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INTRODUCTION

To mark the Ninth World Day of the Poor, which will be celebrated throughout the Church on 16 November 2025, the Holy Father has chosen a particularly meaningful theme for this Jubilee Year: "You are my hope, Lord" (Ps 71:5). The words of the Psalmist allow us to hear a cry of hope rising from the humble and grateful heart of a poor person, as Pope Leo XIV beautifully expressed in his Message for this Day: "The poor can be witnesses to a strong and steadfast hope, precisely because they embody it in the midst of uncertainty, poverty, instability and marginalization. They cannot rely on the security of power and possessions; on the contrary, they are at their mercy and often victims of them. Their hope must necessarily be sought elsewhere. By recognizing that God is our first and only hope, we too pass from fleeting hopes to a lasting hope." (No. 2).

The Holy Father invites us, therefore, to distinguish between hopes and hope. To build our lives upon the many hopes we pursue each day is risky: they can easily prove illusory and lead us, little by little, to disappointment. We must instead lift our gaze toward a broader horizon of meaning—one not limited to the "here" and "now." There may be many kinds of hopes, yet—as the Apostle affirms—those who do not know God ultimately remain without hope. The Jubilee is the ever-living proclamation of Jesus Christ, our hope, who transcends time and space to bring to every person the strength of His presence. He is the true hope that sustains life, enabling us to go beyond every human disappointment (cf. Eph 2:12).

This is why the Psalmist so passionately declares: "You are my hope, Lord" (Ps 71:5). These words, explained in the Message of Pope Leo XIV for the Ninth World Day of the Poor, find further reflection in this Pastoral Handbook. This resource is offered as a simple instrument to assist dioceses, parishes, and all ecclesial communities in preparing for and celebrating this event—especially within the marked context of this Holy Year. May our attention and care for those most in need help us all to become Pilgrims of Hope in a world that longs to be illumined by the presence of the Light of the Risen One and by the flame of charity He has kindled in our hearts.

H.E. Archbishop Rino Fisichella

Pro-Prefect of the Dicastery for Evangelization Section for Fundamental Questions regarding Evangelization in the World

PASTORAL PROPOSALS

«The nascent Church did not separate belief from social action: faith without witness through concrete actions was considered dead, as Saint James taught us (cf. 2:17)»

(Pope Leo XIV, Apostolic Exhortation Dilexi te)

Theoretical speeches or fine words are not enough when faced with the poor; what is needed is the concreteness of human gestures toward real people. In the Gospel, it is Jesus Himself who teaches us that He is present in every poor person, and therefore assures us: "Whatever you did for one of these least brothers of mine, you did for me." (Mt 25,40)

Some initiatives are proposed to be encouraged in dioceses, parishes and different communities, which can be reconfigured according to the particular needs of each ecclesial reality. May the Holy Spirit work in our hearts and act in us, guiding us toward others with the same loving and benevolent gaze of God.



1 PREPARING WITH PRAYER

- Make the most of the celebration during the preceding week by remembering the poor of the community in the intentions of the weekday Masses and inviting everyone to take part in the activities of the World Day of the Poor.
- Hold a prayer vigil on the evening of Saturday, November 15, together with the members and volunteers of the charitable associations and groups active in the community. Involve also those who are assisted by them. For this moment, you may use the outline proposed in this resource.
- Pray the Rosary within the community, entrusting to Our Lady the intentions of those most in need.
- Invite contemplative and cloistered communities to pray in a special way for the poorest and most needy members of the community.
- Organize a special catechesis for young people and children on the theme of poverty, encouraging them to discover who the poor are in their own daily lives: those who live on the margins, those who have no relationships or friendships at school, those who live in difficult circumstances.

2 LIVING IN THE LITURGY

- On Sunday, November 16, it will be useful to highlight the celebration of the World Day of the Poor and adapt the homily to emphasize service to those in need.
- If there is an immigrant/refugee in the church community, invite them to write a testimony and reflection on their situation of hardship and publish it in the parish bulletin or diocesan newspaper.
- Invite poor and people in need to the Sunday Mass and offer them to read the readings and participate in the offertory procession.
- Ask a volunteer from an active charitable group in the parish to write the intentions of the Prayer of the Faithful and read them at Mass.
- Suggest a special charitable collection for those in distress, allocating what is collected to a charitable organization in the parish.
- Write different biblical quotes on small pieces of paper that can be rolled or folded and, at the end of Mass, can be given to the faithful so they can read them at home as a reminder of the occasion.

3 ENGAGING IN CHARITABLE WORKS

- Share Sunday lunch with those in need. A meal can be offered to the poor of the community, followed by a time of fellowship and sharing, or each family may invite to their home someone who is going through a difficult time.
- Use the opportunity of this World Day of the Poor to visit lonely people either in hospitals, senior care centres, sometimes even in their homes.
- Pay special attention to young people who are lonely, abandoned, rejected, who
 may feel "unsuccessful" and "good for nothing." Invite them to an activity that can
 foster reintegration into a new group, creating relationships that are supportive
 and friendly.
- Offer some basic medicines to families in need, especially if there are children, people who are ill, or the elderly.
- If there are war refugees in the community, bring them groceries and offer a small religious item.
- Get to know the leaders of associations that work with different forms of poverty (economic, social, human), in the area where the church community lives, to learn about their work and any help they need.

PRAYER VIGIL

This vigil is to be a time of prayer, giving a community time to offer to God all the activities it has undertaken throughout the year to support people in need. It must not be seen as a one-time event, that is, as a celebration that takes place once a year because it is suggested. To avoid this, it would be good to invite all people of good will and all the groups in a parish or in the public that are dedicated in various ways to helping the poor in body and spirit.

The moment of prayer seeks to highlight that at the beginning of our works in favour of the poor, as well as at the end of all our efforts on their behalf, we find God — the One who inspires our hearts to dedicate ourselves to our neighbours. We suggest a simple structure centred on listening to the Word of God; however, this proposal should later be adapted and inculturated according to local traditions.

The Vigil could be carried out with the exposition of the Blessed Sacrament.

Exposition of the Blessed Sacrament

If it has been decided to hold the Vigil with the Blessed Sacrament exposed, the Priest proceeds as usual. Having gathered the faithful and begun the hymn, the priest approaches the Tabernacle. He brings the Blessed Sacrament and places it in the monstrance. Kneeling, the priest incenses the Blessed Sacrament. Then follows a hymn and an introduction, which could be as follows:

C./ For the ninth time, we now celebrate the World Day of the Poor in the universal Church. It is a moment of reflection, thanksgiving, and renewal — an opportunity to resume, with fresh strength, our commitments made over the past months in service of the poor. We stand before the Lord, truly present in this Most Blessed Sacrament. His presence in this bread speaks to us of His poverty: though He was rich, He became poor for our sake (cf. 2 Cor 8:9). It also reminds us of God's presence in every person we meet along the way — especially in the smallest, the weakest, and the most marginalized. Strengthened by this certainty, we now live this moment of humble, pleading prayer, with this cry in our hearts: "You are my hope, Lord" (Ps 71:5).

R./ O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine! (Repeat 3 times)

Moment of silence

The Word of God

C./ Let us be guided tonight by the Word of God; may it resonate within us and enlighten our lives.

L/ Let us listen to the Word of the Lord from the First Letter of St. John (1Jn 4:10-16)

In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us. This is how we know that we remain in him and he in us, that he has given us of his Spirit. Moreover, we have seen and testify that the Father sent his Son as savior of the world. Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him.

From Ps 70 (71)

You are my hope, Lord.

In you, LORD, I take refuge; let me never be put to shame. In your justice rescue and deliver me; listen to me and save me! R.

Be my rock of refuge, my stronghold to give me safety; for you are my rock and fortress. My God, rescue me from the hand of the wicked, from the clutches of the evil and violent. R.

You are my hope, Lord; my trust, GOD, from my youth. On you I have depended since birth; from my mother's womb you are my strength. R.

My mouth shall proclaim your just deeds, day after day your acts of deliverance. God, you have taught me from my youth; to this day I proclaim your wondrous deeds. R.

It would be appropriate if one of the people present could give a testimony about his or her service to the poor, emphasizing the spiritual aspect. Alternatively, one of the following passages could be used for a group reflection.

L/ From Pope Leo XIV's Message for the Ninth World Day of the Poor (No. 6)

It is no coincidence that the World Day of the Poor is celebrated towards the end of this year of grace. Once the Holy Door is closed, we are to cherish and share with others the divine gifts granted us throughout this entire year of prayer, conversion and witness. The poor are not recipients of our pastoral care, but creative subjects who challenge us to find novel ways of living out the Gospel today. In the face of new forms of impoverishment, we can risk becoming hardened and resigned. Each day we encounter poor or impoverished people. We too may have less than before and are losing what once seemed secure: a home, sufficient food for each day, access to healthcare and a good education, information, religious freedom and freedom of expression.

Let us entrust ourselves to Mary Most Holy, Comforter of the Afflicted and, with her, let us raise a song of hope as we make our own the words of the *Te Deum*: "In you, O Lord, is our hope, and we shall never hope in vain."

L./ From Pope Leo XIV's Apostolic Exhortation *Dilexi* te (No. 110)

For us Christians, the problem of the poor leads to the very heart of our faith. Saint John Paul II taught that the preferential option for the poor, namely the Church's love for the poor, "is essential for her and a part of her constant tradition, and impels her to give attention to a world in which poverty is threatening to assume massive proportions in spite of technological and economic progress." For Christians, the poor are not a sociological category, but the very "flesh" of Christ. It is not enough to profess the doctrine of God's Incarnation in general terms. To enter truly into this great mystery, we need to understand clearly that the Lord took on a flesh that hungers and thirsts, and experiences infirmity and imprisonment. A poor Church for the poor begins by reaching out to the flesh of Christ. If we reach out to the flesh of Christ, we begin to understand something, to understand what this poverty, the Lord's poverty, actually is; and this is far from easy.

After a moment of silence for personal reflection, a hymn could be sung.

Community prayer

C./ Let us turn to the Lord with a prayerful cry, pleading for mercy because we have caused and ignored situations of poverty. Let us pray:

R./ Kyrie, Kyrie eleison.

- L./ For the faces marked by sorrow, we implore you. R/.
- L./ For the faces marked by marginalisation, we implore you. R/.
- L./ For the faces marked by injustice, we implore you. R/.
- L./ For the faces marked by violence, we implore you. R/.
- L./ For the faces marked by torture, we implore you. R/.
- L./ For the faces marked by imprisonment, we implore you. R/.
- L./ For the faces marked by war, we implore you. R/.
- L./ For the faces marked by the deprivation of freedom, we beseech you. R/.
- L./ For the faces marked by the deprivation of dignity, we implore you. R/.
- L./ For the faces marked by ignorance, we implore you. R/.
- L./ For the faces marked by illiteracy, we implore you. R/.
- L/ For the faces marked by health emergencies, we implore you. R/.
- L./ For the faces marked by unemployment, we implore you. R/.
- L./ For the faces marked by trafficking and slavery, we implore you. R/.
- L./ For the faces marked by exile, we implore you. R/.
- L./ For the faces marked by misery, we implore you. R/.
- L./ For the faces marked by forced migration, we implore you. R/.
- L./ For the faces of women, men and children exploited for vile interests, we implore you. R/.
- L./ For the faces trampled by the perverse logic of power, we implore you. R/.
- L./ For the faces trampled by the perverse logic of money, we implore you. R/.

Invocations to Our Lady of the Poor

- L./ Virgin of the Poor, accompany us to Jesus, the only source of grace.
- L./ Virgin of the Poor, save the nations.
- L./ Virgin of the Poor, comfort the sick.
- L./ Virgin of the Poor, alleviate suffering.
- L./ Virgin of the Poor, pray for each one of us.
- L./ Virgin of the Poor, we believe in you.
- L./ Virgin of the Poor, believe in us.
- L./ Virgin of the Poor, we pray much.
- L./ Virgin of the Poor, give us your blessing.
- L./ Virgin of the Poor, Mother of the Saviour, Mother of God, thank you!
- C./ Virgin of the Poor, we present to you our intentions that you may intercede with the Lord, obtaining for us, according to his will and through your maternal mediation, every grace and blessing.
- R./ Amen.

Our Father

C./ When the disciples asked Jesus to teach them to pray, he answered in the words with which the poor speak to our one Father, in whom all acknowledge themselves as brothers and sisters. For this, we pray together [singing]: **Our Father...**

Eucharistic Blessing

At the end of adoration, the priest or deacon approaches the altar; *Tantum ergo* or another appropriate hymn is sung. Meanwhile, the minister, kneeling, incenses the Blessed Sacrament. Then he rises and says:

Let us pray.

Lord Jesus Christ,

who in the wondrous sacrament of the Eucharist

have left us the memorial of your Passover,

grant that we may adore with living faith the holy

mystery of your Body and Blood,

that we may always feel in ourselves the benefits of redemption.

You are God, who live and reign with God the Father,

in the unity of the Holy Spirit,

forever and ever.

R./ Amen.

The presider gives the blessing with the Blessed Sacrament.

The Divine Praises

If deemed appropriate, the Divine Praises may be said after the Eucharistic blessing, according to local customs:

Blessed be God.

Blessed be his holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

Blessed be Jesus in the most holy Sacrament of the altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in his Angels and in his Saints.

Reposition

When the blessing is finished, the priest or deacon who gave the blessing, or another priest or deacon, places the Blessed Sacrament back in the tabernacle and genuflects. While placing the Blessed Sacrament back in the tabernacle, a Marian Antiphon, such as the *Salve Regina*, or another appropriate hymn is sung.

THE EXAMPLE OF ST. BENEDICT JOSEPH LABRE



Born: 26 March 1748, Amettes

Died: 16 April 1783, Rome

Canonized: 8 December 1881, by Pope Leo XIII

Buried: Parish Church of Santa Maria ai Monti, Rome

After having been refused entry by many monasteries in France, "in Italy his true vocation was revealed to him. The Lord called him to a solitude even greater than that of the cloister: He set him upon the road, and on the road he was to remain, becoming in this world the pilgrim of God. He detached himself from everything, exposing his body to the elements, while his soul rose ever higher in prayer, from which nothing could distract him. His clothing consisted of a tunic and a novice's scapular, and from his shoulders hung a bag containing all his earthly possessions: The Imitation of Christ, the New Testament, and the breviary which he recited every day. On his chest he wore a crucifix, around his neck a rosary, and in his hands another rosary. A morsel of bread and a few herbs sufficed for his daily nourishment; he never asked for anything, and whatever he received through charity but did not need, he gave to other poor people. He would rest almost always in the open air — at the foot of a tree or along a hedgerow. Benedict Joseph visited repeatedly the shrines of Loreto, Assisi, Naples, Bari, and Fabriano.

The last years of his life were spent in Rome (except for an annual pilgrimage to Loreto), where he usually slept among the ruins of the Colosseum. One morning in April 1783, he was found unconscious on the road leading to Santa Maria ai Monti and died on the 16th of that month in the backroom of a butcher's shop that had taken him in. He was thirty-five years old. As soon as he passed away, a voice spread throughout Rome: 'The saint is dead.' He was buried in the Church of Our Lady of the Mounts, to the left of the high altar."

Hubert Claude, *Benedetto Giuseppe Labre*, in *Bibliotheca Sanctorum*, vol. II, So. Gra. Ro, Rome 1962, pp. 1218-1220



JUBILEE OF THE POOR

14-16 november 2025

Friday November 14

5:30 pm "Vigil of Mercy," led by the "Fratello"

group

(Basilica of St. Paul Outside the Walls)

Saturday November 15

9:00 am Pilgrimage to the Holy Door

(with the option of receiving the Sacrament of Reconciliation

in the Jubilee churches)

4:00 pm Marian prayer, led by the "Fratello"

group (St. Peter's Square)

Sunday November 16

10:00 am Mass presided over by the Holy Father

for the 9th World Day of the Poor

(St. Peter's Basilica)

12:30 pm Lunch with the Holy Father,

organized by the Dicastery

for the Service of Charity (Paul VI Hall)

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REGISTER FOR THE EVENT





HOW TO OBTAIN THE JUBILEE 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.

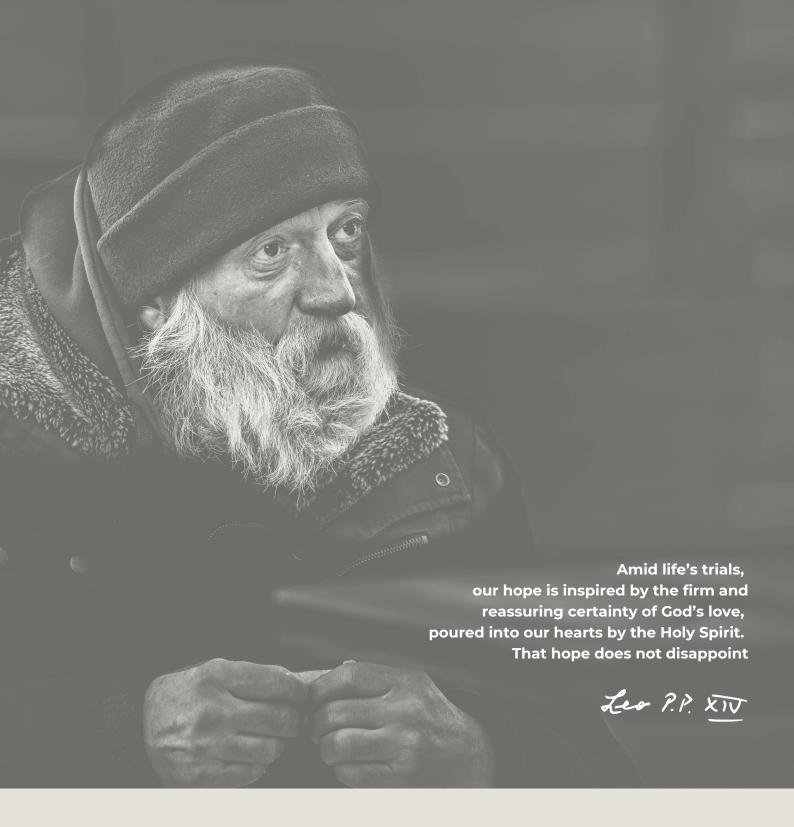
PRAYER INSPIRED BY POPE LEO XIV'S MESSAGE

O God, Father of all the living, You are the God of hope. Our rock and our fortress, You are our steadfast support. In You we take refuge amid the trials of life. You are our first and only hope, our companion on the journey. We are in need of You — of Your friendship, Your blessing, Your Word, and the celebration of the Sacraments — that we may grow and mature in faith. In You we find our true treasure; without You, whatever we possess only leaves us more empty.

O Lord Jesus, Word made flesh, You embraced our poverty to make all rich through our voices, our stories, and our faces. By our lives, and by the words and wisdom You have entrusted to us, may we invite all to experience the living truth of Your Gospel. Increase our faith in You, who have saved us by Your death and resurrection, and who will come again to dwell among us. May our hearts ever remain fixed on You, our one and only hope.

O Holy Spirit, love of the Father and the Son, You awaken in us the longing for the heavenly city. Enlighten and strengthen our Christian brothers and sisters, that they may work for the good of our earthly cities, making them, even now, a reflection of our blessed homeland. Grant that all men and women of good will may face and remove, on an international level, the structural causes of poverty, creating new signs of hope and bearing witness through concrete acts of charity to the love You mysteriously pour into their hearts.

O Most Holy Mary, Consoler of the Afflicted, and Saint Anthony of Padua, Patron of the Poor, pray for us, that this Jubilee Year may foster the development of policies to combat both old and new forms of poverty, and inspire new initiatives of assistance and solidarity for the poorest among us, so that all may have a home, food, medical care, and education. Amen!



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