

# Pilgrim's Guide

THE JUBILEE HOLY DOOR OF MERCY

Archdiocese of Perth



Celebrate  
The  
Extraordinary  
Jubilee Year  
Of Mercy



8 December 2015- 20 November 2016

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*Jesus Christ is the Face of the Father's Mercy.*

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# In this Jubilee Year of Mercy,

the practice of *pilgrimage* has a special place in the Holy Year, because it represents the journey each of us makes in this life. Life itself is a pilgrimage, and the human being is a *viator*, a pilgrim travelling along the road, making his way to the desired destination. Similarly, to reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God's mercy and dedicate ourselves to being merciful with others as the Father has been with us.

## Suggested Personal Itinerary for The Holy Door of Mercy

- i. Introduction – Upon entrance to the Holy Door of Mercy
- ii. Passing through the Holy Door
- iii. Gospel Reading and Meditation
- iv. Praying the Holy Rosary\
- v. Availing the Sacrament of Reconciliation and Healing.
- vi. Mass

## I. Introduction– Before entering the Holy Door of Mercy

A holy door or *porta sancta* has been used since the fifteenth century as a ritual expression of conversion. Pilgrims and penitents pass through it as a gesture of leaving the past behind and crossing the threshold from sin to grace, from slavery to freedom, and from darkness to light. Often these rituals are associated with prayer, pilgrimage, sacrifice, confession, and indulgences.

But the door finds meaning only when the believer associates the door with Christ. Jesus is the Door! In the words of Pope Francis, “There is only one way that opens wide the entrance into the life of communion with God: this is Jesus, the one and absolute way to salvation. To him alone can the words of the Psalmist be applied in full truth: ‘This is the door of the Lord where the just may enter’ (Ps 118:20).”<sup>2</sup>

**Pilgrim:** *(Sign of the Cross)* In the Name of the Father, + and of the Son and of the Holy Spirit. Amen.

**Preparation:** *“Search me, O God, and know my heart; test my thoughts. Point out anything you find in me that makes you sad, and lead me along the path of everlasting life.”* (Psalm 139:23-24)

### **Prayer:**

Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved. Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief. Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: “If you knew the gift of God!”

You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world, its Lord risen and glorified. You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God. Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news

to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

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

## II. Passing through the Holy Door

The sign of the *Holy Door*, a sign of the Jubilee (of 2000), "evokes the passage from sin to grace which every Christian is called to accomplish.

Jesus said: 'I am the door' (Jn 10:7), in order to make it clear that no one can come to the Father except through him. This designation which Jesus applies to himself, testifies to the fact that he alone is the Saviour sent by the Father.

There is only one way that opens wide the entrance into the life of communion with God: this is Jesus, the one and absolute way to salvation. To him alone can the words of the Psalmist be applied in full truth: 'This is the door of the Lord where the just may enter' (Ps 118:20)

[From Archbishop Marini during the Opening of the Holy Door last 1999]

*(While Passing through the Holy Door, reflect on these Wordstaken from the Church of Saint George in Milan, 1505)*

"I am the door of Life.

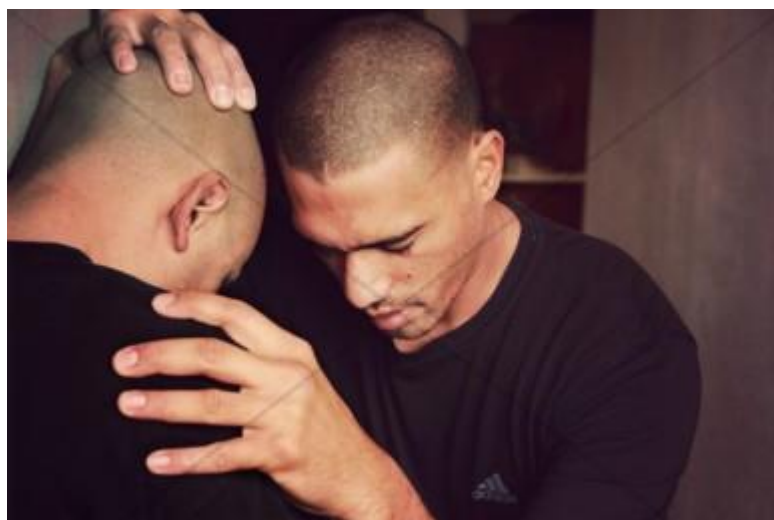
I entreat all "Enter!"

Whoever seeks the joys of heaven

will cross through me...

he himself will save those who enter

and guide those who go out."





### III. Gospel Reading and Meditation

#### A reading from the Gospel according to Luke 15:1-7



*There will be rejoicing in heaven over one sinner who converts*

Tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. "What man among you having a hundred sheep and losing

one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbours and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance." The Gospel of the Lord.

[The Good Shepherd by Bernhard Plockhorst]

#### **Meditation:**

Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him. The Father, "rich in mercy" (Eph 2:4), after having revealed his name to Moses as "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex 34:6), has never ceased to show, in various ways throughout history, his divine nature.

In the "fullness of time" (Gal 4:4), when everything had been arranged according to his plan of salvation, he sent his only Son into the world, born of the Virgin Mary, to reveal his love for us in a definitive way. Whoever sees Jesus, sees the Father (cf. Jn 14:9). Jesus of Nazareth, by his words, his actions, and his entire person, reveals the mercy of God. We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace. Our salvation depends on it.

*Mercy:* the word reveals the very mystery of the Most Holy Trinity.

*Mercy:* the ultimate and supreme act by which God comes to meet us.

*Mercy:* the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life.

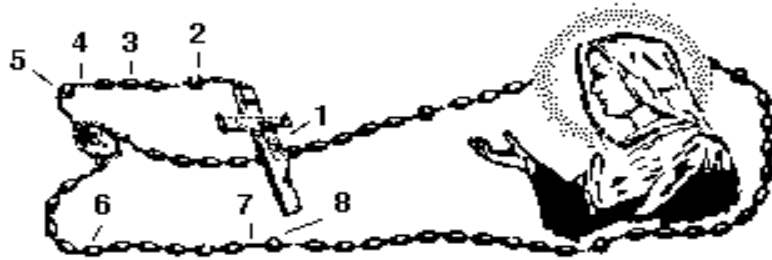
*Mercy:* the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.

At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives.

#### **Questions to Reflect:**

1. How do you 'die' to yourself daily in order for others to live and experience the mercy of God through you?
2. With God's mercy, how will I be able to reach out to others especially those in the margins of the society?

## Praying the Holy Rosary



1. Make the **Sign of the Cross** and say the Apostles' Creed:  
I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into Heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.  
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.
2. Say the Our Father:  
Our Father, who art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.  
Amen
3. Say three Hail Marys:  
Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.  
Holy Mary Mother of God, pray for us sinners now and at the hour of our death. Amen.
4. Say the Glory be to the Father.  
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. (This optional prayer may be said after all Glory Be to the Fathers.)?
5. Announce the First Mystery; then say the Our Father.
6. Say ten Hail Marys, while meditating on the Mystery.
7. Say the Glory be to the Father. Next say,  
O my Jesus, have mercy on us. Forgive us our sins. Save us from the fires of hell. Take all souls into heaven, especially, those most in need of thy mercy. Amen.
8. Announce the Second Mystery; then say the Our Father. Repeat 6 and 7 and continue with Third, Fourth and Fifth Mysteries in the same manner.
9. Say the Hail Holy Queen:  
Hail Holy Queen, Mother of Mercy, our life our sweetness and our hope. To thee do we cry, poor banished children of Eve; To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!  
**Verse:** Pray for us, O Holy Mother of God  
**Response:** That we may be made worthy of the promises of Christ.  
LET US PRAY,  
O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal salvation. Grant, we beseech Thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, that we may imitate what they contain and obtain what they promise, through Christ our Lord. Amen.  
Most Sacred Heart of Jesus, have mercy on us. Immaculate Heart of Mary, pray for us.  
**Prayer for the Holy Father, Pope Francis and for his Intentions.**  
**Our Father, Hail Mary and Glory be...**



## IV. Availing the Sacrament of Reconciliation and Healing

There are two kinds of actual sin, serious and venial. Mortal sin is a horrible offense against God, so horrible that it destroys the life of grace in the soul. Three simultaneous conditions must be fulfilled for a mortal sin:

1. The act must be something very serious.
2. The person must have sufficient understanding of what is being done.
3. The person must have sufficient freedom of the will.

I cannot commit a mortal sin if the matter is not serious e.g., if I stole a small amount of money from my employer; or if I did not know what I was doing e.g., if I were to hurt someone accidentally or unthinkingly, or if I did not act with full freedom (e.g., I was under physical or emotional pressure).



### Examination of Conscience

<b>Reflect on your relationship with God.</b>	<b>Reflect on your relationship with others.</b>	<b>Reflect on how you live as a person of faith.</b>
<p>Do I act as a follower of God in what I say and do?                      Am I letting God in his Word and in the Eucharist lead my life?                      Do I put things of the world before my relationship with God?</p>	<p>Do I take time to understand and support the teachings of the Church or do I just follow the crowd?                      Am I willing to stand up for my faith in public?                      Do I live by the example of Jesus?</p>	<p>Do I show Christ-like respect and acceptance of my family and neighbours?                      Do I act with justice and mercy towards others?                      Do I act out of anger, envy or impatience, putting my needs and desires before others?                      Do I spend time in prayer?</p>

### Begin by saying:

1. "Bless me, Father, for I have sinned. It has been - (state length of time, this offers the priest some indication if you need guidance) – since my last confession. These are my sins: ..."
2. Confess the sins you have committed since your last confession.
3. The priest now offers some advice, assigns your penance and asks you to say the Act of Contrition or sorrow.
4. An Act of Contrition: (3 suggestions are offered to assist you)
  - i. O My God, I am very sorry that I have sinned against you because you are so good and with your help I will not sin again.
  - ii. Lord God, in your goodness have mercy on me:  
do not look on my sins, but take away all my guilt.  
Create in me a heart of joy and renew within me the peace of your presence in my life.
  - iii. You may wish to pray your own prayer of sorry.
5. The priest will say the prayer of Absolution over you which will end with the words: "I absolve you from all your sins in the name of the Father, and of the Son and of the Holy Spirit."  
The priest says: "Go in peace"
6. Depart and do the penance given.



## V. Eucharistic Celebration

Mass is celebrated each weekday in the Cathedral from 12:10 pm  
The Sacrament of Reconciliation is also available daily from 11:15-12:00pm.  
Please see Mass times at St. Mary's Cathedral Brochure/Card for further details.

### IMPORTANT NOTES REGARDING THE EXTRAORDINARY JUBILEE YEAR OF MERCY

#### What is a jubilee year?

The word Jubilee seems to be named after the sound produced by the trumpets announcing a feast day, in this case the Day of Atonement on which the Jubilee Year began. The most common name for such a trumpet was *shopar* (ram's horn). Less commonly, it was called *yobel*. Such horns were used to announce the presence of a great personage and to call an assembly.

The Jubilee Year represented a certain perfection of the Sabbath Year legislation. It provided for a *double portion* of rest every 50th year. Each 49th year would be a Sabbath Year, followed by a Jubilee Year in the 50th, so that for two consecutive years the people would be bound to restore the land, personal and economic freedom and to depend on God. It was intended to be a joyful celebration of God's sovereignty in which for His People there was:

- 1) Emancipation: Redeemed by God, no Israelite can forever remain a slave. The Jubilee was meant to restore equality among the Israelites
- 2) Social Justice: Equality meant raising up, as well, those who were in need. God's Providence is for all, so the goods of the earth are the common property are all.

#### Why Jubilee of Mercy?

Pope Francis said that it is *"because this is the time for mercy. It is the favorable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation."*

He furthered stated at his general audience that *"Before us is the door, but not only the Holy Door, the other – the great door of God's Mercy, and it is a beautiful door! – which receives our repentance, offering the grace of His forgiveness. The door is generously open; a bit of courage is needed on our part to cross the threshold. Each one of us has within himself things that burden him. All of us. We are all sinners! Let us take advantage of this moment that is coming and cross the threshold of this mercy of God, who never tires of forgiving, never tires of waiting for us! He looks at us, He is always beside us. Courage! Let us go in through this door!*

*And if the door of God's mercy is always open, the doors of our churches, of our communities, of our parishes, of our institutions, of our dioceses, must also be open,*

so that we can all go out to bring God's mercy.

### The Jubilee Logo

The logo of the Jubilee year of Mercy is the work of Jesuit Father Marko I. Rupnik which presents a small *summa theologiae* of the theme of mercy. In fact, it



represents an image quite important to the early Church: that of the Son having taken upon his shoulders the lost soul demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption. The logo has been designed in such a way so as to express the profound way in which the Good Shepherd touches the flesh of humanity and does so with a love with the power to change one's life. One particular feature worthy of note is that while the Good Shepherd, in his great mercy, takes humanity upon himself, his eyes are merged with those of man. Christ sees with the eyes of Adam, and Adam with the eyes of Christ. Every person discovers in

Christ, the new Adam, one's own humanity and the future that lies ahead, contemplating, in his gaze, the love of the Father.

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

The motto *Merciful Like the Father* (taken from the Gospel of Luke, 6:36) serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn but to forgive and to give love and forgiveness without measure (cfr. Lk 6:37-38).

### Pilgrimages during the Jubilee Year of Mercy

The importance of pilgrimages for the Jubilee suggests that the faithful rediscover and undertake this penitential itinerary left to the Romans by Saint Philip Neri in the 1500's. Therefore, pilgrimages to any one of these three additional churches will also be an occasion to gain the Jubilee Indulgence.

Churches that already regularly have the possibility to grant indulgences (*Churches which are designated as Jubilee Churches*) to the faithful who devotedly fulfill the prescribed conditions in them will remain places in which to obtain an indulgence during the Jubilee of Mercy, according to the conditions already determined for each of these places.

## **Plenary Indulgence on the Jubilee Year of Mercy and How to receive it.**

An indulgence is defined as "the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned." The first thing to note is that forgiveness of a sin is separate from punishment for the sin. Through sacramental confession we obtain forgiveness, but we aren't let off the hook as far as punishment goes.

Indulgences are two kinds: partial and plenary. A partial indulgence removes part of the temporal punishment due for sins. A plenary indulgence removes all of it. This punishment may come either in this life, in the form of various sufferings, or in the next life, in purgatory. What we don't get rid of here we suffer there. It is necessary that the faithful be in the state of grace at least at the time the indulgenced work is completed. A plenary indulgence can be gained only once a day.

The Holy Father Pope Francis said that "the Indulgence may be obtained in the Shrines in which the Door of Mercy is open and in the churches which traditionally are identified as Jubilee Churches. It is important that this moment be linked, first and foremost, to the Sacrament of Reconciliation and to the celebration of the Holy Eucharist with a reflection on mercy. It will be necessary to accompany these celebrations with the profession of faith and with prayer for me and for the intentions that I bear in my heart for the good of the Church and of the entire world..."

...Those for whom, for various reasons, it will be impossible to enter the Holy Door, particularly the sick and people who are elderly and alone, often confined to the home. For them it will be of great help to live their sickness and suffering as an experience of closeness to the Lord who in the mystery of his Passion, death and Resurrection indicates the royal road which gives meaning to pain and loneliness..."

The Pope asked the Church in this Jubilee Year to rediscover the richness encompassed by the spiritual and corporal works of mercy. The experience of mercy, indeed, becomes visible in the witness of concrete signs as Jesus himself taught us. Each time that one of the faithful personally performs one or more of these actions, he or she shall surely obtain the Jubilee Indulgence..."

And Finally, "the Jubilee Indulgence can also be obtained for the deceased. We are bound to them by the witness of faith and charity that they have left us..."

## **Corporal Works of Mercy:**

- **To feed the hungry;**
- **To give drink to the thirsty;**
- **To clothe the naked;**
- **To harbour the harbourless;**
- **To visit the sick;**
- **To ransom the captive;**
- **To bury the dead.**

## **The Spiritual Works of Mercy:**

- **To instruct the ignorant;**
- **To counsel the doubtful;**
- **To admonish sinners;**
- **To bear wrongs patiently;**
- **To forgive offences willingly;**
- **To comfort the afflicted;**
- **To pray for the living and the dead.**

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ON THE OCCASION OF THE EXTRAORDINARY JUBILEE OF MERCY