



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

24 HOURS FOR THE LORD

28-29 MARCH 2025

PASTORAL HANDBOOK

YOU ARE MY HOPE

(Ps. 71:5)



TABLE OF CONTENTS

- 3 INTRODUCTION

- 5 JUBILEE: THE HOPE OF FORGIVENESS
H.E. Archbishop Rino Fisichella

- 7 HOW TO OBTAIN THE INDULGENCE DURING THE HOLY YEAR

- 8 “YOU ARE MY HOPE” (PS. 71:5) - LECTIO DIVINA
P. Salvatore Maurizio Sessa, mdm

- 10 1.THE RITE OF THE SACRAMENT OF RECONCILIATION

- 13 24 HOURS FOR THE LORD IN THE JUBILEE
OF THE MISSIONARIES OF MERCY (ROME)

- 15 PASTORAL PROPOSAL – VIGIL

INTRODUCTION

Pope Francis has chosen for the twelfth edition of **24 Hours for the Lord** a particularly significant motto in this year of the Ordinary Jubilee of 2025: “You are my hope” (Ps. 71:5). Each Jubilee has its own particular way of being lived, both because of the historical context and because of the profound nature of its content and the concrete way of realizing it according to the Holy Father's intention, which is particularly expressed in the Bull of Indiction. Jubilee 2025 is set in the light of, “*Spes non confundit*,” “Hope does not disappoint,” taken from the Letter of St. Paul to the Romans. This Holy Year will therefore be the Jubilee of Hope, in which everyone, wherever they are in the world, will be invited to become “Pilgrims of Hope.”

In the words of the Psalmist we hear the resounding assurance that must dwell in the heart of every believer in the God of Jesus Christ and that is well explained by the Apostle: “Christ Jesus, our hope” (1 Tim. 1:1). The love of God who always wants to come toward us and give us the grace of his forgiveness and mercy gives rise to hope in us as a gift of the Holy Spirit. In fact, forgiveness is the sign of love, its culmination, because it is offered to us as a free gift that allows us to live a new, “merciful” life, as Pope Francis says.

24 Hours for the Lord bears witness to precisely that. The purpose of the event is to put the sacrament of reconciliation back at the center of the pastoral life of the Church, and therefore of our communities, our parishes, and all ecclesial realities. This is the core of the Gospel message: the Mercy of God, which gives us the certainty that before the Lord no one will find a judge, but rather will find a father who welcomes him, consoles him and also shows him the way to renewal. Therefore, as Pope Francis stated, “[m]ercy gives rise to joy, because our hearts are opened to the hope of a new life” (*Misericordia et misera*, No. 3).

On the evening of Friday, March 28, and throughout the entire day of Saturday, March 29, it would be worth considering having an extraordinary opening of the church, offering the possibility of access to Confessions, preferably in a context of Eucharistic Adoration. As always, the event could begin on Friday evening with a Liturgy of the Word to prepare the faithful for Confession, and conclude with the celebration of anticipated Sunday Mass on Saturday afternoon.

This handbook is intended to offer some suggestions to help parishes and Christian communities prepare to experience this initiative. These are, of course, suggestions that can be adapted according to local needs and customs.



JUBILEE: THE HOPE OF FORGIVENESS

H.E. Archbishop Rino Fisichella

Pro-Prefect of the Dicastery for Evangelization

Section for Fundamental Questions regarding Evangelization in the World

The Jubilee of 2025 finds its motivation in the Bull *Spes non confundit*, where Pope Francis included his thoughts on how to live and celebrate the Holy Year: “Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring... For all of us, may the Jubilee be an opportunity to be renewed in hope” (No. 1). As can be seen, the first indication that emerges is the universality of the invitation to hope. No one can be excluded from hope. Everyone is invited to experience it.

One can have many and varied hopes, but those who do not know God ultimately

conversion of the heart. The Bull also allows us to better understand its value: “[T]he indulgence is a way of discovering the unlimited nature of God’s mercy. Not by chance, for the ancients, the terms “mercy” and “indulgence” were interchangeable, as expressions of the fullness of God’s forgiveness, which knows no bounds... Christ, who, as Saint Paul VI wrote, ‘is himself our indulgence’” (No. 23).

Today, the doctrine of indulgence requires to be reread in the light of a theology that emphasizes the landscape of God’s mercy and forgiveness. Indeed, it is the first point of reference to consistently set the theme. Mercy is the ultimate sign of the Father’s love that goes as far as extreme

Jubilee is the unchanging proclamation of Jesus Christ “our hope” (1 Tim. 1:1)

remain without hope. Jubilee is the unchanging proclamation of Jesus Christ “our hope” (1 Tim. 1:1), who transcends time and space to give every person the strength of his presence. He is the true hope that sustains life, enabling one to go beyond every possible human disappointment (cf. Eph. 2:12).

The Jubilee is an excellent pastoral opportunity so that God’s people can once again set out to the tombs of Peter and Paul to celebrate great forgiveness. What makes the Jubilee unique is first and foremost the indulgence, which is nothing but a sign of the full and total forgiveness that is offered to those who desire

forgiveness toward the sinner. The Christian life is born and developed within love. This has its culminating point in the mystery of Christ’s death and resurrection that obtains salvation for those who believe in him. This love is not relegated to a mere fact of the past; on the contrary, it continues to our day so that we may be reconciled with the Father. The believing life thus becomes an existence that progresses in the love already “poured out into our hearts” (Rm. 5:5). The celebration of indulgence is a way to practice love.

For before the love with which Christ loves, no one can escape from experiencing the wickedness of his own sin and the limit it

imposes on personal existence. This experience knows neither temporal nor geographical boundaries. Every person accomplishes at some point in his or her life the dual sensation: the limit and the desire to go beyond it. In the journey of our existence, temptation is known, betrayal and the fall occur; yet, along with this, one also experiences the action of grace that prompts the decision of conversion. The forgiveness that the Christian asks the Father for in the sacrament of reconciliation is truly granted to him. He truly obtains the forgiveness of sins and the way of grace is opened before him. Conversion, however, is not an abstract idea. Nothing requires the strength of knowing how to look at the concreteness of one's existence like *metanoia*. This is not realized solely in the intentionality, acquired through forgiveness, of living according to the Gospel, but is embodied in one's history, taking on the whole identity of the person that is made up of mind and body, ideals and contradictions.

The life of sin that one lives, in short, is not wiped out with a stroke of a sponge without conditions or rather those "residues" of what sin has put in place remaining in us. Since sin does not come into being instantly, but is the fruit of a progressive turning away from goodness, so in one's history there remain real contradictions that are the consequence of a life of sin. This is, after all, the idea of "punishment" that is taken away with the celebration of indulgence. Absolution, which the priest offers in the name of Christ and the Church, effectively forgives the sins committed. To use a beautiful expression of the prophet, God no longer remembers them, he throws them behind him, as distant as the east from the west (cf. Is. 55:7-9). Not the sins, then, remain, but what the sins have created in us: the situation of discomfort and malaise that, in the end, always leads to committing the same sins. Indulgence intervenes precisely at this stage. God's mercy reaches the very condition of sinful man and fully liberates him with the invitation to live in love rather than in the mess of sin. In some ways, it is a supplement of grace that is offered to choose good and reject evil.

Therefore, we find ourselves before the great theme of love that gives rise to hope and that hope sustains, the sign of true happiness that can be realized. The Bull strongly reminds us of this: "We aspire to a happiness that is definitively found in the one thing that can bring us fulfilment, which is love. Thus, we will be able to say even now: I am loved, therefore I exist; and I will live forever in the love that does not disappoint, the love from which nothing can ever separate me." (No. 21) A love that in the Jubilee is made visible and tangible as forgiveness; that is, the expression of the greatest love and hope that does not disappoint. Pope Francis aptly writes: "Forgiveness does not change the past; it cannot change what happened in the past, yet it can allow us to change the future and to live different lives, free of anger, animosity and vindictiveness. Forgiveness makes possible a brighter future, which enables us to look at the past with different eyes, now more serene, albeit still bearing the trace of past tears" (Bull *Spes non confundit*, No. 23).

This clarification makes it easy to touch upon how the Jubilee can be an extraordinary and necessary experience because it gets to the heart of daily existence. Today especially, it is easy to touch upon the features of a culture that is less and less inclined to forgiveness and more inclined to revenge and resentment. These feelings do not lead to hope, but to despair because they prevent one from achieving happiness. It is necessary, therefore, that the "younger sister," to use the poetic language of C. Péguy, emerges with all its driving force so that faith is again the support of the meaning of life, and charity the strength of Christian witness. Hope is a certainty that is placed on our path. In it we must grow without ever looking away from God's faithfulness, as the author of the letter to the Hebrews writes: "Let us hold unwaveringly to our confession that gives us hope, for he who made the promise is trustworthy." (10:23)

HOW TO OBTAIN THE INDULGENCE

The Jubilee is an opportune time to receive the grace of Indulgence, “the fullness of God’s forgiveness, which knows no bounds”

(Bull *Spes non confundit*, No. 23).

Conditions required to receive the gift of plenary Indulgence:

- purification through the sacrament of reconciliation
- the support of Holy Communion
- prayer according to the Holy Father's intentions

Additionally,

- a pilgrimage to a holy site, to at least one of the four Major Papal Basilicas or to any jubilee holy site
or
- a work of mercy or penance

One can stand in solidarity with those who have gone before us, offering up, in prayerful intercession, this grace for the souls in Purgatory.

* Please read the specifications in the document “Decree on the Granting of Indulgence during the Ordinary Jubilee Year 2025 called by His Holiness Pope Francis”, by the Apostolic Penitentiary.



«YOU ARE MY HOPE» (PS. 71:5) - LECTIO DIVINA

P. Salvatore Maurizio Sessa, mdm

Biblical scholar and rector of the Church of the Sacred Stigmata of St. Francis (Rome)

You are, have been and therefore will be my hope. From the *here and now* of the present time all phases of life, encompassed by the most fragile ends of existence, youth and old age, are embraced by this dazzling expression of faith embedded in the first part of Psalm 71. They are words capable of rescuing us from any despair in extremis, of breaking through any black wall of fear, of wrenching us from the swamps of anguish that would like to hold back and indwell our lives.

The psalmist's prayer comes to us gathering the experience of generations of believers, so that those same words already sown by the Spirit in our hearts may find strength, articulation, energy, so that we may also recognize them as our own. Like a language that we actually already knew but no longer knew how to speak, behold, the same confession of faith emerges again also from our lips gushing forth from our hearts. If we wanted to hear the original echo of the Hebrew expression in verse 5, we could say even more succinctly and effectively, "*Because you my hope*". I praise you, I beseech you, I beg you to deliver me, O Lord, *because you are my hope: you are now, you were yesterday, you will be tomorrow and all my life.* Such certainty is capable of founding and rediscovering the meaning of a whole history, with its lights and dark pages, and makes us capable of facing what is lacking in the fulfillment of *our* history, should we go through fire or water (cf. Ps. 66:12), through hard trials but never beyond our strength corroborated by his grace (cf. 1 Cor. 10:13).

Here, then, the one praying recalls their youth (v. 5: "You are my hope, Lord; my trust, God, from my youth."), indeed they look even further back, they think back to their germinal origin in their mother's womb (v. 6: On you I have depended since birth; from my mother's womb you are my strength; my hope in you never wavers."): a time of extreme fragility, where the fragility of budding life prodigiously found a safe haven in and out of the mother's embrace (cf. v. 7). But now what?

Each stage of existence knows its weakness and new dangers, new threats and new obstacles to face. In the psalm, the voice of the one praying is that of one who is now old, but feels that his mission is not yet accomplished: he must proclaim His wonders to the new generation (cf. vv. 17-18). However, experiencing his strength failing, he finds himself still helpless and in need of love and protection, just as when he was a child. But if God presided over the miracle of origins, if He wove us into our mother's womb and formed us as a prodigy (cf. Ps. 139:13-14), the certainty is that He will be by our side even as we forebode the end, even the symbolic end of every experience of helplessness.

In such moments, paradoxically, the truth of the human being, made of dust but inhabited by the divine breath (cf. Gen 2:7), becomes present. If the end frightens us, we know, however, that God has already fulfilled his promise of life in us: in the womb we were children who could not yet be seen or touched, but ever since then we have been perceived by our parents as the hope of a ripe fruit that birth then realized and made visible. God is present in the fragility of every beginning, and that is why the last word on our life will never be that of the end and meaninglessness. There will be in Him only a new beginning, if we allow it.

that phrase, "you are my hope,"
it was the Lord who first uttered it,
looking at each of us. We are God's hope

How much such awareness has helped me in my pastoral service! To know that our hope is not ideologies, things, securities, not even all that is beautiful, true and good that we can experience in this life, not even our dearest people. They are not Hope, but they make it present, they are a reflection of it, and they send us beyond themselves to encounter a Face, to enter into relationship with the Living One, to become in Him, Sons and Daughters in the Son. Thanks to these prophetic signs, we too can look up and say to the Lord, "You are my Hope!"

This has taught me, especially with young people, to never despise littleness and frailty, to prophetically see the potential of each tiny mustard seed, to foreshadow and already admire the possibility and splendor of fulfillment. And I know that such light is an ongoing invitation to care for these delicate processes of growth. Perhaps it is because I realized that that phrase, "you are my hope," it was the Lord who first uttered it looking at you and me, looking at each of us. We are God's hope - this frailty that He cares for and with infinite patience wants to bring to full completion according to His plan. Feeling seen in this way changes your gaze, and where before you saw only rubble, you glimpse the possibility of building something new; where you heard out-of-tune notes, you now believe in the promise of new harmonies of fraternal communion. And you roll up your sleeves: for hope also gives you back a wonderful mission to fulfill.

THE SACRAMENT OF RECONCILIATION

EXAMINATION OF CONSCIENCE

Toward God

Do I turn to God only in need?
Do I attend Mass on Sundays and holy days of obligation?
Do I begin and end the day with prayer?
Have I named God, Mary, and/or the saints in vain?
Have I been ashamed to show myself as a Christian?
What do I do to grow spiritually? How? When?
Do I rebel before God's plans?
Do I demand that he fulfill my will?

Toward my neighbor

Do I know how to forgive, be compassionate, help my neighbor?
Have I slandered, stolen, despised the small and helpless?
Am I envious, wrathful, partial? Do I care for the poor and sick?
Am I ashamed of my brother or sister's body?
Am I honest and fair with everyone, or do I foster a "throw-away culture"?
Have I led others to do evil?
Do I observe the spousal and family morality taught in the Gospel?
How do I fulfill my responsibility for my children's education?
Do I honor and respect my parents?
Have I rejected a newly conceived life?
Have I extinguished the gift of life? Have I helped others to do that?
Do I respect the environment?

Toward myself

Am I a believer who is somewhat worldly and only somewhat believing?
Do I over-indulge in eating, drinking, smoking and being entertained?
Am I overly concerned about my physical well-being and my possessions?
How do I use my time? Am I lazy? Do I desire to be served?
Do I love and safeguard purity in my heart, thoughts and deeds?
Do I plot vengeance or harbor resentments?
Am I gentle and humble? A peace-maker?

INDIVIDUAL CELEBRATION OF THE SACRAMENT

When you meet the priest for confession, he welcomes you warmly, offering words of encouragement. He makes the merciful Lord present.

Together with the priest you make the sign of the cross saying:

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

The priest helps you to place your trust in God, with these words or something similar:

**May the Lord be in your heart,
that you may repent
and humbly confess your sins.**

Depending on the situation, the priest, reads or says from memory a text from Sacred Scripture, which speaks of God's mercy and His invitation to repent.

**But God shows his love for us
in that while we were yet sinners
Christ died for us. Since, therefore,
we are now justified by his blood,
much more shall we be saved
by him from the wrath of God.** (Rm. 5:8-9)

Then, you can confess your sins. If need be, the priest will help you, asking pertinent questions and giving suitable advice. The priest will invite you to express repentance, reciting an act of contrition or some other similar prayer, for example:

**Father, I have sinned against heaven and before you;
I am no longer worthy to be called your son.
God, be merciful to me a sinner!** (Lk. 15:18-19; 18:13)

Or

**Thoroughly wash away my guilt;
and from my sin cleanse me.
For I know my transgressions;
my sin is always before me.** (Ps. 51:4-5)

Or

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.

The priest extends his hands (or at least his right hand) over your head and says:

God, the Father of mercies, who has reconciled the world to himself through the death and resurrection of his Son, and sent the Holy Spirit for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, + and of the Holy Spirit.

Response:
Amen.

After absolution the priest continues:
Give thanks to the Lord for he is good.

Response:
His mercy endures forever.

Then the priest dismisses you saying:
The Lord has forgiven you. Go in peace.





JUBILEE OF THE MISSIONARIES OF MERCY

28-30 march 2025

Friday 28 March

h 9:00-11:30 Training session in Paul VI Audience Hall

h 16:00-17:00 "24 hours for the Lord"

Saturday 29 March

h 9:00-11:00 Pilgrimage to the Holy Door of St. Peter's

h 12:00 Meeting with the Holy Father in Paul VI Audience Hall

Sunday 30 March

h 10:00 Holy Mass in the Basilica of Sant'Andrea della Valle

h 18:00 Concert - "Missa Papae Francisci" in the Church of Sant'Ignazio

Registration deadline
26 January 2025

**REGISTER FOR
THE EVENT**



DICASTERIUM PRO EVANGELIZATIONE
SECTIO DE QAESTIONIBUS FUNDAMENTALIBUS
EVANGELIZATIONIS IN MUNDO

www.iubilaeum2025.va



@iubilaeum25



VIGIL

INTRODUCTION TO THE CELEBRATION

The Vigil that takes place during **24 Hours for the Lord** plays a key role, because it is the main part of the entire event; so, it would be good if it could be celebrated with the Blessed Sacrament exposed, while one or more priests would be available to celebrate the Sacrament of Reconciliation.

This Vigil is inspired by the words from the Psalmist: "You are my hope" (Ps. 71:5), emphasizing that forgiveness received and given allows man to convert and change his life. An authentic rebirth, a new life!

The **24 Hours for the Lord** event is closely linked with the liturgical season of Lent, and in particular with the Fourth Sunday of Lent, formerly known as "Laetare". The joy celebrated during this Sunday flows from personal conversion, reconciliation with God and the grace received in the Sacrament of Forgiveness. Among other things, the Sunday readings portray how God's grace acts in history, despite the sins committed by man. We note that God, rich in mercy, always and freely intervenes to save man, even if the latter is solely responsible for his own downfall with evil.

The event will take place in the days just before the Fourth Sunday of Lent to give all the faithful the opportunity to cleanse their souls of sins, and in this way, be prepared for Easter, which is now close at hand. During **24 Hours for the Lord**, the topics indicated above should be emphasized. However, the planning and choice of themes and scriptural passages is always up to the discretion of the pastors and organizers who, in various parts of the world, know the needs of the faithful entrusted to their pastoral care.

Reconciliation with God and man restores man to peace. Wars and peace are not merely a result of political dealings, but above all of the disposition of human hearts. In this sense every person, and moreover every Christian, is responsible for war and peace in societies and among nations. We all have the mission to cultivate merciful hearts and to spread the culture of forgiveness and peace. During the **24 Hours for the Lord** initiative, prayer for peace and reconciliation among warring nations and social groups that are still in conflict cannot be overlooked.

As in previous years, the event usually takes place in three settings:

1. In small communities such as hospitals, prisons or parishes/ rectories with relatively low numbers of the faithful.

In this case the entire event often takes place on Friday evening. It could begin with the penitential liturgy, followed by exposition of the Blessed Sacrament with Eucharistic Adoration either silently or animated by a prayer group (according to the possibilities and needs of the community) followed by inviting everyone to sacramental reconciliation with God.

2. In larger parishes (especially in urban areas), prefectures (and/or vicariates/deaneries) or where it is decided to hold the event in several parishes/communities.

It would be good to begin on Friday evening with Holy Mass or the Liturgy of the Word. Then the Blessed Sacrament is exposed and Eucharistic Adoration begins, animated by various parish groups or by various parishes.

The organizers are responsible for planning the programme for Adoration and its duration, ensuring that there is ample time and priests available for the faithful to go to confession.

3. Nelle cathedral churches, basilicas, sanctuaries, or in parishes and places of worship that are most significant for the local Church, carefully chosen by the Ordinary or those responsible.

The event should be organized in a more solemn manner, emphasizing the universality of the Church that is celebrating it simultaneously throughout the world. The church should also remain open throughout the night, with Eucharistic Adoration animated in shifts by various prayer groups and communities. It would be good to have the Ordinary and the Bishops present at least at the beginning and end of the event, and if possible, also for the celebration of the Sacrament of Reconciliation. One or more priests should always be present and available to hear confessions.

If possible, a group of specially trained and prepared lay people could invite people passing by the church to come in and take part in the event (especially in churches located in city centres, historical and tourist areas, places with a large number of people, etc.). A simple invitation, a word of welcome or an explanation of the event often provide an opportunity to enter into much more serious conversation, thus becoming a real moment of evangelization. Often, the lay faithful, especially those who have systematically received formation in various communities and prayer groups, can be excellent in helping the people prepare for confession, by talking with them especially those who have not attended church for some time and might feel uncomfortable about facing the priest directly.

Hymns can be chosen to adapt the Vigil to the particular needs of a specific community (parish, hospital chapel, monastery, rectory, shrine, etc.). To develop the recurring themes of the biblical texts proposed, a meditation could be prepared or testimonies could be chosen, according to the needs and resources of the community itself.

BEGINNING OF THE VIGIL

PENITENTIAL LITURGY

The assembly sings a hymn or a suitable song while the priest and ministers process into the sanctuary.

GREETING

C: In the name of the Father and of the Son and of the Holy Spirit.

R: Amen.

C: Mercy and peace be with all of you.

R: And with your spirit.

C: Brothers and sisters, today, too, the merciful Jesus addresses the word of forgiveness to us and invites us to conversion. Let us open our hearts so that God's grace may work in us. Let us entrust our sisters and brothers, especially those who have drifted away from God, that in these twenty-four hours dedicated to reconciliation in a special way throughout the Church, they may hear the voice of the Saviour who, taking us by the hand, invites each of us to "walk in newness of life".

Everyone is in silence for a few moments. Then the celebrant continues:

C: Let us pray.

Extending his hands and says:

O Father, who has freed us from sin
And given us the dignity of adopted children,
Look graciously upon your family,
That all believers in Christ
May receive true freedom and eternal inheritance.
Through our Lord Jesus Christ, your Son, who is God,
And lives and reigns with you, in the unity of the Holy Spirit,
For ever and ever.

R: Amen.

LITURGY OF THE WORD

First Reading | Rm. 5:1-5

A reading from the Letter of Saint Paul to the Romans

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God.

Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.

L: The Word of the Lord

R: Thanks be to God.

Responsorial Psalm | From Ps. 8

O Lord, our Lord, how awesome is your name through all the earth!

When I see your heavens, the work of your fingers,
the moon and stars that you set in place—
What is man that you are mindful of him,
and a son of man that you care for him?

Yet you have made him little less than a god,
crowned him with glory and honor.
You have given him rule over the works of your hands,
put all things at his feet:

All sheep and oxen,
even the beasts of the field,
The birds of the air, the fish of the sea,
and whatever swims the paths of the seas.

Gospel Acclamation | Ps. 85:8

Glory and praise to you, Lord Jesus Christ!

Show us, Lord, your mercy;
grant us your salvation.

Glory and praise to you, Lord Jesus Christ!

Gospel

C: The Lord be with you.

R: And with your spirit.

C: A reading from the Gospel according to Luke

(6:20-23a)

R Glory to you, O Lord.

And raising his eyes toward his disciples he said:

“Blessed are you who are poor,
for the kingdom of God is yours.

Blessed are you who are now hungry,
for you will be satisfied.

Blessed are you who are now weeping,
for you will laugh.

Blessed are you when people hate you, and when they exclude and insult you, and
denounce your name as evil on account of the Son of Man.

Rejoice and leap for joy on that day!

Behold, your reward will be great in heaven.”

C: The Word of the Lord.

R: Praise to you Lord Jesus Christ.

Homily.

GENERAL CONFESSION OF SINS

All stand.

After a brief time for reflection, the celebrant says:

C: Trusting in the mercy of our Lord, who does not condemn us but always invites us to the life of grace, we confess our sins.

C: You were sent to heal the contrite of heart, Lord have mercy.

R: Lord, have mercy.

C: You came to call sinners, Christ have mercy.

R: Christ, have mercy.

C: Signore, che intercedi per noi presso il Padre, Lord have mercy

R: Lord, have mercy.

THE LORD'S PRAYER

C: Inspired by the Word of the Lord, which invites us to ask God for the forgiveness of our sins, we turn to Him united in prayer:

R: Our Father...

SIGN OF PEACE

C: Dear brothers and sisters, reconciled by God's grace received through Jesus Christ, let us exchange a sign of peace.

All exchange a sign of peace.

EXPOSITION OF THE BLESSED SACRAMENT

The Blessed Sacrament is exposed as usual and is followed by animated Eucharistic Adoration, which continues until the end of the 24 Hours for the Lord.

This is followed by time for individual confessions and absolution..

At the end of the Vigil, a solemn blessing with the Blessed Sacrament is given. In some places, especially where the event is solemnly celebrated, the 24 Hours for the Lord can conclude on Saturday evening with the celebration of Mass for the Fourth Sunday of Lent or First Vespers.

CARRYING OUT THE VIGIL

This text is a proposal that should be subsequently implemented and adapted according to local traditions.

In consideration of the length of the vigil, the number of participants, organizational possibilities and other factors, the facilitation of Eucharistic Adoration could take place in shifts, with a thematic change after each hour.

During the celebration of the vigil, ample time should be allowed for silent prayer before the Blessed Sacrament.

EXAMPLE OF A SEQUENCE

After exposition of the Blessed Sacrament, there is a moment of silence, followed by the musical group leading a hymn. This is followed by a reading from scripture:

A reading from the Book of the prophet Isaiah (1:10, 16-20)

Hear the word of the Lord, princes of Sodom! Listen to the instruction of our God, people of Gomorrah! Wash yourselves clean! Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. Come now, let us set things right, says the Lord:

Though your sins be like scarlet, they may become white as snow; Though they be red like crimson, they may become white as wool. If you are willing, and obey, you shall eat the good things of the land; But if you refuse and resist, you shall be eaten by the sword: for the mouth of the Lord has spoken!

The Word of the Lord.

Everyone remains in silence.

TESTIMONY/MEDITATION

Here, a testimony of conversion is proposed. Such a testimony could be spoken by a person eager to share how the Lord has touched his or her heart with the grace of forgiveness. Alternatively, one could read the conversion testimony of a saint, for example. In case the testimony cannot be presented, a meditative text could be proposed, such as the one given below or excerpts from the Lectio Divina given in this Handbook.

Bull of Indiction of the Ordinary Jubilee of the Year 2025

Spes non confundit (No. 3)

Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross: “For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life” (Rm. 5:19). That life becomes manifest in our own life of faith, which begins with Baptism, develops in openness to God’s grace and is enlivened by a hope constantly renewed and confirmed by the working of the Holy Spirit.

By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives. Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God’s love: “Who will separate us from the love of Christ? Hardship, or distress, or persecution, or famine, or nakedness, or peril or the sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rm. 8:35.37-39). Here we see the reason why this hope perseveres in the midst of trials: founded on faith and nurtured by charity, it enables us to press forward in life. As Saint Augustine observes: “Whatever our state of life, we cannot live without these three dispositions of the soul, namely, to believe, to hope and to love”.

The testimony/meditation is followed by a hymn and then a time of silent prayer.

The whole assembly can now say an intercessory prayer.

PRAYER TO THE BLESSED MOTHER

Immaculate Virgin,
Mother, Mother Immaculate,,
Dear Mother, Rome is preparing for a new Jubilee,
which will be a message of hope for humanity
tried by crises and wars.
But your motherly gaze sees beyond.
And it seems I can hear your voice
wisely telling us: "My children,
the real Jubilee is within:
within, within your hearts,
inside family and social relationships.
It is within that you must work to prepare
the way for the Lord who is coming".
And it is a good opportunity
to make a good Confession
and ask for forgiveness for all sins.
God forgives everything, God always forgives, always.

Immaculate Mother, we thank you!
This counsel of yours does us good,
we need it so much, because, without meaning to,
we risk being completely occupied
by the organizational aspects,
by the things that need to be done,
and then the grace of the Holy Year,
which is a time of spiritual rebirth,
a time of forgiveness and social freedom,
this jubilee grace may not fully take root,
could end up being suffocated

And even today, Mother, you repeat to us:
"Listen to Jesus, listen to Him!
Listen to Him, and do whatever He tells you" (cf. Jn. 2:5).
Thank you, Holy Mother! Thank you because, still,
in this time poor in hope,
you give us Jesus, our Hope. Thank you, Mother.

*from the Prayer of His Holiness Pope Francis before the image of the Immaculate
Conception in Piazza di Spagna, given on 8 December 2024*

A hymn is sung and everyone prays silently until the end of the prayer time.

Depending on the length of the entire Vigil, this sequence can be repeated, changing the scripture passages and songs, and alternating testimonies, meditations, and prayers.

In view of the liturgical season of Lent, the Stations of the Cross, praying the Holy Rosary and/or the Chaplet to the Divine Mercy could also be included.

Other scriptural passages that could also be used during the vigil: Psalm 51 (psalm of repentance); Lk 6:27-38 (love for enemies – do not judge); Col 1:9-14 (from darkness to the light of Christ); some excerpts from the Bull *Spes non confundit*.



24 HOURS FOR THE LORD

YOU ARE MY HOPE

(Ps. 71:5)

28-29 MARCH 2025

DICASTERY FOR EVANGELIZATION

SECTION FOR FUNDAMENTAL QUESTIONS
REGARDING EVANGELIZATION IN THE WORLD

WWW.EVANGELIZATIO.VA

