



**CLERGY INFORMATION PACKET  
JUBILEE 2025**

**PAQUETE INFORMATIVO PARA EL CLERO  
JUBILEO 2025**

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## OFFICIAL PAGE FOR JUBILEE 2025 INFORMATION

<https://www.iubilaeum2025.va/es.html> with information in English, Spanish, Italian, German, French, Portuguese, Arabic, Chinese, and Polish

### PREPARATIONS FOR JUBILEE 2025

The pope appointed **Archbishop Rino Fisichella** to coordinate planning the Holy Year.

#### **To help prepare in 2023: focused on the four constitutions issued by Vatican II.**

Constitution on the Sacred Liturgy ("Sacrosanctum Concilium");

[https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)

Dogmatic Constitution on the Church ("Lumen Gentium");

[https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html)

Dogmatic Constitution on Divine Revelation ("Dei Verbum");

[https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes")

[https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)

#### **To help prepare in 2024: focusing on prayer.**

Teach Us to Pray Resources: <https://www.iubilaeum2025.va/en/giubileo-2025/verso-il-giubileo/2024-anno-della-preghiera/insegnaci-a-prepare.html>

### **MASS FORMULARY OPTIONS: ENGLISH, SPANISH, AND LATIN IN PDF FORMAT:**

- **Formulary A** – the Prayer over the Offerings belongs to several Masses of Easter Time as well as the Mass “In Any Need;” the Prayer after Communion is a modified version of that oration from the Votive Mass of All Saints; and the Solemn Blessing is the familiar “Ordinary Time I” from Numbers 6:24-26.
- **Formulary B** – the Prayer after Communion belongs to the Mass “For the Evangelization of Peoples”(B); and the Prayer over the People is no. 19.
- **Formulary C** – the Collect borrows from the Mass “For the Unity of Christians” (B); the Prayer over the Offerings is a slightly modified version of the one from “For the Evangelization of Peoples” (A); the Prayer after Communion borrows a phrase from “For Holy Church” (A); and the Solemn Blessing is “Ordinary Time II” from Philippians 4:7.

<https://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year#tab--formulary-a>

# What is the Jubilee?

"Jubilee" is the name given to a particular year; the name comes from the instrument used to mark its launch. In this case, the instrument in question is the *yobel*, the ram's horn, used to proclaim the Day of Atonement (Yom Kippur). This (Jewish) holiday occurs every year, but it takes on special significance when it marks the beginning of a Jubilee year. We can find an early indication of it in the Bible: a Jubilee year was to be marked every 50 years, since this would be an "extra" year, one which would happen every seven weeks of seven years, i.e., every 49 years (cf. Leviticus 25:8-13). Even though it wasn't easy to organise, it was intended to be marked as a time to re-establish a proper relationship with God, with one another, and with all of creation, and involved the forgiveness of debts, the return of misappropriated land, and a fallow period for the fields.

Quoting the prophet Isaiah, the Gospel of Luke describes Jesus' mission in this way: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord," (Luke 4:18-19; cf. Isaiah 61:1-2). Jesus lives out these words in his daily life, in his encounters with others and in his relationships, all of which bring about liberation and conversion.

In 1300, Pope Boniface VIII called the first Jubilee, also known as a "Holy Year," since it is a time in which God's holiness transforms us. The frequency of Holy Years has changed over time: at first, they were celebrated every 100 years; later, in 1343 Pope Clement VI reduced the gap between Jubilees to every 50 years, and in 1470 Pope Paul II made it every 25 years. There have also been "extraordinary" Holy Years: for example, in 1933 Pope Pius XI chose to commemorate the 1900<sup>th</sup> anniversary of the Redemption, and in 2015 Pope Francis proclaimed the Year of Mercy as an extraordinary jubilee. The way in which Jubilee Years are marked has also changed through the centuries: originally the Holy Year consisted of a pilgrimage to the Roman Basilicas of St. Peter and St. Paul, later other signs were added, such as the Holy Door. By participating in the Holy Year, one is granted a plenary indulgence.

# ¿Qué es el Jubileo?

‘Jubileo’ es el nombre de un año particular: parece que deriva del instrumento utilizado para indicar su comienzo; se trata del *yobel*, el cuerno de carnero, cuyo sonido anuncia el Día de la Expiación (Yom Kippur). Esta fiesta se celebra cada año, pero adquiere un significado particular cuando coincide con el inicio del año jubilar. A este respecto, encontramos una primera idea en la Biblia: debía ser convocado cada 50 años, porque era el año ‘extra’, debía vivirse cada siete semanas de años (cfr. Lv 25,8-13). Aunque era difícil de realizar, se proponía como la ocasión para restablecer la correcta relación con Dios, con las personas y con la creación, y conllevaba el perdón de las deudas, la restitución de terrenos enajenados y el descanso de la tierra.

Citando al profeta Isaías, el evangelio según san Lucas describe de este mismo modo la misión de Jesús: «El Espíritu del Señor está sobre mí; porque él me ha ungido. Me ha enviado a evangelizar a los pobres, a proclamar a los cautivos la libertad, y a los ciegos, la vista; a poner en libertad a los oprimidos, a proclamar el año de gracia del Señor» (Lc 4,18-19; cfr. Is 61,1-2). Estas palabras de Jesús se convirtieron también en acciones de liberación y de conversión en sus encuentros y relaciones cotidianos.

Bonifacio VIII, en 1300, convocó el primer Jubileo, llamado también “Año Santo”, porque es un tiempo en el que se experimenta que la santidad de Dios nos transforma. Con el tiempo, la frecuencia ha ido cambiando: al principio era cada 100 años; en 1343 se redujo a 50 años por Clemente VI y en 1470 a 25 años por Pablo II. También hay momentos ‘extraordinarios’: por ejemplo, en 1933, Pío XI quiso conmemorar el aniversario de la Redención y en 2015 el Papa Francisco convocó el año de la Misericordia. También ha sido diferente el modo de celebrar este año: en el origen coincidía con la visita a las Basílicas romanas de san Pedro y san Pablo, por tanto, con la peregrinación, posteriormente se añadieron otros signos, como el de la Puerta Santa. Al participar del Año Santo se obtiene la indulgencia plenaria.

# The Jubilee Prayer

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

*Franciscus*

[Jubilee 2025 \(jubilaeum2025.va\)](http://jubilee2025.va)

# Oración del Jubileo

Padre que estás en el cielo,  
la fe que nos has donado en  
tu Hijo Jesucristo, nuestro hermano,  
y la llama de *caridad*  
infundida en nuestros corazones por el Espíritu Santo,  
despierten en nosotros la bienaventurada *esperanza*  
en la venida de tu Reino.  
Tu gracia nos transforme  
en dedicados cultivadores de las semillas del Evangelio  
que fermenten la humanidad y el cosmos,  
en espera confiada  
de los cielos nuevos y de la tierra nueva,  
cuando vencidas las fuerzas del mal,  
se manifestará para siempre tu gloria.  
La gracia del Jubileo  
reavive en nosotros, *Peregrinos de Esperanza*,  
el anhelo de los bienes celestiales  
y derrame en el mundo entero  
la alegría y la paz  
de nuestro Redentor.  
A ti, Dios bendito eternamente,  
sea la alabanza y la gloria por los siglos. Amén.

*Franciscus*

## **HYMN FOR THE JUBILEE 2025: Pilgrims of Hope**

*Original hymn text: Pierangelo Sequeri      English translation: Andrew Wadsworth*

**Like a flame my hope is burning,**

**may my song arise to you:**

**Source of life that has no ending,**

**on life's path I trust in you.**

Ev'ry nation, tongue, and people

find a light within your Word.

Scattered fragile sons and daughters

find a home in your dear Son.

**Like a flame my hope is burning,**

**may my song arise to you:**

**Source of life that has no ending,**

**on life's path I trust in you.**

God, so tender and so patient,

dawn of hope, you care for all.

Heav'n and earth are recreated

by the Spirit of Life set free.

**Like a flame my hope is burning,**

**may my song arise to you:**

**Source of life that has no ending,**

**on life's path I trust in you.**

Raise your eyes, the wind is blowing,

for our God is born in time.

Son made man for you and many

who will find the way in him.

**Like a flame my hope is burning,**

**may my song arise to you:**

**Source of life that has no ending,**

**on life's path I trust in you.**

Oftentimes, while walking along, a song will come to mind which really seems to express how we are feeling. This is also true for the life of faith, which is a pilgrimage toward the light of the Risen Lord. The Sacred Scriptures are steeped in song, and the Psalms are a striking example: the prayers of the people of Israel were written to be sung, and it was in song that the most human events were presented before the Lord. The tradition of the Church has continued this, making music and song one of the lungs of its liturgy. The Jubilee, which in itself is expressed as an event of people on pilgrimage to the Holy Door, also uses song as one of the ways of expressing its motto, "Pilgrims of Hope".

Many themes of the Holy Year are woven into the text written by Pierangelo Sequeri and set to music by Francesco Meneghello. First of all, the motto, "Pilgrims of Hope", is best echoed biblically in some pages from the prophet Isaiah (Isaiah 9 and Isaiah 60). The themes of creation, fraternity, God's tenderness and hope in our destination resonate in a language, which although not "technically" theological, is in substance and in the allusions, so that it rings eloquently in the ears of our time.

With each step of their daily pilgrimage believers trustingly rely on the source of Life. The song that arises spontaneously during the journey (cf. Augustine, Discourses, 256) is directed to God. It is a song charged with the hope of being freed and supported. It is a song imbued with the hope that it will reach the ears of the One from whom all things flow. It is God who as an ever-living flame keeps hope burning and energizes the steps of the people as they journey.

The prophet Isaiah repeatedly sees the family of men and women, sons and daughters, returning from their scattered ways, gathered in the light of God's Word: "The people who walked in darkness have seen a great light" (Is 9:2). The light is that of the Son who became Man, Jesus, who by His own Word gathers every people and nation. It is the living flame of Jesus that stirs the step: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you" (Is 60:1).

Christian hope is dynamic and enlightens the pilgrimage of life, revealing the faces of brothers and sisters, companions on the journey. It is not a roaming of lone wolves, but a journey of people, confident and joyful, moving toward a New destination. The breath of the Spirit of life does not fail to brighten the dawn of the future that is about to arise. The heavenly Father patiently and tenderly watches over the pilgrimage of his children and opens wide the Way for them, pointing to Jesus, his Son, who becomes a pathway for everyone.





# Pilgrims of Hope

## Hymn for the Jubilee Year 2025

Original text: Pierangelo Sequeri

English translation: Andrew Wadsworth

Music: Francesco Meneghello

With Confidence (♩ = c. 69)

### INTRODUCTION

Organ

### REFRAIN

(Optional—Final Refrain)

Descant

Soprano

Alto

Tenor

Bass

Organ

My hope is burn - ing, may my

Like a flame my hope is burn - ing, may my song a - rise to

Like a flame my hope is burn - ing, may my song a - rise to

Like a flame my hope is burn - ing, may my song a -

Like a flame my hope is burn - ing, may my song a - rise to

Pilgrims of Hope

song a - rise to you: Source of life that has no end - ing,

you: Source of life that has no end - ing, on life's

you: Source of life that has no end - ing, on life's

rise to you: Source of life, source of life that has no

you, to you: Source of life that has no end - ing, on life's

The first system of the musical score consists of five vocal staves and a piano accompaniment. The vocal parts are arranged in a four-part setting (Soprano, Alto, Tenor, Bass) with a fifth part below. The piano accompaniment is written for the right and left hands. The lyrics are: 'song a - rise to you: Source of life that has no end - ing, you: Source of life that has no end - ing, on life's you: Source of life that has no end - ing, on life's rise to you: Source of life, source of life that has no you, to you: Source of life that has no end - ing, on life's'. The piano accompaniment features a steady bass line and a more active treble line with some grace notes.

on life's path I trust in you.

path I trust in you.

path I trust in you.

end - ing, I trust in you.

path I trust in you.

The second system of the musical score continues the vocal and piano parts. The lyrics are: 'on life's path I trust in you. path I trust in you. path I trust in you. end - ing, I trust in you. path I trust in you.'. The piano accompaniment continues with a similar texture, providing harmonic support for the vocal lines.

Pilgrims of Hope

VERSES

The musical score is written for Soprano, Alto, Tenor, Bass, and Organ. It features three verses of lyrics. The Soprano and Alto parts have identical lyrics. The Tenor part has a different line of lyrics. The Bass part has a different line of lyrics. The Organ part provides accompaniment for the vocalists.

**Soprano**

1. Ev - 'ry na - tion, tongue, and peo - ple find a  
2. God, so ten - der and so pa - tient, dawn of  
3. Raise your eyes, the wind is blow - ing, for our

**Alto**

1. Ev - 'ry na - tion, tongue, and peo - ple find a  
2. God, so ten - der and so pa - tient, dawn of  
3. Raise your eyes, the wind is blow - ing, for our

**Tenor**

1. Ev - 'ry na - tion, tongue, and, peo - ple  
2. God, so ten - der and so pa - tient,  
3. Raise your eyes, the wind is blow - ing,

**Bass**

1. Ev - 'ry na - tion, tongue, and peo - ple  
2. God, so ten - der and so pa - tient,  
3. Raise your eyes, the wind is blow - ing,

**Organ**

Pilgrims of Hope

1. light with - in your Word. Scat - tered frag - ile sons and  
 2. hope, your care for all. Heav'n and earth are re - cre -  
 3. God is born in time. Son made man for you and

1. light with - in you Word. Scat - tered frag - ile sons and  
 2. hope, your care for all. Heav'n and earth are re - cre -  
 3. God is born in time. Son made man for you and

1. find a light with - in your Word. Scat - tered frag - ile sons and  
 2. dawn of hope, your care for all. Heav'n and earth are re - cre -  
 3. for our God is born in time. Son made man for you and

1. find a light with - in your Word. Scat - tered frag - ile sons and  
 2. dawn of hope, your care for all. Heav'n and earth are re - cre -  
 3. for our God is born in time. Son made man for you and

Pilgrims of Hope

*to Refrain*

The musical score is arranged in five systems. The first four systems are for vocal parts: the first system is a soprano line, the second is an alto line, the third is a tenor line, and the fourth is a bass line. Each vocal system includes three lines of lyrics. The fifth system is for piano accompaniment, consisting of a grand staff with a treble and bass clef. The lyrics for all parts are: 1. daugh - ters find a home in your dear Son. 2. a - ted by the Spir - it of Life set free. 3. man - y who will find the way in him.

1. daugh - ters find a home in your dear Son.  
2. a - ted by the Spir - it of Life set free.  
3. man - y who will find the way in him.

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3. man - y who will find the way in him.

# Pilgrims of Hope

## Hymn for the Jubilee Year 2025

Original text: Pierangelo Sequeri

English translation: Andrew Wadsworth

Music: Francesco Meneghello

With Confidence (♩ = c. 69)

### INTRODUCTION

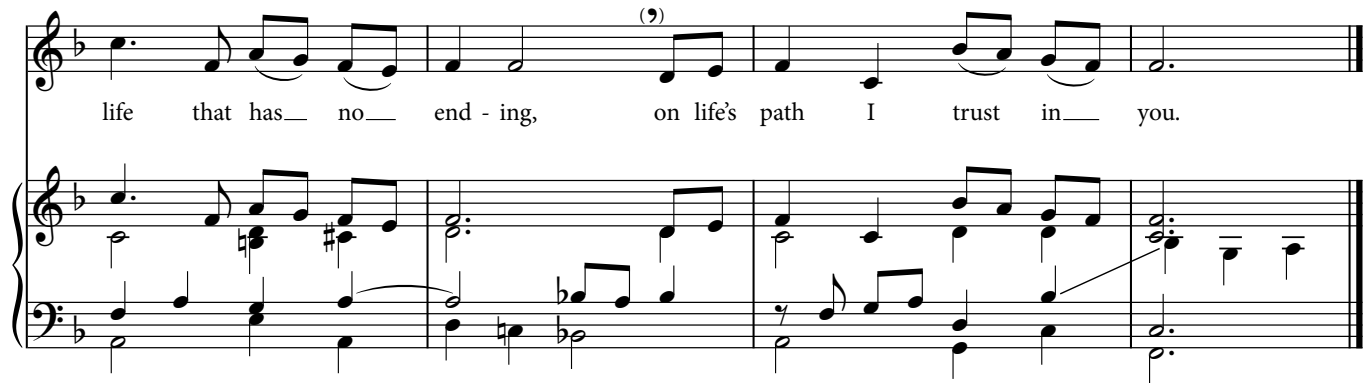
Organ



### REFRAIN



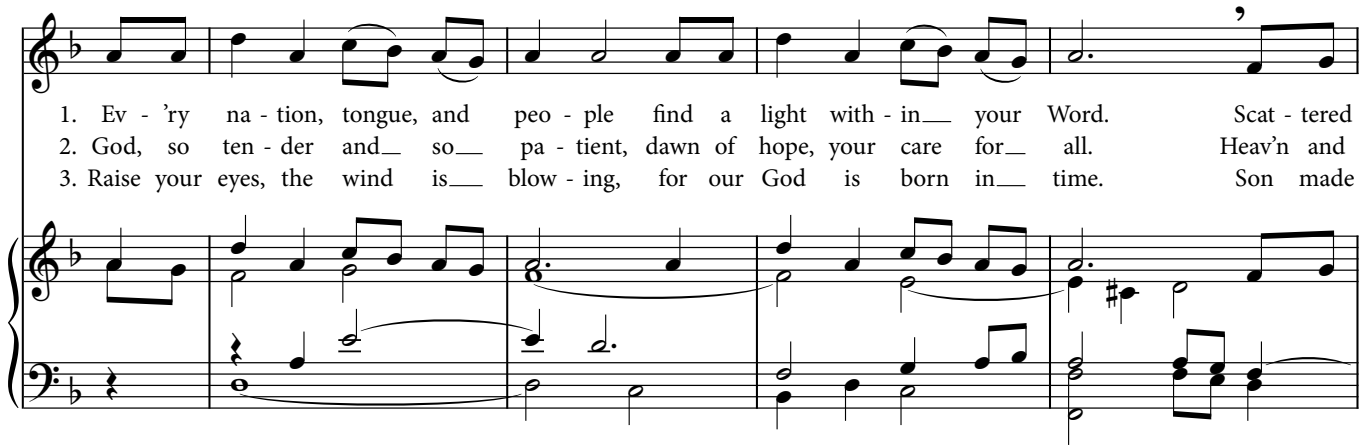
Like a flame my hope is\_\_ burn - ing, may my song a - rise\_ to\_\_ you: Source of



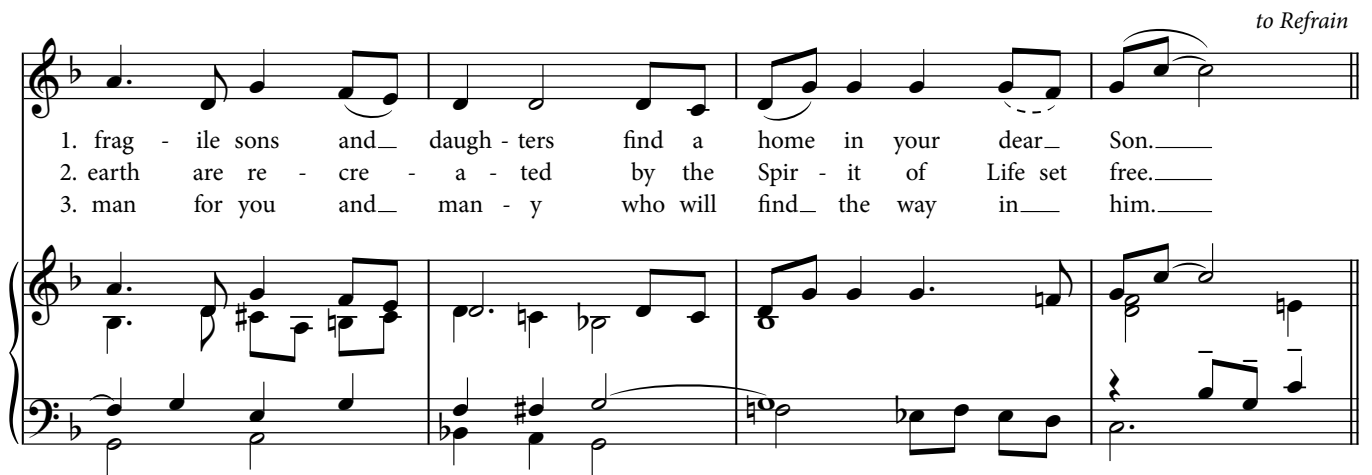
life that has\_\_ no\_\_ end - ing, on life's path I trust in\_\_ you.

Pilgrims of Hope

VERSES



1. Ev - 'ry na - tion, tongue, and peo - ple find a light with - in your Word. Scat - tered  
2. God, so ten - der and so pa - tient, dawn of hope, your care for all. Heav'n and  
3. Raise your eyes, the wind is blow - ing, for our God is born in time. Son made



1. frag - ile sons and daugh - ters find a home in your dear Son.  
2. earth are re - cre - a - ted by the Spir - it of Life set free.  
3. man for you and man - y who will find the way in him.

*to Refrain*



# Hymn For The Jubilee Year 2025

## Pilgrims Of Hope

Music: Francesco Meneghello

Original Text: Pierangelo Sequeri

Tagalog Translation by: Jamie Rivera

Ningas Ng Pag-asa

$\text{♩} = 72$  Gb/Bb Db/Ab Gb Db/F Ab(sus4) Gb/Bb Db/Ab Gb Db/F Ab(sus4)

7 Ab  
Mas-dan mo ang Ni-ngas ng pag - a - sa. At ang a - wit na-mi'y pa-king

11  
gan Na tu-nay na-ting ma-ka-kam-tan ang Bu-hay na Wa-lang Hang-gan Ba-wat

16  
la - hi wi-ka at ba - yan ang Sa-li - ta Mo ang s'yang i-la-wan Lan-das

20  
na-mi'y kung ka-mi'y na-li - li-gaw Sa I yong A-nak ang da-a'y na-ta-ta-naw Mas-dan

24  
mo ang Ni-ngas ng pag - a - sa. At ang a - wit na-mi'y pa-king-gan Na tu-

28  
nay na-ting ma-ka-kam - tan ang Bu-hay na Wa-lang Hang-gan A-ming

32  
D'yos na ma-pa-kum-ba - ba lu-mik-ha ng la-ngit at lu - pa Ba-gong



36



bu-hay ang kan-yang a - lay nang sa pi-ling Niya mu-li ta-yong ma- bu - hay Mas-dan

40



mo ang Ni-ngas ng pag - a - sa. At ang a - wit na-mi'y pa-king-gan Na tu-

44



nay na-ting ma-ka-kam - tan ang Bu-hay na Wa-lang Hang - gan Ang D'yos

48



ay a-ting na-da-ra ma Ka-hit 'di na 'tin na-ki-ki -ta Na-ging ta - o pa-ra sa bu

53



ong mun-do su-su nod a-ko sa'n man S'ya pa-tu - ngo Mas-dan mo ang Ni-ngas ng pag

57



a - sa. At ang a - wit na-mi'y pa-king-gan Na tu - nay na-ting ma-ka-kam

61



tan ang Bu-hay na Wa-lang Hang - gan Na tu - nay na-ting ma-ka-kam

65



tan ang Bu - hay na Wa-lang Hang - gan



HIMNO DEL JUBILEO 2025  
PEREGRINOS DE ESPERANZA

Texto original: Pierangelo Sequeri

Texto de la versión en español:  
Conferencia Episcopal Española

Música: Francesco Meneghello

(♩ = c. 69)

Órgano

**rit.**

Voz

Lla-ma vi- va pa-ra mi es-pe-ran- za, que es-te

Org.

Voz

can- to lle-gue has-ta ti, se-no e-ter no de in-fi-ni-ta

Org.

**Fine**

Voz

vi- da, me en-ca- mi- no, yo con-fí-o en ti.

Org.



Voz

1. To- da len- gua, pue- blos y na- cio- nes ha- llan

Org.

Voz

lu- ces siem- pre en tu Pa- la- bra. Hi- jos,

Org.

Voz

hi- jas, frá- gi- les, dis- per- sos, a- co-

Org.

Voz

gi- dos en tu Hi- jo a- ma- do. Lla- ma

Org.

**al rit.**



Voz

2. Dios nos cui- da, tier- no y pa- cien- te na- ce el

Org.

Voz

dí- a, un fu- tu- ro nue- vo. Cie- los

Org.

Voz

nue- vos y u- na tie- rra nue- va. Ca- en

Org.

Voz

mu- ros gra- cias al Es- pí- ri- tu. Lla- ma

Org.

**al rit.**



Voz

3. U- na sen- da tie- nes por de- lan- te, pa- so

Org.

Voz

fir- me, Dios sa- le a tu en- cuen- tro. Mi- ra al

Org.

Voz

Hi- jo que se ha he- cho hom- bre pa- ra

Org.

Voz

to- dos, el es el ca- mi- no. Lla- ma **al rit.**

Org.

## CALENDAR OF EVENTS

December 24, 2024: Opening of the Holy Door of Saint Peter's Basilica  
January 24-26, 2025: Jubilee of the World of Communications  
February 8 -9, 2025: Jubilee of the Armed Forces, Police and Security Personnel  
February 15-18, 2025: Jubilee of Artists  
February 21-23, 2025: Jubilee of Deacons  
March 8-9, 2025: Jubilee of the World of Volunteering  
March 28, 2025: 24 Hours for the Lord  
March 28-30, 2025: Jubilee of the Missionaries of Mercy  
April 5-6, 2025: Jubilee of the Sick and Health Care Workers  
April 25-27, 2025: Jubilee of Teenagers  
April 28-29, 2025: Jubilee of People with Disabilities  
May 1-4, 2025: Jubilee of Workers  
May 4-5, 2025: Jubilee of Entrepreneurs  
May 10-11, 2025: Jubilee of Marching Bands  
May 12-14, 2025: Jubilee of the Eastern Churches  
May 16-18, 2025: Jubilee of Confraternities  
May 30- June 1, 2025: Jubilee of Families, Children, Grandparents and the Elderly  
June 7-8, 2025: Jubilee of Ecclesial Movements, Associations and New Communities  
June 9, 2025: Jubilee of the Holy See  
June 14-15, 2025: Jubilee of Sports  
June 20-22, 2025: Jubilee of Government  
June 23-24, 2025: Jubilee of Seminarians  
June 25, 2025: Jubilee of Bishops  
June 25-27, 2025: Jubilee of Priests  
July 28- August 3, 2025: Jubilee of Youth  
September 15, 2025: Jubilee of Consolation  
September 20, 2025: Jubilee of Justice  
September 26-28, 2025: Jubilee of Catechists  
October 4-5, 2025: Jubilee of Migrants  
October 4-5, 2025: Jubilee of Missions  
October 8-9, 2025: Jubilee of Consecrated Life  
October 11-12, 2025: Jubilee of Marian Spirituality  
October 31 – November 2, 2025: Jubilee of the World of Education  
November 16, 2025: Jubilee of Poor  
November 21-23, 2025: Jubilee of Choirs  
December 14, 2025: Jubilee of Prisoners

## HOLY YEAR INDULGENCES

The Catholic faithful will have multiple ways to gain the Jubilee Indulgence for the 2025 Holy Year, according to a new decree promulgated by the Apostolic Penitentiary – the Vatican Office with overall responsibility for the granting and use of indulgences.

In the wake of the Second Vatican Council, Pope St Paul VI taught, “*An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.*”

Indulgences are plenary (full) or partial depending on whether they remove all or part of the temporal punishment due to sin.

### **The Decree On The Granting Of The Indulgence During The Ordinary Jubilee Year 2025 Called By His Holiness Pope Francis**

[https://www.vatican.va/roman\\_curia/tribunals/apost\\_penit/documents/rc\\_penitenzieria-ap\\_20240513\\_norme-indulgenza-giubileo2025\\_en.html](https://www.vatican.va/roman_curia/tribunals/apost_penit/documents/rc_penitenzieria-ap_20240513_norme-indulgenza-giubileo2025_en.html)

#### **Pilgrimages**

The first category of Jubilee places includes the four Major Papal Basilicas in Rome (St Peter’s, St John Lateran, St Mary Major, and St Paul’s Outside the Walls); and the Holy Land Basilicas of the Holy Sepulchre in Jerusalem, the Nativity in Bethlehem, and the Annunciation in Nazareth; as well as Cathedrals and other churches or sacred places designated by Bishops in the particular Churches.

The Indulgence can be gained by “devoutly” participating in Holy Mass at the site, or by taking part in a Liturgy of the Word, the Liturgy of the Hours (Office of Readings, Morning Prayer, Evening Prayer), the Via Crucis, the Rosary, the Akathist Hymn, or a penitential service that includes individual confessions.

#### **Visits to sacred places**

The “sacred places” described in the second category include the Roman Basilicas of Santa Croce in Gerusalemme, San Lorenzo al Verano, and San Sebastiano; as well as the Sanctuary of Divine Love (Divino Amore), the Church of St Paul in Tre Fontane, and the Catacombs. Special mention is made of the churches of the Jubilee Pathways linked to member countries of the European Union and to female Patron Saints and Doctors of the Church.

Other sacred places throughout the world include two Basilicas in Assisi, Marian sanctuaries in Italy, and “any minor basilica, cathedral church, co-cathedral church, Marian sanctuary, or any distinguished churches designated by local bishops.

The faithful are required to spend a “suitable” amount of time during their visit in Eucharistic adoration and meditation, concluding with the recitation of the Our Father, any legitimate form of the Creed, and invocations to the Blessed Virgin Mary.

Those who cannot go on pilgrimage or make a visit to a sacred place for serious reasons will be able to gain the Indulgence wherever they are by uniting themselves spiritually with those who do so, and reciting the Our Father, the Creed, and other prayers connected with the Holy Year while offering up their sufferings or hardships.

### **Works of mercy and penance**

Finally, the Decree provides for the ability to obtain the Indulgence by performing works of mercy and penance. They can do so by taking part in popular missions, spiritual exercises, or formation activities on the documents of Vatican II and the Catechism, according to the mind of the Holy Father; or by visiting those in need (“in a sense, making a pilgrimage to Christ present in them”).

Similarly, they can offer acts of penance (such as fasting and abstinence), donate to the poor, support religious and charitable works (“especially in defense of life in all its phases”), or engage in other volunteer activities.

### **Duties of bishops and priests**

The Apostolic Penitentiary also grants Bishops the possibility of imparting the Papal Blessing “on the occasion of the main Jubilee celebration in the cathedral and in individual Jubilee Churches, with the Indulgence for all those who receive the Blessing, with the usual conditions.

The decree on the granting of the indulgence during the ordinary jubilee year 2025 called by his holiness Pope Francis strongly urges “all priests” to be generous in offering occasions for sacramental Reconciliation, notably recalling the possibility of hearing Confessions while Mass is being celebrated. Priests accompanying pilgrimage groups outside of their diocese are granted faculties to make use of the same faculties granted them in their own dioceses, while confessors in Papal Basilicas and elsewhere will be granted special faculties as well.

Priests are invited to give penances that will be conducive to “stable repentance,” and to encourage penitents “to repair any scandal and damages” they have caused by their sins.



## JUBILEE 2025 UTAH PILGRIMAGE CHURCHES

### **The Cathedral of the Madeleine**

331 East South Temple Street  
Salt Lake City, UT 84111  
[www.utcotm.org](http://www.utcotm.org)  
(801) 328-8941

### **Saint Joseph Catholic Church**

506 24th Street  
Ogden, UT 84401  
[www.stjosephogden.org](http://www.stjosephogden.org)  
(801) 399-5627

### **Saint Francis of Assisi Catholic Church**

65 East 500 North  
Orem, UT 84057  
[www.oremstfrancis.org/](http://www.oremstfrancis.org/)  
(801) 221-0750

### **Notre Dame de Lourdes Catholic Church**

210 North Carbon Avenue  
Price, UT 84501  
[www.notredameprice.com/](http://www.notredameprice.com/)  
(435) 637-1846

### **Saint George Catholic Church**

259 West 200 North  
St. George, UT 84771  
[www.saintgeorgecatholics.com/](http://www.saintgeorgecatholics.com/)  
(435) 673-2604

## EXPLANATION OF THE LOGO

Pope Francis chose the logo designed by Italian Giacomo Trivisani in June.

The logo shows four stylized figures to indicate all of humanity from the four corners of the earth. They are each embracing another, indicating the solidarity and brotherhood that must unite people. It should be noted that the first figure is clinging to the cross. The underlying waves are choppy to indicate that the pilgrimage of life is not always on calm waters.

Trivisani, explaining the logo, said, *"When I wanted to 'personify' hope I immediately had a clear image: the cross; hope, I told myself, is in the cross. The Cross is not static but dynamic, bending toward and meeting humanity as if not to leave it alone, but rather offering the certainty of its presence and the reassurance of hope."*

Often personal circumstances and world events call for a greater sense of hope. This is why the lower part of the cross is elongated, turning into an anchor, which dominates the movement of the waves. As is well known, the anchor has often been used as a metaphor for hope," it said.

The four human figures are in different colors. Trivisani said, *"the red is love, action and sharing; the yellow-orange is the color of human warmth; green evokes peace and equilibrium; blue is the color of security and protection."*





# NewsLetter

C O M M I T T E E O N D I V I N E W O R S H I P

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Volume LX

May 2024

## **Pope Francis Announces Ordinary Jubilee Year** *December 24, 2024 – January 6, 2026*

On May 9, 2024, Pope Francis released the Bull of Indiction *Spes non confundit* (“Hope does not disappoint”) announcing the Ordinary Jubilee Year of 2025. The Jubilee will begin in Rome on the vigil of the Lord’s Nativity, December 24, 2024, and in local dioceses on Holy Family Sunday, December 29. It will conclude in local dioceses the following Holy Family Sunday, December 28, 2025, and in Rome on the Solemnity of the Epiphany of the Lord, January 6, 2026. The text of the Bull is available at [Vatican.va/content/francesco/en/bulls/documents/20240509\\_spes-non-confundit\\_bolla-giubileo2025.html](http://Vatican.va/content/francesco/en/bulls/documents/20240509_spes-non-confundit_bolla-giubileo2025.html).



### **Structure and Theme of Jubilee Celebrations**

A Jubilee Year is a significant moment in the life of the Church in which she celebrates the year of messianic favor inaugurated by Christ through his Incarnation and Paschal Mystery (cf. Lk 4:19; John Paul II, *Tertio millennio adveniente*, nos. 11-16). Proclaimed every twenty-five years since the thirteenth century, the celebration of jubilee years typically includes pilgrimages, processions, celebrations of Mass, and an invitation to the Sacrament of Reconciliation. These liturgical celebrations are opportunities to receive the Lord’s mercy, especially through the practice of the Jubilee indulgence, and lead to the performance of works of mercy.

The theme for this Jubilee is *Pilgrims of Hope*, and the Bull suggests several ways to bring Christ and his message of hope to the world, for example, by working for peace and an end to conflicts, promoting human life, showing amnesty to prisoners, upholding the dignity of migrants, healing the sick, and accompanying the elderly – or even through the forgiveness of debts, a custom of jubilee years in the Old Testament. Those planning diocesan liturgies will need to take into account the Bull’s indications regarding the Opening Mass to be held in each diocese (cf. no. 6) as well as the *Jubilee Celebration Calendar* found at [USCCB.org/resources/Jubilee\\_Celebration\\_Calendar.pdf](http://USCCB.org/resources/Jubilee_Celebration_Calendar.pdf). Throughout the Jubilee Year, there will be celebrations for different groups, for example, workers, youth, artists, persons with disabilities, catechists, etc., and resources from the USCCB for these celebrations will become available this fall.

Several aspects of the Bull touch more directly upon the liturgy, and a summary of those points is presented below: baptismal fonts, Holy Doors and indulgences, the common date of Easter, and the Sacrament of Reconciliation and Missionaries of Mercy.

### **Baptismal Fonts**

Christian hope is rooted in the saving work of Christ and our participation in that work through the sacrament of Baptism: “The death and resurrection of Jesus is the heart of our faith and the basis of our hope” (no. 20). In this light, the Jubilee Year is an opportunity for the Christian faithful to appreciate the gift of Baptism more deeply, and the Holy Father proposes the baptismal font as an object for further reflection. In particular, the ancient custom of building eight-sided fonts manifests the Sacrament of Baptism as a work of creation and resurrection. In the words of the Holy Father, “Baptism is the dawn of the ‘eighth day,’ the day of the resurrection, a day that transcends the normal, weekly passage of time, opening it to the dimension of eternity and to life everlasting: the goal to which we tend on our earthly pilgrimage” (no. 20).

### **Holy Doors and Indulgences**

The Lord Jesus is the door of our salvation (cf. no. 1), a fact which is symbolized through the spiritual practice of passing through specially designated doors of various churches. The Ordinary Jubilee will begin with the opening of the Holy Door at St. Peter’s Basilica on December 24, and the Holy Father will then open Holy Doors at the other major Roman Basilicas: St. John Lateran on December 29, St. Mary Major on January 1, and St. Paul Outside the Walls on January 5. Additionally, the Holy Father hopes to open a Holy Door in a prison, since the year of the Lord’s favor is a year when liberty and release are proclaimed to captives and prisoners (cf. Lk 4:18). The opening of the Holy Door at St. John Lateran on December 29 will coincide with the diocesan opening of the Jubilee Year, when diocesan bishops or their delegates are to celebrate Mass in every cathedral and co-cathedral. Ritual indications for these diocesan celebrations are forthcoming.

While the Bull of Indiction inaugurating the Extraordinary Jubilee Year of Mercy (2015-2016), *Misericordiae vultus*, explicitly noted the opening of Holy Doors in cathedrals, co-cathedrals, churches, and other places of pilgrimage, a similar note is not present in the Bull inaugurating the Jubilee Year of 2025. Thus, unless other indications are given, it does not appear that the Diocesan Bishop may open holy doors during this Jubilee. Nevertheless, according to section I of the Decree on the Granting of the Indulgence, the Jubilee indulgence may be obtained by visiting cathedral churches or other churches or sacred places designated by the local Ordinary.

### **Common Date of Easter**

This year marks the 1700th anniversary of the First Ecumenical Council at Nicaea, which, among other things, discussed the method for calculating the date of Easter. Providentially, the dates for the celebration of Easter on the Julian and Gregorian calendars will coincide in 2025; East and West will celebrate the Lord’s resurrection together. This concurrence is an appeal for all Christians to take a step toward unity on this most important feast. May our celebration witness to our unity in Christ, heal divisions, and be a sign of communion.

### **Reconciliation and *Missionaries of Mercy***

The liturgical year is marked by moments of greater intensity such as the season of Lent, and Jubilee years are a similar time in the life of the Church. In Jubilee celebrations throughout the Church, “the power of God’s forgiveness can support and accompany communities and individuals on their pilgrim way” (no. 5). The sacrament of forgiveness, in particular, fosters hope, heals present woes, frees the soul, and opens the way to eternal life. According to Pope Francis, “The sacrament of Reconciliation is not only a magnificent spiritual gift, but also a decisive, essential and fundamental step on our journey of faith. There, we allow the Lord to erase our sins, to heal our hearts, to raise us up, to embrace us and to reveal to us his tender and compassionate countenance” (no. 23).

For this purpose, the Holy Father established *Missionaries of Mercy* during the Jubilee Year of Mercy. Pope Francis encourages these specially designated priests to continue their mission and emphasizes the importance of their work in places where hope is tested, for example, “[in] prisons, hospitals, and places where people’s dignity is violated, poverty abounds and social decay is prevalent” (no. 23).

## Decree on the Granting of Indulgence during the Ordinary Jubilee Year 2025

On May 13, 2024, the Apostolic Penitentiary issued a decree on the plenary indulgence which may be obtained during the upcoming Jubilee Year by making a pilgrimage, piously visiting a sacred place, or performing a work of mercy and penance. This indulgence is subject to the usual conditions – sacramental confession, reception of Holy Communion, prayer for the intentions of the Pope, and total detachment to all sin, including venial sin – and the full decree is available at [Vatican.va/roman\\_curia/tribunals/apost\\_penit/documents/rc\\_penitenzieria-ap\\_20240513\\_norme-indulgenza-giubileo2025\\_en.html](https://www.vatican.va/roman_curia/tribunals/apost_penit/documents/rc_penitenzieria-ap_20240513_norme-indulgenza-giubileo2025_en.html).

### Pilgrimages

An indulgence may be received by those who travel to any sacred Jubilee site and participate in a Mass, a Liturgy of the Word, one of the major hours from the Liturgy of the Hours (Office of Readings, Morning Prayer, or Evening Prayer), devotional prayers such as the Way of the Cross, the Rosary, the Akathist hymn, or a penance service that ends with sacramental confession. Additionally, an indulgence may be obtained by a pilgrimage to one of the four Papal Major Basilicas in Rome, one of three Basilicas in the Holy Land, a cathedral, or another church or sacred place that has been designated by the local Ordinary.

### Pious Visits

In addition to pilgrimages, the Jubilee indulgence may also be obtained by piously visiting a Jubilee site and engaging in Eucharistic adoration and meditation for a suitable period of time, concluding with an Our Father, a Profession of Faith, and invocations to Mary. In addition to those places of pilgrimage noted above, several Jubilee sites have been designated in Rome, Assisi, and Padua. Additionally, an indulgence may be obtained by making a pious visit to any minor basilica, cathedral or co-cathedral church, Marian shrine, or other churches or places of prayer designated by the Diocesan Bishop, Eparch, or Conference of Bishops. Those who are unable to take part in pilgrimages or pious visits for serious reasons, such as cloistered religious, the elderly, the sick and those who care for them, or the imprisoned, may obtain the indulgence by uniting themselves in spirit with those making pilgrimages or pious visits, reciting an Our Father, a Profession of Faith, and other prayers in harmony with the purpose of the Jubilee year, and offering up their sufferings and hardships to the Lord.

### Works of Mercy and Penance

The performance of works of mercy and penance provide the most diverse opportunities to obtain the Jubilee indulgence, including participation in popular missions, spiritual exercises, formational activities on the documents of Vatican II or the *Catechism of the Catholic Church*, or the performance of corporal or spiritual works of mercy. Additionally, while a plenary indulgence may normally be obtained only once a day, during the Jubilee a second plenary indulgence can be received on behalf of the souls in Purgatory, by those faithful who carry out an act of charity and receive Holy Communion a second time in the context of Mass. Diocesan bishops, eparchs, and those equivalent to them in law are permitted to give the Papal Blessing with its indulgence at the main Jubilee celebration in cathedral and Jubilee churches.

### Special Faculties for Confessors

In order that both the Sacrament of Reconciliation and the Jubilee indulgence may be received more widely, the Apostolic Penitentiary invites local Ordinaries to grant special faculties to priests who will hear confessions in cathedrals or churches specially designated for the Jubilee Year. These faculties concern absolution from undeclared *latae sententiae* censures not reserved to the Apostolic See (cf. *Code of Canon Law*, can. 508 § 1; *Code of Canons of the Eastern Churches*, can. 727 and 728 § 2). By mandate of the Holy Father and the decree of the Apostolic Penitentiary, those priests granted these faculties by legitimate authority may exercise them on Jubilee pilgrimages outside their diocese. Special faculties will also be granted to penitentiaries of the Papal Basilicas in Rome and to canon or diocesan penitentiaries in particular churches.

These generous grants for the Jubilee indulgence afford the faithful many ways to obtain and apply the graces of Christ's sacrifice and God's mercy to themselves, to the faithful departed, and to others in the world in need of spiritual and physical care.

## Resources for the Jubilee Year 2025

The Jubilee Year observance consists of many celebrations for age and social groups, and professional and vocational fields. The Vatican and USCCB websites will add resources over the course of the year, as they become available. The Jubilee Prayer, Hymn, and logo can be found on the Vatican website.

- From the Vatican: [jubilaem2025.va](http://jubilaem2025.va) (English, Spanish, and 6 other languages)
- From the USCCB: [USCCB.org/committees/jubilee-2025](http://USCCB.org/committees/jubilee-2025) (English and Spanish)

## Hartford Archbishop Leonard P. Blair Retires; Archbishop Coyne Succeeds Him

On May 1, 2024, Pope Francis accepted the resignation of Archbishop Leonard P. Blair as Archbishop of Hartford, and he was succeeded immediately by Coadjutor Archbishop Christopher J. Coyne.

Archbishop Blair is a current consultant of the Committee on Divine Worship and previously served as a member from 2013-2016 and as its Chairman from 2020-2023. During his tenure as Chairman, Archbishop Blair oversaw the promulgation of the *Abbey Psalms and Canticles*, the *Ordination of a Bishop, of Priests, and of Deacons*, and the *Order of Penance*, and led the Committee and its Secretariat through important preparatory work for the upcoming editions of the *Order of Christian Initiation of Adults* and the *Order of the Anointing of the Sick and of their Pastoral Care*. He has also worked closely with the International Commission on English in the Liturgy, serving as a member of the *Roman Missal* Editorial Committee, the Editorial Committee, and currently as the USCCB's Bishop-Member of the Commission.

Archbishop Coyne has served as a Committee member since 2016. From his ordination as a priest of the Archdiocese of Boston in 1986, he served in many pastoral and chancery roles, including in the liturgical field. He was ordained a bishop in 2011, serving first in the Archdiocese of Indianapolis before being appointed Bishop of Burlington in 2014.

## Five Publishers to Print *Holy Communion and Worship of the Eucharistic Mystery outside Mass*

Ritual editions of *Holy Communion and Worship of the Eucharistic Mystery outside Mass* will go on sale in the United States beginning August 1, 2024. Five publishers will produce ritual editions, all of which are available for pre-order as of May 1; this information is summarized for the benefit of our readers:

**Catholic Book Publishing Corp.** ([CatholicBookPublishing.com](http://CatholicBookPublishing.com), 877-228-2665)

- 7¼" × 10¼", 152 pgs., hardcover, \$32.00

**Liturgical Press** ([LitPress.org](http://LitPress.org), 800-858-5450)

- 7¼" × 10½", 136 pgs., hardcover, \$39.95

**Liturgy Training Publications** ([LTP.org](http://LTP.org), 800-933-1800)

- 7" × 10", 160 pgs., hardcover, \$42.00

**Magnificat** ([bookstore.Magnificat.net](http://bookstore.Magnificat.net), 970-416-6670)

- 5" × 7¾", 192 pgs., semi-leather hardcover, \$29.95

**Midwest Theological Forum** ([TheologicalForum.org](http://TheologicalForum.org), 630-541-8519)

- 7.18" × 10¼", 124 pgs., synthetic leather hardcover, \$39.95

As a reminder, the liturgical book may first be used as of September 14, the Feast of the Exaltation of the Holy Cross, with mandatory use beginning on the First Sunday of Advent, December 1.



# NewsLetter

C O M M I T T E E O N D I V I N E W O R S H I P

Volume LX

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**SEE PAGES 22 - 26  
FOR INFORMATION ON  
JUBILEE 2025**

## Dicastery for Evangelization Issues Liturgical Texts and Guidelines for the Jubilee Year

In early July, the Dicastery for Evangelization's Section for the Fundamental Questions regarding Evangelization in the World issued liturgical texts and guidelines for the celebration of the Jubilee Year 2025 and the integral text of the Decree on the granting of the Jubilee Indulgence. While the rites for the Opening and Closing of the Year are only being made available to bishops and offices of worship, the USCCB has made publicly available the formularies and related options of the Mass "For the Holy Year" in English, Spanish, and Latin.

### General Norms for the Rites of the Opening and Closing of the Jubilee Year

On Sunday, December 29, 2024, the Feast of the Holy Family of Jesus, Mary and Joseph, particular Churches will celebrate the beginning of the Jubilee Year with a solemn Rite of Opening. On the following Feast of the Holy Family, Sunday, December 28, 2025, these Churches will celebrate a solemn Rite of Closing. These two rites are to be celebrated only by the Diocesan Bishop and only in the cathedral. In dioceses with duly erected co-cathedrals, however, the Diocesan Bishop may permit another celebration of the Opening and Closing Rite by a bishop or priest of the diocese whom he has designated. These rites take place in the context of a stational Mass (cf. *Ceremonial of Bishops*, Chapter 1, nos. 119-170), and special care should be given to the convocation of a large gathering of the faithful of the diocese.

### Rite of the Opening of the Jubilee Year

The distinguishing mark of the Rite of Opening is the entrance procession of a prominent cross lifted high by the clergy and faithful of the diocese, a scene that evokes in one sense the Jubilee 2025 logo and theme, "Pilgrims of Hope." It consists of three moments: the *collectio* or gathering of the faithful in a nearby church or other suitable place; the pilgrimage procession; and the entrance into the cathedral. The *collectio* should occur in a place that is large enough to accommodate the gathering of the faithful and far enough away from the cathedral to enable a true pilgrimage procession to it. If the gathering takes place after sunset, candles and lights may be used. While the Jubilee Hymn or another chant is sung, the bishop, vested in a white cope and accompanied by other ministers vested in white, approaches the gathering. A cross of significance for the local Church – which will remain near the altar in the cathedral's sanctuary for the entire Jubilee Year – is adorned and carried with candles. A deacon bears the Book of the Gospels and another minister carries the thurible. After the greeting, the bishop invites those gathered to bless and praise God, addresses the assembly, and offers the opening prayer. A deacon then proclaims the Gospel (Jn 14:1-7), and, after a brief period of silence, a lector reads an excerpt from the Bull of Indiction.



Following the reading of the Bull, the bishop imposes incense in the thurible and the deacon bids those gathered to make pilgrimage to the cathedral. During the pilgrimage, those gathered sing the Litany of the Saints or appropriate songs or psalms accompanied by antiphons. At the cathedral, the pilgrimage procession approaches the principal door, and, at its threshold, the bishop raises the cross carried in procession and invites all to venerate it with an acclamation. Entering the church, the bishop goes to the baptismal font, and, after all the faithful have taken their places, leads those gathered in a commemoration of Baptism. Special indications are given if the baptistery is outside or if the commemoration of Baptism is unable to take place at the font. Following this commemoration, the bishop sprinkles himself and all the faithful as the cross, Book of the Gospels, and other ministers precede him to the sanctuary; antiphons or other suitable chants are sung.

Upon reaching the sanctuary, the deacon places the Book of the Gospels on the altar and the ministers place the cross in the sanctuary. The bishop, taking off the cope and putting on the chasuble, reverences the altar and incenses it together with the cross, which may be accompanied by a Christmas antiphon, a suitable chant, or musical instruments. The bishop then goes to the cathedra and the *Gloria in excelsis Deo* begins immediately, followed by the Collect of the Mass for the Feast of the Holy Family.



### Rite of the Closing of the Jubilee Year

Before the celebration of the Mass which closes the Jubilee Year, the cross which commemorates the Year should again be adorned. The liturgical texts include a proper greeting, opening address, Penitential Act, Prayer over the People or Solemn Blessing, and Dismissal. A sample of the Universal Prayer is provided in the resource given to bishops, and the community is encouraged to formulate its own petitions which proclaim the particular graces it has received during the Jubilee. In the model given, the individual petitions are carried out by a deacon and a lector, the deacon giving the invitation (e.g., Let us pray for the Church), and the lector proclaiming the intention (e.g., May the Church, custodian of the plan of salvation...). Following Communion, the bishop, using the address provided, invites those gathered to sing the *Te Deum* or another hymn of thanksgiving. The introduction of the rite encourages the presentation of offerings for the poor alongside the presentation of the gifts and the distribution of Communion under both kinds.

### Other Liturgical Texts for the Holy Year

In a decree dated May 13, 2024 (Prot. n. 276/24), the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed three new Mass formularies, “For the Holy Year,” available in Latin and several vernacular languages, including English and Spanish (see the next pages for the texts in English). These Masses may be celebrated whenever special celebrations are held during the Jubilee, except on solemnities, Sundays and feasts, during Holy Week and the Easter Triduum, days within the Octaves of the Nativity and of Easter, Advent weekdays from December 17 to December 24 inclusive, the Commemoration of All the Faithful Departed (All Souls’ Day), and Ash Wednesday. The proper readings provided may only be used in Ordinary Time; during the seasons of Advent, Christmas, Lent, and Easter, the usual daily readings are required. In addition to the Mass prayers and readings, the Dicastery also provides five samples for the Penitential Act, and four invitations, responses, and concluding orations for the Universal Prayer. These liturgical resources are available at [USCCB.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year](https://USCCB.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year).

While many of the prayers are new compositions, several depend in whole or in part upon prayers from the *Roman Missal*:

- **Formulary A** – the Prayer over the Offerings belongs to several Masses of Easter Time as well as the Mass “In Any Need;” the Prayer after Communion is a modified version of that oration from the Votive Mass of All Saints; and the Solemn Blessing is the familiar “Ordinary Time I” from Numbers 6:24-26.
- **Formulary B** – the Prayer after Communion belongs to the Mass “For the Evangelization of Peoples” (B); and the Prayer over the People is no. 19.
- **Formulary C** – the Collect borrows from the Mass “For the Unity of Christians” (B); the Prayer over the Offerings is a slightly modified version of the one from “For the Evangelization of Peoples” (A); the Prayer after Communion borrows a phrase from “For Holy Church” (A); and the Solemn Blessing is “Ordinary Time II” from Philipians 4:7.

The sources of these prayers are helpful in determining the various themes of the prayers “For the Holy Year.”

In light of the Jubilee’s theme, “Pilgrims of Hope,” the prayers naturally stress the themes of pilgrimage and hope. Incorporated into Christ, the faithful are a Body of believers, filled with hope. They look forward to the Lord’s coming in the present and at the end of the ages, an expectation which gives them an eternal vision and moves them to make pilgrimage to God and neighbor. The titles of the Prefaces underline the Christocentric meaning of the Jubilee Year: “Christ, our sole hope,” (Form A); “Christ, our true hope,” (Form B); and “Christ, God and man, the Savior of all” (Form C).

The readings provided for this Mass are nearly identical to those of the annual Chrism Mass (*Lectionary for Mass*, no. 260): Isaiah 61:1-3a, 6a, 8b-9; Psalm 89:21-22, 25 and 27; and Luke 4:16-21. In Isaiah, the prophet declares that he has been anointed by the Lord “to announce a year of favor,” and, in the Psalm, God speaks about his servant David: “with my holy oil [I have] anointed him.” These passages culminate in the Gospel passage from Luke, where Christ, at the beginning of his public ministry, reads the prophecy of Isaiah (61:1-2) and declares it fulfilled: “The Lord has sent me to announce a year of favor.” In addition to these selections, there is one additional option for the First Reading, Romans 5:5-11, whose verse 5 opens the Bull of Indiction: “Hope does not disappoint.”

## Mass “For the Holy Year,” Three Formularies for the Jubilee Year 2025

### A

Entrance Antiphon Ps 27 (26):14  
Wait for the Lord; be strong;  
be stouthearted, and wait for the Lord (E.T. alleluia)!

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

Prayer over the Offerings  
Accept in compassion, Lord, we pray,  
the offerings of your family,  
so that under your protective care  
they may never lose what they have received,  
but attain the gifts that are eternal.  
Through Christ our Lord.

Preface *Christ, our sole hope*  
It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.  
For in this time of grace,  
you gather your children into one family,  
so that, enlightened by the Word of Life,  
they may joyfully celebrate  
the mystery of your Son crucified and risen.

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

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

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

Communion Antiphon Cf. Lk 4:18, 19  
The Spirit of the Lord is upon me,  
he has sent me to preach the good news to the poor,  
to proclaim the year of the Lord’s favor (E.T. alleluia).

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

Solemn Blessing  
May the Lord bless you and keep you.  
R. Amen.  
May he let his face shine upon you  
and show you his mercy.  
R. Amen.  
May he turn his countenance towards you  
and give you his peace.  
R. Amen.

### B

Entrance Antiphon Cf. Ps 90 (89):1-2  
O Lord, you have been our refuge,  
from generation to generation;  
from age to age, you are (E.T. alleluia).

Collect  
O God, who in the fullness of time  
sent your Son into the world as our Savior,  
grant that, making our pilgrim way through history,  
the light of his paschal mystery  
may lead us to encounter you, our only hope.  
Through our Lord Jesus Christ, your Son...

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

Preface *Christ, our true hope*  
It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,

Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

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

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

And so, with all the Angels and Saints,  
we praise you, as without end we acclaim:

Communion Antiphon Ti 2:12-13  
Let us live justly and devoutly in this age,  
as we await the blessed hope  
and the coming of the glory of our great God (E.T.  
alleluia).

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Entrance Antiphon Ti 3:5, 7  
God has saved us through the bath  
that gives rebirth and renewal in the Holy Spirit,  
that, justified by his grace, we may become heirs  
with the hope of eternal life (E.T. alleluia).

Collect  
O God, who through your Only Begotten Son  
brought to the human race  
the remedy of salvation and the gift of eternal life,  
grant to all who are reborn in Christ  
the desire and the strength to do what you command,  
so that the people called to your Kingdom  
may be firm in faith, joyful in hope, and active in  
charity.

Through our Lord Jesus Christ, your Son...

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

Preface *Christ, God and man, the Savior of all*  
It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,

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

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

## C

Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

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

By his offering once for all upon the Cross,  
he wished to gather into one all your children who  
were scattered,  
and, lifted up in glory, the firstborn among many,  
he spreads before us the hope of eternal joy.  
And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

Communion Antiphon Mt 28:20  
Behold, I am with you always, says the Lord,  
even to the end of the age (E.T. alleluia).

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

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

## **Note on the Opening of Holy Doors during the Jubilee Year 2025**

On August 1, 2024, the Dicastery for Evangelization's Section for the Fundamental Questions regarding Evangelization in the World released a Note in response to questions about the possibility of opening Holy Doors in cathedrals, shrines, and other significant places of worship during the Jubilee Year 2025. An English translation of the Dicastery for Evangelization's Note is available at [jubilaum2025.va/en/notizie/comunicati/2024/porte-sante-basiliche-papali.html](https://jubilaum2025.va/en/notizie/comunicati/2024/porte-sante-basiliche-papali.html).

Despite the worthy pastoral and devotional reasons motivating these requests, the Dicastery underlines the directions given by Pope Francis in the Bull of Indiction, *Spes non confundit*: Holy Doors are to be opened at the Papal Basilicas of St. Peter, St. John Lateran, St. Mary Major, and St. Paul Outside the Walls (no. 6) and possibly also at a prison (no. 10). The distinguishing mark of the Jubilee Year, notes the Dicastery, is the Jubilee Indulgence, received through the Sacrament of Penance and acts of charity and hope. The various ways and many places where this indulgence may be obtained are outlined in the Apostolic Penitentiary's Decree on the Granting of the Jubilee Indulgence, issued May 13, 2024 and available at [Vatican.va/roman\\_curia/tribunals/apost\\_penit/documents/rc\\_penitenzieria-ap\\_20240513\\_norme-indulgenza-giubileo2025\\_en.html](https://vatican.va/roman_curia/tribunals/apost_penit/documents/rc_penitenzieria-ap_20240513_norme-indulgenza-giubileo2025_en.html); this document also contains a link to the Bull of Indiction. Additional information about the Jubilee is found in the May 2024 *Newsletter*.

## **Publications of the Dicastery for Divine Worship and the Discipline of the Sacraments**

The Dicastery for Divine Worship and the Discipline of the Sacraments has recently updated its website with two new documents, both available at [CultoDivino.va](https://cultodivino.va):

- at "*Rivista Notitiae*" – the 2022 edition the Dicastery's official journal, *Notitiae*, was released. Their annual journal includes various acts of the Holy Father and of the Dicastery, as well as a summary of the Dicastery's decrees, responses to questions for clarification (*responsa ad dubium*), scholarly articles (*studia*), and remembrances of the deceased (*in memoriam*).
- at "*Documenti*" then "*Atti del Dicasterio*" – the Dicastery has made available the summary of its decrees from January to April 2024. This document includes various acts of approval, such as the approval of liturgical texts and calendars, bestowal of the title of Minor Basilica, and granting of various permissions.

## **Plenary Indulgence for U.S. Celebration of World Day for Grandparents and Elderly**

The World Day for Grandparents and the Elderly was established by Pope Francis in 2021, on the fourth Sunday of July because of that day's proximity to the Memorial of Saints Joachim and Anne, the grandparents of Jesus. Since 1978, however, the United States has observed National Grandparents Day on the Sunday after Labor Day. Thus, in 2022, the U.S. bishops approved the transfer of the World Day for Grandparents and the Elderly to the Sunday after Labor Day so that it coincides with the well-established national celebration. This year's U.S. celebration occurs on Sunday, September 8, with the theme "Do not cast me off in my old age" (cf. Psalm 71:9).

On August 19, 2024, Bishop Krzysztof J. Nykiel, Regent of the Apostolic Penitentiary, granted a plenary indulgence to all those who will participate in the various activities in this country on September 8. On this day, the same indulgence is extended to those who visit the elderly in need or in difficulty (whether in person or virtually) and to the elderly, sick, and those homebound for serious reasons who unite themselves to the celebrations on this day.

More information about the World Day for Grandparents and Elderly, its U.S. observance, and the Apostolic Penitentiary's decree of the plenary indulgence, is available at [USCCB.org/topics/marriage-and-family-life-ministries/grandparents-elderly](https://USCCB.org/topics/marriage-and-family-life-ministries/grandparents-elderly).

## Implementing the *Order of Christian Initiation of Adults*: Periods of Purification and Enlightenment and of Mystagogy

*With the upcoming publication of the revised edition of the Order of Christian Initiation of Adults (OCIA) in English and Spanish, the Newsletter continues the series exploring this ritual, in particular, what is new and which aspects are in need of renewal in pastoral practice over the last forty years. This second article explores the Periods of Purification and Enlightenment and of Mystagogy, along with the step that serves as the hinge between these two periods, the Celebration of the Sacraments of Initiation.*

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After Election, the process of Christian Initiation continues through the rites of the Periods of Purification and Enlightenment and of Mystagogy: the three Scrutinies; the Handing On of the Creed and of the Lord's Prayer; the Rites of Immediate Preparation; the Celebration of the Sacrament of Initiation; and the Masses for the neophytes.

### Communal Celebration of the Rites

A sometimes-overlooked aspect of the rites of Christian Initiation is their communal celebration. The Introduction of the OCIA describes the ministries and offices which are carried out during Christian Initiation, and this section begins with the ministry exercised by the entire Church: "the People of God, represented by the local Church, should always realize and show that the Initiation of adults is its own concern and a matter for all the baptized" (OCIA, Introduction, no. 9). Only after treating the Church as a whole – both laity and clergy – does the Introduction attend to individual ministries and offices: sponsors and godparents (nos. 10 and 11), the clergy (nos. 12-15), and catechists (no. 16). This treatment is not meant to diminish the unique role of the clergy in the rites of Initiation but to underline the celebrations as "celebrations of the Church" (Vatican II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 26).

The ecclesial nature of these rites should be reflected in their celebration. The Introduction notes that the Christian faithful should attend and take an active part in the celebrations of the Periods of the Catechumenate, of Purification and Enlightenment, and of Mystagogy (OCIA, Introduction, nos. 9.2, 9.4, and 9.5). The Christian faithful should, when appropriate, give testimony about the catechumens on the day of their Election (no. 9.3). Additionally, it is important that all members of the Christian faithful "exercise their function according to the Order or ministry they have received" (*General Instruction of the Roman Missal*, no. 114). At the celebration of the Scrutinies, for example, it is not appropriate for the lay faithful to assume the gestures of the celebrant by extending hands during the prayer of Exorcism. The faithful participate by praying after the invitation, "Let us pray," and while the celebrant lays hands; they participate by sealing each prayer with their "Amen" and even by singing a chant following the ritual action. The participation of the faithful does not need to look like that of the clergy in order for it to have dignity and value.

### "Presentation" vs. "Handing On" of the Creed and the Lord's Prayer

One of the more noticeable differences in the revised English translation is the rendering of the Latin *traditio*. In the first English editions promulgated following the Second Vatican Council, this word was frequently translated "presentation": the presentation of the Book of the Gospels and of the Gifts at Ordination; the presentation of the Creed and of the Lord's Prayer at Christian Initiation; the presentation of the Insignia and of the Liturgy of the Hours at the Consecration of Virgins; and the presentation of the Insignia at Religious Profession. Since the second English edition of the *Rites of Ordination* (2003), however, *traditio* has consistently been translated "handing on," and that pattern is reflected in the new English edition of the OCIA: the Handing On of the Creed and the Handing On of the Lord's Prayer.<sup>1</sup> This English translation better reflects the fact that the Lord's Prayer and the Creed are gifts that Christ and the Church offer to the elect, who, in turn, receive, treasure, and continuously return them. "Handing On" connects these moments with the declaration of St. Paul to the

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<sup>1</sup> The new *Order of Consecration of Virgins* and *Order of Religious Profession*, approved by the USCCB in November 2023, translate the Latin *traditio* as "bestowal."

Corinthians: “For I handed on to you as of first importance what I also received” (1 Cor 15:3). A similar change does not occur in the Spanish edition, which translates *traditio* as “entrega.”

### Timing of the Anointing with the Oil of Catechumens

In the dioceses of the United States, the Anointing with the Oil of Catechumens may take place during the Periods of the Catechumenate and of Purification and Enlightenment, and it is omitted in the Rites of Immediate Preparation and at the celebration of the Sacraments of Initiation (cf. no. 33.7).<sup>2</sup> The revised *National Statutes for the Christian Initiation of Adults* no longer include a norm regarding the Oil of Catechumens – as did the previous Statutes – because the revised Statutes do not repeat what is already contained in the ritual text. While the oil blessed by the bishop at the Chrism Mass is normally used, a priest may, for pastoral reasons, bless the oil immediately before the anointing, and the anointing must always be administered by a priest or deacon.

### Music for the Celebration of Initiation

For the Celebration of the Sacraments of Initiation in Chapter I, the new English and Spanish editions include musical notation for the Celebrant’s Instruction (no. 220), the Litany of the Saints (no. 221), the Blessing of Water (no. 222), the Invitation for Confirmation (no. 233), and the Laying On of Hands (no. 234). Providing these engravings in the ritual book facilitates the solemn celebration of the Sacraments of Initiation and eliminates the need to employ other books or to insert copied settings into the OCIA. For the most part, these engravings are taken from the *Roman Missal* and the *Order of Confirmation*, and, where corresponding texts appear in subsequent chapters of the OCIA, most published editions include parenthetical references to the music of Chapter I. Another instance of musical notation in the new English edition is the prayer for the Blessing of the Oil of Catechumens (no. 102) taken from the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism*.

### Celebrant’s Address before “Behold the Lamb of God”

The typical editions of the OCIA and the *Roman Missal* note that the priest celebrant may address the neophytes before their first reception of Holy Communion, reminding them about “the preeminence of so great a Sacrament, which is the climax of their Initiation and the center of the whole Christian life” (OCIA, no. 243; cf. *Roman Missal*, Easter Vigil, no. 64). To assist presiders, the new English and Spanish editions provide a sample text based on an Italian text used in contemporary papal celebrations of the Easter Vigil:

Dear neophytes,  
(on this most sacred night)  
you have been reborn by water and the  
Holy Spirit,  
and will receive, for the first time,  
the Bread of life and the Chalice of salvation.

May the Body and Blood of Christ the Lord  
help you all to grow deeper in his friendship  
and in communion with the entire Church;  
may it be your constant food for the journey of life  
and a foretaste of the eternal banquet of heaven.

Behold the Lamb of God...

Queridos neófitos,  
(en esta noche santísima)  
ustedes han renacido del agua y del  
Espíritu Santo,  
y, por primera vez,  
recibirán el Pan de vida y el Cáliz de salvación.

Que el Cuerpo y la Sangre de Cristo el Señor  
los conduzca a profundizar en su amistad  
y en la comunión con toda la Iglesia;  
que sea su alimento a lo largo de todo su camino  
de la vida,  
y un anticipo del eterno banquete celestial.

Éste es el Cordero de Dios...

<sup>2</sup> A contrary indication in the *Roman Missal* – “If the anointing of the adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment” (Easter Vigil, no. 48) – does not have effect in the United States, because the ritual adaptation approved in the Introduction of the OCIA, no. 33.7, has control in this situation.