

Francis
Bishop of Rome
Servant of the Servants of God

**THE FACE
OF MERCY**

Misericordiae Vultus



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Bull of Indiction
of the Extraordinary Jubilee of Mercy


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*To all who read this letter:
grace, mercy, and peace.*

1. 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 person¹ reveals the mercy of God.

2. 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.

1. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 4.

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

3. 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. For this reason I have proclaimed an *Extraordinary Jubilee of Mercy* as a special time for the Church; a time when the witness of believers might grow stronger and more effective.

The Holy Year will open on December 8, 2015, the Solemnity of the Immaculate Conception. This liturgical feast day recalls God's action from the very beginning of the history of mankind. After the sin of Adam and Eve, God did not wish to leave humanity alone in the throes of evil. So he turned his gaze to Mary, holy and immaculate in love (cf. Eph 1:4), choosing her to be the Mother of man's Redeemer. When faced with the gravity of sin, God responds with the fullness of mercy. Mercy will always be greater than any sin, and no one can place limits on the love of God who is ever ready to forgive. I will have the joy of opening the Holy Door on the Solemnity of the Immaculate Conception. On that day, the Holy Door will become a *Door of Mercy* through which anyone who enters will experience the love of God who consoles, pardons, and instills hope.

On the following Sunday, the Third Sunday of Advent, the Holy Door of the Cathedral of Rome—that is, the Basilica of Saint John Lateran—will be opened. In the following weeks, the Holy Doors of the other Papal Basilicas will be opened. On the same Sunday, I will announce that in every local Church, at the cathedral—the mother church of the faithful in any

particular area—or, alternatively, at the co-cathedral or another church of special significance, a *Door of Mercy* will be opened for the duration of the Holy Year. At the discretion of the local ordinary, a similar door may be opened at any shrine frequented by large groups of pilgrims, since visits to these holy sites are so often grace-filled moments, as people discover a path to conversion. Every particular Church, therefore, will be directly involved in living out this Holy Year as an extraordinary moment of grace and spiritual renewal. Thus the Jubilee will be celebrated both in Rome and in the particular Churches as a visible sign of the Church's universal communion.

4. I have chosen the date of December 8 because of its rich meaning in the recent history of the Church. In fact, I will open the Holy Door on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council. The Church feels a great need to keep this event alive. With the Council, the Church entered a new phase of her history. The Council Fathers strongly perceived, as a true breath of the Holy Spirit, a need to talk about God to men and women of their time in a more accessible way. The walls that too long had made the Church a kind of fortress were torn down and the time had come to proclaim the Gospel in a new way. It was a new phase of the same evangelization that had existed from the beginning. It was a fresh undertaking for all Christians to bear witness to their faith with greater enthusiasm and conviction. The Church sensed a responsibility to be a living sign of the Father's love in the world.

We recall the poignant words of Saint John XXIII when, opening the Council, he indicated the path to follow:

Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity. . . . The Catholic Church, as she holds high the torch of Catholic truth at this Ecumenical Council, wants to show herself a loving mother to all; patient, kind, moved by compassion and goodness toward her separated children.²

Blessed Paul VI spoke in a similar vein at the closing of the Council:

We prefer to point out how charity has been the principal religious feature of this Council. . . . The old story of the Good Samaritan has been the model of the spirituality of the Council. . . . A wave of affection and admiration flowed from the Council over the modern world of humanity. Errors were condemned, indeed, because charity demanded this no less than did truth, but for individuals themselves there was only admonition, respect, and love. Instead of depressing diagnoses, encouraging remedies; instead of direful predictions, messages of trust issued from the Council to the present-day world. The modern world's values were not only respected but honored, its efforts approved, its aspirations purified and blessed. . . . Another point we must stress is this: all this rich teaching is channeled in one direction, the service of mankind, of every condition, in every weakness and need.³

With these sentiments of gratitude for everything the Church has received, and with a sense of responsibility for the

2. Opening Address of the Second Vatican Ecumenical Council, *Gaudet Mater Ecclesia*, October 11, 1962, 2–3.

3. *Speech at the Final Public Session of the Second Vatican Ecumenical Council*, December 7, 1965.

task that lies ahead, we shall cross the threshold of the Holy Door fully confident that the strength of the Risen Lord, who constantly supports us on our pilgrim way, will sustain us. May the Holy Spirit, who guides the steps of believers in cooperating with the work of salvation wrought by Christ, lead the way and support the People of God so that they may contemplate the face of mercy.⁴

5. The Jubilee year will close with the liturgical Solemnity of Christ the King on November 20, 2016. On that day, as we seal the Holy Door, we shall be filled, above all, with a sense of gratitude and thanksgiving to the Most Holy Trinity for having granted us an extraordinary time of grace. We will entrust the life of the Church, all humanity, and the entire cosmos to the Lordship of Christ, asking him to pour out his mercy upon us like the morning dew, so that everyone may work together to build a brighter future. How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God! May the balm of mercy reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst!

6. “It is proper to God to exercise mercy, and he manifests his omnipotence particularly in this way.”⁵ Saint Thomas Aquinas’s words show that God’s mercy, rather than a sign of weakness, is the mark of his omnipotence. For this reason the

4. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 16: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 15.

5. Saint Thomas Aquinas, *Summa Theologiae*, II-II, q. 30, a. 4.

liturgy, in one of its most ancient collects, has us pray: “O God, who reveal your power above all in your mercy and forgiveness . . .”⁶ Throughout the history of humanity, God will always be the One who is present, close, provident, holy, and merciful.

“Patient and merciful.” These words often go together in the Old Testament to describe God’s nature. His being merciful is concretely demonstrated in his many actions throughout the history of salvation where his goodness prevails over punishment and destruction. In a special way the Psalms bring to the fore the grandeur of his merciful action: “He forgives all your iniquity, he heals all your diseases, he redeems your life from the pit, he crowns you with steadfast love and mercy” (Ps 103:3–4). Another psalm, in an even more explicit way, attests to the concrete signs of his mercy: “He secures justice for the oppressed; he gives food to the hungry. The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin” (Ps 146:7–9). Here are some other expressions of the Psalmist: “He heals the brokenhearted, and binds up their wounds. . . . The LORD lifts up the downtrodden, he casts the wicked to the ground” (Ps 147:3, 6). In short, the mercy of God is not an abstract idea, but a concrete reality through which he reveals his love as that of a father or a mother, moved to the

6. XXVI Sunday in Ordinary Time. This Collect already appears in the eighth century among the euchological texts of the *Gelasian Sacramentary* (1198).