interpreter before the Lord of our needs, our efforts, our aspirations, may seem easy. But when it comes to saying: 'I have to conform my life to his, I should be able to assimilate my life to his', things get much more difficult, at least for me!

The topic is much more accessible through this simple conversation of ours. But the

effort, the attempt to get closer to him, poses a problem for us: that of examining whether our priestly awareness is similar to that which the Curé of Ars had of his own life and priestly dignity. Do we have the same thoughts? Do we think the same way? We must have a concept of ourselves. What concept did the Curé d'Ars have of himself? And what is ours? Do they differ? Do they match? Are they searching for each other?

I would say that fortunately they are in search of each other and partly match. And that is one of the most beautiful things we can say about ecclesiastical life in our own times; this model of priesthood has already worked in the Church of God, it has already at least begun to be reproduced as a model and that means we should make it our own and accept it with consolation and encouragement. But the fact is that we need to close the distance between the model and our own reality and try to make our own, as far as possible, the consideration that the Curé of Ars had of himself. If we start from there, we will achieve something.

We can see, immediately, two very, very obvious points: the first which is not original to Saint John Mary Vianney, but I would say to all the Saints, all the true Saints, is the presence of an extraordinary humility. The Saints are devoured by this sense of their own nothingness, this sense of disproportion between the God and Christ they adore and serve, and what they are. This chasm of distance was first noticed by the holiest of creatures, the Madonna. In the song of the Magnificat, just as she celebrates the greatness of God, in himself and in her life, also says: *'fecit mihi magna qui potens est'* - the Lord has done great things for me because he looked on my humility, the lowliness, the inanity of his servant, his handmaid.

And so, we can say that Saint John Mary Vianney has a recurring, tireless humility about him. We are sometimes almost disturbed by these professions of humility, of the nothingness of the Saints which seem exaggerated to us. But we have to understand them. They are not affectations, they are not gratuitous declarations, they are not formal defenses against the praise that people give to those who show themselves to be virtuous and become teachers of others. The Saints really do have this sense of their own emptiness, and they live it, they proclaim it, they profess it, and thus, logically, they accept the consequences if someone despises them. If someone takes them seriously, they feel as if they should thank that person, that's the way they are.

Let me read for you a sentence or two that can highlight, however superfluous it may seem, this way of seeing things and this sense that the Saint had of himself. When towards the end of his life he was given a priest to help him, an assistant, he kept saying to

that assistant: “Oh! when you are present, things happen here, but when I am alone, oh, I’m worth nothing. I’m like zeros that have no value except alongside other numbers.” And then, with a phrase that seems splendid to me - also from a literary point of view - he exclaimed on one occasion: “Oh! I haven’t lived a day yet.”

He felt such unworthiness in his life that he said no day was as it should have been. And when people noticed him, or honored him, he would mock the signs of honor that came his way and say to himself: “It really must be said that I am a hypocrite because I show myself in a way that deceives others”.

There is a distressing but genuine sense in the conscience of this priest of his radical inadequacy, his radical nothingness. And yet, simultaneously, along with this deep humility, leaping from the very depths of this abyss, which he managed to dig within himself, emerges a powerful sense of his own dignity. We must listen to the words of this Saint, like many others, but here we find in the very simplicity of his expression an honesty that is both convincing and confusing – that sense of the immense dignity of the priesthood.

As you know, contemporary literature plays on these two elements, the humility of the priest and the sense of his dignity and his authority, making the poor man who bears within himself something immensely great, immeasurably worthy, the protagonist of many romantic stories (...) Learning the lesson that the Curé d’Ars teaches us with this dual psychology of his, we must correct our mentality and try to make it what Christ wants it to be, because the preaching of the Saint is no different from what Christ preached; he said that our dignity is – yes - immense, that our right is – yes – beyond question. But what are we to make of all this? Why are we Priests?

We are Priests to serve; our dedication is functional: *qui praecessor est, sit sicut minorator*; he who is first must be last, whoever precedes must be useful to others. We exist for others, not for ourselves and if we really want to reproduce in ourselves the idea that Christ gave us of the priest and that the Curé d’Ars illustrates for us, making it familiar and accessible, we must insist very much on this point. And we will see, dear brothers, how we are exposed to some terrible things, precisely because we have this sublime dignity.

We have the dignity of being the redeemers of the world, but redemption is accomplished with the cross. We must redeem others with our suffering, like Christ, who, though without sin, as Saint Paul says, became sin. That is, he absorbed all human iniquity within himself to atone for it and cancel it, and that cost him the death of the cross. If we are to be Priests, that is, if we are to be the leaders, if we are to be guides, and examples for others, we must receive on our shoulders this tremendous *pondus* of

atoning for others. “Oh! If I had only known” – the saint once said – “what it meant to be a priest, perhaps I would have feared receiving this grace from the Lord”. He feels responsibility like few others. He feels responsible for atoning for the sins of others. He does penance in place of his penitents. He feels crushed by the sins of the world around him and feels he must become a victim in this situation.

The Priest is at the center of this clash between good and evil, between grace and sin, between the devil and God. And this clash, we know well, is the sacrifice, it is the cross. This is the priestly conscience of the Holy Curé of Ars which we must try to make our own.

On 18 November 1959, in the centenary year of the death of Saint Jean Marie Vianney, the Archbishop of Milan gave this speech on the life and work of the Curé of Ars. We republish it based on the critical edition of the ‘Milanese Discourses and Writings (1954-1963)’ (Brescia, Istituto Paolo VI, 1997, pp. 3153-3169). The text has now been appropriately included in the volume edited by Leonardo Sapienza ‘Priestly living: In the footsteps of Saint Jean Marie Vianney the Curé of Ars’ (Vatican City, Libreria Editrice Vaticana, 2009).

Silence and meditation

Celebrant: If it is true that “to each person a specific manifestation of the Spirit is given for the common good” (cf 1 Cor 12,7), it is true in a special way for the priest. St. Paul reminded the Christians of Corinth in these terms: “We act as ambassadors for Christ, as if God were exhorting through us” (2 Cor 5:20). But unfortunately we too keep this great treasure “in earthen vessels” (2Cor 4,7). We therefore feel a strong need to be supported by the faithful whom we are called to guide on the path to salvation. Let us pray for ourselves and for all ministers in the Church:

Assembly: Lord, we thank you
 For having given us
 a man, not an angel,
 as shepherd of our souls.
 Illuminate him with your light,
 assist him with your grace,

support him with your strength.
Do not let failure discourage him
or success make him proud.
Make us docile to his voice:
Let him be a friend, a teacher, and a doctor for us.
Give him clear, concrete, practical ideas:
Give him the strength to implement them,
And give us generosity in our collaboration
Let him guide us by example, with love,
In word and deed
Let us see You in him,
respect and love you in him,
so that none are lost
of the souls you entrusted to him.
Save us together with Him!
Amen

(Saint Paul VI)

HOMILY

Eucharistic adoration

The following or some other suitable hymn may be sung

*Adoro Te devote, latens Deitas,
Quae sub his figuris vere latitas:
Tibi se cor meum totum subiicit,
Quia te contemplans totum deficit.*

*Visus, tactus, gustus in te fallitur;
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius:
Nil hoc verbo Veritatis verius.*

*In cruce latebat sola Deitas,
At hic latet simul et humanitas;
Ambo tamen credens atque confitens,
Peto quod petivit latro paenitens.*

*Plagas, sicut Thomas, non intueor;
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.*

*O memoriale mortis Domini!
Panis vivus, vitam praestans homini!
Praesta meae menti de te vivere
Et te illi semper dulce sapere.*

*Pie pellicane, Iesu Domine,
Me immundum munda tuo sanguine.
Cuius una stilla saluum facere
Totum mundum quit ab omni scelere.*

*Iesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio;
Ut te revelata cernens facie,
Visu sim beatus tuae gloriae.*

✠ *Amen.*

*After an appropriate time of silence for personal prayer
the liturgy proceeds with the offering of incense*

Celebrant: Before the Lord, present in the sacrament of the Eucharist, source and summit of the life of the Church and of every ministry carried out within it, let us give thanks to God the Father for having chosen us and called us to follow the Divine Master. Let us ask for the grace of the Holy Spirit that our lives may be a true witness, shining brightly before all, and rise to God as a sweet sacrifice.

*Each priest approaches the thurible which is placed in
front of the altar and places in it a few grains of incense
while the assembly sings an appropriate hymn*

Prayer of the Faithful

Celebrant: My dear brothers, before Christ who was the first to offer himself to the Father in a sweet smelling sacrifice, let us offer the Lord our prayers and intentions, so that he may make of us credible and authoritative witnesses of the Gospel.

Reader: The response to the prayer is: **‘Make our hearts like unto thine’**

1. Lord Jesus, Good Shepherd, grant the Pope an attentive and generous heart in discerning the voice of the Spirit, so that he can guide your flock with wisdom and courage towards our eternal reward. We ask you:
2. Lord Jesus, doorway to the sheep of your flock, make your Church a true sheepfold in which everyone feels welcomed and loved, accompanied and encouraged, consoled and exhorted to follow the paths of the Gospel. We ask you:
3. Lord Jesus, Mercy of the Father, increase the sense of fatherhood in our Bishops so that they may be leaven and instruments of brotherhood among all the ministers of the Church. We ask you:
4. Lord Jesus, eternal Priest, send apostolic ardor into the hearts of all priests so that they can offer, with fidelity and love, their lives on the altar, together with your sacrifice. We ask you:
5. Lord Jesus, Prophet of the Kingdom, enlighten families with the grace of the Spirit so that, docile to his voice, they may know how to live by your Word, becoming fertile ground for the growth of new and holy vocations to the priesthood and consecrated life. We ask you:
6. Lord Jesus, Bread broken for the life of the world, shape us into your likeness so that we, in turn, may be a nourishment of love for the many travelers on the paths of history: together let us become pilgrims of hope towards the Kingdom. We ask you:

7. Lord Jesus, King of the universe, welcome into the Heavenly Jerusalem all our brother priests who have dedicated themselves to the testimony of the Gospel and grant them the reward promised to your faithful servants. We ask you:

Celebrant: Listen, Lord, to our humble and trusting prayers and grant them according to your will. We do not ask you to grant them because of our merits but through the richness of your love. You who are God, and live and reign with God the Father, in the unity of the Holy Spirit, for ever and ever.

Assembly: **Amen**

All kneel while the following is sung:

*Tantum èrgo Sacramentum venerèmur cernui:
et antiquum documentum novo cedit ritui:
praestet fides supplementum
sensuum defectui.*

*Genitori, Genitoque làus et jubilatio,
salus, honor, virtus quòque sit et benedictio:
procedenti ab utroque compar sit laudatio.
✠ Amen.*

Celebrant: Let us pray

After a short pause, he continues:

O Father, who in the death and resurrection of your Son has redeemed all men, protect in us the work of your mercy, so that in the devout celebration of the Paschal mystery we may receive the fruits of our salvation. Through Christ our Lord.

Assembly: **Amen**

After reciting the prayer, the priest puts on the white humeral veil, and taking the monstrance in his hands makes a sign of the cross over the assembly

*in silence, Before the Blessed Sacrament is returned to the tabernacle the
Divine Praises are recited:*

**Blessed be God.
Blessed be His Holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be His Most Sacred Heart.
Blessed be His Most Precious Blood.
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in His Angels and in His Saints. Amen**

After the Blessed Sacrament is placed back in the tabernacle, the celebrant says:

As the Jubilee of Priests draws near, let us entrust to our Blessed Lady, Mother of the Church and model of every vocation, our path and our life.

<i>Sub tuum praesidium confugimus,</i>	We fly to thy patronage
<i>Sancta Dei Genetrix.</i>	O Holy Mother of God
<i>Nostras deprecationes ne despicias</i>	Despise not our prayers in our
<i>in necessitatibus,</i>	necessities
<i>sed a periculis cunctis</i>	But ever deliver us
<i>libera nos semper,</i>	From every evil
<i>Virgo gloriosa et benedicta.</i>	O glorious and blessed Virgin.

Be witnesses of the love of Christ in the world
And go in peace.

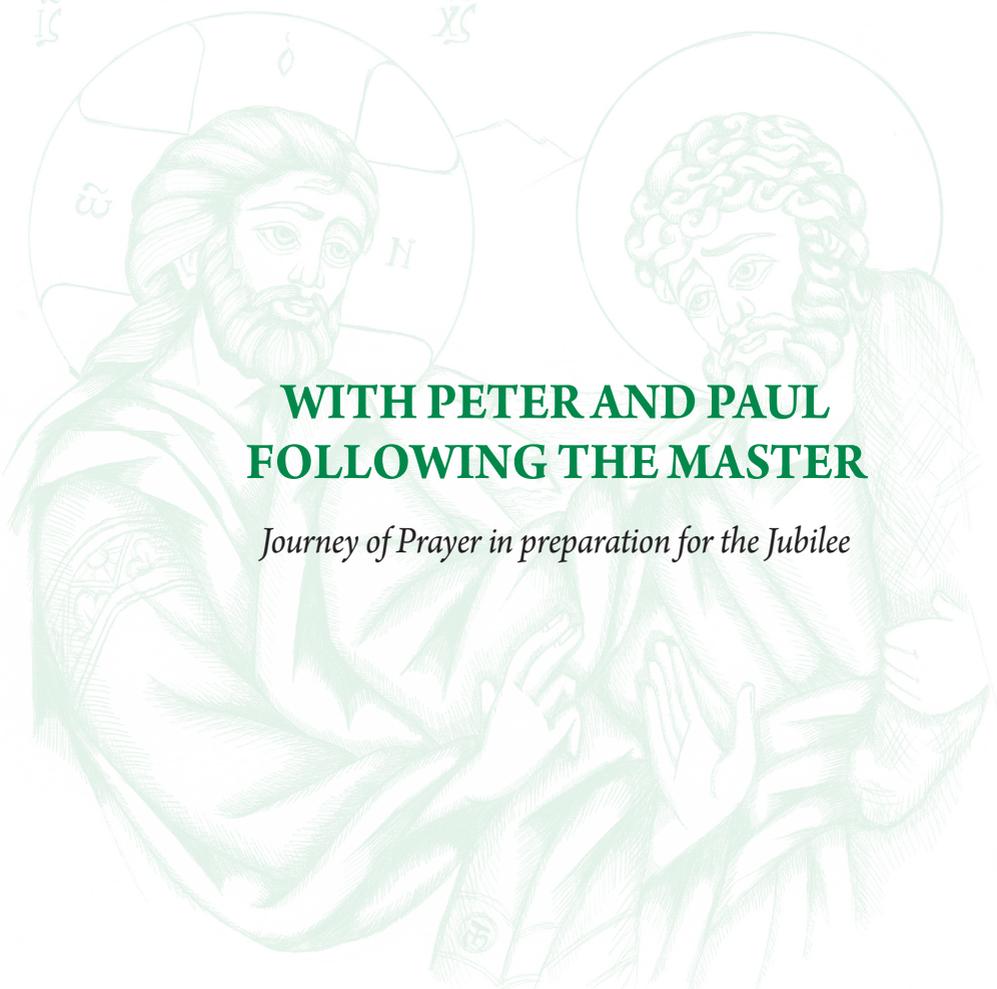
Thanks be to God

Final hymn



JUBILEE OF PRIESTS

25-27 june 2025



WITH PETER AND PAUL FOLLOWING THE MASTER

Journey of Prayer in preparation for the Jubilee



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