



FOLLOWING THE MASTER WITH PETER AND PAUL

A Journey of Prayer in preparation for the Jubilee of Priests



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

Images and texts edited by Massimo Tellan and Giulio Giuseppe Villa

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 toward 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 toward 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 of the Son, and of the Holy Spirit.
Amen.

Grace to you and peace from God our Father and the Lord Jesus Christ.
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 walk in prayer as pilgrims of hope, 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 repent from our small and large acts of infidelity to the love of God and neighbor.

Short period of silence

Lord Jesus, you granted forgiveness to the repentant Peter: **Kýrie, eléison.**

Kýrie, eléison.

Christ Jesus, you made Paul a chosen instrument: **Christe, eléison.**

Christe, eléison.

Lord Jesus, you made Peter and Paul the pillars of the faith: **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.

Holy Father, who, by no merit of our own, chose us
for communion with the eternal priesthood of your Christ
and for the ministry of your Church,
grant that we may be ardent yet gentle preachers of the Gospel
and faithful stewards 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 Apostles 22: 6-16

“On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ I replied, ‘Who are you, sir?’ And he said to me, ‘I am Jesus the Nazorean whom you are persecuting.’ My companions saw the light but did not hear the voice of the one who spoke to me. I asked, ‘What shall I do, sir?’ The Lord answered me, ‘Get up and go into Damascus, and there you will be told about everything appointed for you to do.’ Since I could see nothing because of the brightness of that light, I was led by hand by my companions and entered Damascus. “A certain Ananias, a devout observer of the law, and highly spoken of by all the Jews who lived there, came to me and stood there and said, ‘Saul, my brother, regain your sight.’ And at that very moment I regained my sight and saw him. Then he said, ‘The God of our ancestors designated you to know his will, to see the Righteous One, and to hear the sound of his voice; for you will be his witness* before all to what you have seen and heard. Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.’”

The word of the Lord.

Thanks be to God.

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

R. I praise you, for I am wonderfully made.

O LORD, you have probed me, you know me:
you know when I sit and when I stand;
you understand my thoughts from afar.
My journeys and my rest you scrutinize,
with all my ways you are familiar. **R.**

Even before a word is on my tongue,
LORD, you know it all.
Behind and before you encircle me
and rest your hand upon me. **R.**

Such knowledge is too wonderful for me,
far too lofty for me to reach.
Where can I go from your spirit?
From your presence, where can I flee? **R.**

If I go up to the heavens, you are there;
if I sink to the nether world, you are present there.
If I take the wings of the dawn,
if I settle at the farthest limits of the sea,
Even there your hand shall guide me,
and your right hand hold me fast. **R.**

If I say, “Surely darkness shall hide me,
and night shall be my light”—
Darkness is not dark for you,
and night shines as the day. **R.**

Truly you have formed my inmost being;
you knit me in my mother’s womb.
I give you thanks that I am fearfully, wonderfully made;
wonderful are your works. **R.**

My soul also you knew full well;
nor was my frame unknown to you
When I was made in secret,
when I was fashioned in the depths of the earth. **R.**

Your eyes saw me unformed;
in your book all are written down;
my days were shaped, before one came to be. **R.**

How precious to me are your designs, O God;
how vast the sum of them!
Were I to count them, they would outnumber the sands;
when I complete them, still you are with me. **R.**

Gospel Acclamation

Alleluia, alleluia.

Come after me,
and I will make you fishers of men.

Alleluia, alleluia.

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

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat.

After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that the boats were in danger of sinking.

When Simon Peter saw this, he fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.” For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” When they brought their boats to the shore, 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, O 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 dabō vobis*

“Come and see” (Jn 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 desired; 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 34-38)

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
doesn'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 of 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 everyone who is on a gradual journey of discernment. We need people who give advice to this end, 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 Montreal. 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 beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our Baptism.
May he help us by his grace
to remain faithful to the Spirit we have received,
with our own different charisms, to 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, O Lord.

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

Glory to you, O 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, O Lord.

Almighty ever-living God,
who in the holy signs of our faith
renew the wonders of creation and redemption,
be pleased, we pray, to 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 cleanse us of our sins,
having brought us to rebirth by water and the Holy Spirit,
and keep us in his grace unto eternal life.
Through Christ our Lord.

Assembly: **Amen.**

HOMILY

Prayer of the Faithful

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

Reader: The response 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 to the Lord.

2. We pray for civil society and those called to govern it, that respect for every person, and care and promotion of life be placed at the center, and that attention and concern be offered to those placed on the margins, discarded and rejected. Let us pray to the Lord.
3. We pray for families, that in every home the mutual love that makes it into a domestic Church may be lived every day, so as to create the good soil from which every vocation to the priesthood and consecrated life grows. Let us pray to the Lord.
4. We pray for young people, that even in this time, they be ready and available to listen and welcome the voice of Christ who calls them to be with him and offer the world the testimony of a life given in service and the gift of self. Let us pray to the Lord.
5. We pray for priests, that the Spirit of the Lord who chose them from among men to represent Christ in the things that concern God, will constantly mold them in the school of the Master. Let us pray to the Lord.
6. We pray for those who are suffering, that the concern of the Christian community may be an instrument of the Father's providence which never leaves his children alone. Let us pray to the Lord.
7. Let us pray for those of us gathered here, that this year of prayerful preparation for the next Jubilee may be an opportunity to confirm ourselves in the vocation we have received by walking with hope in the ways the Lord is outlining for his Church. Let us pray to the Lord.

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. Through Christ our Lord.

Assembly: Amen.

Blessing

The Lord be with you.

And with your spirit.

Bow down for the blessing.

May God, the origin and guide of the Church,
protect you always 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,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit,
come down on you and remain with you for ever.

Amen.

Go in peace, glorifying the Lord by your life.

Thanks be to God.

Closing Hymn

The profession of faith



Opening Hymn

Introduction

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

The grace of our Lord Jesus Christ,
and the love of God,
and the communion 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 toward 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.

Brothers, let us acknowledge our sins,
and so prepare ourselves for this celebration.

Short period of silence

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

Kýrie, eléison.

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

Christe, eléison.

Lord, you 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.

Let us pray.

Collect

Lord our God, who in governing your people

make use of the ministry of Priests,

grant a persevering obedience to your will

so that by their ministry and life

they may gain glory for you in Christ.

Who lives and reigns with you in the unity of the Holy Spirit,

God, for ever and ever.

Amen.

A reading from the Letter to the Hebrews 11:1-2, 8-19

Brothers and sisters:

Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested.

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age—and Sarah herself was sterile—for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, “Through Isaac descendants shall bear your name.” He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM *From Psalm 27 (26)*

R. The Lord is my light and salvation.

The LORD is my light and my salvation;
whom should I fear?

The LORD is my life's refuge;
of whom should I be afraid? **R.**

One thing I ask of the LORD;
this I seek:
to dwell in the house of the LORD
all the days of my life,
that I may gaze on the loveliness of the LORD
and contemplate his temple. **R.**

Hear O LORD, the sound of my call;
have pity on me, and answer me.
Of you my heart speaks; you my glance seeks. **R.**

I believe that I shall see the bounty of the LORD
in the land of the living.
Wait for the LORD with courage;
be stouthearted, and wait for the LORD. **R.**

Gospel Acclamation Mt 16:18

Alleluia, alleluia.

You are Peter and upon this rock I will build my Church,
and the gates of the netherworld shall not prevail against it.

Alleluia, alleluia.

A reading from the holy Gospel according to Matthew16: 13-19

Jesus went into the region of Caesarea Philippi and he asked his disciples, “Who do people say that the Son of Man is?” They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter said in reply, “You are the Christ, the Son of the living God.”

Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be 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!” (1 Cor 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. Be-

sides, 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)

Silence 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 (June 11, 2010)

The priest is not a mere officeholder, 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 thirsty 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.

Silence 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 then calling on us 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 renounce the lure of evil,
so that sin may have no mastery over you?

I do.

Do you renounce Satan,
the author and prince of sin?

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,
suffered death and was buried,
rose again from the dead
and is 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 life everlasting?

I do.

And may almighty God, the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy Spirit
and bestowed on us forgiveness of our sins,
keep us by his grace,
in Christ Jesus our Lord,
for eternal life.

Amen.

All sit

HOMILY

Prayer 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 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 to the Lord.
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 to the Lord.
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 to the Lord.
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 to the Lord.
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 to the Lord.
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 to the Lord.
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 to the Lord.

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.
Who live and reign for ever and ever.

Assembly: **Amen.**

The Lord be with you.

And with your spirit.

Bow down for the blessing.

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,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit,
come down on you and remain with you for ever.

Amen.

Go in peace, glorifying the Lord by your life.

Thanks be to God.

Closing Hymn

Put to the test



Opening 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 toward 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):

R. 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. **R.**

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

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

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

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. **R.**

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. **R.**

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. **R.**

- 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. **R.**
- Reader 1:** We ask your forgiveness for all the times we did not trust our guides, with filial love and co-responsible obedience. **R.**
- Reader 2:** We ask your forgiveness for all the times when, lacking in faith, we have expected reward or recognition for our efforts. **R.**
- Reader 1:** We ask your forgiveness for the weakness of our hope, which gives in easily in the face of difficulties. **R.**
- 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. **R.**
- Reader 1:** We ask your forgiveness for the times in which our celibate life has not been a sign of fatherhood. **R.**
- 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. **R.**

Collect

Let us pray.

O God, who have taught the ministers of your Church
to seek not to be served

but to serve their brothers and sisters,
grant, we pray, that these your servants,
may be effective in action, gentle in ministry,
and constant in prayer.

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 Letter of Saint Paul to the Ephesians.....2: 1-10

Brothers and sisters: You were dead in your transgressions and sins in which you once lived following the age of this world, following the ruler of the power of the air, the spirit that is now at work in the disobedient. All of us once lived among them in the desires of our flesh, following the wishes of the flesh and the impulses, and we were by nature children of wrath, like the rest. But God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ (by grace you have been saved), raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for good works that God has prepared in advance, that we should live in them. The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM..... From Psalm 90 (89)

R. In every age, O Lord, you have been our refuge.

Lord, you have been our refuge
through all generations.
You turn man back to dust,
saying, "Return, O children of men." **R.**

For a thousand years in your sight
are as yesterday, now that it is past,
or as a watch of the night. **R.**

You make an end of them in their sleep;
the next morning they are like the changing grass,
which at dawn springs up anew,
but by evening wilts and fades.
Teach us to number our days aright,
that we may gain wisdom of heart. **R.**

Return, O LORD! How long?
Have pity on your servants!
Fill us at daybreak with your kindness,
that we may shout for joy and gladness all our days. **R.**

And may the gracious care of the LORD our God be ours;
Prosper the work of our hands! **R.**

Gospel Acclamation

Alleluia, alleluia.

Stay awake and be ready!

For you do not know on what day the Son of Man will come.

Alleluia, alleluia.

A reading from the holy Gospel according to 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 money bags 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, the master will put the servant 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 maid-servants, 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 the servant 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,
and 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, March 12, 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 “pater multarum 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, practicing 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:
give us grace to answer
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, and a simple sign of reverence is made 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)

The Lord be with you.

And with your spirit.

Bow down for the blessing.

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,
the Father, ✠ and the Son, ✠ and the Holy ✠ Sprit,
come down on you and remain with you for ever.

Amen.

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

Thanks be to God.

Closing hymn

Bearing Witness



Opening Hymn

Introduction

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

Grace to you and peace from God our Father and the Lord Jesus Christ.
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 toward 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, in water and the Spirit, you have regenerated us in your image: **Kýrie, eléison.**
Kýrie, eléison.

Christ, in your Spirit, you put a new heart within us: **Christe, eléison.**
Christe, eléison.

Lord, in the Holy Spirit, you 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.

Incline your merciful ear to our prayers,

O God of all compassion,

and enlighten our hearts by the grace of the Holy Spirit,

that we may worthily celebrate your mysteries,

faithfully serve your Church

and love you with eternal 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.

Amen.

A reading from the Letter of Saint Paul to the Galatians 1:11-20

I want you to know, brothers and sisters, 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 37 (36)*

R. The mouth of the just murmurs wisdom.

Trust in the LORD and do good,
then you may dwell in the land and be fed in security.
Take delight in the LORD,
and he will grant you your heart's requests. **R.**

Commit to the Lord your way;
trust in him, and he will act.
He will make justice dawn for you like the light;
bright as the noonday shall be your vindication. **R.**

The mouth of the just man tells of wisdom
and his tongue utters what is right.
The law of his God is in his heart,
and his steps do not falter. **R.**

A reading from the second Letter of Saint Peter 1:16-19

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, “This is my Son, my beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven while we were with him on the holy mountain.

Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts.

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, alleluia.

A reading from the holy Gospel according to John 21:15-19

After Jesus had revealed himself to his disciples and eaten breakfast with them, he said to Simon Peter, “Simon, son of John, do you love me more than these?” Simon Peter answered him, “Yes, Lord, you know that I love you.” Jesus said to him, “Feed my lambs.” He then said to Simon Peter a second time, “Simon, son of John, do you love me?” Simon Peter answered him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to 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. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” He said this signifying by what kind of death he would glorify God. And when he had said 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 John Mary 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 under-

standing 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 toward 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 administrator*; 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 accom-

plished 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 November 18, 1959, in the centenary year of the death of Saint John Mary 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” (2 Cor 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 salvum 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 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 toward our eternal reward. Let us pray to the Lord.
2. Lord Jesus, gate 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. Let us pray to the Lord.
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. Let us pray to the Lord.
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. Let us pray to the Lord.
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. Let us pray to the Lord.
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 toward the Kingdom. Let us pray to the Lord.

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. Let us pray to the Lord.

Celebrant: Listen, O 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. Who live and reign for ever and ever.

Assembly: Amen.

All kneel while the following is sung:

*Tantum ergo Sacramentum / veneremur cernui,
et antiquum documentum / novo cedat ritui:
praestet fides supplementum / sensuum defectui.*

*Genitori Genitoque / laus et jubilatio,
salus, honor, virtus quoque / sit et benedictio:
procedenti ab utroque / compar sit laudatio.*

✠ Amen.

Celebrant: Let us pray.

After a short pause, he continues:

O God, who by the Paschal Mystery of Christ
have redeemed the whole world,
preserve in us the work of your mercy,
so that, ever honoring the mystery of our salvation,
we may merit to obtain its fruits.
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. 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 Saint Joseph, her most chaste Spouse.
Blessed be God in his Angels and in his Saints.**

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 præsídium confúgimus,</i>	We fly to your patronage, O holy Mother
<i>sancta Dei Génatrix;</i>	of God,
<i>nostras deprecationes ne despicias in</i>	despise not our petitions in our
<i>necessitatibus:</i>	necessities,
<i>sed a periculis cunctis libera nos semper,</i>	but deliver us from all dangers,
<i>Virgo gloriósa et benedícta.</i>	O glorious and ever blessed Virgin.

Be witnesses of the love of Christ in the world. Go in peace.

Thanks be to God.

Closing Hymn



JUBILEE OF PRIESTS

June 25-27, 2025



FOLLOWING THE MASTER WITH PETER AND PAUL

A Journey of Prayer in preparation for the Jubilee of Priests



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