



# RITE NOTES

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*From the Director of the Archdiocesan Office of Worship & Spiritual Life*

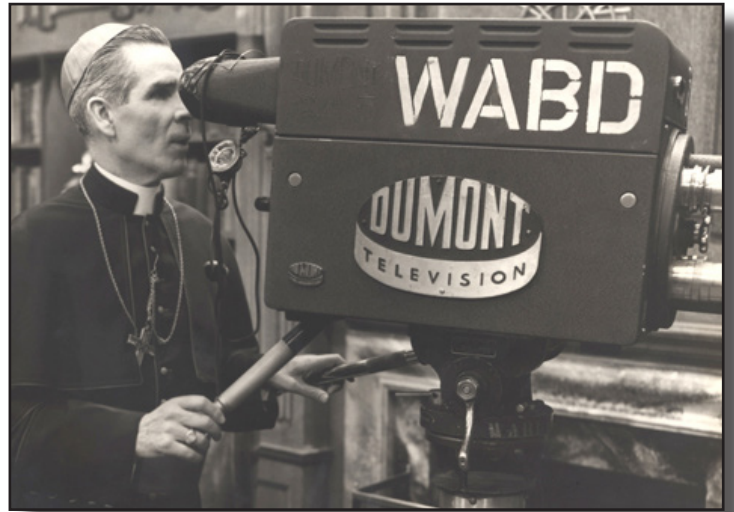
## FULTON J. SHEEN- A MODEL FOR THE NEW EVANGELIZATION: A BLUEPRINT FOR PARISHES

THE New Evangelization, a term popularized by Pope St. John Paul II, challenges us to re-propose the Gospel to a world that has grown indifferent to its message. It is not about changing the content of the faith but about finding dynamic ways to communicate timeless truths to hearts and minds in need of renewal. My studies have convinced me that Fulton J. Sheen was one of its earliest practitioners, the precursor, long before the term was coined.

Fulton Sheen's approach to engaging modern audiences through media, teaching, and pastoral care provides a blueprint for how we can ignite a renewed fervor for the faith among the faithful today. While the New Evangelization often focuses on reaching those who have drifted from the Church, it must also speak to those already in the pews, helping them encounter Christ in a transformative way. This dual focus—inviting the lapsed back into communion and setting hearts on fire among the regular Mass-goers—is the key to building vibrant parishes where faith comes alive.

At the center of this renewal lies the liturgy, the most powerful evangelizing moment the Church offers. How we celebrate the Eucharist, how we preach the Gospel, and how we create spaces where parishioners feel both challenged and inspired will determine the success of our mission. In the spirit of Fulton Sheen and the New Evangelization, let us explore some ideas of how to reignite the faith of those already present and transform our parishes into thriving communities of discipleship and mission.

Long before the term "New Evangelization" entered



In 1926, Father Fulton J. Sheen spoke on the radio for the first time, giving a series of Sunday evening Lenten sermons on a New York station. Four years later, he made his first appearance on "The Catholic Hour" broadcast by NBC.

the Church's vocabulary, Fulton J. Sheen was exemplifying its spirit through his work in media, preaching, and public engagement. Sheen recognized that the Gospel must always be re-proposed to meet the spiritual needs of the time. His television program, *Life is Worth Living*, captivated millions by addressing universal truths through relatable, everyday language. What set Sheen apart was his ability to connect timeless theological principles with the pressing questions and struggles of modern life. His approach reflected a profound understanding of human nature and an unwavering belief in the Church as a place of transformation and hope.

Sheen often emphasized the Church's role in providing spiritual healing to a broken world. He believed the Church was not merely an institution for the perfect but a haven for those seeking redemption and renewal. His ministry spoke directly to those who had grown indifferent to their faith, urging them to encounter

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Christ anew. This focus on reaching out to the “lost sheep” aligns closely with Pope Francis’s imagery of the Church as a “field hospital” for the wounded. Sheen’s ability to make this vision concrete through his teaching and media outreach continues to serve as a model for evangelization today.

If Sheen were with us today, he would undoubtedly insist on the centrality of the liturgy in the Church’s mission. The Eucharist, described by the Second Vatican Council as “the source and summit of the Christian life,” was at the heart of Sheen’s own spiritual practice. His daily commitment to an hour of Eucharistic Adoration was not just a personal devotion but a testimony to the transformative power of Christ present in the Blessed Sacrament. Sheen understood that the liturgy, when celebrated with reverence and beauty, has the power to awaken hearts and rekindle faith.

As mentioned earlier, one of the central tasks of the New Evangelization is reaching those already sitting in the pews. These are the men and women who, despite attending Mass regularly, may not feel connected to the life of the parish or inspired to deepen their faith. The challenge is to ignite a personal relationship with Christ in their hearts, moving them from passive observance to active discipleship.

How do we accomplish this? First and foremost, we must prioritize Sunday preaching. A good homily has the power to touch hearts, challenge minds, and inspire action. It is the moment when the Word of God, broken open, becomes a living encounter for the people in the pews. Sunday Mass is often the only time we have each week to connect with many parishioners, and the homily serves as a unique opportunity to illuminate the Scriptures in a way that speaks to their lived experiences and spiritual needs.

Pope Francis reminds us that homilies should be concise yet powerful, leaving room for reflection rather than overwhelming with excessive detail. A good homily does not need to be long, but it does need to be prayerfully prepared, thoughtfully constructed, and delivered with sincerity. When a preacher’s words are rooted in prayer and authentic conviction, they resonate deeply, drawing people into a desire for more—more understanding, more engagement, more connection with the life of Christ.

Compelling preaching can reignite faith, encourage those who feel distant, and deepen the commitment of the faithful. A well-prepared homily invites parishioners to reflect on their own lives, helping them see how God is calling them to greater love, service, and discipleship. This is how preaching becomes the foundation for the New Evangelization, not only forming hearts but also encouraging them to seek further participation in the life of the parish and a deeper relationship with Christ. Good preaching is not just important; it is essential for creating a vibrant and faith-filled community.

Next, we must focus on catechesis that goes beyond intellectual formation to touch the heart. Fulton Sheen often spoke of the importance of making the faith accessible and relatable. “If you don’t behave as you believe,” he said, “you will end by believing as you behave.” A robust formation program that integrates doctrine, prayer, and practical application can inspire parishioners to live their faith more fully. Parish small group bible studies are a great way to kick-start this.

Third, fostering community within the parish is essential. People are more likely to become engaged when they feel a sense of belonging. Initiatives like small faith-sharing groups, service opportunities, and parish missions can build connections among parishioners and encourage them to take ownership of their spiritual lives.

Fourth, central to the success of the New Evangelization is the priest’s role as a visible and accessible shepherd for the faithful. A priest’s presence at all Sunday Masses, even when not serving as the main celebrant, sends a powerful message of care and availability. Parishioners notice when their pastor or associate is present, greeting them before Mass or engaging with them afterward. This simple act of being seen fosters a sense of connection and trust, making the priest approachable and the parish feel like a true spiritual home. Fulton Sheen often emphasized that personal encounter is at the heart of evangelization, and this principle applies just as much to parish life. When priests are present and accessible, they model the love of Christ, encourage deeper participation in the life of the Church, and create opportunities for transformative moments of dialogue and relationship. In many ways, this “secret sauce” of priestly presence can be the foundation for reigniting faith and building vibrant parish communities.

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Finally, a renewed emphasis on stewardship and mission can inspire parishioners to see themselves as integral to the Church's work. People take great joy and pride in seeing their contributions—whether time, talent, or treasure—put to meaningful use. When donations are visibly invested in improving the parish—fixing the church, remodeling spaces, making necessary repairs, or attending to small details that enhance the beauty and functionality of the worship space—it fosters a sense of ownership and belonging. In this way, the parish transforms from being merely a place to attend Sunday Mass into a vibrant, thriving community of faith, hope, and love, where everyone can see the fruits of their participation.

The New Evangelization calls us to dream big for our parishes. Fulton Sheen showed us that the Gospel is never boring; it is we who sometimes fail to present it in its full splendor. To build active and exciting parishes, we must embrace a vision that integrates inspiring liturgy, heartfelt catechesis, and genuine community. Parishes should feel alive, places where the joy of the Gospel is palpable and contagious.

When parishioners are lit on fire with the love of Christ, they naturally become evangelizers in their families, workplaces, and communities. The ripple effect is profound: when those in the pews are transformed, they become witnesses to the world, drawing others into the life of faith.

The New Evangelization is not merely a strategy or a program; it is a way of life for the Church. As Fulton Sheen demonstrated, it begins with a deep encounter with Christ—especially in the liturgy—and flows outward to transform both individuals and communities. By focusing on those already in the pews and helping them discover the beauty, truth, and joy of the faith, we can reignite the flame of discipleship that will spread far beyond the walls of our churches.

The question we must ask ourselves is not whether the Gospel is relevant but whether we are willing to proclaim it with the boldness, creativity, and faith that Fulton Sheen modeled so well. Let us rise to this challenge, confident that Christ is with us and that the harvest will be abundant.



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## United States Conference of Catholic Bishops

**A**T THE November meeting of the United States Conference of Catholic Bishops (USCCB), the Committee on Divine Worship presented three significant action items regarding liturgical texts, marking important steps forward in the ongoing mission of enhancing the Church's liturgical life. Each proposal received overwhelming support from the bishops, reflecting a strong consensus on the importance of these updates to the prayer life of the Church in the United States. Below, we delve into these developments and their implications for the liturgy and worship.

### The Revised New American Bible: *A Unified Voice for Worship*

**T**HE bishops voted 216 in favor, 4 against, and 3 abstentions to approve the revised *New American Bible* (NAB) for liturgical use. This revised version has been years in the making, involving meticulous biblical scholarship and a commitment to faithfulness to the original texts while ensuring accessibility for contemporary audiences. The decision to adopt the NAB for liturgical use underscores the bishops' focus on creating a cohesive and unified liturgical voice for the faithful in the United States.

Once this approval achieves the required two-thirds majority of the Latin Church bishops and receives the confirmation of the Vatican's Dicastery for Divine Worship and the Discipline of the Sacraments, it will replace previous translations used in Mass readings. This transition will allow for a consistent scriptural experience across the liturgical and catechetical life of the Church, deepening the faithful's encounter with the Word of God in a way that speaks to modern hearts and minds.

### The Crowning of an Image of the Blessed Virgin Mary: *A Liturgical Treasure*

**I**N ANOTHER significant vote, the bishops approved the International Commission on English in the Liturgy (ICEL) Gray Book for *The Order of*

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*Crowning of an Image of the Blessed Virgin Mary* with 220 votes in favor, 2 against, and 1 abstention. This liturgical text offers a rich and meaningful way to honor the Blessed Mother, reflecting her pivotal role in salvation history and her place of honor in the life of the Church.

This text will guide communities in celebrating Marian devotions with greater solemnity and liturgical structure. The act of crowning an image of the Blessed Virgin Mary is more than a symbolic gesture; it is a profound act of love and reverence that acknowledges her as Queen of Heaven and Earth. The bishops' strong support for this proposal reflects a commitment to fostering devotion to Mary within the liturgical life of the Church. Like the revised NAB, this text also requires Vatican approval before its implementation.

### **Liturgia de las Horas:** *A Gift for Spanish-Speaking Faithful*

THE third major action item was the approval of the *Liturgia de las Horas: Textos propios y adaptaciones para las diócesis de los Estados Unidos de América*, which received 213 votes in favor, 1 against, and 9 abstentions. This text, designed for Spanish-speaking Catholics in the United States, represents a significant pastoral step toward providing the faithful with high-quality liturgical texts that are both accessible and faithful to the Church's tradition.

The *Liturgia de las Horas* is a vital component of the Church's prayer life, uniting clergy, religious, and laity around the world in daily prayer. By creating adaptations specific to the dioceses of the United States, the bishops recognize the diverse linguistic and cultural realities of the Church in America, ensuring that Spanish-speaking Catholics have the resources needed to fully participate in this liturgical rhythm. This approval also awaits the recognition of the Vatican's Dicastery for Divine Worship and the Discipline of the Sacraments.

### **Implications for the Life of the Church**

THESE three decisions highlight the bishops' commitment to enriching the liturgical life of the Church in the United States. Whether through the unified voice of the revised NAB, the Marian devotion of *The Order of Crowning an Image of the Blessed Virgin Mary*, or the accessibility provided by the adapted *Liturgia de las Horas*, these

updates are steps toward fostering a deeper and more meaningful participation in the liturgy.

As these texts move through the final stages of approval, we can look forward to their eventual implementation, bringing fresh vitality to our communal worship and prayer. RJV



### THE DEACONS' CORNER

#### **Deacon's Hands On Altar**

CHURCH rubrics and liturgical guides clarify that while the priest traditionally places his palms on the altar when reverencing it at the start of Mass, deacons should not do so. Historically, this distinction emphasizes the unique roles of the priest and deacon during Mass. The deacon's reverence, though significant, does not mirror the priest's in physical gesture; it instead underscores his supportive, assisting role in the liturgy, as he aids in preparing and presenting the Gospel rather than consecrating at the altar.

Additionally, guidance from liturgical sources highlights that after reverencing the altar with a kiss alongside the priest, the deacon moves to his position near the celebrant rather than lingering at the altar with his hands upon it, maintaining a gesture that is distinct to the celebrant's role. Such rubrics ensure that liturgical gestures align with each minister's role, visibly reinforcing the order and structure of the Mass for the faithful in attendance. This approach is

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also suggested by sources like *Ceremonies of the Modern Roman Rite* and *The Ceremonies of the Roman Rite Described*, which outline that a deacon's role is one of assisting, not presiding, and is visually expressed through distinct gestures during Mass. #40

## Violet Vestment For Advent

**V**IOLET is the traditional liturgical color for Advent, symbolizing preparation, anticipation, and even penance, aligning with themes of repentance and expectation for the coming of Christ. To distinguish Advent from Lent, which also uses violet as a penitential color, the 2011 Paulist Press *Ordo* suggests that violet with bluer undertones be used for Advent. This small change visually highlights Advent's unique focus on hopeful anticipation, while Lent remains associated with a more solemn penitential tone.

While violet may take on these bluer hues during Advent, it's crucial to remember that blue vestments are strictly prohibited in the Roman Rite. Blue is not a recognized liturgical color for Advent or any other season, except in some exceptional cases, such as limited regional permissions (e.g., Spain) where blue is permitted for specific Marian feasts. This practice of nuanced color selection enriches the liturgy, visually emphasizing Advent's spirit of hope and readiness as we prepare to welcome Christ at Christmas, a tone distinct from the penitential character of Lent.



## The Elevation Of Host And Chalice

**W**HEN it comes to the duration of the elevation of the host and chalice, the Church provides no specific timing, allowing room for pastoral discretion. According to the *General Instruction of the Roman Missal (GIRM)*, the focus during this elevation is on “showing” the host and chalice to the people, encouraging a moment of reverent silence without an extended delay. This balanced approach allows the faithful to gaze upon the consecrated elements without a prolonged elevation that might become distracting.

Father Edward McNamara, a professor of liturgy at the Regina Apostolorum Pontifical University in Rome and a well-known liturgical writer, notes that the elevation should ideally last long enough to allow for contemplation but cautions against overly long or excessively dramatic gestures, which might inadvertently shift the focus away from the liturgical act itself. For reference, the final elevation at the Doxology concludes with the people's "Amen," at which point the priest or deacon lowers the vessels. Typically, a moderate elevation height just above the priest's head is appropriate, especially when facing the congregation, to avoid awkward or distracting movements.

In essence, the “middle ground” for the elevation's duration would be a reverent pause—long enough to inspire devotion but brief enough to maintain the liturgical flow. This practice upholds the ritual's intent: to invite adoration while avoiding any excessive focus on the gesture itself. RJV



## The Significance Of The Jubilee Year: *A Year Of Grace And Pilgrimage*

As we approach the end of 2024, the Catholic Church is preparing for the celebration of a Jubilee Year, set to begin in December. This special year, known as the Holy Year or Year of Jubilee, has been part of Catholic tradition for centuries, offering a time for spiritual renewal, pilgrimage, and the remission of sins through indulgences. For the faithful, it is an invitation to deepen their relationship with God and partake in the Church's great spiritual and communal life.

The concept of the Jubilee Year is rooted in the Old Testament. In Leviticus 25, God commands the Israelites to observe a year of Jubilee every 50th year, during which land was to be returned to its original owner, debts forgiven, and slaves set free. This practice was a way of resetting social and economic inequalities, a reminder of God's dominion over all things, and a sign of the divine mercy that restores and heals.

In the Christian tradition, Pope Boniface VIII instituted the first Jubilee Year in 1300, and since then, the Church has held these special years at intervals, typically every 25 or 50 years. The jubilee year offers an opportunity for the faithful to receive a plenary indulgence, which is the full remission of temporal punishment for sins, provided they meet certain conditions, such as sacramental confession, receiving the Eucharist, and praying for the intentions

of the Holy Father.

The Church has continued to observe Jubilee Years, but these are now celebrated more frequently, with every 25 years being a significant marker. In 2015-2016, under Pope Francis, we celebrated a Year of Mercy. For the upcoming year, beginning in December 2024, we are set to witness another Jubilee Year, which promises to be a year of unprecedented importance, particularly with the anticipated record number of pilgrims expected in Rome.

In 2025, the Holy Year is expected to attract the largest number of pilgrims to the Eternal City in history. As the Jubilee Year draws closer, reports indicate that the Vatican is preparing for an influx of faithful from around the world. Rome, with its sacred shrines and the Vatican itself as the center of the Catholic Church, remains a powerful symbol of Christian faith and unity.

Pilgrims will flock to the major basilicas, including St. Peter's Basilica, St. John Lateran, and St. Mary Major, each of which will offer opportunities for spiritual reflection and participation in the Jubilee celebrations. The pilgrimage to Rome during a Jubilee is especially significant because the faithful can gain a plenary indulgence by visiting these holy sites, particularly if they cross through the Holy Door of St. Peter's Basilica, a symbolic entrance into God's mercy.

**The Importance of the Indulgences-** An indulgence is a powerful spiritual gift in the life of a Catholic. It is the remission of the temporal punishment due to sins that have already been forgiven in the sacrament of confession. Through the Jubilee Year, Catholics can receive a plenary indulgence, which is a unique grace that brings them closer to God by cleansing them of the lingering effects of sin.

The indulgence during a Jubilee Year is not simply a ritualistic act; it is an opportunity for personal conversion, healing, and growth in holiness. To obtain the indulgence, pilgrims must fulfill certain conditions, such as going to confession, receiving the Eucharist, and praying for the intentions of the Pope. This invitation to participate in God's mercy is a reminder of the Church's role as the instrument of divine grace in the world.

But the indulgence is not limited to physical pilgrimage. Even those unable to travel to Rome can receive the graces of the Jubilee by participating in

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local Jubilee activities, such as attending Mass or making a spiritual pilgrimage by visiting their own local cathedral, while fulfilling the conditions set by the Church.

One of the more intriguing aspects of the Jubilee Year is its periodic observance every 25 years. This cycle aligns with the natural rhythm of human life and serves as a powerful reminder of the need for spiritual renewal. While the Holy Year was once observed only every 50 years, Pope John Paul II, in 1983, established that the Jubilee Year would now be celebrated every 25 years, thus ensuring that the faithful would have a more frequent opportunity to receive the graces and blessings associated with this sacred observance.

### How to encourage parishioners about the Jubilee Year:

AS THE Jubilee Year begins, it offers an invitation to all Catholics—whether we are able to physically travel to Rome or not—to engage deeply with the spirit of the year. The key is to make the most of this time by:

- 1. Reflecting on God's Mercy:** Take time during this Holy Year to meditate on the boundless mercy of God, especially through the Sacrament of Reconciliation.
  - 2. Participating in Pilgrimages:** Whether in Rome or locally, pilgrimages allow us to journey spiritually towards God, opening our hearts to His grace.
  - 3. Praying for the Church and the World:** Jubilee Years are an occasion to pray for the healing and transformation of our world, asking God to restore peace and justice where there is division.
  - 4. Embracing Personal Conversion:** The year is a call to look inward and seek deeper conversion, allowing God's mercy to transform our hearts and actions.
- As we approach the beginning of the 2025 Jubilee Year, let us anticipate a time of grace, renewal, and healing. With the record number of pilgrims expected to visit Rome, the invitation to deepen our faith through pilgrimage, indulgence, and reflection is extended to all of us. The Jubilee Year reminds us that God's mercy is ever available, and through our openness to His grace, we can experience true spiritual restoration.

In this sacred year, may we embrace the opportunity to renew our relationship with God, fostering a spirit of hope, faith, and charity that transcends borders and unites us all in the joy of the Gospel. RJV



Pope Francis released *Dilexit nos* (He loved us), the fourth encyclical of his pontificate after *Lumen fidei* (29 June 2013), *Laudato sì* (24 May 2015), and *Fratelli tutti* (3 October 2020).

POPE Francis' new encyclical *Dilexit Nos* ("He Loved Us") invites the faithful to rediscover the life-changing love of the Sacred Heart of Jesus, particularly in a world often fragmented by superficial distractions and consumerism. Through this document, which revisits traditional devotion while engaging with contemporary concerns, the Pope draws attention to the transformative power of Christ's love for both individuals and society.

In a world increasingly dominated by technology, Pope Francis calls on us to find strength in the "profound unifying center" that the Sacred Heart represents, offering peace amid life's chaos. He underscores the importance of moving beyond the surface level of human existence and reawakening to the deeper meaning found in the heart of Christ, a source of spiritual nourishment in an age increasingly defined by fast-paced living and instant gratification. Central to the Pope's reflections is the concept of love as a missionary impulse. The love of Christ's heart is not just for our personal comfort but is meant to inspire action and service, urging us to bring that love into the world through practical acts of goodness and mercy. He also emphasizes that devotion to the Sacred Heart carries a communal dimension—it calls the Church to move away from bureaucratic concerns and focus on tangible evangelization, just as saints like St. Thérèse of Lisieux and St. Charles de Foucauld exemplified.

A key takeaway is the depiction of the Sacred Heart as the ultimate symbol of God's unconditional love, especially as manifested in the suffering and death of Christ on the Cross. This is an invitation to reflect on how we can unite our own sufferings with Christ's,

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finding comfort and hope in His love.

Pope Francis challenges us to make the Sacred Heart not only a focus of personal spirituality but also a catalyst for social transformation. In a world where so many are looking for meaning and purpose, the message of Christ's love is the answer that can heal divisions and bring true peace to society.

As priests, reading *Dilexit Nos* can provide us with both inspiration and direction for integrating this profound devotion into priestly ministry. The Pope's call to return to the Sacred Heart is a challenge to all of us to rediscover the depth of God's love and allow that love to shape both our personal lives and our collective mission in the world. RJV

## POPE FRANCIS *DILEXIT NOS*



ON THE HUMAN AND DIVINE LOVE  
OF THE HEART OF JESUS CHRIST

Encyclical Letter



In his fourth encyclical, Pope Francis reflects on the Sacred Heart of Jesus: "The deepest part of us, created for love, will fulfil God's plan only if we learn to love. And the heart is the symbol of that love."







## ARCHDIOCESE OF MIAMI

*Office of the Archbishop*

The Archdiocese of Miami in communion with the Universal Church and Pope Francis will open the Jubilee Year of 2025 with a solemn Mass at St. Mary's Cathedral, 7525 NW 2<sup>nd</sup> Avenue on Saturday, December 28 at 5:30 PM. The Jubilee Year 2025 marks the 2,025th anniversary of the Incarnation of our Lord, an **"event of great spiritual, ecclesial, and social significance in the life of the Church."**

The Jubilee Year will offer the faithful opportunities to participate in various jubilee events at the Vatican and in their own dioceses. The great tradition of opening the Holy Door will begin when Pope Francis opens the Holy Door of St. Peter's Basilica on December 24, 2024. Other holy doors will be opened at the Rome basilicas of St. John Lateran, St. Mary Major and St. Paul Outside the Walls.

For pilgrims who cannot travel to Rome, bishops around the world have designated their cathedrals or a popular Catholic shrine as special places of prayer for Jubilee Year pilgrims, offering opportunities for reconciliation, indulgences and other events intended to strengthen and revive their faith.

Here in the Archdiocese of Miami, designated as special places of prayer for Jubilee Year Pilgrims are the following churches and shrines.

**St. Mary's Cathedral**  
7525 NW 2<sup>nd</sup> Avenue  
Miami, FL, 33150

**The National Shrine of Our Lady of Charity (La Ermita)**  
3609 South Miami Avenue, Coconut Grove (Miami), FL, 33133

**Our Lady of Schoenstatt Shrine**  
22800 SW 187th Avenue  
Homestead, FL, 33170

**St. Mary Star of the Sea Basilica**  
1010 Windsor Lane, Key West, FL, 33040

**St. Clement's Catholic Church**  
2975 N. Andrews Avenue  
Wilton Manors, FL, 33311

**Our Lady of Guadalupe Church**  
11691 NW 25<sup>th</sup> Street, Doral  
Doral, FL, 33172

Pope Francis stated in his February 2022 letter announcing the Jubilee 2025: "We must fan the flame of hope that has been given to us and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire..."

For centuries a feature of holy year celebrations has been indulgence, which the church describes as a remission of the temporal punishment a person is due for their sins. The basic conditions to gain an indulgence are that a person is "moved by a spirit of charity," is "purified through the sacrament of penance and refreshed by Holy Communion" and prays for the pope.

Groups of the faithful who wish to organize pilgrimages to one or more of the above designated churches or shrines should coordinate with the designated site so that the pilgrims can be properly welcomed and have access to the Sacraments, especially confession.

9401 Biscayne Boulevard, Miami Shores, Florida 33138  
Telephone: 305-762-1233 Facsimile: 305-757-3947



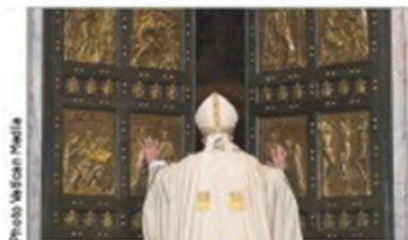
# JUBILEE 2025

## GENERAL CALENDAR

### DECEMBER 2024

**24 December**

Opening of the Holy Door of Saint Peter's Basilica



### JANUARY 2025

**24-26 January**

Jubilee of the World of Communications

### FEBRUARY 2025

**8-9 February**

Jubilee of Armed Forces, Police and Security Personnel

**15-18 February**

Jubilee of Artists

**21-23 February**

Jubilee of Deacons

### MARCH 2025

**8-9 March**

Jubilee of the World of Volunteering

**28 March**

24 Hours for the Lord

**28-30 March**

Jubilee of the Missionaries of Mercy

### APRIL 2025

**5-6 April**

Jubilee of the Sick and Health Care Workers

**25-27 April**

Jubilee of Teenagers

**28-29 April**

Jubilee of People with Disabilities

### MAY 2025

**1-4 May**

Jubilee of Workers

**4-5 May**

Jubilee of Entrepreneurs

**10-11 May**

Jubilee of Marching Bands

**12-14 May**

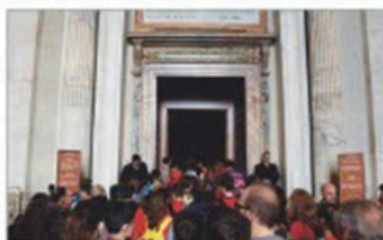
Jubilee of the Eastern Churches

**16-18 May**

Jubilee of Confraternities

**30 May - 1 June**

Jubilee of Families, Children, Grandparents and the Elderly



### JUNE 2025

**7-8 June**

Jubilee of Ecclesial Movements, Associations and New Communities

**9 June**

Jubilee of the Holy See

**14-15 June**

Jubilee of Sport

**20-22 June**

Jubilee of Governments

**23-24 June**

Jubilee of Seminarians

**25 June**

Jubilee of Bishops

**25-27 June**

Jubilee of Priests

### JULY 2025

**28 July - 3 August**

Jubilee of Youth

### SEPTEMBER 2025

**15 September**

Jubilee of Consolation

**20 September**

Jubilee of Justice

**26-28 September**

Jubilee of Catechists

### OCTOBER 2025

**4-5 October**

Jubilee of the Missions

**4-5 October**

Jubilee of Migrants

**8-9 October**

Jubilee of Consecrated Life

**11-12 October**

Jubilee of Marian Spirituality

**31 October - 2 November**

Jubilee of the World of Education



### NOVEMBER 2025

**16 November**

Jubilee of the Poor

**22-23 November**

Jubilee of Choirs

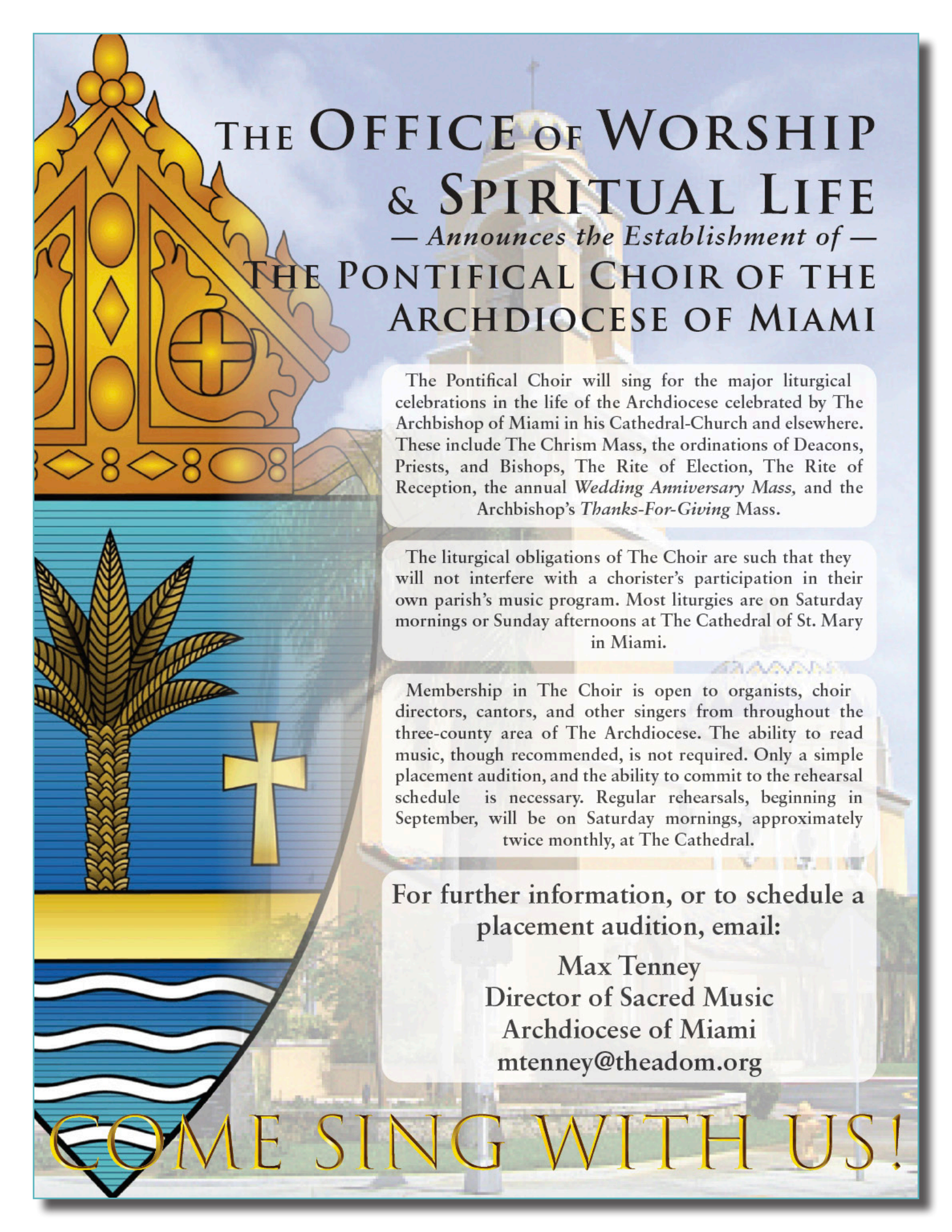
### DECEMBER 2025

**14 December**

Jubilee of Prisoners







# THE OFFICE OF WORSHIP & SPIRITUAL LIFE

— *Announces the Establishment of* —

## THE PONTIFICAL CHOIR OF THE ARCHDIOCESE OF MIAMI

The Pontifical Choir will sing for the major liturgical celebrations in the life of the Archdiocese celebrated by The Archbishop of Miami in his Cathedral-Church and elsewhere. These include The Chrism Mass, the ordinations of Deacons, Priests, and Bishops, The Rite of Election, The Rite of Reception, the annual *Wedding Anniversary Mass*, and the Archbishop's *Thanks-For-Giving Mass*.

The liturgical obligations of The Choir are such that they will not interfere with a chorister's participation in their own parish's music program. Most liturgies are on Saturday mornings or Sunday afternoons at The Cathedral of St. Mary in Miami.

Membership in The Choir is open to organists, choir directors, cantors, and other singers from throughout the three-county area of The Archdiocese. The ability to read music, though recommended, is not required. Only a simple placement audition, and the ability to commit to the rehearsal schedule is necessary. Regular rehearsals, beginning in September, will be on Saturday mornings, approximately twice monthly, at The Cathedral.

For further information, or to schedule a placement audition, email:

Max Tenney  
Director of Sacred Music  
Archdiocese of Miami  
[mtenney@theadom.org](mailto:mtenney@theadom.org)

# COME SING WITH US!





# *Christmas at The Cathedral*

The Pontifical Choir of the Archdiocese of Miami Presents

## *A Festival of Nine Lessons & Carols*

Saturday 14 December 2024 | 7:30 PM

Saint Mary Cathedral

7525 NW 2nd Avenue Miami, FL 33150

No Admission | Retiring Collection

Call The Cathedral Office at (305) 759-4531 For More Information





# ARCHDIOCESE *of* MIAMI

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*(\*Autumn, 2025)*

For assistance with any of the above,  
or for more information,  
contact Max Tenney in the Music Office  
(305) 759-4531, ext. 111  
[mtenney@theadom.org](mailto:mtenney@theadom.org)

