



ARCHDIOCESE OF INDIANAPOLIS

Jubilee of Mercy

December 8, 2015—November 20, 2016

Calendar of Events in the Archdiocese of Indianapolis and in Rome

An updated calendar and notifications of special events will be posted on www.archindy.org.

December 2015

Thursday, December 3

- ◆ *Feast of St. Francis Xavier, Priest, Principal Patron*; 12 Noon Mass (SSPPC)
- ◆ *Ceremonial closing of the Holy Doors of Saints Peter and Paul Cathedral*, Indianapolis, The Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

Tuesday, December 8

Solemnity of the Immaculate Conception

- ◆ Special Day of Prayer for Spiritual & Corporal Works of Mercy
- ◆ Opening of the Holy Door of St. Peter's Basilica in Rome
- ◆ Opening of the Holy Year of Mercy 12 Noon Mass, (SSPPC)

Sunday, December 13

Third Sunday of Advent

- ◆ Opening of the Holy Door of the Basilica of St. John Lateran in Rome and in the Cathedrals of the world
- ◆ Opening of the Holy Doors of Saints Peter and Paul Cathedral, Indianapolis, and The Archabbey Church of Our Lady of Einsiedeln, St. Meinrad 10:30AM Mass (SSPPC)

January 2016

Friday, January 1

Solemnity of Mary, the Holy Mother of God
World Day of Peace

- ◆ Opening of the Holy Door of the Basilica of St. Mary Major in Rome

Tues., January 19—Thurs., January 21

- ◆ Jubilee for those engaged in pilgrimage work

Monday, January 25

Feast of the Conversion of St. Paul

- ◆ Opening of the Holy Door of the Basilica of St. Paul Outside the Wall in Rome

Jubilee Sign of the Holy Father: witness of the works of mercy

February 2016

Tuesday, February 2

Feast of the Presentation of the Lord

- ◆ Jubilee for consecrated life and the closing of the Year for Consecrated Life

Wednesday, February 10

Ash Wednesday

- ◆ Special Day of Prayer for Living the Season of Lent more Intently
- ◆ Sending forth of the Missionaries of Mercy at St. Peter's Basilica in Rome

Sunday, February 21

- ◆ *Second Sunday of Lent*

Monday, February 22

Feast of the Chair of St. Peter

- ◆ Jubilee for the Roman Curia

Sunday, February 28

- ◆ *Third Sunday of Lent*

Jubilee Sign of the Holy Father: witness of the works of mercy

March 2016

Tuesday, March 1

- ◆ *Day of Sanctification for Priests*

Fri., March 4—Sat., March 5

- ◆ "24 Hours for the Lord"
- ◆ Penitential liturgy in St. Peter's Basilica in Rome on Friday afternoon

Sunday, March 20

Palm Sunday

Friday, March 25

Good Friday

- ◆ Special Day of Prayer for Merciful Relations with those of other Faiths

Jubilee Sign of the Holy Father: witness of the works of mercy

April 2016

Sunday, April 3

Divine Mercy Sunday

- ◆ Jubilee for those who are devoted to the spirituality of Divine Mercy

Sunday, April 24

Fifth Sunday of Easter

- ◆ Jubilee for young boys and girls (ages 13-16) to profess the faith and construct a culture of mercy

Jubilee Sign of the Holy Father: witness of the works of mercy

May 2016

Fri., May 27—Sun., May 29

Solemnity of Corpus Christi in Italy

- ◆ Jubilee for deacons

June 2016

Friday, June 3

Solemnity of the Most Sacred Heart of Jesus

- ◆ Jubilee for priests

Sunday, June 12

Eleventh Sunday of Ordinary Time

- ◆ Jubilee for those who are ill and for persons with disabilities

Monday, June 27

150th Anniversary of the Redemptorists becoming caretakers and promoters of the icon of Our Lady of Perpetual Help

- ◆ Pilgrimage to St. Louis with +Tobin

Jubilee Sign of the Holy Father: witness of the works of mercy

July 2016

Tues., July 26—Sun., July 31

- ◆ Jubilee for young people
- ◆ World Youth Day in Krakow, Poland

September 2016

Sunday, September 4

23rd Sunday of Ordinary Time

Memorial of Blessed Teresa of Calcutta

- ◆ Jubilee of workers and volunteers of mercy

Sunday, September 25

26th Sunday of Ordinary Time

- ◆ Jubilee for Catechists

October 2016

Sat., October 8

- ◆ Archdiocesan event for Jubilee 9am—Noon, St. Bartholomew, Columbus

November 2016

Tuesday, November 1

Solemnity of All Saints

- ◆ Papal Mass in Rome

Sunday, November 6

32nd Sunday of Ordinary Time

- ◆ Jubilee for prisoners

Sunday, November 13

33rd Sunday of Ordinary Time

- ◆ Closing of the Holy Doors of SSPPC and the Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

- ◆ Closing of the Holy Doors in the Basilicas of Rome and in the Cathedrals of the world

Sunday, November 20

Solemnity of Our Lord Jesus Christ, King of the Universe

- ◆ Closing of the Holy Door of St. Peter's Basilica and the conclusion of the Jubilee of Mercy

Introduction

In St. Peter's Basilica, Pope Francis announced, March 13, 2015, the celebration of an "extraordinary Holy Year". This "Jubilee of Mercy" will commence with the opening of the Holy Door in St. Peter's on the Solemnity of the Immaculate Conception, Dec. 8, 2015, and will conclude on November 20, 2016 with the Solemnity of Our Lord Jesus Christ, King of the Universe. At the start of the new year, the Holy Father had stated: "This is the time of mercy. It is important that the lay faithful live it and bring it into different social environments. Go forth!"

The Jubilee announcement had been made on the second anniversary of the election of Pope Francis, during his homily for the penitential liturgy with which the Holy Father opened the "24 Hours for the Lord". This initiative, proposed by the Pontifical Council for the Promotion of the New Evangelization, promotes throughout the world the opening of churches for an extended period of time for the purpose of inviting people to the celebration of the Sacrament of Reconciliation. The theme for this year has been taken from the Letter of St. Paul to the Ephesians, "God rich in mercy" (Eph 2:4).

The opening of this next Jubilee will take place on the fiftieth anniversary of the closing of the Second Vatican Council in 1965. This is of great significance, for it impels the Church to continue the work begun at Vatican II.

During the Jubilee, the Sunday readings for Ordinary Time will be taken from the Gospel of Luke, the one referred to as "the evangelist of mercy". Dante Alighieri describes him as "scriba mansuetudinis Christi", "narrator of the meekness of Christ". There are many well-known parables of mercy presented in the Gospel of Luke: the lost sheep, the lost coin, the merciful father.

In the ancient Hebrew tradition, the Jubilee Year, which was celebrated every 50 years, was meant to restore equality among all of the children of Israel, offering new possibilities to families which had lost their property and even their personal freedom. In addition, the Jubilee Year was a reminder to the rich that a time would come when their Israelite slaves would once again become their equals and would be able to reclaim their rights. "Justice, according to the Law of Israel, consisted above all in the protection of the weak" (St. John Paul II, *Tertio millennio adveniente* 13).

The Catholic tradition of the Holy Year began with Pope Boniface VIII in 1300. Boniface VIII had envisioned a Jubilee every century. From 1475 onwards – in order to allow each generation to experience at least one Holy Year – the ordinary Jubilee was to be celebrated every 25 years. However, an extraordinary Jubilee may be announced on the occasion of an event of particular importance.

Until present, there have been 26 ordinary Holy Year celebrations, the last of which was the Jubilee of 2000. The custom of calling extraordinary Jubilees dates back to the 16th century. The last extraordinary Holy Years, which were celebrated during the previous century, were those in 1933, proclaimed by Pius XI to celebrate 1,900 years of Redemption and in 1983, proclaimed by John Paul II on the occasion of the 1,950 years of Redemption.

The Catholic Church has given to the Hebrew Jubilee a more spiritual significance. It consists in a general pardon, an indulgence open to all, and the possibility to renew one's relationship with God and neighbor. Thus, the Holy Year is always an opportunity to deepen one's faith and to live with a renewed commitment to Christian witness.

With the Jubilee of Mercy, Pope Francis focuses attention upon the merciful God who invites all men and women to return to Him. The encounter with God inspires in one the virtue of mercy. The initial rite of the Jubilee is the opening of the Holy Door. This door is one which is only opened during the Holy Year and which remains closed during all other years. Each of the four major basilicas of Rome has a Holy Door: Saint Peter's, St. John Lateran, St. Paul Outside the Walls and St. Mary Major. This rite of the opening of the Holy Door illustrates symbolically the idea that, during the Jubilee, the faithful are offered an "extraordinary pathway" towards salvation.

The Holy Doors of the other Basilicas will be opened after the opening of the Holy Door of St. Peter's Basilica.

Mercy is a theme very dear to Pope Francis, as is expressed in the episcopal motto he had chosen: “miserando atque eligendo”. This citation is taken from the homily of Saint Bede the Venerable during which he commented on the Gospel passage of the calling of Saint Matthew: “Vidit ergo Iesus publicanum et quia miserando atque eligendo vidit, ait illi Sequere me” (Jesus therefore sees the tax collector, and since he sees by having mercy and by choosing, he says to him, ‘follow me’). This homily is a tribute to divine mercy. One possible translation of this motto is “With eyes of mercy”.

During the first Angelus after his elections, the Holy Father stated: “Feeling mercy, that this word changes everything. This is the best thing we can feel: it changes the world. A little mercy makes the world less cold and more just. We need to understand properly this mercy of God, this merciful Father who is so patient” (Angelus, March 17, 2013).

In his Angelus on January 11, 2015, he stated: “There is so much need of mercy today, and it is important that the lay faithful live it and bring it into different social environments. Go forth! We are living in the age of mercy, this is the age of mercy”. Then, in his 2015 Lenten Message, the Holy Father expressed: “How greatly I desire that all those places where the Church is present, especially our parishes and our communities, may become islands of mercy in the midst of the sea of indifference!”

In the English edition of the Apostolic Exhortation *Evangelii gaudium* the term mercy appears 32 times.

Pope Francis has entrusted the Pontifical Council for the Promotion of the New Evangelization with the organization of the Jubilee of Mercy.

The Pontifical Council for the New Evangelization has produced this explanatory note for the upcoming Holy Year, the Jubilee of Mercy (http://en.radiovaticana.va/news/2015/03/13/about_the_jubilee_of_mercy/1129281).



Prayer of Pope Francis for the Jubilee

Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved.

Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief.

Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: "If you knew the gift of God!"

You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world, its Lord risen and glorified.

You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

We ask this of you, Lord Jesus, through the intercession of Mary, Mother of Mercy; you who live and reign with the Father and the Holy Spirit forever and ever. Amen.

The Logo and Motto



The motto *Merciful Like the Father* (taken from the Gospel of Luke, 6:36) serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn but to forgive and to give love and forgiveness without measure (cfr. Lk 6:37-38). The logo – the work of Jesuit Father Marko I. Rupnik – presents a small *summa theologiae* of the theme of mercy. In fact, it represents an image quite important to the early Church: that of the Son having taken upon his shoulders the lost soul demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption. The logo has been designed in such a way so as to express the profound way in which the Good Shepherd touches the flesh of humanity and does so with a love with the power to change one's life. One particular feature worthy of note is that while the Good Shepherd, in his great mercy, takes humanity upon himself, his eyes are merged with those of man. Christ sees with the eyes of Adam, and Adam with the eyes of Christ. Every person discovers in Christ, the new Adam, one's own humanity and the future that lies ahead, contemplating, in his gaze, the love of the Father.

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

The Beginning of the Holy Year

December 8, 2015—the Solemnity of the Immaculate Conception and the fiftieth anniversary of the close of the Second Vatican Council

Because the Solemnity of the Immaculate Conception is a liturgical feast that can be seen as God's merciful response to the sin of Adam and Eve, it is especially suited to have been chosen as the beginning day for the holy year. In choosing the Virgin Mary to be the Mother of our Redeemer, God shows that mercy will always be greater than any sin. No one can place limits on the love of God who is always ready to forgive.

In addition to being the date of the Solemnity, December 8, 2015 is also the fiftieth anniversary of the closing of the Second Vatican Council, through which the Church entered a new phase of her history. The walls which had made the Church a kind of fortress were torn down and the Church sensed a responsibility to be a living sign of the Father's love in the world, proclaiming the Gospel to it in a new way. It strove for encouraging remedies, and it issued messages of trust. The modern world's values were no longer held in solely suspicion, but were instead respected and honored, its efforts approved, its aspirations purified and blessed. All the rich teaching of the council was channeled toward the merciful service of mankind, to aid its every condition, its every weakness and need. As we begin this holy year it is important that we strive to remember the council in this light, and use its wisdom as we journey onward.

Misericordiae Vultus, 3-4

Year of Mercy Hymn

Catholic composer Paul Inwood's composition *Misericordes sicut Pater* has been chosen as the official hymn of Year of Mercy. Its title, which is also its refrain, is the official Latin theme of the Year of Mercy and translates to "Merciful Like the Father." The verses feature lines from Scripture punctuated by the Latin phrase *in aeternum misericordia eius*, which means "his mercy is forever." The repetition of the Latin refrain makes the verses sound like a litany. Inwood states that his music is a mixture, with elements in the style of a Taize response and a Gelineau tone, a modern homage to chant often used today when singing the Psalms at Mass and other liturgies. The Gelineau tone, which allows for a wide variety of syllables to be sung in every bar, makes it easy to sing the verses in many different languages. Inwood formally signed over all rights to royalties from the song to the pontifical council so that it can be used around the world.

Musical notation for keyboard accompaniment with the verses being sung in English—assembly melody with SATB choir: <http://www.im.va/content/dam/gdm/documenti/inno/Inglese%20-%20Tutto%20lo%20spartito.pdf>

Musical notation for guitar accompaniment, which includes multi-lingual texts: <http://www.im.va/content/dam/gdm/documenti/inno/Multilingue%20-%20Tutto%20lo%20spartito.pdf>

Musical notation for a special SATB choir embellishment: [http://www.im.va/content/dam/gdm/documenti/inno/Coda%20Polifonica%20\(SCTB\)%20-%20Tutto%20lo%20spartito.pdf](http://www.im.va/content/dam/gdm/documenti/inno/Coda%20Polifonica%20(SCTB)%20-%20Tutto%20lo%20spartito.pdf)

Link to a YouTube recording of the hymn sung by the Sistine Chapel choir: <https://www.youtube.com/watch?v=-NoDt05s9fg&feature=youtu.be&a>

The Holy Door

What does it mean to go through a doorway? To take a chance. We may say that to go through a door means to have the courage of leaving what is certain and entering into or upon something that is uncertain.

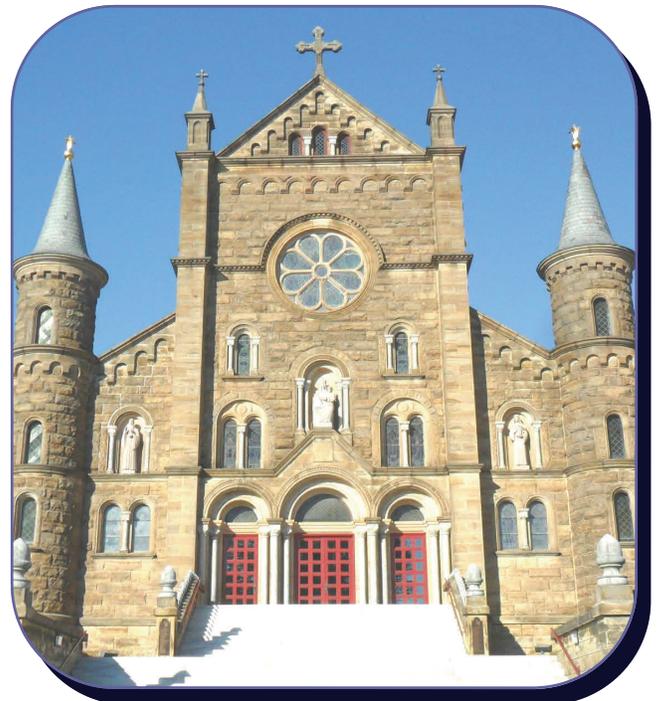
Each of the four major basilicas located in Rome, along with three other cathedrals in the world—one in Spain, one in France and one in Canada— have one special entrance designated as a “Holy Door.” These doors are normally sealed shut from the inside so that they cannot be opened. The only time that they are opened is during a special time announced by the pope called a “Holy Year” or a “Jubilee.” At the beginning of these special years the Holy Doors are then ceremonially opened. At that time and throughout the year people make pilgrimages to see them and walk through them. When they do this they also gain something called a “plenary indulgence” that is connected with the jubilee year. The opening of these Holy Doors is intended to symbolically illustrate the idea that the Church offers her faithful an “extraordinary path” toward salvation during the jubilee year.

At the official proclamation of the jubilee year the papal “bull of indiction,” *Misericordiae Vultus*, (*The Face of Mercy*), was presented. The term “papal bull” refers to an official papal document of special importance which is presented when something major is announced. It goes into detail about the intentions and outcomes hoped for by the Pope. In this bull it was noted that, for the first time in the history of the Jubilee tradition, there will be an opportunity for each diocese to open their own Holy Door at their own cathedral as a visible sign of the Church’s universal communion. The diocesan opening of the Door for Mercy is a sign that the jubilee is not limited to Rome, but extends to local Churches around the world. The indulgence is characteristic of the jubilee, so the idea of the doors on a local level is intended to extend the signs of pilgrimage and the opportunity for gaining an indulgence to the whole world.

The Holy Door at Saints Peter and Paul Cathedral in Indianapolis will be opened on Sunday, December 13, 2015 at a special Mass beginning at 10:30AM. A Holy Door will also be opened at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad, Indiana. Throughout the Holy Year these doors will stay open during the Cathedral’s and Archabbey’s regular hours until they are ceremonially closed on November 13, 2016. All are invited to make a pilgrimage to the Cathedral or the Archabbey Church to walk through the Holy Doors in order to fulfill part of the requirements of the special Plenary Indulgence available during that time.



Ss. Peter and Paul Cathedral



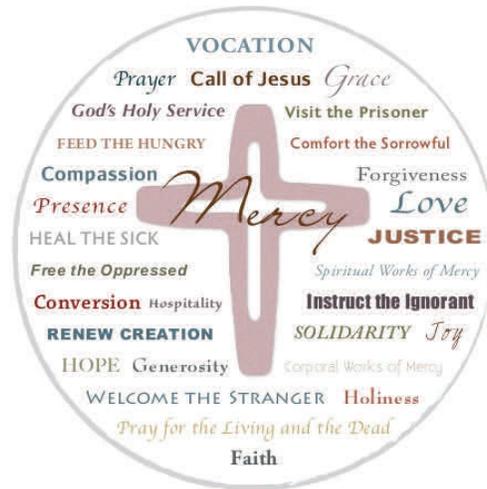
Our Lady of Einsiedeln Archabbey Church

Spiritual and Corporal Works of Mercy

As we journey into the holy year, the Christian people should especially keep in mind the importance of the *Corporal and Spiritual Works of Mercy*. Remembering them will help us to reawaken our conscience and help us to enter more deeply into the heart of the Gospel, where Jesus introduces us to them to help us discern whether or not we are living as his disciples. Let us rediscover these *Corporal Works of Mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the *Spiritual Works of Mercy*: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged. In living our lives, have we helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness? Have we helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty? Have we been close to the lonely and afflicted? Have we forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence? Have we had the kind of patience God shows, who is so patient with us? Have we commended our brothers and sisters to the Lord in prayer? In each of these instances we need to see that Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us. As Saint John of the Cross said: "as we prepare to leave this life, we will be judged on the basis of love."

Misericordiae Vultus, 15



Corporal Works of Mercy are the kind of acts by which we help our neighbors with their material and physical needs.

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Welcome the stranger
- Heal the sick
- Visit the imprisoned
- Bury the dead

Spiritual Works of Mercy are acts of compassion by which we help our neighbors with their emotional and spiritual needs.

- Counsel the doubtful
- Instruct the ignorant
- Admonish sinners
- Comfort the afflicted
- Forgive offences
- Bear patiently those who do us ill
- Pray for the living and the dead

Living the Season of Lent More Intently

The season of Lent during this Jubilee Year should be lived more intensely and seen as a privileged moment to celebrate and experience God's mercy. Meditating on Scripture can help us rediscover the merciful face of the Father; for instance, repeating the words of the prophet Micah and making them our own: You, O Lord, are a God who takes away iniquity and pardons sin, who does not hold your anger forever, but are pleased to show mercy. You, Lord, will return to us and have pity on your people. You will trample down our sins and toss them into the depths of the sea (cf. 7:18-19).

The words of the prophet Isaiah can also help us in concrete ways during this season of prayer, fasting, and works of charity: "Is not this the fast that I choose: to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not" (58:6-11).

As we can see in Sacred Scripture, mercy is a key word that indicates God's action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviors that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other. Our Lenten journey should be especially reflective of this.

Misericordiae Vultus, 9.4, 17

Opportunities to Pray for living the season of Lent more intently:

- ◆ Conduct a Eucharistic Adoration Hour
- ◆ Start a bible study reflecting on mercy
- ◆ Conduct a chain prayer starting on Ash Wednesday in which a different person prays every day on the same hour each day for a need of humankind throughout Lent.
- ◆ Pray the Rosary before or after Mass during the season of Lent.
- ◆ Pray the Divine Mercy Chaplet before or after Mass during the season of Lent.
- ◆ Pray the Divine Mercy Novena
- ◆ Pray Lectio Divina
- ◆ Create a book, bulletin board, basket or other recognizable means to have parishioners list those in need of prayer.

Use **Poverty at the Crossroads: Reflection Guide**, available at www.archindy.org/holyyearofmercy.



Merciful Relations with those of Other Faiths

True mercy goes beyond the confines of the Church, relating us to all of humanity. Our common experience of God's mercy should be especially evident in our relations with Jews and Muslims, as with those who espouse other noble religious traditions. As fellow children of Abraham, Christians along with followers of Judaism and Islam consider mercy to be one of God's most important attributes. Israel was the first to receive this revelation. The pages of the Old Testament are steeped in mercy, because they narrate the works that the Lord performed in favor of his people at the most trying moments of their history. Among the privileged names that Islam attributes to the Creator are "Merciful and Kind". This invocation is often on the lips of faithful Muslims who feel themselves accompanied and sustained by mercy in their daily weakness. They too believe that no one can place a limit on divine mercy because its doors are always open.

This Jubilee year which celebrates the mercy of God should foster encounters between Christians, Jews and Muslims along with those of other noble religious traditions. These experiences could open us to dialogue and help us to know and understand one another better, eliminating every form of closed-mindedness and disrespect, and driving out every form of violence and discrimination.

cf. Misericordiae Vultus, 23

Opportunities to pray for merciful relations with those of other faiths:

- Read and learn about interreligious dialogue and the importance of praying for people of all faiths using: *Declaration on the Relations of the Church to Non-Christian Religions: Nostra Aetate* (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html) OR *The United States Catholic Catechism for Adults*, Chapter 11, The Four Marks of the Church.
- More intently reflect on the solemn intercessions from the Celebration of the Lord's Passion on Good Friday:

VI. For the Jewish People

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Almighty ever-living God, who bestowed your promises on Abraham and his descendants, hear graciously the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord.

VII. For those who do not believe in Christ

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord.

24 Hours for the Lord

The initiative of “24 Hours for the Lord” will be celebrated worldwide on the Friday and Saturday preceding the Fourth Week of Lent (March 4-5). According to *Misericordiae Vultus* the main activity for this event should always be the Sacrament of Reconciliation offered communally, individually or both (Rites I and II). These periods of Reconciliation may be interspersed with any of the following activities:

- *Liturgical Prayer*
 - ◇ Liturgy of the Hours
 - ◇ Communal Anointing of the Sick
 - ◇ Mass
- *Devotional Prayer*
 - ◇ Solemn Exposition and Adoration of the Blessed Sacrament (to include Benediction)
 - ◇ Recitation of the Rosary
 - ◇ The Divine Mercy Chaplet
 - ◇ Stations of the Cross
 - ◇ Taize Prayer
- *Other activities could include:*
 - ◇ Hospitality in a “coffee” or “break/snack” area apart from the worship space
 - ◇ Youth-oriented all night vigils (with movies, fasting, devotional prayer)
 - ◇ Concerts of sacred, reflective music
 - ◇ Meditative prayer—provide special prayer cards
 - ◇ Encourage meditation on the Psalms by providing pamphlets containing selected ones
 - ◇ Outside speakers/authors—education components alternated with the prayer components
 - ◇ Outdoor processions (Eucharistic or other)
 - ◇ Blessing of a Divine Mercy Image to be displayed in the church
 - ◇ Hourly readings taken from the works of Pope Francis
 - ◇ Small group sharing—perhaps based on *Lectio Divina*
 - ◇ The use of votive candles for special prayer intentions
 - ◇ Home activities

How to Receive a Plenary Indulgence

The Holy See has designated four ways that Catholics may receive a plenary indulgence during the Holy Year of Mercy, which will begin on Dec. 8 and conclude on Nov. 20, 2016. Only one plenary indulgence may be received per day. A single participation in the sacrament of penance can apply to any reception of a plenary indulgence 20 days before or after going to confession. However, reception of Communion and praying for the intentions of the pope and the pope himself are required for each plenary indulgence. For more information on indulgences, consult paragraphs #1471-#1479 of the Catechism of the Catholic Church.

Visiting a pilgrimage church

Archbishop Joseph W. Tobin has designated [SS. Peter and Paul Cathedral](#), 1347 N. Meridian St., in Indianapolis, and the [Archabbey Church of Our Lady of Einsiedeln](#), 200 Hill Drive, in St. Meinrad, as the two pilgrimage churches for the Archdiocese of Indianapolis. In order to receive a plenary indulgence by visiting one of these pilgrimage churches, Catholics need to fulfill the following conditions:

- Pass through the doors of mercy of the pilgrimage church.
- Make a profession of faith in the church (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Meditate on mercy while receiving Communion during a period either 20 days before or after visiting the pilgrimage church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.

The sick and elderly who are unable to visit a pilgrimage church:

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, then a person may also participate in a televised Mass or one shown on the Internet.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Incarcerated people who are unable to visit a pilgrimage church:

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Fulfill the above conditions in a jail or prison chapel. If they cannot do this or if the facility does not have a chapel, they can be carried out in a prisoner's cell.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Perform a spiritual or corporal work of mercy

- Perform a spiritual or corporal work of mercy
- Make a profession of faith (either the Apostles' or Nicene Creed) during a period either 20 days before or after performing a work of mercy.
- Receive Communion and meditate upon mercy for each work of mercy that a person does in order to receive an indulgence.
- Participate in the sacrament of penance during a period either 20 days before or after performing a work of mercy. One participation in the sacrament of penance can apply to any work of mercy performed during the period through which a person seeks to receive an indulgence.

(For more information on the Holy Year of Mercy in the Archdiocese of Indianapolis, visit www.archindy.org/holyyearofmercy.)

Jubilee Signs of the Holy Father

Five times during the holy year, Pope Francis is scheduled to witness the works of mercy with a special Jubilee sign. More information will be available regarding these special signs as we move throughout the year.

Special Jubilee Days

Special jubilee days throughout the year are dedicated to groups of people in the Church, including Jubilees for Consecrated Life, for young children, for the sick, and for catechesis. There will also be a Marian jubilee on the Saturday and Sunday following the memorial of Our Lady of the Rosary. These days are meant to be celebrations within the local Church for the faithful to recognize those listed. Keep an eye out for information or suggestions from the Archdiocese to celebrate as these days of jubilee approach.

Please see sample bulletin announcements and petitions for the Prayer of the Faithful—to be used on the weekends prior to these special jubilee days: www.archindy.org/hollyearofmercy (special jubilees: petition, bulletin announcements).

Tuesday, January 19—Thursday, January 21

Jubilee for those engaged in pilgrimage work

Tuesday, February 2

Jubilee for Consecrated Life and the closing of the Year for Consecrated Life

Monday, February 22

Jubilee for the Roman Curia

Sunday, April 3

Jubilee to those who are devoted to the spirituality of the Divine Mercy

Sunday, April 24

Jubilee for young boys and girls (ages 13-16) to profess faith and to construct a culture of mercy

Friday, May 27—Sunday, May 29

Jubilee for Deacons

Friday, June 3

Jubilee for Priests

Sunday, June 12

Jubilee for those who are ill and for persons with disabilities

Tuesday, July 26—Sunday, July 31

Jubilee for young people (World Youth Day in Krakow, Poland)

Sunday, September 4

Jubilee for workers and volunteers of mercy

Sunday, September 25

Jubilee of Catechists

Saturday, October 8—Sunday, October 9

Marian Jubilee

Sunday, November 6

Jubilee for prisoners

The Blessed Virgin Mary

Mother of Mercy, may the sweetness of your countenance watch over us in this Holy Year, so that all of us may rediscover the joy of God's tenderness. No one has penetrated the profound mystery of the incarnation like Mary. Her entire life was patterned after the presence of mercy made flesh. The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of His love.

Chosen to be the Mother of the Son of God, Mary, from the outset, was prepared by the love of God to be the Ark of the Covenant between God and man. She treasured divine mercy in her heart in perfect harmony with her Son Jesus. Her hymn of praise, sung at the threshold of the home of Elizabeth, was dedicated to the mercy of God which extends from "generation to generation" (Lk 1:50). We too were included in those prophetic words of the Virgin Mary. This will be a source of comfort and strength to us as we cross the threshold of the Holy Year to experience the fruits of divine mercy.

At the foot of the Cross, Mary, together with John, the disciple of love, witnessed the words of forgiveness spoken by Jesus. This supreme expression of mercy towards those who crucified him show us the point to which the mercy of God can reach. Mary attests that the mercy of the Son of God knows no bounds and extends to everyone, without exception. Let us address her in the words of the **Salve Regina**, a prayer ever ancient and ever new, so that she may never tire of turning her merciful eyes upon us, and make us worthy to contemplate the face of mercy, her Son Jesus.

Misericordiae Vultus, 24



Salve, Regina (Hail, Holy Queen)

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty and everlasting God, Who by the working of the Holy Spirit didst prepare both body and soul of the glorious Virgin Mother, Mary, that she might deserve to be made a worthy dwelling for Thy Son, grant that we who rejoice in her memory, may, by her loving intercession, be delivered from present evils and from lasting death, through the same Christ our Lord. Amen.

Pray the Rosary

Use the Sorrowful Mysteries as a means of contemplating the Mercy that Christ has for each of us.

- The Agony of Jesus in the Garden
- The Scourging at the Pillar
- Jesus is Crowned with Thorns
- Jesus Carried the Cross
- The Crucifixion of the Lord
- Link to more on the Sorrowful Mysteries: <http://www.catholic.org/prayers/mystery.php>

Archdiocesan Event for the Marian Jubilee

On Saturday, October 15, 2016, from 9AM to 12Noon, in a central location to be determined, an Archdiocesan event is tentatively scheduled to celebrate the Marian Jubilee within this Holy Year of Mercy. Please watch www.archindy.org for information on how you can participate.

Petitions and Other Prayers



Hear my cry for mercy as I call to you for help, as I lift up my hands toward your Most Holy Place.
~Psalm 28:2

Read James 2:1-13 for personal prayer and reflections regarding God's mercy shown as equitable and unconditional love for each and every one of us.

Display the Jubilee of Mercy image, the Divine Mercy image, or both at each parish meeting throughout the Jubilee Year of Mercy and recite together either the Chaplet of Divine Mercy (<http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/how-to-pray-the-chaplet-of-divine-mercy.cfm>) or the Jubilee Year of Mercy Prayer

Loving and Merciful God, fill our hearts with your mercy that we may extend forgiveness, mercy and compassion, and to reconcile ourselves to those who have offended us, as well as those we have offended. Amen.

Gracious and Merciful God, thank you for the gift of today. Refresh me and invite me to discover Your presence in each person that I meet and every event I encounter. Teach me when to speak and when to listen, and when to ponder and when to share. In moments of challenge and decision attune my heart to the whisperings of Your wisdom. As I undertake ordinary and unnoticed tasks gift me with Joy. When my day goes well, may I rejoice! When it grows difficult surprise me with new possibilities. When I have offended or have been offended compel me to show and receive mercy and forgiveness. When life is overwhelming call me to the Sabbath moments to restore Your peace and harmony. May my living today reveal Your goodness. Amen

That the Blessed Virgin Mary, who patterned her life after the presence of mercy made flesh, be a source of comfort and strength to us as we cross the threshold of the Holy Year to experience the fruits of divine mercy.

For the Church as we journey throughout the world, that this Year of Mercy may inspire us to be true witnesses of Christ, excluding no one, and giving consolation to all.

May this Year of Mercy be a time to renew our joyful call to bear the weaknesses and struggles of our brothers and sisters, reawakening us to new life and giving us the courage to look to the future with hope.

For our culture, that we may water its barren desert of judgement and condemnation with a river of mercy, which overflows unceasingly from the depths of the mystery of God.

For the Christian people, that we may be instruments of mercy to others, because it is we who first received mercy from God.

May this Holy Year fill our parish community with an outpouring of mercy, which is realized through our just abandonment of self to God's will alone.

May God the Father watch over and bless all families during the Year of Mercy, that it may be a time to forgive past wrongs and grow closer to one another and to Christ.

May this Holy Year be an opportunity for Catholics to rediscover the value of silence, in order to contemplate God's mercy and adopt it as our way of life.

As this Year of Mercy begins, may it be a time for us to open the doors of our hearts, that we may feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned and bury the dead.

May the Year of Mercy call us to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill and pray for the living and the dead.

May the Year of Mercy be a time for all Catholics to foster fervent dialogue with Jews, Muslims and members of other noble religious traditions, so that we may know and understand one another better, and drive out every form of violence and discrimination.

During this Year of Mercy, may all Catholics place the Sacrament of Reconciliation at the center of healing in their life, thus enabling them to touch the grandeur of God's mercy with their own hands.

May this Holy Year find us open to ways to serve those in our midst who are overlooked, ignored or rejected, so that all may contemplate the face of God's infinite mercy.

May the Holy Spirit guide the Church during this Holy Year so that all Catholics may live the season of Lent more intensely as a privileged moment to celebrate and experience God's mercy.

May young people be inspired by this Year of Mercy to listen attentively and respond to God's call to priesthood and religious life.

For the sick and the suffering, that this Year of Mercy may be a time for them to experience Christ even in the midst of their illnesses and needs.

The Mass Emphasizing Mercy

In the celebration of the Mass, the critical role of God's mercy frequently comes to the fore. As imperfect human beings, we encounter in the Mass God's merciful offer to raise us up and to give us hope and strength despite our weaknesses. To assist delving deeper into the content of the Mass itself, there follows a concise list of moments in the Order of Mass when the mercy of God is explicitly acknowledged or sought. Those who preach on the theme of mercy might wish to draw their hearers' attention to some of these passages, both to help strengthen their appreciation for God's mercy and to help pray the Mass with greater devotion.

In addition to the texts from the Order of the Mass, there are innumerable references to God's mercy which are encountered both in the proper prayer texts for the various Masses, as well as in the Scripture passages proclaimed in the Liturgy of the Word. Furthermore, there are numerous other moments in the Mass when mercy is sought, even if not mentioned explicitly by name. For example, the silent prayer of the deacon or priest who has just read the Gospel is clearly reliant on God's mercy: "Through the words of the Gospel, may our sins be wiped away" (Order of Mass, no. 16). Whether or not the very word is used, God's mercy is truly never far from the many liturgical elements of the Mass.

Penitential Act

"Have mercy on us, O Lord. / For we have sinned against you.
Show us, O Lord, your mercy. / And grant us your salvation" (Form B, no. 5)

"[invocation], Lord, have mercy. / Lord, have mercy.
[invocation], Christ, have mercy. / Christ, have mercy.
[invocation], Lord, have mercy. / Lord, have mercy" (Form C, no. 6)



"May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life" (Priest's concluding prayer, nos. 4-6)

Rite for the Blessing and Sprinkling of Water

"Grant, O Lord, in your mercy, that living waters may always spring up for our salvation, and so we may approach you with a pure heart and avoid all danger to body and soul" (Appendix II, no. 2 [second option]).

"Lord our God, in your mercy be present to your people's prayers... You also made water the instrument of your mercy: for through water you freed your people from slavery and quenched their thirst in the desert..." (no. 2 [third option]).

Gloria in excelsis Deo

"...you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us" (no. 8)

Eucharistic Prayer I (The Roman Canon)

"To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord..." (no. 84).

"To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs..." (no. 96).

Eucharistic Prayer II

"Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be co-heirs to eternal life, and may praise and glorify you through your Son, Jesus Christ" (no. 105).

Eucharistic Prayer III

"...in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world" (no. 113).

Eucharistic Prayer IV

"For you came in mercy to the aid of all, so that those who seek might find you" (no. 117).

"To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, and with your Apostles and Saints in your kingdom" (no. 122).

Eucharistic Prayer I for Reconciliation

"For you do not cease to spur us on to possess a more abundant life and, being rich in mercy, you constantly offer pardon and call on sinners to trust in your forgiveness alone" (Appendix to the Order of Mass [AOM], Eucharistic Prayer I for Reconciliation, no. 1).

"...we offer you, who are our faithful and merciful God, this sacrificial Victim who reconciles to you the human race" (no. 7).

"Help us to work together for the coming of your Kingdom, until the hour when we stand before you, Saints among the Saints in the halls of heaven, with the blessed Virgin Mary, Mother of God, the blessed Apostles and all the Saints, and with our deceased brothers and sisters, whom we humbly commend to your mercy" (no. 7).

Eucharistic Prayer II for Reconciliation

"In a similar way, on the same evening, he took the chalice of blessing in his hands, confessing your mercy, and gave the chalice to his disciples, saying..." (AOM, Eucharistic Prayer II for Reconciliation, no. 5).

Eucharistic Prayer for Various Needs

"Therefore, Father most merciful, we ask that you send forth your Holy Spirit to sanctify these gifts of bread and wine, that they may become for us the Body and † Blood of our Lord Jesus Christ" (AOM, Eucharistic Prayer for Various Needs, no. 3 [I-IV]).

Eucharistic Prayer for Various Needs (IV)

"It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God" (AOM, Eucharistic Prayer for Various Needs IV, no. 1).

Embolism after the Lord's Prayer

"Deliver us, Lord, we pray, for every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ" (no. 125).

Agnus Dei

"Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: grant us peace" (no. 130).



Priest's Prayer before Communion

"May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy" (no. 131 [second option]).

Sample Events, Pilgrimages, Retreats

Going on a pilgrimage is an ancient spiritual practice, rooted in a spiritual expression of the meaning of life—our journey from the moment of conception to the moment of death. When we go on a pilgrimage we leave familiar everyday surroundings to journey to a holy place. Not merely a tour or vacation, this is a spiritual time, where we open ourselves to be renewed in faith, hope and charity. Often, reaching the location of the holy place requires special effort and includes the challenge for us to practice Christ-like charity with our fellow pilgrims. On pilgrimage we remember that, here on earth, we have no lasting city and that our days on earth should be used in discovering the extraordinary nature of our ordinary life. Our life is out of the ordinary because it is lived in Christ and is a royal path leading to eternal life. (From a letter by Raymond Cardinal Burke)

The practice of pilgrimage has a special place in the Holy Year. To reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God's mercy and dedicate ourselves to being merciful with others as the Father has been with us.

- Provide a Mass or prayer service of "healing" within the parish/cluster
- Frequently participate in the Sacrament of Reconciliation throughout the year
- Host a multi-generational session highlighting Saint Faustina
"For there are three ways of performing an act of mercy: the merciful word, by forgiving and by comforting; secondly, if you can offer no word, then pray - that too is mercy; and thirdly, deeds of mercy. And when the Last Day comes, we shall be judged from this, and on this basis we shall receive the eternal verdict. ~St Faustina (For more about St. Faustina's life visit: http://www.catholic.org/saints/saint.php?saint_id=510)
- Provide opportunity for parishioners to be more actively involved in one or more of the Corporal Works of Mercy in the wider-community (CCC 1829, 2447)
- Plan a pilgrimage to one of the Archdiocesan Mercy Shrines:
 - St. Mary of the Woods – St. Theodore Guerin Shrine
 - The Divine Mercy Chapel at St. Michael the Archangel Church
<https://www.saintmichaelindy.org/divine-mercy-chapel.html>
- Conduct a parish-wide workshop, Day of Reflection, or Retreat using the Works of Mercy as the theme:

Corporal Works of Mercy:

- Feed the Hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit those in prison
- Comfort the sick
- Bury the dead

Spiritual Works of Mercy:

- Counsel the doubtful
- Instruct the Ignorant
- Admonish sinners
- Comfort the afflicted
- Forgive offenses
- Bear patiently those who do us ill
- Pray for the living and the dead

Reception of Missionaries of Mercy

On Ash Wednesday, the *Missionaries of Mercy* will be sent forth by Pope Francis during a celebration in St. Peter's Basilica. The figure of the *Missionary* is described in the Bull of Indication *Misericordiae Vultus* number 18.

During Lent of this Holy Year, I intend to send out Missionaries of Mercy. They will be a sign of the Church's maternal solicitude for the People of God, enabling them to enter the profound richness of this mystery so fundamental to the faith. There will be priests to whom I will grant the authority to pardon even those sins reserved to the Holy See, so that the breadth of their mandate as confessors will be even clearer. They will be, above all, living signs of the Father's readiness to welcome those in search of his pardon. They will be missionaries of mercy because they will be facilitators of a truly human encounter, a source of liberation, rich with responsibility for overcoming obstacles and taking up the new life of Baptism again. They will be led in their mission by the words of the Apostle: "For God has consigned all men to disobedience, that he may have mercy upon all" (Rom 11:32). Everyone, in fact, without exception, is called to embrace the call to mercy. May these Missionaries live this call with the assurance that they can fix their eyes on Jesus, "the merciful and faithful high priest in the service of God" (Heb 2:17).

I ask my brother Bishops to invite and welcome these Missionaries so that they can be, above all, persuasive preachers of mercy. May individual dioceses organize "missions to the people" in such a way that these Missionaries may be heralds of joy and forgiveness. Bishops are asked to celebrate the Sacrament of Reconciliation with their people so that the time of grace made possible by the Jubilee year makes it possible for many of God's sons and daughters to take up once again the journey to the Father's house. May pastors, especially during the liturgical season of Lent, be diligent in calling back the faithful "to the throne of grace, that we may receive mercy and find grace" (Heb 4:16).

Characteristics

The Missionaries are to be:

1. a living sign of the Father's welcome to all those in search of his forgiveness;
2. facilitators for all, with no one excluded, of a truly human encounter, a source of liberation, rich with responsibility for overcoming obstacles and taking up the new life of Baptism again;
3. guided by the words, "For God has consigned all to disobedience, that he may have mercy upon all;
4. inspiring preachers of Mercy;
5. heralds of the joy of forgiveness;
6. welcoming, loving, and compassionate Confessors, who are most especially attentive to the difficult situations of each person.

Functions

The *Missionaries* will be invited by individual Diocesan Bishops within their particular country to give missions or facilitate specific initiatives organized for the Jubilee, with a particular attention given to the Sacrament of Reconciliation. The Holy Father will grant these *Missionaries* the authority to pardon even those sins reserved to the Holy See.

Letter from the Bishop

Every *Missionary* must have a letter of recommendation from his local Ordinary or Religious Superior which testifies to the suitability of the priest for this particular mission.

To become a *Missionary*, it is required that one carefully fill-out the form "Become a *Missionary*" found at <http://www.iubilaeummisericordiae.va/content/gdm/en/partecipa/missionari/diventamissionario.html>.

Web Links & Other Resources

Pastoral Resources:

Vatican Year of Mercy Site—Pontifical Council for the Promotion of the New Evangelization

<http://www.iubilaeummisericordiae.va/content/gdm/en.html>

United States Conference of Catholic Bishops

<http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-mercy/>

Guide to the Sacrament of Reconciliation for Adults

http://www.ncregister.com/info/confession_guide_for_adults

Wisdom from the Popes:

Dives In Misericordia (Rich in Mercy) – St. John Paul II

http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia.html

Deus Caritas Est (God is Love) – Pope Benedict XVI

http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

Evangelii Gaudium (Joy of the Gospel) – Pope Francis

http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

Daily Reflections:

Magnificat Year of Mercy Companion www.magnificat.com

The Word Among Us: Daily Reflections www.wau.org

Faith Formation Resources:

Catholic Relief Services: Lenten Faith In Action Rice Bowl Program — www.csricebowl.org

Divine Mercy Sunday Parish Guide – by Marians of the Immaculate Conception — <http://www.thedivinemercy.org/guide>

The Congregation of Marian Fathers of the Immaculate Conception of the Most Blessed Virgin Mary and the National Shrine of The Divine Mercy in Stockbridge, Massachusetts. <http://www.thedivinemercy.org/>

Vatican Radio: "Putting Mercy to Work: The Corporal and Spiritual works" This 15-episode audio series features Monsignor John Kennedy, an Official at the Vatican's Congregation for the Doctrine of the Faith, and looks at the Spiritual and Corporal works of mercy and how they impact our lives today. Each episode is available online, at no cost. http://en.radiovaticana.va/news/2015/08/08/putting_mercy_to_work_the_corporal_and_spiritual_works/1163823

Divine Mercy in My Soul: Diary of Saint Maria Faustina Kowalska Publisher: Marian Press -- <http://www.amazon.com/Diary-Divine-Mercy-My-Soul/dp/1596141107>

Doors of Mercy - Exploring God's Covenant with You <https://www.mercystudy.com>

Litany to Jesus, the Divine Mercy https://www.ewtn.com/Devotionals/Litanies/divine_mercy.htm

Prayer Cards and Devotionals <http://www.shopmercy.org/Marian-Helper-Magazine/Fall-2015/dpt/137/463/B27/1>

Additional links and resources can be found at www.archindy.org/holyyearofmercy

St. Faustina Kowalska

The Patron Saint of Divine Mercy



Born 1905 in Lodz, Poland
Died 1938 in Krakow, Poland
Beatified by Pope St. John Paul II 1993
Canonized by Pope St. John Paul II 2000

I do not want to punish aching mankind, but I desire to heal it, pressing it to my merciful heart. So said Our Lord in one of the visions enjoyed by St. Maria Faustina Kowalska. As we approach the Year of Mercy called by Pope Francis, St. Faustina is a worthy patroness for us to turn to.

Born into a poor Polish family at the dawn of the 20th Century, St. Faustina was akin to a modern Blessed Virgin Mary: she came from a poor family in a remote, rural area and through her humility she enjoyed special favor and a profound union with God. At the age of 20 she joined the Sisters of Our Lady of Mercy in Warsaw. Her order's special charism was the merciful care of troubled young women, but given her impoverished upbringing she was deemed unfit to participate in the sisters' primary work. Instead, she was assigned to menial tasks like cooking, gardening and gatekeeping and these she performed dutifully and with utmost joy.

During her quiet and faithful years with the sisters, St. Faustina was privately blessed to receive countless visions of Our Lord. These visions are all recorded in her diary, which was published after her death and has since been read by millions worldwide. She records the Lord's wish that she spread the core Gospel message of Divine Mercy—the good news that through the sacrifice of the Cross, Christ has poured out infinite mercy on the human race and we need only call upon it.

In these visions Christ asked her to spread the idea of Divine Mercy through three specific ways: the veneration of the Divine Mercy Image, the recitation of the Divine Mercy Chaplet and celebration of Divine Mercy Sunday. None of these initiatives were achieved during her lifetime, but in the decades since her death all three of them have become important parts of Catholic Devotion around the world. In the year of Mercy ahead let us turn to each of them to implore the mercy of God and let us turn to St. Faustina for her prayers.

Prayer of St. Faustina before the Eucharist

I adore You, Lord and Creator, hidden in the Most Blessed Sacrament. I adore You for all the works of Your hands, that reveal to me so much wisdom, goodness and mercy, O Lord. You have spread so much beauty over the earth and it tells me about Your beauty, even though these beautiful things are but a faint reflection of You, incomprehensible Beauty. And although You have hidden Yourself and concealed Your beauty, my eye, enlightened by faith, reaches You and my soul recognizes its Creator, its Highest Good, and my heart is completely immersed in prayer of adoration.

My Lord and Creator, Your goodness encourages me to converse with You. Your mercy abolishes the chasm which separates the Creator from the creature. To converse with You, O Lord, is the delight of my heart. In You I find everything that my heart could desire. Here You light illumines my mind, enabling it to know You more and more deeply. Here streams of graces flow down upon my heart. Here my soul draws eternal life. O my Lord and Creator, You alone, beyond all these gifts, give Your own self to me and unite Yourself intimately with Your miserable creature.

O Christ, let my greatest delight be to see You loved and Your praise and glory proclaimed, especially the honor of Your mercy. O Christ, let me glorify Your goodness and mercy to the last moment of my life, with every drop of my blood and every beat of my heart. Would that I be transformed into a hymn of adoration of You. When I find myself on my deathbed, may the last beat of my heart be a loving hymn glorifying Your unfathomable mercy. Amen.

*May the mercy of God pouring from the heart of Christ fill our hearts in this sacred year and forevermore.
St. Maria Faustina Kowalska, pray for us!*

Divine Mercy

The Divine Mercy Message and Devotion

The message of The Divine Mercy is simple. It is that God loves us – all of us. And, he wants us to recognize that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy.

The Divine Mercy message is one we can call to mind simply by remembering ABC:

A - Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.

B - Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

C - Completely trust in Jesus. God wants us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive.

This message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to The Divine Mercy had begun to spread.

Spend time to learn more about the mercy of God, learn to trust in Jesus, and live your life as merciful to others, as Christ is merciful to you.

Source: Marian Fathers of the Immaculate Conception of the B.V.M., August 17, 2015, www.thedivinemercy.org/message/



The Image of The Divine Mercy St. Faustina saw, represents the Risen Christ bringing mercy to the world . Pope John Paul II said: "Jesus shows His hands and His side [to the Apostles]. He points, that is, to the wounds of the Passion, especially the wound in His Heart, the source from which flows the great wave of mercy poured out on humanity.

"From that Heart, St. Faustina Kowalska, saw two rays of light shining from that Heart and illuminating the world: '**The two rays,**' Jesus Himself explained to her one day, '**represent blood and water**'.

"*Blood and water!* We immediately think of the testimony given by the Evangelist John, who, when a soldier on Calvary pierced Christ's side with his spear, sees blood and water flowing from it (see Jn 19:34). Moreover, if the blood recalls the sacrifice of the cross and the gift of the Eucharist, the water, in Johannine symbolism, represents not only Baptism but also the gift of the Holy Spirit" (see Jn 3:5; 4:14; 7:37-39).

<http://www.thedivinemercy.org/mercysunday/dms.php>

The Chaplet of the Divine Mercy

How to Recite the Chaplet

The Chaplet of Mercy is recited using ordinary rosary beads of five decades. The Chaplet is preceded by two opening prayers from the Diary of Saint Faustina and followed by a closing prayer.

1. Make the Sign of the Cross

2. Optional Opening Prayers

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

(Repeat three times)

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!

3. Our Father

4. Hail Mary

5. The Apostle's Creed

6. The Eternal Father

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.

7. On the Ten Small Beads of Each Decade

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

8. Repeat for the remaining decades

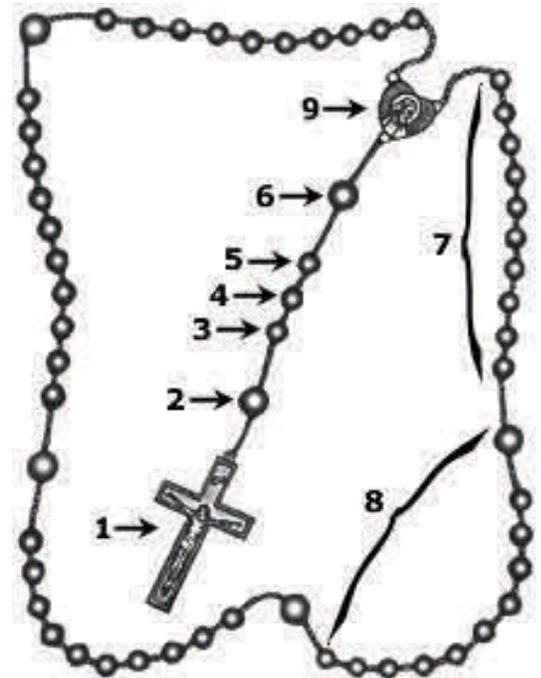
Saying the "Eternal Father" (6) on the "Our Father" bead and then 10 "For the sake of His sorrowful Passion" (7) on the following "Hail Mary" beads.

9. Conclude with Holy God (Repeat three times)

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

10. Optional Closing Prayer

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.



Prayer for Mercy and Help

Isaiah 64:1-12

Oh, that You would rend the heavens and come down,
That the mountains might quake at Your presence—
As fire kindles the brushwood, as fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
When You did awesome things which we did not expect,
You came down, the mountains quaked at Your presence.
For from days of old they have not heard or perceived by ear,
Nor has the eye seen a God besides You,
Who acts in behalf of the one who waits for Him.
You meet him who rejoices in doing righteousness,
Who remembers You in Your ways.
Behold, You were angry, for we sinned,
We continued in them a long time;
And shall we be saved?
For all of us have become like one who is unclean,
And all our righteous deeds are like a filthy garment;
And all of us wither like a leaf,
And our iniquities, like the wind, take us away.
There is no one who calls on Your name,
Who arouses himself to take hold of You;
For You have hidden Your face from us
And have delivered us into the power of our iniquities.

But now, O Lord, You are our Father,
We are the clay, and You our potter;
And all of us are the work of Your hand.
Do not be angry beyond measure, O Lord,
Nor remember iniquity forever;
Behold, look now, all of us are Your people.
Your holy cities have become a wilderness,
Zion has become a wilderness,
Jerusalem a desolation.
Our holy and beautiful house,
Where our fathers praised You,
Has been burned by fire;
And all our precious things have become a ruin.
Will You restrain Yourself at these things, O Lord?
Will You keep silent and afflict us beyond measure?

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