



**WORLD YOUTH DAY  
LISBOA 2023**

# **DIGITAL MEDIA BOOK**

**AUGUST 2023**





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Figo Maduro Airport	
Palacio Nacional de Belém (Presidency Palace of the Republic)	
Centro Cultural de Belém	





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# "Mary arose and went with haste"

(Lk 1:39)





# 1 | Welcome to World Youth Day Lisbon 2023



## D. Américo Aguiar





**D. Américo Aguiar**

Bispo Auxiliar de Lisboa

## World Youth Day Lisbon 2023

Dear journalists, welcome to World Youth Day Lisbon 2023

For a week, Lisbon will welcome thousands and thousands of young people from all over the world, in an encounter that is, at the same time, a pilgrimage, a party, an expression of the universal Church and a strong moment of evangelization.

Since the first encounter, held in 1986 in Rome, the World Youth Day has stood out as a laboratory of faith and Church's transformation. At this moment, in Lisbon, young people from all over the world are preparing to rise up and depart with haste, responding to Pope Francis' challenge, to think and build a more just and supportive world.

A world where we are all called to act and where the Media has a fundamental role. For this reason, I am deeply grateful to all professionals from all over the world who are in Lisbon during these days, working at a pace that we know to be very intense, always with all the freedom and ethics that distinguishes you.

Thank you all very much. For the work, for being interested, for the professionalism and commitment and for your questions, even the most uncomfortable ones! There's a lot of haste in the air!

+ Américo Aguiar



# 2 | World Youth Day Lisbon 2023





## Introduction

World Youth Day (WYD), a meeting of young people from all over the world with the Pope, was instituted by St. John Paul II in 1985 and since then has been a time of encounter and sharing for millions of people around the world.

The first edition took place in 1986 in Rome, and since then WYD has passed through the following cities: Buenos Aires (1987), Santiago de Compostela (1989), Czestochowa (1991), Denver (1993), Manila (1995), Paris (1997), Rome (2000), Toronto (2002), Cologne (2005), Sydney (2008), Madrid (2011), Rio de Janeiro (2013), Krakow (2016) and Panama (2019). On January 27, 2019, at the conclusion of World Youth Day in Panama City, it was announced that Pope Francis' choice for the next edition of World Youth Day would be Lisbon. WYD Lisbon 2023 will take place between 1 and 6 August 2023.



## Schedule

### World Youth Day and Official Visit Schedule - Pope Events

TUESDAY 1 AUGUST	WEDNESDAY 2 AUGUST	THURSDAY 3 AUGUST	FRIDAY 4 AUGUST	SATURDAY 5 AUGUST	SUNDAY 6 AUGUST
19h00 Opening Mass (Dom Manuel Clemente) Colina do Encontro	10h00 Arrival at Figo Maduro Air Base in Lisbon & Official Welcome	09h00 Meeting with University Students Universidade Católica Portuguesa	09h00 The Holy Father Celebrates the Sacrament of Reconciliation with some Young People Cidade da Alegria (Jardim Vasco da Gama)	09h30 Recitation of the Holy Rosary with Sick Young People Capelinha das Aparições do Santuário de Nossa Senhora de Fátima	09h00 Missioning Mass Campo da Graça
	10h45 Welcome Ceremony Palácio Nacional de Belém (Main Entrance)	10h40 Meeting with Young People of Scholas Occurrentes Scholas Occurrentes Headquarters	09h45 Meeting with Representatives of some Aid and Charity Centres Centro Paroquial de Serafina	Pilgrimage to the place of the Vigil	16h30 Meeting with the Volunteers of WYD Passelo Marítimo (Algés)
	11h15 Courtesy Visit to the President of the Republic Palácio Nacional de Belém	17h45 Welcome Ceremony Colina do Encontro	18h00 Way of the Cross Colina do Encontro	20h45 Evening Vigil Campo de Graça	17h50 - 18h15 Farewell Ceremony Figo Maduro Air Base
	12h15 Meeting with the Authorities, Civil Society and the Diplomatic Corps Centro Cultural de Belém				
	17h30 Vespers with Bishops, Priests, Deacons, Consecrated Persons, Seminarians and Pastoral Workers Mosteiro dos Jerónimos				



World Youth Day Schedule



Official Schedule for Pope's Visit



## World Youth Day Schedule



## Youth Festival Global Events Schedule Link

The Youth Festival it's a América set of cultural, religious, and sporting events, carried out by WYD pilgrims, in a sharing of the Christian experience made by young people from all over the world, the result of their creativity and generosity!

It will take place between 1st to the 6th August, throughout the day in Lisbon area, including Loures, Oeiras and Cascais.

The Youth Festival wants to provide WYD pilgrims with an experience of joy, youth, universality, and faith, showing that the Catholic Church is a lively and young church, capable of using today's languages and art forms without compromising the message that they want to transmit.

At the Youth Festival you can find events in the areas of Music, Cinema, Exhibitions, Theatre, Dance, Conferences and Religious Events (prayers, testimonies, adoration, meetings conducted by Movements, Associations and congregations).

The main goal is to promote a sharing of the Christian experience and an encounter of cultures for pilgrims from all over the world, through an universal language: joy and friendship.

Find all information and events schedules here:

<https://www.lisboa2023.org/pt/programa-festival-da-iuventude>

## Venues

### Colina do Encontro



Parque Eduardo VII,  
1070-051 Lisboa



## Campo da Graça



Parque Tejo/Trancão,  
Lisboa e Loures



## Passeio Marítimo de Algés



Passeio Marítimo de Algés  
1495-089 Algés

## Cidade da Alegria



Praça do Império, 1400-206  
Lisboa



## Nunciatura Apostólica



Av. Luís Bívar 18  
1050-228 Lisboa

## Scholas Occurrentes



R. Gomes Freire 11  
2750-362 Cascais

## Igreja dos Jerónimos



Mosteiro dos Jerónimos  
Praça do Império  
1400-206 Lisboa

## Centro Paroquial São Vicente de Paulo



Estr. Serafina, 1070-907 Lisboa

## Universidade Católica Portuguesa



Universidade Católica Portuguesa  
Palma de Cima  
1649 -023 Lisboa

## Palácio Nacional de Belém



Praça Afonso de  
Albuquerque, 1300-004  
Lisboa

## Centro Cultural de Belém



Praça do Império,  
1449-003 Lisboa

## Aeroporto Figo Maduro

O Aeródromo de Trânsito n.º 1 da Força Aérea Portuguesa  
1700-109 Lisboa



# 3 | Pastoral Content

## Main Events



## Opening Mass

### Colina do Encontro

August 1st | 19h00 | The Opening Mass will be Presided by the Cardinal Patriarch of Lisbon, Manuel Clemente

From	To	Moments	Description	Meaning	Editorial recommendation
19:00	19:10	Entrance Procession	While the Cardinal-Patriarch, the concelebrates and other ministers move in procession to the alter, the entrance chant is performed. When the presbytery, the Cardinal-Patriarch and ministers salute the alter with a deep bow. As a sign of worship, the Cardinal-Patriarch, the deacons and the concelebrants kiss the alter; the Cardinal-Patriarch incenses the cross, the alter and the image of Our Lady.	The purpose of the entrance chant is to begin the celebration, encourage the union of the faithful gathered and to introduce them to the spirit of the celebration, while accompanying the entrance procession of the ministers.	Enhance, mostly, the procession. As this moment will last around 10 minutes, it might be important to also show the assembly of the faithfuls gathered, as well as the choir.
19:10	19:12	Initial greeting and invite to the Penitential Act	Once the entrance chant finishes, the Cardinal-Patriarch, standing by the chair, and the whole assembly make the sign of the cross over themselves; the Cardinal salutes.	Through the sign of the cross and the greeting, the gathered community is made aware of the presence of the Lord.	The focus is the Cardinal-Patriarch and the gestures that he makes. During the moments of dialog, it is also significant to show the assembly of the faithful when they answer.
19:12	19:13	Confession	Then the Cardinal-Patriarch invites to the penitential act, which, after a brief pause of silence, is made by all as a form of general confession and ends with the absolution from the Cardinal-Patriarch.	By reciting the general confession of sins, all participants ask God for forgiveness in order to participate worthily in the celebration of the Eucharist.	In the invitation of the penitential act, the Cardinal-Patriarch is shown. During confession, the faithfuls may be shown. In the form of absolution, the Cardinal-Patriarch is shown.
19:13	19:14:20	Kyrie	After the penitential act, the choir and the assembly sing the Kyrie, eleison	With this chant the faithful's acclaim the Lord and beg for His mercy.	The choir and the singing assembly of faithfuls can be shown.
19:14:20	19:19	Glory	The choir and the assembly sing the Glory in Latin.	With this ancient and venerable hymn, the Church, gathered in the Holy Spirit, glorifies and supplicates to God and the Lamb.	The Choir, which sings the Glory, can be shown, as well as the faithfuls, who sing along with the choir.
19:19	19:20	Collective Prayer	Invite to prayer; Brief Silence; Prayer;	The Cardinal-Patriarch invites the people to pray; and all, together with him, gather for a few moments in silence, in order to become aware that they are in the presence of God and to be able to formulate their intentions inwardly. Then, the priest says the collective prayer, by which the character of the celebration is expressed.	Focus on the Cardinal-Patriarch.
			Assembly answers with "Amen".		



From	To	Moments	Description	Meaning	Editorial recommendation
19:20	19:21	1st Reading Sof 3, 14-18	In Italian; read by a young person from Luxemburg. The reader gets closer to the alter, bows to the Cardinal-Patriarch and goes to the ambo, where they read their reading.	During the readings, commented on during the homily, God speaks of His people, revealing them the mystery of redemption and salvation and offers them spiritual nourishment. Through His word, Christ Himself is present among the faithful. The people make tis divine word their own with silence and chants.	Show the movements of the reader as he moves to the ambo, and then focus on the ambo, where the reader will proclaim the reading.
19:21	19:26:15	Responsorial Psalm «People of the Lord, rejoice and sing for joy».	The singer gets close to the alter, bows to the Cardinal-Patriarch and goes to the ambo, where they sing the Psalm.		Show the movements of the singer as he moves to the ambo, and then focus on the ambo, where the singer will sing the Psalm. When the chorus is repeated the choir and assembly can be shown singing.
19:26:15	19:27:15	2nd Reading Rom, 12, 9-16b	In French; read by a young person from Senegal. The reader gets closer to the alter, bows to the Cardinal-Patriarch and goes to the ambo, where they read their reading.		Show the movements of the reader as he moves to the ambo, and then focus on the ambo, where the reader will proclaim the reading.
19:27:15	19:30	Alleluia	The acolytes approach the presider, who places the incense on the censer. The deacon approaches the Cardinal-Patriarch, who gives him the blessing to proclaim the Gospel. The deacon takes the book of the Gospels, which is on the alter, and goes to the ambo. Meanwhile, the choir and assembly sing the Alleluia.		Although the choir and assembly are singing the Alleluia, it is important to show the movements of the acolytes with the censer and, mostly the deacon, when he is asking for the blessing and when he is in procession with the Gospel Book from the alter to the ambo.
19:30	19:32	Gospel Lc 1, 39-56	The deacon greets the faithful and announces the Gospel; after that he incenses the Gospel Book, and then proclaims the Gospel. At the end of the reading, the deacon brings the Gospel book to the Cardinal-Patriarch who kisses it and blesses the assembly with it.		The reading of the Gospel is the climax of the liturgy of the word. It should be accorded the greatest veneration. This is shown by the Liturgy itself, which distinguishes this reading from others with special honors, both on the part of the minister charged with proclaiming it and by the blessing and prayer with which he prepares to do so, and on the part of the faithful who, by their acclamations, acknowledge and confess that it is Christ present among them who speaks to them, and therefore listen to the reading standing up; and by the signs of veneration for the Gospel itself.
19:32	19:41	Homily	The Cardinal-Patriarch delivers the homily.	The homily is part of the liturgy: it is a necessary element in nourishing the Christian life. It should be an explanation of some aspect of the readings from the Sacred Scripture or of some of the text from the Ordinary or Proper of the Mass of the day, always taking into account the mystery being celebrated and the particular needs of the listeners.	



From	To	Moments	Description	Meaning	Editorial recommendation
		Brief Silence			
19:41	19:44:10	Creed	The choir and assembly sing the creed.	The symbol, or profession of faith (Creed), has the intention to enable all the people gathered to answer the word of God proclaimed in the readings from the Sacred Scripture and expounded in the homily, and proclaiming the rules of faith, to remind and profess the great mysteries of the faith, before the Eucharist is celebrated.	The Choir, assembly, and perhaps some images of the elements that compose the liturgic space, such as the cross, can be shown.
19:44:10	19:48:10	Universal Prayer	The Cardinal-Patriarch invites to prayer; The readers state the prayer intentions; the faithful respond to each intention by singing. The intentions of the universal prayer will be read in the following languages: 1^ Brazilian Portuguese (reader from Brazil) 2^ Slovenian (reader from Slovenia) 3^ Portuguese (reader from Portugal) 4^ Hindi (reader from India) 5^ Afrikaans (reader from South Africa) 6^ Indonesian (reader from Indonesia) 7^ Italian (reader from Italy). The Cardinal-Patriarch says the conclusive prayer.	In the universal prayer or prayer of the faithful, the people respond in some way to the word of God received in faith and, exercising the function of their baptismal priesthood, present prayers to God for the salvation of all.	Show the Cardinal-Patriarch when he does the introduction and conclusion. Show the readers, when they read and the choir and the assembly when they sing the response.
19:48:10	19:54:10	Presentation of Gifts	While the altar is being prepared and the gifts are being taken, the song of "offertory" is sung. The gifts are brought to the altar by: - Host Family Diocese of Lisbon - Volunteer Portugal - Volunteer Poland - Pilgrim Chile - Pilgrim Malaysia - 2 Portuguese altar servers  The deacon puts a little water in the chalice.  The Cardinal-Patriarch, standing at the altar, presents the gifts (paten with bread and chalice with wine); he then incenses the gifts, the altar and the cross. The deacon then incenses the Cardinal-Patriarch, the concelebrants and the assembly.  Meanwhile, the Cardinal-Patriarch washes his hands.	The incensation is intended to signify that the oblation and prayer of the Church are raised, like incense smoke, into the presence of God. The Cardinal-Patriarch and concelebrants, because of their sacred ministry, and the people, because of their baptismal dignity, are also incensed. This rite of washing hands expresses the desire for interior purification.	Show the procession with the gifts, the delivery of the gifts, the deacon who puts a little bit of water in the chalice and the presentation of the gifts, made by the Cardinal-Patriarch at the altar.  Show the rite of incensation.  Show, in a large image, if possible, the incensing of the concelebrants and the assembly by the deacon at the same time as the Cardinal-Patriarch washes his hands.



From	To	Moments	Description	Meaning	Editorial recommendation
19:54:10	19:54:40	Oblate Prayer	The Cardinal-Patriarch invites the faithful to pray together with him and recites the Oblate Prayer.		
19:54:40	19:56:10	Preface	The Cardinal-Patriarch invites the people to lift up their hearts to the Lord in prayer and thanksgiving and associates them with him in the prayer which he, in the name of the whole community, addresses to God the Father.	In the name of all the faithful, the Cardinal-Patriarch glorifies God the Father and thanks him for the work of salvation and for the mission of the Blessed Virgin Mary in this work accomplished by God in Jesus Christ.	
19:56:10	19:57:40	Sanctus	The choir and the assembly, in union with the heavenly choir, sing the Sanctus.		
19:57:10	20:01:40	Eucharistic Prayer	The Cardinal-Patriarch and, in the designated parts, the concelebrants, recite the Eucharistic Prayer. The Eucharistic Prayer ends with the doxology "Por Cristo, com Cristo, em Cristo", sung by the Cardinal-Patriarch and concelebrants, while raising the paten with the host, accompanied by the deacon who raises the chalice. At the end, the choir and the assembly respond "Amen" three times, singing.	In the Eucharistic Prayer, the culminating moment of the whole celebration, thanks are given to God for all the work of salvation, and the oblates are converted into the Body and Blood of Christ.	Show the Cardinal-Patriarch when he says the Eucharistic prayer and when he shows the host and chalice to the faithful after the consecration. Show the concelebrants saying their respective parts of the Eucharistic prayer alone. Show the elevation of the paten and chalice while the Cardinal-Patriarch and the concelebrants sing "For Christ, with Christ...". The assembly may be shown singing the final "Amen" with the choir.
20:01:40	20:03:40	Our Father	The Cardinal-Patriarch makes the invite, and everyone sings the prayer Our Father.	The Sunday Prayer asks for daily bread, which for Christians evokes mainly the Eucharistic bread; it also asks for the purification of sins, so that "holy things are given to the saints".	
20:03:40	20:04:40	Rite of Peace	The Cardinal-Patriarch says the prayer of peace and then communicates it to the faithful. The deacon invites the faithful to greet one another and all exchange the sign of peace with those closest to them.	In the Rite of Peace, the Church implores peace and unity for herself and for the whole human family, and the faithful express to one another their ecclesial communion and mutual charity before receiving Holy Communion.	Show the faithful greeting each other. However, do not miss the gesture of the breaking of the bread which, in the meantime, the Cardinal-Patriarch begins
20:04:40	20:06:20	Fraction Rite	While the Cardinal-Patriarch breaks the bread, the choir and the assembly sing the Agnus Dei.	The Cardinal-Patriarch breaks the Eucharistic bread. The gesture of the breaking, practiced by Christ at the Last Supper and used in apostolic times to designate the entire Eucharistic action, signifies that the faithful, though many, become one Body through Communion of the same bread of life, which is Christ, who died and rose again for the salvation of the world.	Show the gesture of the breaking of bread made by the Cardinal-Patriarch.



From	To	Moments	Description	Meaning	Editorial recommendation
20:06:20	20:06:40	Invite to Communion	The Cardinal-Patriarch shows the faithful the Eucharistic bread on the paten or over the chalice and invites them to Christ's banquet; and, together with the faithful, he makes an act of humility, using the prescribed Gospel words.		Everything is centered on the altar and the host that the Cardinal-Patriarch shows to the faithful.
20:06:40	20:16:40	Communion	First the Cardinal-Patriarch receives Communion of the body and blood of Christ. Then the concelebrants and the faithful receive Communion. In the meantime, the communion song is sung. After the distribution of communion, if appropriate, a few moments of silence are kept for interior prayer.	The purpose of the chant is to express, with the unity of the voices, the spiritual union of the communicants, to manifest the joy of the heart and to better emphasize the "community" character of the procession of those who are about to receive the Eucharist.	Show the communion of the Cardinal-Patriarch and then the communion of the faithful.
20:16:40	20:19:10	Post Communion Song	The choir and assembly sing the post-communion chant.	The purpose of this song is, in union with the Virgin Mary, to continue the thanksgiving to God made in the Eucharistic prayer and to give thanks precisely for the gift of Eucharistic communion.	Show the image of Our Lady and the assembly and choir singing.
20:19:10	20:20:10	Post Communion Prayer	The Cardinal-Patriarch says the post communion prayer.	To complete the prayer of the People of God and conclude the whole rite of Communion, the Cardinal-Patriarch says the prayer post Communion, in which he implores the fruits of the mystery celebrated.	
20:20:10	20:21:40	Final Blessing and farewell	The Cardinal-Patriarch salutes the faithful and makes the final blessing. The deacon dismisses the faithful.		
20:21:40	20:27:40	Departure Procession	After kissing the altar, the Cardinal-Patriarch, preceded by the ministers and other concelebrants, departs in procession. The choir and the assembly sing the final hymn.		The Cardinal-Patriarch may be shown kissing the altar before leaving in procession. It shows the procession leaving and the assembly singing festively with the choir.



## Welcome Ceremony

### Colina do Encontro

August 3<sup>rd</sup> | 17h45 | With the Presence of Pope Francis

**NOTE: THE PASTORAL EXPLANATION WILL ONLY BE AVAILABLE ON AUGUST 3rd**

[Access Link](#)

On the third day of World Youth Day, Thursday 3 August, the Colina do Encontro (Parque Eduardo VII) will host the Welcoming Ceremony.

Scheduled to start at 5.45pm, it will last 90 mins and will be attended by young pilgrims, members of the clergy, various authorities, several guests, among many other Portuguese and foreign individuals.

#### Who

In an attempt to express the diverse sensitivities of the Church, the concept and some of the contents of this event were initially thought up by a team linked to the Salesians of Lisbon, and were later taken over by the Artistic Direction of the WYD Foundation.

The cast is composed of members of Ensemble23, a group of 50 young people from 21 different nationalities, who will perform at the central events of World Youth Day Lisbon 2023. These young people responded to the call to apply for this innovative ensemble, which differs from previous World Youth Day groups as they were usually from the host country and professionals in the entertainment industry.

#### Nationalities of the Ensemble23

Argentina, Australia, Brazil, Chile Colombia Spain, Philippines, France, Guatemala, Iraq, Italy, Malaysia, Mexico, Nigeria, Slovakia, Puerto Rico, Portugal, Dominican Republic, Venezuela, Vietnam, Zimbabwe.

We also have the choir and orchestra of World Youth Day 2023, composed of 210 singers and 100 musicians from all the dioceses of Portugal. Also present will be the Maos que Cantam project, a choir that, during the week of the World Youth Day, will be composed of 6 deaf people directed by the conductor Sergio Peixoto with the support of the interpreter Sofia Figueiredo. This choir will choreograph the songs in Portuguese sign language, promoting the inclusion of non-hearing people in the musical moments of the week.



**Artistic direction:** Matilde Trocado  
**Musical direction:** Carlos Garcia  
**Choreography:** Filipe Rico  
**Set design:** Luís Santos  
**Costumes:** Matilde Trocado and Diana Castro

## Concept and Pastoral Approach

This event aims to be the first visible and large-scale response to the Holy Father's invitation to all the young people of the world, to come together in Lisbon to celebrate the faith and demonstrate the existence of a Church that is one in its diversity, which skillfully combines tradition and contemporaneity. For this reason, the atmosphere will be festive and colorful.

The aim is to create an atmosphere of joy and unity, which will serve as a motto for the official start of World Youth Day 2023. More specifically:

- to create an environment conducive to young people of different nationalities and backgrounds recognizing each other as different members of the one body that is the Church;
- jubilation and celebration at the arrival of the Holy Father, who summons us to World Youth Day.
- the desire of, together and inspired by the Pope, to go on mission, starting to serve in Lisbon.

Conceptually, this event has at its genesis three key words: **Joy, Encounter** and **Pilgrim**.

Internally, i.e., without obvious expression to the public, the event will be divided into four sections: "**We are here**", "**Where we came from**", "**What we came for**" and "**Pilgrim's Handbook**".

This week is not an isolated event, but rather the fruit of a dream of Pope St John Paul II, the fruits of which have already been felt in 15 past WYD's in various parts of the world. It is also believed that the place where we are now living this Welcoming Ceremony may have been one of the places that inspired the dream of WYD, because here, in 1982, at the Mass he presided over on 14 May, during his first visit to Portugal, half a million people were present, the vast majority of them young people from all over the country.

World Youth Day in Lisbon is one piece in this long history, which has touched so many lives.



## Cross and Icon

The symbols of WYD - the Pilgrim Cross and the Icon of Our Lady *Salus Populi Romani* - will be present and will have a prominent moment in this initial meeting of young people with the Holy Father. After having travelled through some countries of the world and through all the dioceses of Portugal, they will continue their pilgrimage here.

## The Pilgrim Cross

With a height of 3.8 meters, the Pilgrim Cross was built for the Holy Year in 1983, was entrusted by John Paul II to the young people on Palm Sunday of the following year, to be taken around the world. Since then, the wooden Pilgrim Cross has embarked on a pilgrimage that has taken it to five continents and almost 90 countries. It has been seen as a true sign of faith.

It has been transported on foot, by boat and even by unusual means such as sledges, cranes or tractors. It passed through the jungle, visited churches, juvenile detention centers, prisons, schools, universities, hospitals, monuments and shopping centers. Along the way, he has faced many obstacles: from air strikes to transport difficulties, such as not being able to travel because he could not fit on any of the available planes.

It has established itself as a beacon of hope in particularly sensitive places. In 1985, it was in Prague, in what is now the Czech Republic, at a time when Europe was divided by the Iron Curtain, and there he was a sign of communion with the Pope. Shortly after 11 September 2001, he travelled to Ground Zero in New York, where the terrorist attacks that killed almost 3,000 people took place. He also travelled to Rwanda in 2006 after the country was ravaged by civil war.

## The Icon of Our Lady *Salus Populi Romani*

Since 2003, the pilgrimage cross has been accompanied by the icon of Our Lady *Salus Populi Romani*, which depicts the Virgin Mary with the Child in her arms. The icon was introduced by Pope John Paul II as a symbol of Mary's presence among young people. At 1.20 meters high and 80 centimeters wide, the icon of Our Lady *Salus Populi Romani* is associated with one of the most popular Marian devotions in Italy. It is an ancient tradition to carry it in procession through the streets of Rome to ward off dangers and misfortunes or to put an end to plagues. The original icon is in the Basilica of St Mary Major in Rome and is visited by Pope Francis, who prays and leaves a bouquet of flowers there before and after each apostolic journey.

This moment will be the one with the most cultural references to Portugal in various artistic expressions present.

The Welcoming Ceremony will end with a brief Celebration of the Word and a final moment of missioning.



## Vespers with Bishops, Priests and Deacons

### MEETING OF THE HOLY FATHER WITH THE BISHOPS, PRIESTS, DEACONS, CONSECRATED MEN AND WOMEN, SEMINARIANS AND PASTORAL WORKERS

#### CELEBRATION OF VESPERS

The celebration of vespers is a part of the Church's daily prayer rhythm, which is called the Liturgy of the Hours.

During different hours of the day, Christians are invited to liturgic prayer through psalms, hymns, biblical readings, responsories, and prayers, which are organized according to the day of the week, the feast or memorial being celebrated, and the corresponding time of the day.

It is a communal prayer, even though it can be celebrated individually. Through it, Christians unite themselves spiritually with the whole Church, which is the Body of Christ, thus uniting themselves to Christ Himself, who is the Head of the Church.

Singing has a special place in this type of prayer since it is a way of expressing more profoundly the praise and supplication that characterize the Liturgy of the Hours and because it impresses on the faithful's hearts the spiritual feelings it conveys. For this reason, whenever possible (although it is not an exclusive requirement), the hymns, psalms, and responsories of the liturgy should be sung.

Although it is a form of prayer offered to all Catholic Christians – it is the “official” prayer of the Church – ordained ministers (bishops, priests, and deacons), as well as all the members of religious orders or institutions (according to their respective statutes), have the commitment to pray it daily at different times of the day.

The central moments of the Liturgy of the Hours in the daily prayer rhythm of the Church are at the beginning of the day, with the celebration of morning lauds (that is, the morning prayer) and vespers (evening prayer).

It is important to clarify that the very name *vespers* does not have the meaning of “the day before” as it does in some languages. It comes from Latin, and it means the evening time, the nearing end of the day. Therefore, the prayer or celebration of the vespers means evening prayer.

The Holy Father has proposed to meet with bishops and representatives of priests, deacons, seminarians, religious, and lay people from Portugal (representing others who, due to maximum capacity constraints of the venue, will not be present), to speak to them and, above all, to pray or celebrate the prayer of Vespers with them.



From	To	Moments	Description	Meaning	Editorial recommendation
17:30	17:35	Arrival of the Holy Father	When the Holy Father arrives at the door of the Church of Santa Maria de Belém (Jerónimos Monastery), he kisses the crucifix presented to him by the parish priest. The Holy Father then sprinkles the surrounding area using the cauldron of holy water. Some children offer flowers to the Holy Father (to be confirmed).		
17:35	17:40	Entrance of the Holy Father	The Holy Father enters through the central aisle of the church, while the organ is playing, and goes to the place that is reserved for him, in the center, in front of the altar.		
17:40	17:42	Greeting from the President of the Portuguese Episcopal Conference	The President of the PEC, D. José Ornelas, gives a brief speech greeting the Holy Father.		
17:42	17:42:30	Initial Invocation	The prayer of vespers begins with the sign of the cross, which all will make, accompanied by the initial invocation "God, come to our aid," made by the Holy Father, to which all respond "Lord, help us and save us." The Holy Father says the first part of "Glory be to the Father," to which all respond "as it was in the beginning, now and forever. Amen."		
17:42:30	17:45	Hymn	The choir sing the chorus of the hymn "Where there is true charity" and all repeat. The choir sings the three stanzas of the hymn, always interspersed with the refrain, sung by the whole assembly.	The purpose of the hymn is to give to each hour of the Office or to each celebration a tone of its own; and also, particularly during celebrations with the people, to make the beginning of the prayer easier and a more pleasant.	



From	To	Moments	Description	Meaning	Editorial recommendation
17:45	17:48:30	1st Psalm	Everyone sits down and the singing of the psalms begins. The choir sings the antiphone (a kind of chorus sung at the beginning and end of a psalm) "The Lord is my light and salvation," which will be repeated by the assembly. Psalm 26 (I) will be sung in a dialogue of stanzas between the choir and the assembly. At the end, all sing the antiphone again. A brief silence follows.	In the Liturgy of the Hours, the Church for the most part uses those beautiful hymns for her prayers which, under the inspiration of the Holy Spirit, were composed by the sacred authors of the Old Testament. By their very origin, the psalms de facto possess the virtue of lifting up the spirit of men to God, so stirring up holy and pious affections in them, of helping them admirably to give thanks in prosperity and to comfort and strengthen them during adversity.	Show the choir when they sing the antiphone, and the assembly when they repeat it. Show the choir and assembly as sing the psalm in dialogue.
17:48:30	17:52	2nd Psalm	The choir sings the antiphone "I seek you, O Lord," which will be repeated by the assembly. Psalm 26 (II) will be sung in a dialogue of stanzas between the choir and the assembly. At the end, all sing the antiphone again. A brief silence follows.	The psalmody of Vespers consists of two psalms (or two sections of a longer psalm) suitable for this hour and for celebration with the people, plus a canticle taken from the Epistles.	Show the choir when they sing the antiphone, and the assembly when they repeat it. Show the choir and assembly as they sing the psalm in dialogue.
17:52	17:56	Chant from the letter of St. Paul to the Colossians	The choir sings the antiphone "Christ is the Firstborn," which will be repeated by the assembly. The chant (Col 1:12-20) will be sung in a dialogue of stanzas between the choir and the assembly. At the end, all sing the antiphone again.	The psalms and canticles used are specific to this liturgical day, regardless of the occasion of the Holy Father's visit and the encounter that motivates this celebration of vespers.  Each psalm is accompanied by its own antiphone. Antiphones are used to make the literary genre of the psalm clearer; they transform the psalm into a personal prayer; they highlight various sentences worthy of special attention and that would otherwise go unnoticed. At the end of each psalm and canticle, the "Glory of the Father," will conclude, as usual. The "Glory Be" is a very appropriate traditional conclusion, since it gives the biblical prayer of the Old Testament and the New Testament a praiseworthy, Christological, and Trinitarian sense.	Show the choir when they sing the antiphone, and the assembly when they repeat it. Show the choir and assembly as they sing the chant in dialogue.



From	To	Moments	Description	Meaning	Editorial recommendation
17:56	17:57	Reading: 2 Timothy 1:7-10	The reader gets close to the ambo and proclaims the reading.	The reading will be read and listened to as the true proclamation of the Word of God, in which, in an incisive way, a sacred thought is proposed. In accordance to the norms of Liturgy of the Hours, a reading was chosen that would be appropriate for the occasion.	Center the reader who, from the ambo, proclaims the reading.
17:57	18:09	Homily of the Holy Father			Focus on the Holy Father
18:09	18:09:30	Brief moment of silence		After the homily, in accordance to the norms, a moment of silence is kept to internalize what has been heard.	
18:09:30	18:10:30	Brief Responsory	A soloist sings the short responsory "Blessed be the Lord now and for ever" in dialogue with the assembly. (The place and the microphone from which the singer sings the responsory are not defined).	In response to the Word of God that has been proclaimed, a short responsory is followed. Its purpose is to make the Word of God penetrate more profoundly into the spirit of the listeners and the reader.	Focus on the singer who will sing the responsory and on the assembly who will answer during the dialogue.
18:10:30	18:16	Evangelical Singing "Magnificat"	All rise. The choir sings the antiphone "The Lord has done wonders in me" and all repeat. The Gospel canticle the Magnificat will be sung in a dialogue of stanzas between the choir and the assembly. At the end everyone sings the antiphone again.	This canticle, the use of which is rooted in a secular and popular tradition of the Roman Church, is a hymn of praise and thanksgiving for the redemption, using the words of the Virgin Mary at the time of her visitation, according to the Gospel of St. Luke (1:46-55). It is used every day of the year at Vespers.	Show the choir as they sing the antiphone, and the assembly as they repeat it. Show the choir and the faithful as they sing the Magnificat in dialogue. The image of Our Lady can also be shown.
18:16	18:18	Prayers	The Holy Father invites everyone to prayer. All say the invocation "Show us your love, Lord." Each one of the seven readers, from the ambo, read a prayer, always followed by the invocation prayed by all.		Show the Holy Father as he makes the introduction. Show the reader as they read and the faithful as they answer.



From	To	Moments	Description	Meaning	Editorial recommendation
18:18	18:19	Our Father	The Holy Father invites all to pray the Our Father. The choir begins the Our Father, sung, continued by all.		Show the Holy Father as he makes the introduction and after that the assembly as they sing Our Father.
18:19	18:20	Final Prayer	The Holy Father says the closing prayer of the celebration of vespers.		Focus on the Holy Father
18:20	18:21	Final Blessing and farewell	The Holy Father gives the final Blessing.		Focus on the Holy Father
18:21	19:22	Chant to the Blessed Virgin Mary	After the final blessing and farewell, everyone turns to the image of Our Lady, placed on the central platform, while the choir begins (and everyone continues) the song of invocation to the Virgin Mary "To your protection we welcome ourselves."		Focus on the image of Our Lady, which everyone will be turning to while they sing.
19:22		Departure of the Holy Father	The Holy Father goes to the exit, as the organ is playing.		

The minutes indicated are an estimate and may vary, depending on the time of the Holy Father's entrance, the length of the greeting, the homily, etc.



## Way of the Cross

### Colina do Encontro

August 4<sup>th</sup> | 18h00 | With the Presence of Pope Francis

**NOTE: THE PASTORAL EXPLANATION WILL ONLY BE AVAILABLE ON AUGUST 3<sup>th</sup> at 6pm**

[Access Link](#)

## Evening Vigil

### Campo da Graça

August 5<sup>th</sup> | 20h45 | With the Presence of Pope Francis

**NOTE: RESPECTIVE PASTORAL EXPLANATION WILL ONLY BE AVAILABLE ON AUGUST 4<sup>th</sup> , at 6pm**

[Access Link](#)



## Missioning Mass

### Campo da Graça

August 6th | 09h00 | With the Presence of Pope Francis

From	To	Moments	Description	Meaning	Editorial recommendation
09:00	09:05	Entrance procession	As the procession moves towards the altar, the entrance chant is performed. Arriving at the presbytery, the ministers salute the altar with a deep bow. As a sign of veneration, the sacred ministers then kiss the altar; the cross, the altar and the image of Our Lady are incensed.	The purpose of the entrance chant is to begin the celebration, to favor the union of the faithful gathered and to introduce them to the spirit of the celebration, and at the same time to accompany the entrance procession of the ministers.	Emphasize the procession in particular. As this moment lasts about 10 minutes, it may be important to also show the assembly of the faithful gathered, as well as the choir.
09:05	09:05:30	Initial greeting	When the entrance song has ended, the Holy Father stands by the chair, and the whole assembly make the sign of the cross over themselves; the Holy Father makes the initial greeting.	Through the sign of the cross and the greeting, the gathered community is made aware of the Lord's presence.	The focus is on the Holy Father and the gestures he makes. In moments of dialogue, it is also significant to show the assembly of the faithful when it is responding.
09:05:30	09:07:30	Speech by the Cardinal-Patriarch			
09:07:30	09:09	Invitation to the penitential act	The Holy Father invites us to the penitential act, followed by a brief moment of silence.		In the invitation to the penitential act, the Holy Father should be the main focus.
09:09	09:10	Confession	The Holy Father invites the confession of sins, which is made by everyone with a general formula of confession and ends with the absolution by the Holy Father.	By reciting the general confession of sins, all participants ask for God's forgiveness in order to participate worthily in the celebration of the Eucharist.	During confession, the assembly can be the main focus. In the formula for absolution, the Holy Father should be shown.
09:10	09:11:17	Kyrie	After the penitential act, the choir and the assembly sing the Kyrie, eleison	With this song the faithful acclaim the Lord and implore for His mercy.	The choir and the assembly of the faithful may be shown singing.
09:11:17	09:14:10	Glory	The choir and assembly sing the Gloria in Latin.	With this ancient and venerable hymn the Church, gathered in the Holy Spirit, glorifies and supplicates to God and to the Lamb.	The choir may be shown singing the Gloria, as well as all the faithful, who sing along with the choir.
09:14:10	09:15:10	Collective prayer	Invitation to pray; Brief silence; Prayer;	The Holy Father invites the assembly to pray, and everyone, together with him, gathers for a few moments in silence, so as to realize that they are in the presence of God and to be able to form their intentions inwardly. Then the priest says the collect prayer, by which the character of the celebration is expressed.	Centre on the Holy Father.
			"Amen" response from the assembly.		



From	To	Moments	Description	Meaning	Editorial recommendation
09:15:10	09:16:10	1st reading Dn 7, 9-10. 13-14	In Spanish; read by a young person from Spain. The reader approaches the altar, bows to the Holy Father and moves towards the ambo, where he reads, in Spanish.	In the readings, commented during the homily, God speaks to his people, reveals to them the mystery of redemption and salvation and offers them spiritual nourishment. Through his word, Christ Himself is	Show the movements of the reader as he moves, and then center on the ambo, from where the reader proclaims the reading.
09:16:10	09:20:40	Responsorial Psalm "O Senhor e Rei, o Altissimo sobre toda a terra".	The singer approaches the altar, bows to the Holy Father and goes to the ambo, from where he sings the psalm in portuguese.	present among the faithful. The people make this divine word their own, with silence and chants.	Show the movements of the psalmist as he moves and then center on the ambo from where he sings the psalm. Each time the refrain is repeated, the choir and the assembly of the faithful can be shown.
09:20:40	09:21:40	2nd reading 2 Pe, 1, 16-19	In English; read by a young person from Australia. The reader approaches the altar, bows to the Holy Father and moves towards the ambo, from where he reads, in English.		Show the movements of the reader as he moves and then center on the ambo, from where the reader proclaims the reading.
09:21:40	09:23:40	Alleluia	The acolytes approach the presider, who places incense in the censer. The deacon approaches the Holy Father, who gives him the blessing to proclaim the Gospel. The deacon takes the book of the Gospels, which is on the altar, and goes to the ambo. Meanwhile, the choir and the assembly sing the Alleluia.		Although the choir and the assembly are singing the Alleluia at this time, it is worth showing the movements of the acolytes with the turibulum and especially the deacon, when he asks for the blessing and when he makes the procession with the Gospel book from the altar to the ambo.
09:23:40	09:25:40	Gospel Mt 17, 1-9	The deacon greets the faithful and announces the Gospel; he then incenses the Gospel book and proclaims the Gospel, in portuguese. At the end of the reading, the deacon kisses the Gospel book.	The reading of the Gospel is the highlight of the liturgy of the word. It should be given the greatest veneration. This is shown by the Liturgy itself, which distinguishes this lecture from the others with special honors, both on the part of the minister charged with proclaiming it and by the blessing and prayer with which he prepares to do so, and on the part of the faithful who, by their acclamations, acknowledge and confess that it is Christ present among them who speaks to them, and therefore listen to the reading standing up; and by the signs of veneration for the Gospel book itself.	Everything centers on the ambo.  Show the deacon's kiss to the Gospel book.



From	To	Moments	Description	Meaning	Editorial recommendation
09:25:40	09:40:40	Homily	The Holy Father will give the homily.	The homily is part of the liturgy: it is a necessary element in nourishing the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of some text of the Ordinary or the actual day of the Mass, always taking into account the mystery being celebrated, as well as the particular needs of the listeners.	
		Brief silence			
09:40:40	09:43:50	Creed	The choir and the assembly sing the creed.	The symbol, or profession of faith (Creed), is intended to allow all the people gathered to respond to the word of God proclaimed in the readings from sacred Scripture and exposed in the homily, and, proclaiming the rule of faith, to recall and profess the great mysteries of the faith, before they begin to be celebrated in the Eucharist.	Show the choir, the assembly, and possibly some images of the elements that make up the liturgical space, particularly the Cross.
09:43:50	09:47:40	Universal prayer	The Holy Father invites the assembly to pray; The readers enunciate the prayer intentions; the faithful respond to each of the intentions by singing. The intentions of the Universal Prayer will be in the following languages: 1st Portuguese (reader from Guinea-Bissau) 2nd Mandarin (reader from China) 3rd Polish (reader from Poland) 4th English 5th Lebanese Arabic (reader from Lebanon) 6th German (reader from Germany) 7th Italian (reader from Italy). The Holy Father says the closing prayer.	In the Universal Prayer or prayer of the faithful, the assembly respond in some way to the word of God received in faith and, exercising the function of their baptismal priesthood, present prayers to God for the salvation of all.	Show the Holy Father when he gives the introduction and conclusion. Show the readers as they read, and the choir or faithful as they sing the response.
09:47:40	09:52:40	Presentation of the Gifts	While the altar is being prepared and the gifts are being taken, the "offertory" song is sung. The gifts are brought to the altar and presented to the Holy Father by: - Host Family Diocese of Setubal - Volunteer from Portugal -Diocese of Santarem - Volunteer from the Philippines	The incensation is intended to signify that the oblation and prayer of the Church are raised,	Show the procession with the gifts, the handing over of the gifts to the Holy Father, the preparation of the altar, with the deacon putting some water in the chalice and the presentation of the gifts by the Cardinal-Patriarch at the altar.  Show the rite of incensation.



From	To	Moments	Description	Meaning	Editorial recommendation
			<ul style="list-style-type: none"> <li>- Pilgrim from Ethiopia</li> <li>- Pilgrim from Suriname</li> <li>- 2 Portuguese acolytes</li> </ul> The deacon places a little water in the chalice. The Cardinal-Patriarch, at the altar, presents the gifts (paten with the bread and chalice with the wine); he then incenses the gifts, the altar and the cross. The deacon then incenses the Cardinal-Patriarch, the concelebrants and the assembly. Meanwhile the Cardinal-Patriarch washes his hands.	like the smoke of the incense, into the presence of God. The Cardinal-Patriarch and concelebrants, because of their sacred ministry, and the people, because of their baptismal dignity, are also incensed.  This rite expresses the desire for interior purification.	Show, in a large image if possible, the incensation of the concelebrants and the assembly by the deacon at the same time as the Cardinal-Patriarch washes his hands.
09:52:40	09:53:40	Oblate Prayer	The Cardinal-Patriarch invites the faithful to pray together with him and recites the prayer over the oblates.		
09:53:40	09:55:10	Preface	The Cardinal-Patriarch invites the assembly to lift up their hearts to the Lord, in prayer and thanksgiving, and associates them with him in the prayer which he, in the name of the whole community, addresses to God the Father.	In the name of all the faithful, the Cardinal-Patriarch glorifies God the Father and thanks Him for the work of salvation and for the mission of the Blessed Virgin Mary in this work accomplished by God in Jesus Christ.	
09:55:10	09:57:40	Sanctus	The choir and the assembly, in union with the heavenly choirs, sing the Sanctus.		
09:57:40	10:01:40	Eucharistic Prayer	The Cardinal-Patriarch and, in the designated parts, the concelebrants, recite the Eucharistic Prayer. The Eucharistic Prayer ends with the doxology "Por Cristo, com Cristo, em Cristo", sung by the Cardinal-Patriarch and concelebrants, while raising the paten with the host, accompanied by the deacon who raises the chalice. At the end, the choir and the assembly respond "Amen" three times, singing.	In the Eucharistic Prayer, the culminating moment of the whole celebration, thanks are given to God for all the work of salvation, and the oblates are converted into the Body and Blood of Christ.	Show the Cardinal-Patriarch when he says the Eucharistic prayer and when he shows the communion wafer and chalice to the faithful after the consecration. Show the concelebrants saying their respective parts of the Eucharistic Prayer alone.  Show the elevation of the paten and chalice while the Cardinal-Patriarch and the concelebrants sing "Por Cristo, com Cristo...".  The assembly may be shown singing the final "Amen" with the choir.
10:01:40	10:04:10	Our Father	The Cardinal-Patriarch invites and everyone sings "Our Father".	The Sunday Prayer asks for daily bread, which for Christians evokes mainly the Eucharistic bread; it also asks for the purification of sins, so that effectively "holy things may be given to the saints".	
10:04:10	10:05:40	Rite of peace	The Cardinal-Patriarch says the prayer of peace and then communicates it to the faithful.	In the rite of peace the Church implores peace and unity for itself and for the whole human family, and the faithful express	Show the faithful greeting each other.



From	To	Moments	Description	Meaning	Editorial recommendation
			The deacon invites the faithful to greet one another and all exchange the sign of peace with those closest to them.	their ecclesial communion and mutual charity to one another before receiving Holy Communion.	However, do not miss the gesture of the breaking of the bread which, in the meantime, the Cardinal-Patriarch initiates.
10:05:40	10:07:40	Bread fraction	While the Cardinal-Patriarch fractions the bread, the choir and the assembly sing the Agnus Dei.	The Cardinal-Patriarch divides the Eucharistic bread. The gesture of the division, practiced by Christ at the Last Supper and used in apostolic times to designate the entire Eucharistic action, signifies that the faithful, although many, become one Body through Communion of the same bread of life, which is Christ, who died and rose again for the salvation of the world.	Show the gesture of the fraction of bread made by the Cardinal-Patriarch.
10:07:40	10:08:10	Invitation to Communion	The Cardinal-Patriarch shows the faithful the Eucharistic bread on the paten or over the chalice and invites them to Christ's banquet; and, together with the faithful, he makes an act of humility, using the prescribed Gospel words.		All centered on the altar and the communion wafer that the Cardinal-Patriarch shows to the faithful.
10:08:10	10:15:10	Communion	The Cardinal-Patriarch receives Communion of the Body and Blood of Christ. The Holy Father also receives Communion of the Body and Blood of Christ. Then the concelebrants and the faithful receive Communion. In the meantime, the communion song is sung. After the distribution of communion, as appropriate, a few moments of silence are kept for interior prayer.	The purpose of the chant is to express, with the unity of the voices, the spiritual union of the communicants, to manifest the joy of the heart and to emphasize more clearly the "communal" character of the procession of those who are about to receive the Eucharist.	Show the communion of the Cardinal-Patriarch, the Holy Father and then the communion of the faithful.
10:15:10	10:17:10	Post-Communion song	The choir and assembly sing the post-communion chant.	The purpose of this chant is, in union with the Virgin Mary, to continue the thanksgiving to God realized in the Eucharistic Prayer and to give thanks precisely for the gift of Eucharistic Communion.	Show the image of Our Lady and the assembly and choir singing.
10:17:10	10:18:10	Post-Communion prayer	The Holy Father says the prayer after Communion	To complete the prayer of the assembly of God and conclude the whole rite of Communion, the Holy Father says the prayer after Communion, in which he implores the fruits of the mystery celebrated.	
10:18:10	10:20:10	Greeting from Card. Farrel to the Holy Father	Cardinal Kevin Joseph Farrel, Prefect of the Dicastery for Laity, Family and Life, addresses a greeting to the Holy Father.		



From	To	Moments	Description	Meaning	Editorial recommendation
10:20:10	10:22:10	Gesture of Sending: handing over the WYD crosses	After reading a brief explanatory monition, the Holy Father hands over the WYD crosses to some representatives of young people from the five continents.		
10:22:10	10:23:10	Allocution of the Holy Father	The Holy Father announces where and when the next WYD will take place.		
10:23:10	10:25:40	Angelus	The Holy Father, in dialogue with the faithful, recites the Angelus.	The Angelus is a prayer which evokes the Gospel episode of the angel's annunciation to the Virgin Mary and the incarnation of Jesus Christ in her womb. It consists of a brief responsory in three parts, each part followed by a Hail Mary and concluding with a prayer addressed to God the Father, in which God's grace is invoked, recalling the mysteries of Christ's Incarnation and Passion, and asking for the grace of the faithful to share in the glory of the Resurrection.	
10:25:40	10:26:10	Final blessing and farewell	The Holy Father greets the faithful and makes the final blessing. The deacon dismisses the faithful.		
10:26:10		Departure procession	After kissing the altar, the Holy Father, preceded by the ministers and other concelebrants, depart in procession. The choir and the assembly sing the final chant.		The kiss of the altar which the Holy Father makes before leaving in procession may be shown. Show the procession leaving and the assembly singing festively with the choir.



# 4 | World Youth Day

OTHER EVENTS





## City of Joy

### What is it?

The city of joy is a place of encounter with Jesus, where the pilgrims will face different experiences and the Christian joy. They will be provoked to look into their own lives and to discover a way as an answer to God, that calls everyone by their own name. Going through the City of Joy means finding the living God that invites us to experiment His forgiveness and His mercy, and to give life in a generous way, answering God's love design. The space's theme will be **FROM VOCATION TO FORGIVENESS, FROM FORGIVENESS TO VOCATION** and it will be a place of encounter for pilgrims.

Pilgrims will find the Vocational Fair and the Reconciliation Park in the City of Joy.

### What will happen?

The **Vocational Fair** will be the stage of real encounters with Christ. Here young people will have the opportunity to enter 150 "houses" of different movements, associations, communities, religious orders and social projects, whom we call "hosts", a way to better know the variety of charisms that compose the "beautiful garden of Church". Along the day, it will be possible to enjoy talks from congregations, laypeople or even families. The fair will also tell how the initiative One to One that allows young pilgrims to talk individually to the hosts of the stands, having several benches designed especially for that purpose in the place.

In the **Reconciliation Park**, young people are invited to experience the love and mercy of God in the 150 confessionals available, through the sacrament of Reconciliation. The confessionals, made from recyclable materials, have been built by prisoners from Coimbra's, *Paços de Ferreira's* and *Porto's* detention facilities.

The **Talks of Joy** are talks between two people that, moderated by a host, will debate topics that meet the spirituality of the week, materialized in the words defined for each day: leave, hurry, rejoice and believe. Out of these we highlight the following tasks:

- The actor Jonathan Roumie – protagonist of the series *The Chosen* – that on the 4th of August at 1 pm will share his experience as a Catholic in the world of arts and culture;



- Alexandra Machado – CEO of Girl Move that will talk about the service, mission and sending to the world in the family and the professional volunteering on the 1<sup>st</sup> August at 11 am;
- Rui Diniz – CEO of CUF – will give us insight into how is to be a Catholic in the business world - on 1 August at 12 pm;
- Agatha Lydia and Emil Abou Char – members of the International Youth Advisory Board – will testify how difficult and complex contexts may create opportunities of profound life, and even religious, conversion.

*The full programme can be found in the app and on the official WYD website.*

There will be a **Chapel**, a quiet and intimate place with God. It will be a visible sign of the prayerful presence and a necessary pause, immersed in an engaging context of the typical agitation and rush of a city like the City of Joy.

## When and where will it happen?

### **Opening hours:**

1<sup>st</sup>, 3<sup>rd</sup> and 4<sup>th</sup> August: 9 am – 4 pm

2<sup>nd</sup> August: 9 am – 8 pm | Reconciliation Park / 9 am – 10 pm – Vocational Fair

### **Talks of Joy hours:**

1<sup>st</sup>, 3<sup>rd</sup> and 4<sup>th</sup> August: 11 am; 12 pm; 1 pm; 3 pm || 2<sup>nd</sup> August: 1 pm; 3 pm; 7 pm; 8 pm

**Place:** Vasco da Gama Garden, Belém



## Rise Up Encounters

### When and where will it happen?

The *Rise Up* Encounters are here to substitute the traditional World Youth Day catechesis and that, for om a synodal method, aims to propose an experience of faith and encounter with Christ in an atmosphere of communion and participation.

In this context, and having young people as protagonists in collaboration with Bishops, and oriented by Animation Groups to live an experience of mutual listening, sharing, teaching and celebration, over themes previously chosen in collaboration with the Family and Life Lay Dicastery.

The Marian themes of these three days are connected to the overall theme of the World Youth Day: "Mary arose and went with haste " (LK 1:39). They indicate the concrete and practical ways for the Church in mission, to the image of Mary, and a Rise Up youth, starting at themes that are dear to Pope Francis: Integral Ecology (*Laudato Sí*), *Social Friendship and Universal Fraternity (Fratelli Tutti)*, and *Mercy (Misericórdia et misera)*.

### What will happen?

The path of this encounter is articulated around three verbs that make up three steps: Listen, Dream and Rise. These steps have three phases: preparation phase, WYD Lisbon 2023 phase and post WYD Lisbon 2023 phase.

### Listen

The first step of the way - Listen - has happened in the three preparatory meetings proposed to the young people of the whole world. It was proposed that the young people listen to the voice of God and the Church based on three topics (Integral Ecology, Social Friendship, Annunciation of the God's Kingdom), reflect on them and express what they think and feel, broadening and deepening the reflection in and exercise of discernment in a sinodal way.



## Dream

During the encounters that will happen in the WYD Lisbon 2023, it's intended to broaden the dialog among all participants over the most pressing issues and the possibilities for the future, through the testimony of young people (What do I feel after hearing what I heard? What does it inspire me to do?). The reflection will be based on the proposed Word of the day of WYD, topics from the Pope's documents for each of the themed and a passage from the Gospel allusive to allow reflection in small groups followed by a group discussion.

The final summary is realized by the present bishop. At the end, after a brief moment of silence you will be invited to participate in a dynamic of building a house. In this common house, built in groups, it's intended for the young people to portray their dreams and possibilities about the future - personally, in community and in the Church. The used materials can be the most varied - drawing in card, cardboard, recycled materials, tridimensionals, etc... The encounter ends with the celebration of the Eucharist.

The Encounter of 4 of August will have a different dynamic that proposes a reflection and penitential celebration to the present people, and similarly ending with the Eucharistic celebration.

## Rise

The final synthesis of the several Encounters will be organized and shared through the WYD Lisbon 2023 platform (website/app) as a starting point of reflection at a local level, as an invitation to find concrete solutions and/or implement locally suggestions that may have been raised during debates.

## When and where will they happen?

The Rise Up Encounters will happen in the mornings of the days 2, 3 and 4 of August, from 9:30 am to 12:30 pm and include an Eucharistic celebration. They will happen in Churches, Chapels and other spaces in the area of the Parish, including Auditoriums, Parks and Sports' fields - the exact location will be available in the official WYD app and website. One Parish may receive several Rise Up Encounters and/or only one big Encounter. B There will be Encounters in more than 30 languages, and they'll be open to anyone, even those not related in the WYD.



## Youth Festival

### What is it?

The Youth Festival is a collection of cultural, artistic, religious and sports events that intend to be a way of sharing the Christian experience of young people from all over the world and the creativity and generosity that this experience creates.

The base theme is the Theological Fundament of the WYD Lisbon 2023, deeply rooted in the word of God and Pope Francis' challenges.

Out of more than 500 candidates, 230 were selected, from more than 35 countries, based on the artistic quality, appeal and alignment to the theme and theological Fundament of the WYD of each proposed spectacle.

### What are the goals?

To provide WYD Lisbon 2023 pilgrims and the city of Lisbon an experience of joy, youth, universality and faith through cultural, sports, religious and artistic events.

To be an effective presence of the World Youth Day in the urban space, besides the Central Events, allowing the pilgrims to have a real and close contact with the city and vice-versa.

To prioritize the projects presented by registered pilgrims, looking for a balance between artistic quality, content and message conveyed.

Get to know cultural, artistic and religious traces of Portuguese culture, asserting its deep Christian roots and, more specifically, catholic.

Be a way to confirm the Catholic Church as being young and alive, capable of using the language of contemporary art forms without compromising content.

### How is it going to happen?

The Youth Festival comprises more than 500 events, with 2500 participants and 100 different spaces of public and private (stadiums, auditoriums, movie theaters, exhibition spaces, theaters, museums, churches and outdoor stages) entities spread around the cities of Lisbon, Loures, Oeiras, Cascais and Sintra.



## When and where will it happen?

The full programme of the Youth Festival can be found in the official app and website of the WYD.

## Highlights:

- at the Centro Cultural de Belém (CCB), concert from the **Jovem Orquestra Portuguesa** and **Orquestra Juvenil Geração**;
- at Martim Moniz, **Cristonautas Park**, a digital interactive circuit and videomapping spectacle;
- at the Gelé Patio, **Fátima Experience** exhibition;
- at the Church of Our Lady of Grace, **exhibition about the life of Mother Teresa of Calcutta**;
- at the mission Museum-Pimenta Palace, **exhibition Vita Prima**, about the life of Saint Anthony;
- at the Champalimaud Foundation, **conferences** with families and friends of the young blessed patrons of WYD;
- at the Gulbenkian Foundation, **Mozart ON concert**, by young prisoners from Leiria Detention Center;
- at the Cinemateca, the cycle **O Cinema Segundo Francisco**;
- **animation of the city's Churches by Movements and Dioceses from all over the world, with veneration of Saints' Reliques**, such as Saint John Paul II, Saint Theresa of the Child Jesus, Saint Thomas Aquinas, Saint Mary Magdalene, Saint Joan of Arc, Beato Pier Giorgio Frassatti, Blessed Carlo Acutis and Blessed Marcel Callo;
- **concerts** of more than 100 bands, in scenarios of Lisbon and Loures;
- **movies and documentaries** with the presence of the filmmakers and producers.



## Spirituality of the Week

### “Mary arose and last with haste” (Lk 1, 39)

The pilgrims are invited to live the spirituality of the WYD week inspired in a path inspired by the Gospel of the Visitation of Our Lady to Saint Elizabeth.

On each day, a word will be given and it will be the theme for all the prayers and events.

Daily prayers were developed (morning, afternoon, and night) in association with the Rede Mundial de Oração do Papa, that will follow the pilgrims in the depth of this spiritual way of WYD. These prayers can be done individually or in a group and are also available in audio format.

All prayers and texts that follow the events will be available in the WYD app in the tab **Up2Pray**, destined to release all the content on spirituality and in the website, where you can find the **Pilgrim's book of prayers**.

The concept of each event was developed based on the spirituality of the week of the WYD, so it'd be lived in the same way by all, in a visible manner, through artistic, dance and music expression, that being the gold ore of this great meeting.

#### Day 1 of August

##### Word of the day: Leave

**Theme:** The day for me to rise and start over. Who am I and how do I attend this WYD? What do I bring and what am I looking for? These days, I start my journey here - I choose conferences, concerts, theaters, exhibitions, all that makes me move.

**Challenge of the day:** (sent to all pilgrims): Get to know and discover curiosities of 2 people of different nationalities.

**Event:** Opening Mass (7 am, Colina do Encontro, Parque Eduardo VII).

#### Day 2 of August

##### Word of the day: Make haste

**Theme:** The day to *get off the couch*, to get out of the comfort zone. Do I look for Jesus with haste? Where can I find Him in this WYD? Today, I participate actively in what the day offers. I become aware of the presence of the living God, I search for what makes me hurry and what stops me from going faster.



**Challenge of the day:** Find Jesus with haste and visit Him in a Church.

**Event:** There are no central events on 2 of August, the focus of the day are the Youth Festival and the City of Joy. The pilgrims are invited to live their spirituality through the different forms of art in the Youth Festival: the beauty of music, theater, exhibitions, sports, cinema, conferences and religious events. The City of Joy also presents itself as a place for the pilgrims to have an encounter with Jesus. The spirituality is visible in the Vocational Fair, through the different movements and congregations, testimonies and talks (that highlights, every day, the corresponding Word of the Day). In the Reconciliation Park, pilgrims will be able to experience the confession, prepared with a reconciliation itinerary, where the exam of conscience fits. This exam of conscience can be found in the 5 official languages and in the Pictogram Idealism Communication (PIC).

### Day 3 of August

**Word of the Day: Rejoice**

**Theme:** The day to discover the joy of being a Christian. Is being a Christian a source of Joy? Did it change my life? How?

On this day, do I think of how Faith materializes in my life - what are the implications? How does it change my position in relation to the other? Do I live with joy?

**Challenger of the day:** Share with someone what made you the happiest today.

**Event:** Welcoming (5:45 pm, Colina do Encontro, Parque Eduardo VII). This event, in consonance with the word of the day, "rejoice", is characterized by a happy and creative nature of encounter, typical of the youthful expression of the living God, maintaining the focus on the dimension of prayer.

### Day 4 of August

**Word of the day: Believe**

**Theme:** The day to enter Faith, and not just stand at the door. Do I open the doors for Christ? Do I let Him in? Do I fear? Of what?

Today, I want to learn how to open the door to Jesus, without restrictions. What makes me fear believing? What am I afraid to change in my life?

**Challenge of the day:** Pray for a person you know that does not believe in God.

**Event:** Via Crucis (6 pm, Colina do Encontro, Parque Eduardo VII). Having as a base concept the weaknesses of young people nowadays, we walk with Jesus on His way to Calvary, believing that we walk side-by-side with Christ and He is the one that lifts us up when we fall.



## Day 5 of August

### Word of the day : Thank

**Theme:** The day to thank God for what He had done for me. Do I acknowledge and appreciate the blessings God send me?

This day, I want to learn to pray, to appreciate, to be silent by the feet of Jesus. I accompany him and I am thankful for all that I have lived.

**Challenge of the day:** Give a hug to the person that has marked you the most with their testimony given in this week and pray for him or her.

**Event:** Vigil (8:45 pm, Campo da Graça, Parque Tejo). In this night of adoration, young people gather to thank the gifts and graces received in the WYD. This is the great moment of thanksgiving, having the whole event focused on appreciation.

## Day 6 of August

### Word of the day: Rise

**Theme:** The day to prepare to change your life. After WYD Lisbon 2023, what stays? How do I transform my life? Today, I end up where I started - I rise and straighten myself up with new life. I recognize myself as a missionary, called to take the good news to all.

**Challenge of the day:** Share your WYD experience with two people who haven't experienced it.

**Event:** Holy Mass for the World Youth Day (9 am, Campo da Graça, Parque Tejo). To finish, the evangelization being what is asked of us, the WYD ends with the theme "rise", driven by the young people leaving on mission, to take the example of Our Lady to rise and leave with haste.



# 5 | Main Media Center and Venue Media





Welcome to the WYD Media Center

Thank you for making the news coverage on these days that Pope Francis wanted to be in Lisbon to meet with young people from all over the world, to grow in fraternity with everyone and to lead to an encounter with Christ alive!

We hope that this Digital Media Book will be a reliable partner for your work.

In this practical guide, you will find useful information, such as:

- Meeting points and/ or venues
- Technical support
- Press conferences and briefings
- Working conditions
- Help and contacts

With my team, we will do our best to enable a friendly and helpful experience.

We are excited to accompany you on this professional journey.

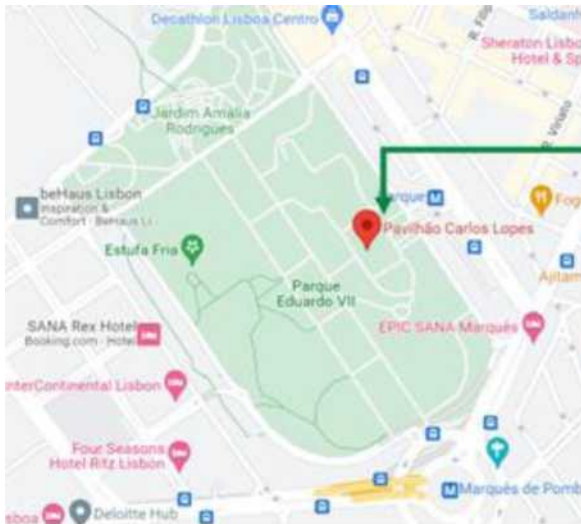
We wish you a good job and a nice stay.

**Fr Jose Alfredo Patricio**

Media Centre Director

## Main Media Center - Colina do Encontro

### Location Map and GPS Coordinates



Located on the "Colina do Encontro", that will host:

- 1/08 - Opening Mass (Cardinal Patriarch of Lisbon, Manuel Clemente)
- 3/08 - Welcome Ceremony (Pope Francis)
- 4/08 - Way Of The Cross (Pope Francis)

#### Adress

Carlos Lopes Pavillion - Av. Sidonio Pais 16, 1070-051 Lisboa

[GOOGLE MAP](#)

#### GPS Coordinates

GPS 38.72914775384241, -9.151536707822295

## How To Get There



### Buses

702 / 712 / 727 / 744/ 746 / 748



### Subway

#### Parque Metro Station / **Blue Line**

*Given the Official Mobility Plan Parque Metro Station will be closed 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> of August*

#### Sao Sebastiao Metro Station / **Red** and **Blue** Lines

#### Marquês de Pombal Metro Station / **Blue** and **Yellow** Lines

*Given the Official Mobility Plan Parque Metro Station will be closed 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> of August*



### WYD Interactive Map App

#### IOS App



#### App Play Store



## Opening hours

### Main Media Center // Carlos Lopes Pavilion

Day	Week Day	Operations Hours
28/07/23	Friday	09:00 - 21:00
29/07/23	Saturday	09:00 - 21:00
30/07/23	Sunday	09:00 - 21:00
31/07/23	Monday	07:00 - 02:00
01/08/23	Tuesday	07:00 - 02:00
02/08/23	Wednesday	07:00 - 02:00
03/08/23	Thursday	07:00 - 02:00
04/08/23	Friday	07:00 - 02:00
05/08/23	Saturday	07:00 - 02:00
06/08/23	Sunday	07:00 - 02:00
07/08/23	Monday	08:00 - 16:00

## Main contact



**Pe. Jose Alfredo Patrício**

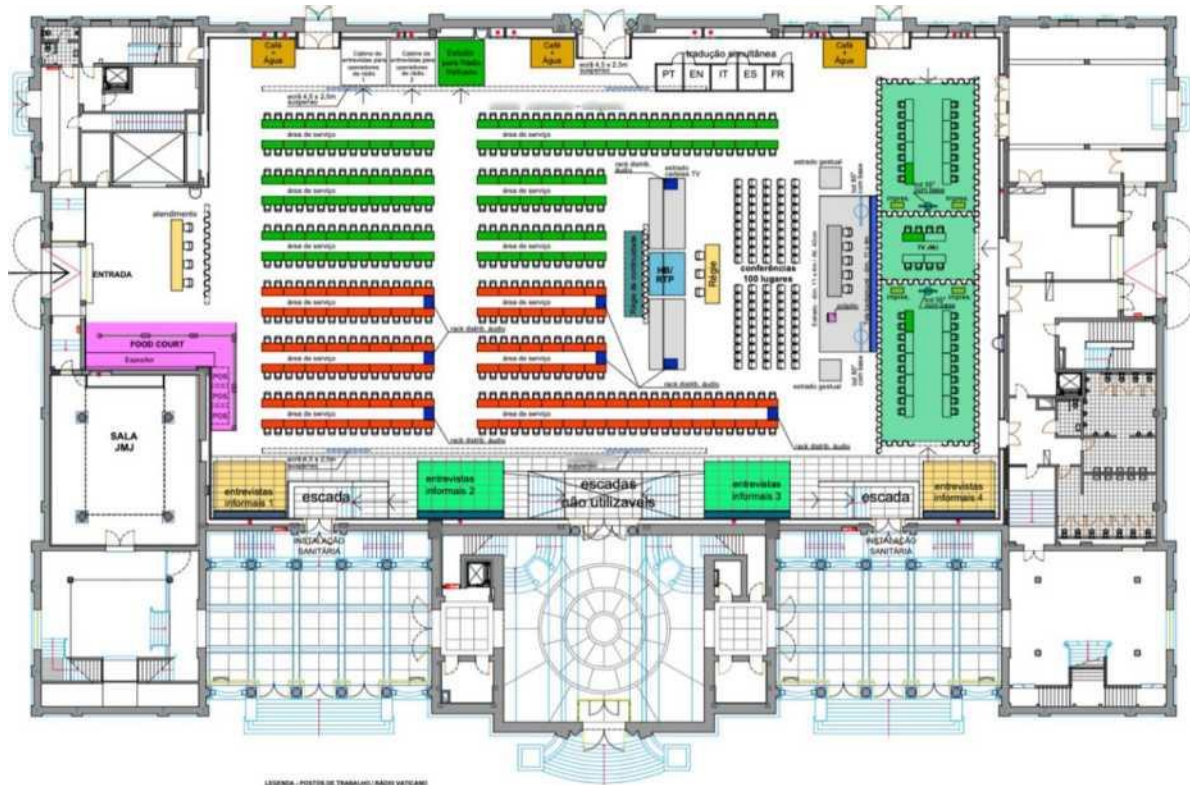
+351 938776398

[jose.patricio@lisboa2023.org](mailto:jose.patricio@lisboa2023.org)

### **Languages**

Portuguese, Spanish, English, Italian and French.

## Media Center Plan & Facilities location



## Facilities Available

### Working Spaces

- 203 Working Spaces equipped with SDI + HDMI + Wired Internet (Green in the Media Center Layout)
- 200 Working Spaces with Wi-Fi access (red in the Media Center Layout)

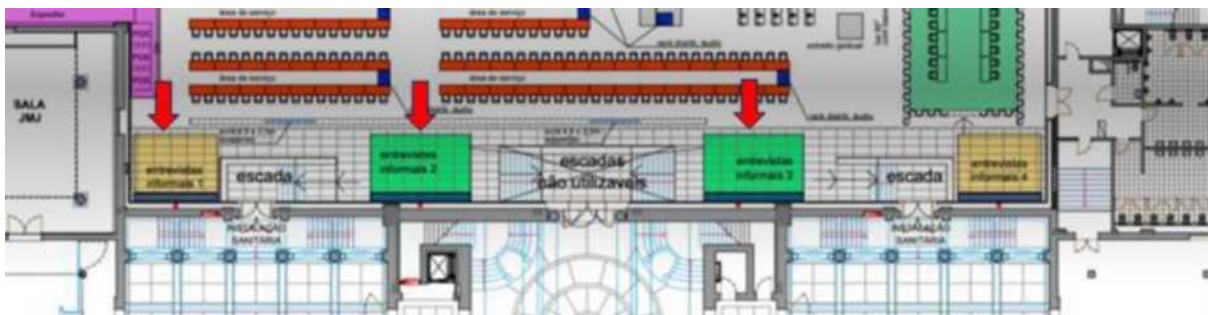
### Technical Facilities

- Power 220V.
- Host Broadcast signal in SDI with embedded audio:
  - channels 1 and 2 - international sound
  - channel 3- translation 1 (yet to be confirmed)
  - channel 4- translation 2 (\*)
  - channel 5- translation 3 (\*)
  - channel 6- translation 4 (\*)
  - channel 7- translation 5 (\*)
- Audio XLR distribution of the host signal and of the translations.
- Signal Host distribution in HDMI with international sound.
- Wi-fi access in entire Media Center .

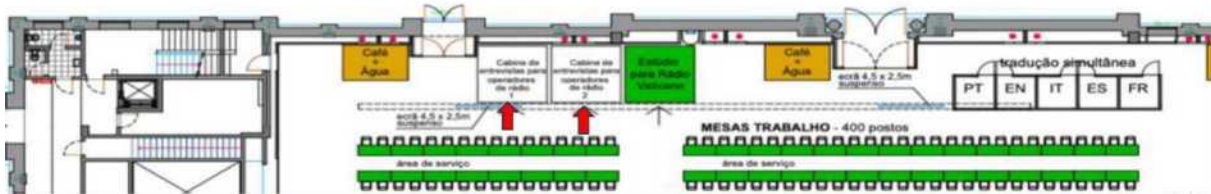
(\*) WYD Official Languages: Portuguese, Italian, English, Spanish, French, Polish and International Signal Language

### Subject of Booking

- 3 Booths for "Quick" / Informal Interviews



- 2 Radio Booths



## Booking Rules

Booths booking must be addressed to this email: [mariana.craveiro@lisboa2023.org](mailto:mariana.craveiro@lisboa2023.org)

Booking limited to a 30-minute period, max 2 periods on a row.

Booking must be done at least 24h in advance.

## Other Services

- Coffee and water points
- Food Court
- Simultaneous translation during press conference and briefings
- Information displays
- HB International Signal at the Led walls
- WYD TV available through the main social networks
- Official documents / speeches / press release available on 5 official languages of WYD (Portuguese, Italian, English, Spanish, French and International Sign Language)

## JMJ Briefing

### Location

Main Media Center

### Schedule

Daily, from July 31<sup>st</sup> to August 4<sup>th</sup> at 3:30 pm



## Daily Debriefing

### Location

Main Media Center

### Schedule

Daily, from July 30<sup>th</sup> to August 4<sup>th</sup> at 09:00 am

## Daily Press Conference

### Location

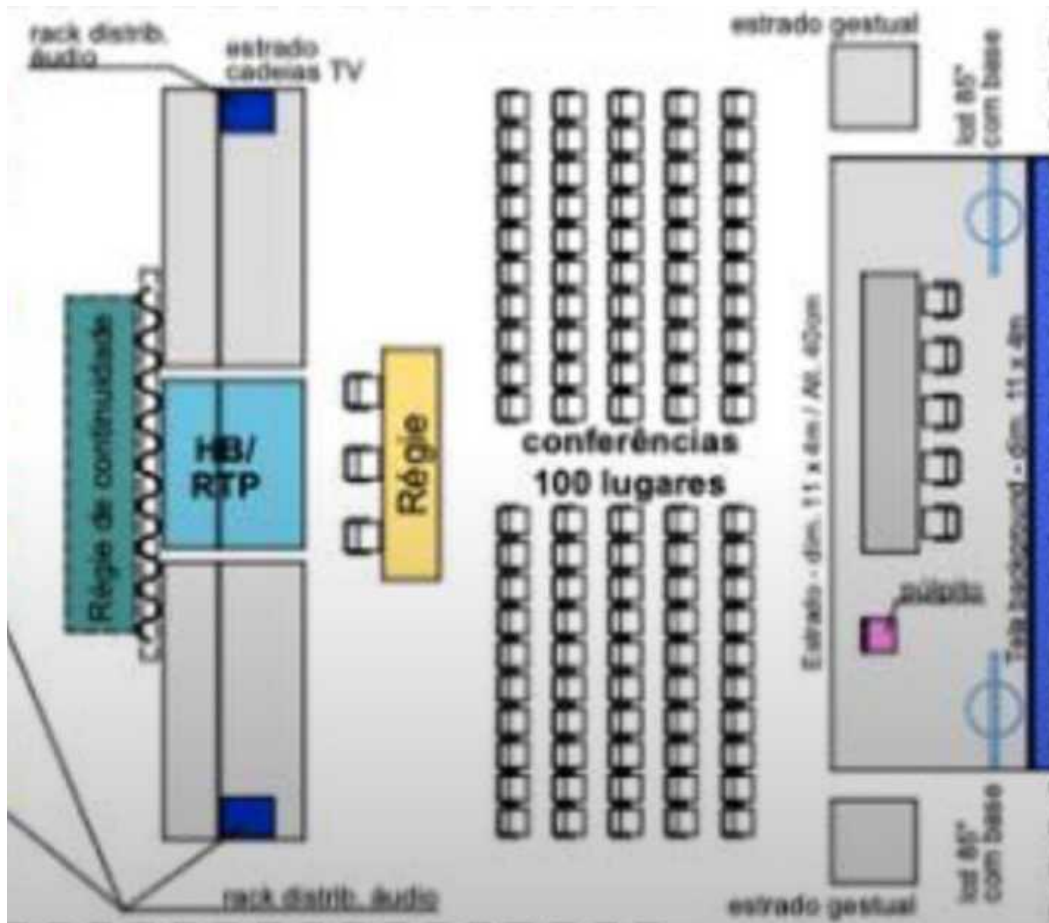
Press Center Area its located in the center of the room, ensuring total access.

### Schedule

#### Daily Press Conference // Carlos Lopes Pavilion

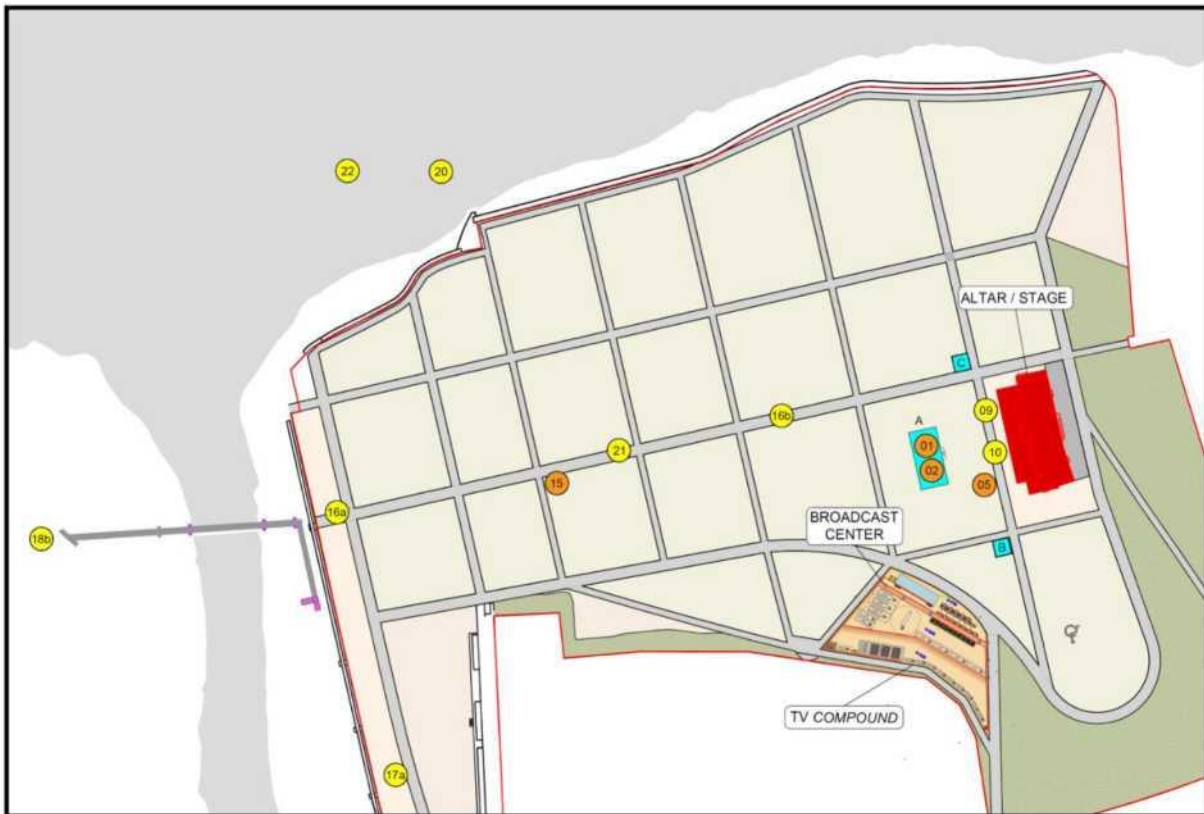
Day	Week Day	Press Conference Hours
31/07/23	Monday	12:30
01/08/23	Tuesday	12:30
02/08/23	Wednesday	13:15
03/08/23	Thursday	12:30
04/08/23	Friday	12:30
05/08/23	Saturday	12:30
06/08/23	Sunday	19:00

## Press Conference Area



## Venue Media Centre - Campo da Graça

### Location Map and GPS Coordinates



Located in the TV COMPOUND on the CAMPO DA GRAÇA that will host:

5/08 - Evening Vigil (Pope Francis)

6/08 - Missioning Mass (Pope Francis)

#### Address

TV COMPOUND Passeio do Tejo Lisboa

**GOOGLE MAP**

## How To Get There

WYD will provide shuttles Between Main Media Center (Carlos Lopes Pavillion) And Venue Media Center (Campo Da Graça) on the 5<sup>th</sup> and 6<sup>th</sup> of August.

### Pick up and Drop Points

Main Media Center – Carlos Lopes Pavillion (Av. Sidónio Pais, 16 – Lisboa )

Venue Media Center Campo da Graça – TV Compound Entrance



#### WYD Interactive Map App

IOS App



App Play Store



## Opening hours

Venue Media Center // Campo da Graça

Day	Week Day	Operation Hours
04/08/23	Friday	12:00 - 21:00
05/08/23	Saturday	07:00 - 07:00 (24h open)
06/08/23	Sunday	07:00 - 16:00

## Main contact



**Diana Prudêncio**

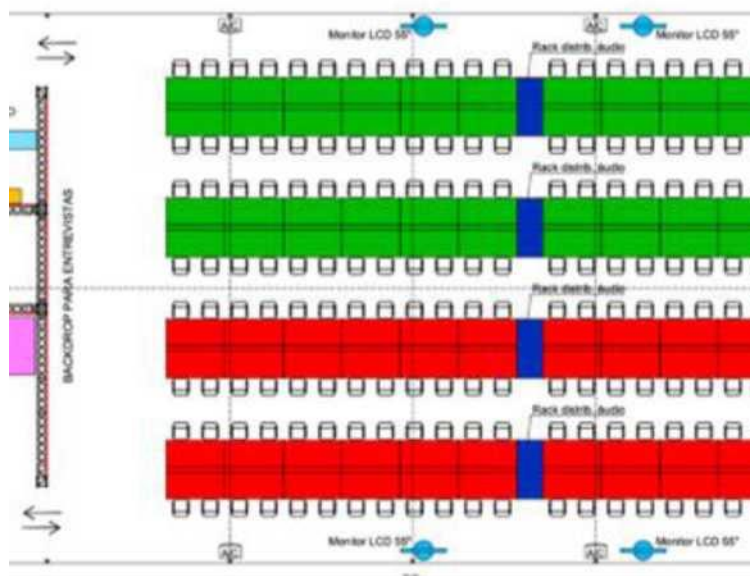
+351 918391371

[diana.prudencio@lisboa2023.org](mailto:diana.prudencio@lisboa2023.org)

### *Languages*

Portuguese, Spanish and English.

## Venue Media Center Plan



## Facilities Available

### Working Spaces

- 200 Working Spaces with cable network
- 200 Working Spaces only with Wi-Fi



## General Services

- Helpdesk e infopoint services
- Wi-fi
- Coffee and water points
- Vending Area

Note: Next to the Venue Media Center, a catering area will be available.

## Shuttles Between Media and Passeio Marítimo de Algés

### August 5<sup>th</sup>

#### **Main Media Center (Carlos Lopes Pavillion) – Venue Media Center Campo da Graça**

From 10 am to 03pm – Every hour

03:30pm – 10 Buses (50 seats each) with police scout

*Required Security Control: Necessary to be at Main Media center at 02pm*

05:30pm – 10 Buses (50 seats each) with police scout

*Required Security Control: Necessary to be at Main Media center at 04pm*

#### **Media Center Campo da Graça – Venue Main Media Center (Carlos Lopes Pavillion)**

1pm – 1 Bus with 50 seats

00pm to 01am – Shuttles with police scout



## August 6<sup>th</sup>

### **Main Media Center (Carlos Lopes Pavillion) – Venue Media Center Campo da Graça**

05am and 6h30 am – 10 Buses (50 seats each) with police scout

*Required Security Control : Necessary to be at Main Media center at 04pm*

### **Venue Media Center Campo da Graça – Passeio Marítimo de Algés**

12pm-10 Buses (50 seats each) with police scout

### **Main Media Center (Carlos Lopes Pavillion) – Passeio Marítimo de Algés**

13:30pm - -10 Buses (50 seats each) with police scout

## Relevant information for the Main Media Center and Venue Media Center

- WYD MEDIA CREDENTIAL is mandatory to access to both Media Centers. It must be visible all the time;
- Main Media Center and Venue Media Center are working spaces, so everyone's cooperation is important to keep them clean and in order to be used by a great number of media operators.
- The conduct inside both Media Centers must respect the safety rules imposed by civil authorities;
- The Direction of both Media Centers cannot be held account for any damage or thefts.

## TV Compounds Schedule

24h / Day



# 6 | Host Services





## Host Broadcast

The HOSTBOADCAST OPERATION is ensured by RTP with the support and in partnership with the EBU.



### HB Events Schedule Coverage (RTP)

#### OPERAÇÃO HB | PROGRAMA

	29 SAB	30 DOM	31 SEG	1 TER	2 QUA	3 QUI	4 SEX	5 SAB	6 DOM	7 SEG
MANHÃ					CHEGADA LISBOA AT1 10h00	ENCONTRO JOVENS UNIV. CATOLICA 09h00	CONFESSÃO PRAÇA IMPERIO 09h00	CHEGADA FÁTIMA 08h50	* 07h00	
					BOAS VINDAS PALACIO BELÉM 10h45	ENCONTRO JOVENS CASCAIS 10h40	ENCONTRO CARITAS SERAFINA 09h45	CERIMÓNIA FÁTIMA 09h30	MISSA ENVIO 09h00	
					ENCONTRO AUTORIDADES CCR / 12h15					
			CONFERÊNCIA IMPRENSA 12h30	CONFERÊNCIA IMPRENSA 12h30	CONFERÊNCIA IMPRENSA 13h15	CONFERÊNCIA IMPRENSA 12h30	CONFERÊNCIA IMPRENSA 12h30	CONFERÊNCIA IMPRENSA 12h30		CONFERÊNCIA IMPRENSA 11h00
TARDE				* 15h30	VÉSPERAS BISPOVS M. JERÓNIMOS 17h30	* 15h30	* 15h30	* 16h00	VOLUNTÁRIOS 16h30	
				MISSA ABERTURA 19h00		ACOLHIMENTO 17h45	VIA SACRA 18h00	VIGILIA 20h45	PARTIDA LISBOA AT1 17h50	CONFERÊNCIA IMPRENSA 19h00
NOITE				* 22h30		* 22h30	* 22h30	* 23h30		
					NUNCIATURA	NUNCIATURA	NUNCIATURA	NUNCIATURA		

PROGRAMA JMJ P. EDUARDO VII    PROGRAMA JMJ PARQUE TEJO    PROGRAMA JMJ ALGÉS    CONFERÊNCIA IMPRENSA

## Available Feeds

### OPERAÇÃO HB | DISTRIBUIÇÃO

DATA	LOCAL	EVENTO	HORÁRIO	FEED A (LOCAL, MONSANTO, C. IMPRENSA)					FEED B (SATÉLITE)						
				SLOT	INICIO	FINAL	HH:MM	NOTAS	SLOT	INICIO	FINAL	HH:MM	NOTAS		
31.07.2023	CI	CONFERÊNCIA DE IMPRENSA	12:30 - 13:15	A1	12:15	13:30	01:15	30' início / 15' final							
01.08.2023	CI	CONFERÊNCIA DE IMPRENSA	12:30 - 13:15	A1	12:15	22:00	09:45	30' / 15'							
		FESTIVAL JUVENTUDE	15:25 - 18:30												
	PE7	MISSA DE ABERTURA	19:00 - 20:30												
		FESTIVAL JUVENTUDE	20:45 - 21:30												
02.08.2023	AT1	CHEGADA A LISBOA	10:00 - 10:35	A1	09:15	19:00	09:45	45' / 15'	VTs VISIT PORTUGAL	B1	09:15	13:15	04:00	45' beginning / 15' end	
		PERCURSO	10:35 - 10:45												
	BELÉM	PALACIO BELEM	10:45 - 12:00												
	CCB	CCB	12:15 - 12:45												
	CI	CONFERÊNCIA DE IMPRENSA	13:15 - 14:00												
	JER	MOSTEIRO JERÓNIMOS	17:30 - 18:30						B2	16:45	19:00	02:15	45' / 30' (1) (2)		
03.08.2023	U. CAT.	UNIVERSIDADE CATÓLICA	09:00 - 10:00	A1	08:15	21:00	12:45	45' / 15'	VTs VISIT PORTUGAL	B1	08:15	12:00	03:45	45' / 30' (1) (2)	
	CASC.	CASCAIS	10:40 - 11:30												
	CI	CONFERÊNCIA DE IMPRENSA	12:30 - 13:15												
		FESTIVAL JUVENTUDE	13:55 - 17:15												
	PE7	CHEGADA + PAPA MÓVEL	17:15 - 17:45												B2
		ACOLHIMENTO	17:45 - 19:15												
		FESTIVAL JUVENTUDE	19:15 - 20:30												
04.08.2023	JVG	JARDIM VASCO DA GAMA	09:00 - 09:30	A1	08:15	21:00	12:45	45' / 15'	VTs VISIT PORTUGAL	B1	08:15	11:15	03:00	45' / 30' (1) (2)	
	SER	SERAFINA	09:45 - 10:45												
	CI	CONFERÊNCIA DE IMPRENSA	12:30 - 13:15												
		FESTIVAL JUVENTUDE	13:55 - 17:30												
	PE7	CHEGADA + PAPA MÓVEL	17:30 - 18:00												B2
		VIA SACRA	18:00 - 19:30												
		FESTIVAL JUVENTUDE	20:00 - 20:30												

(1) VISIT PORTUGAL VIDEOS (2) HIGHLIGHTS  
FEED NACIONAL disponível em:  
- em cada TV COMPOUND  
- no HUB ALICE em MONSANTO  
FEED SATÉLITE disponível em:  
- rede satélite EBU  
- NEWSDIRECT

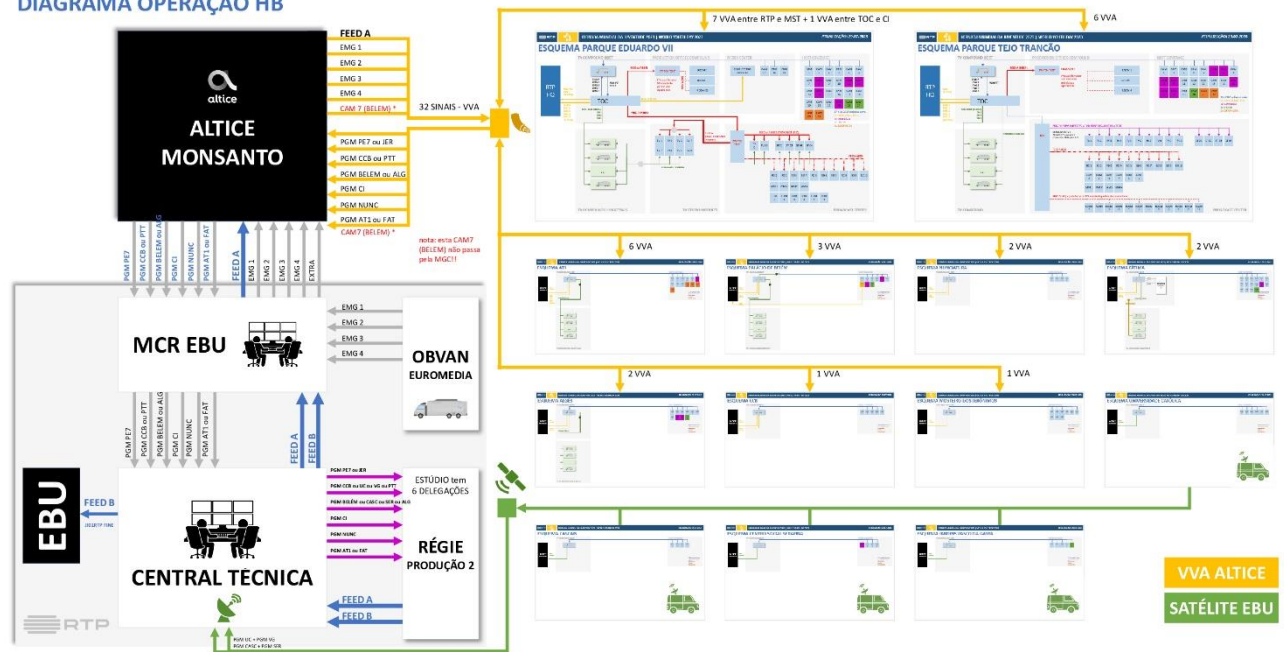
### OPERAÇÃO HB | DISTRIBUIÇÃO

DATA	LOCAL	EVENTO	HORÁRIO	FEED A (LOCAL, MONSANTO, C. IMPRENSA)					FEED B (SATÉLITE)										
				SLOT	INICIO	FINAL	HH:MM	NOTAS	SLOT	INICIO	FINAL	HH:MM	NOTAS						
05.08.2023	FAT	ATERRAMENTO + PERCURSO	08:50 - 09:30	A1	08:00	23:45	15:45	45' / 15'	VTs VISIT PORTUGAL	B1	08:15	11:30	03:15	45' / 30' (1) (2)					
		FÁTIMA	09:30 - 11:00																
	CI	CONFERÊNCIA DE IMPRENSA	12:30 - 13:15																
		FESTIVAL JUVENTUDE	13:55 - 18:00																
		CORO E ORQUESTRA OFICIAL	18:00 - 19:00																
		FESTIVAL JUVENTUDE	19:15 - 20:00																
	PTT	ENTRADA DO PAPA	20:15 - 20:45												B2	19:30	22:45	03:15	45' / 30' (1) (2)
		VIGILIA	20:45 - 22:30																
		FESTIVAL JUVENTUDE	22:30 - 23:15																
		FESTIVAL JUVENTUDE - FILME	23:15 - 00:45																
06.08.2023		FESTIVAL JUVENTUDE	07:30 - 08:00	A1	07:15	20:00	12:45	15' / 15'		B1	07:45	11:30	03:45	30' / 30' (2)					
	PTT	CHEGADA + PAPA MÓVEL	08:15 - 09:00																
		MISSA DE ENVIO	09:00 - 10:30																
		SAIDA DO PAPA	10:30 - 11:00																
	ALG	ENCONTRO DE VOLUNTÁRIOS	16:00 - 17:30												B2	15:30	19:00	03:30	30' / 45'
		PERCURSO	17:30 - 17:50																
	AT1	PARTIDA DE LISBOA	17:50 - 18:15																
	CI	CONFERÊNCIA DE IMPRENSA	19:00 - 19:45																
07.08.2023	CI	CONFERÊNCIA DE IMPRENSA	11:00 - 11:45	A	10:45	12:00	01:15	15' / 15'											

(1) VISIT PORTUGAL VIDEOS (2) HIGHLIGHTS  
FEED NACIONAL disponível em:  
- em cada TV COMPOUND  
- no HUB ALICE em MONSANTO  
FEED SATÉLITE disponível em:  
- rede satélite EBU  
- NEWSDIRECT

# HB Operation Diagram

## DIAGRAMA OPERAÇÃO HB





## Host Photography

Access and download WYD Event Photos for free in:

<https://www.flickr.com/photos/lisboa2023/>



# 7 | Pools



## General Information - Pool Management

### Global Pool Management



**Manuel Roque** (*Pools Management Responsible*)

+351917661025

[manuel.roque@Hsboa2023.org](mailto:manuel.roque@Hsboa2023.org)

**Languages**

Portuguese and English.



**Inês Tienza**

+351 918 227 387

[ines.tienza@lisboa2023.org](mailto:ines.tienza@lisboa2023.org)

**Languages**

Portuguese and English.

### Access Period

Limited to 2 hours before the beginning of each event

### Accreditation Required

WYD Accreditation for all Venues, with the required Floater for each pool.

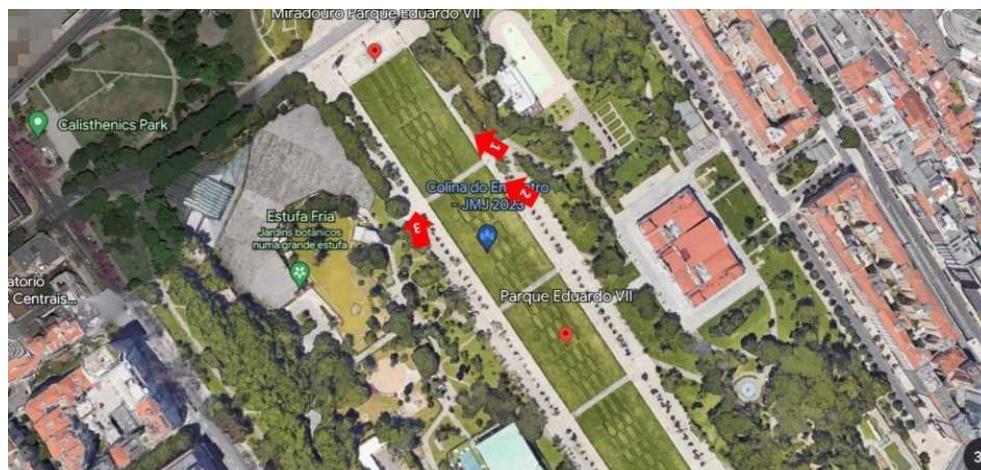
### Pools Access

Since we are limited in the number of pools and available space per Poll, the allocation of pools is managed by the Pool Manager.

A Floater will identify the pool to access in each venue.

# Colina do Encontro

## Fixed Pools



### Pool 1

**Location:** Left side / Next to the Guest Area  
**Visibility:** View over the stage and guest area  
**Structure:** With Practicable

### Pool 2

**Location:** Lefts side / Near to the Press Center  
**Visibility:** View over the stage, guests and pilgrims  
**Structure:** With Practicable (amphitheater)

### Pool 3

**Location:** Right side / Near to the clergy  
**Visibility:** View over the stage, guests and pilgrims  
**Structure:** With Practicable

## Mobil Pools & Temporary Pools

### Mobil Pools

**Location:** Security Corridors  
**Capacity:** 4 Persons  
**Duration Period:** 10' for each group  
**Booking:** Daily Boking with the Pools Manager

### Temporary Pools

**Capacity:** 10 Persons  
**Duration Period:** 10' for each group  
**Structure:** Platform  
**Booking:** Daily Boking with the Pools Manager

Note: Circulation always accompanied by duly identified WYD team members

## Marquês de Pombal



### Fixed Pool

**Location:** Rotunda Marques de Pombal  
**Visibility:** View over Colina do Encontro  
**Structure:** With Practicable

## Campo da Graça

### Fixed Pools



#### Pool 1

**Location:** Lateral / Near the TV Compound  
**Visibility:** View over the stage and pilgrims  
**Structure:** With Practicable (amphitheater format)

#### Pool 2 & 3

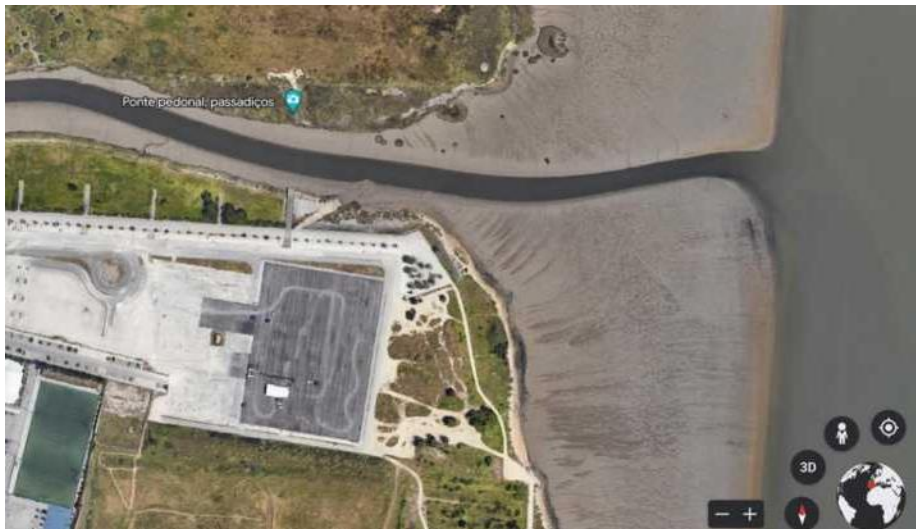
**Location:** In front of the Stage  
**Visibility:** Front View over the stage  
**Structure:** With Practicable

### Mobil Pools

**Circulation area:** Security Corridors  
**Capacity:** 6 to 8 reporters  
**Duration Period:** 10' each group  
**Booking:** Daily Booking with the Pools Manager

## Limited Mobility Pool

### Pool 1 - Anchoring area



**Capacity:** 4 persons  
**Duration Period:** During all Event Period  
**View:** Symbols Arrival  
**Booking:** Booking with Pools Manager

### Pool 2 - Walkway Over Trancão River



**Capacity:** 8 persons  
**Duration Period:** During all Event Period  
**View:** Symbols Procession  
**Booking:** Booking with the Pools Manager

## Pool 3 & 2



**Capacity:** 30 persons

**Duration Period:** During all Event Period

**View:** Pilgrims / Ambiance View

**Booking:** Booking near the Pools Manager

## Cidade da Alegria / Vasco da Gama Garden (Belém)



### Pool 1

**Location:** Confessional area right side  
**Visibility:** Lateral View over the confessional area  
**Structure:** On the Floor  
Forbidden to film the face of those who are going to confess

### Pool 2

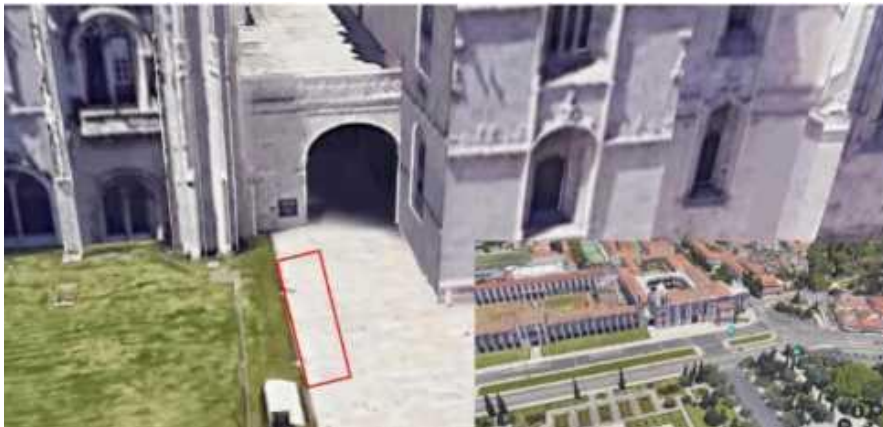
(Limited to photographers)

**Location:** Confessional area front area  
**Visibility:** Front View over the confessional area  
**Structure:** On the Floor  
Leave the place after the arrival of the Holy Father.  
You cannot photograph who is going to confess

**NOTE: PLEASE RESPECT THE PRIVACY OF THE PILGRINS AND DO NOT TAKE PICTURES OR FILM ANY ONE INSIDE THE CONFESSIONAIRE. THANK YOU.**

## Igreja do Jerónimos

### Pool 1 - Exterior



#### Fixed Pool

**Location:** Left side by the entrance  
**Visibility:** Entrance View  
**Structure:** No

## Pool 2 – Exterior / Church Entrance Left



### Fixed Pool

**Location:** Church Entrance Left

**Visibility:** Entry of the Holy Father into the Church

**Structure:** No

## Pool 2 – Exterior / Church Entrance Left



### Fixed Pool

**Location:** Right Side

**Visibility:** Church Altar and Choir

**Structure:** With Practicable  
(amphitheater format)

**Technical Facilities:** Press Box

## Pool 4 - Church Interior



### Fixed Pool

**Location:** High Choir

**Visibility:** Entire Church  
View

**Structure:** 2x Practicable  
(amphitheater format)

**Technical Facilities:** Press  
Box

## Scholas Occurrentes

### Pool 1 - Exterior



### Fixed Pool

**Location:** In the right side In the  
courtyard

**Visibility:** Entrance / blessing of the olive  
tree

**Structure:** With Practicable

## Pool 2 - Exterior



### Fixed Pool

**Location:** Outside Scholas Occurrentes, near the building

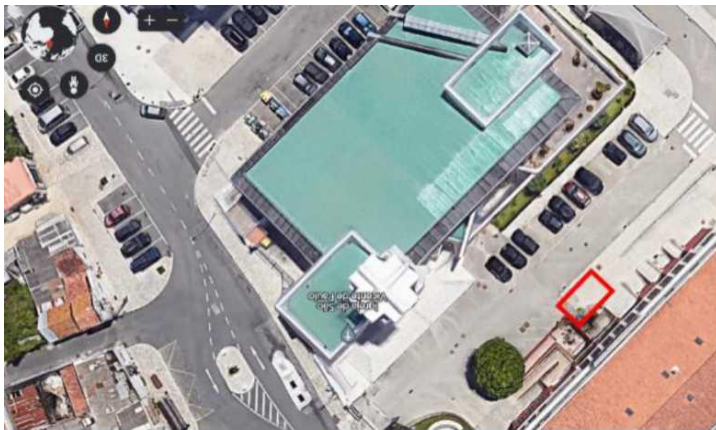
**Visibility:** Entrance

**Structure:** No

NOTE: DIFFICULT TO ACCESS AND PARK AREA

## Centro Paroquial São Vicente de Paulo

### Pool 1 - Exterior



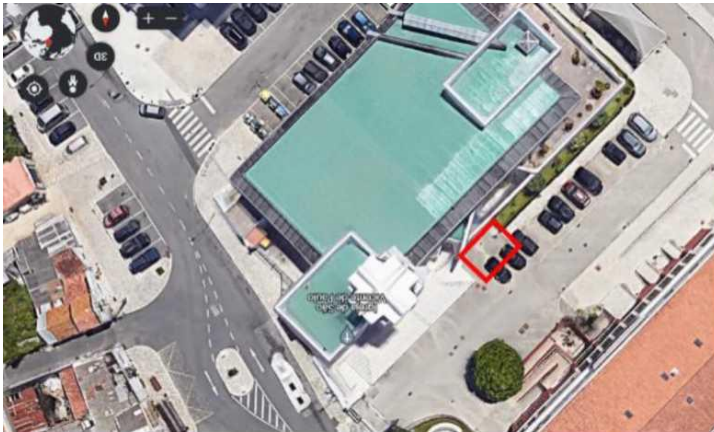
### Fixed Pool

**Location:** In the Yard Near Auditorium Entrance

**Visibility:** View to the Auditorium Entrance / Church Stairs

**Structure:** No

## Pool 2 - Exterior



### Fixed Pool

**Location:** Near Church Stairs  
**Visibility:** View to the Entrance /  
Yard  
**Structure:** No

## Pool 3 - Auditorium

### Fixed Pool

**Location:** Inside Auditorium Last 2 Rows  
**Visibility:** Good visibility to the Stage and  
entrance  
**Structure:** No

## Pool 3 - Auditorium

### Fixed Pool

**Location:** Inside the Church  
**Visibility:** Good visibility  
**Structure:** No

# Universidade Católica Portuguesa

## Fixed Pools

### Pool 1 / 2 / 3 / 4



#### 4 Fixed Pool

**Location:** Right & Left Side of the event area

**Visibility:** Full visibility of the stage and yard

**Structure:** With Practicable (amphitheater format)

**Technical Facilities:** Press Box & Energy

**Structure:** With Practicable

### Pool 5



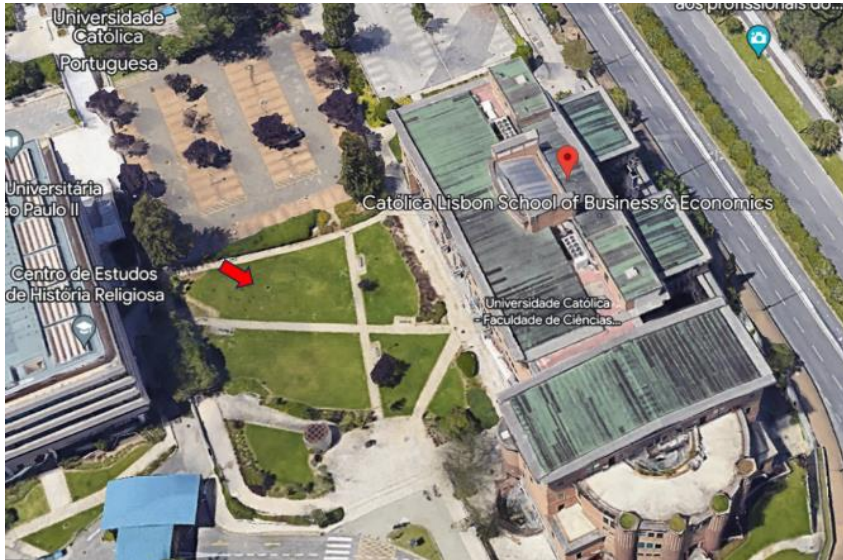
#### Fixed Pool for Writing Journalists

**Location:** Left Side of the event area

**Visibility:** Limited visibility of the stage

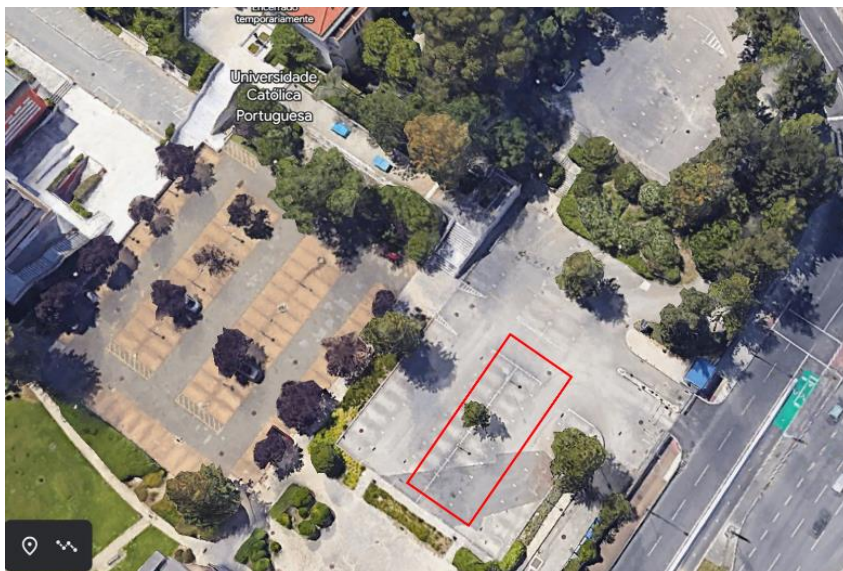
**Structure:** With Practicable (floor level)

## Mobil Pools



**Location:** Grassy area  
**Visibility:** Students and Pilgrims

## Universidade Católica Floaters Pick Up Area



**Entrance:** Avenida dos Combatentes  
– Registration Area

**PARKING AREA FOR MEDIA SUPORT VANS / CARS - NORTH PARK / AV. LUSIADA**

## Passeio Marítimo de Algés

Pool 1 / 2 / 3 / 4



### 4 Fixed Pool

**Location:** Left side

**Visibility:** Full visibility of the stage and yard

**Structure:** With a Structure

**Technical Facilities:** Audio signal available in Pool 1

## Nunciature Apostólica

Pool 1



### Fixed Pool

**Location:** Under the porch

**Visibility:** Full visibility

**Structure:** No Structure

## Pool 2



### Fixed Pool

**Location:** In front of the Entrance Gate

**Visibility:** Full visibility

**Structure:** No Structure

## Pools Managed by State Protocol

- Figo Maduro Airport
- Palácio de Belém (Presidency Palace of the Republic)
- Centro Cultural de Belém



# 8 | Accreditations





Credentials must be collected at our Media Check-in which will operate at the location and according to the timetables below:

**Period of operation: from July 25th to August 3<sup>rd</sup>**

**Location:** Epic Sana Marques Hotel (the entrance should be made by Rua Actor Tasso n.º 1 1050-002 Lisbon).

You can access the location through <https://goo.gl/maps/IXGwkcgXXCr2A1Pa9>

**Opening hours:** From 9.30 a.m to 9p.m

**Period of operation: between August 4th and 6th**

**Location:** Fundação JMJ Lisboa 2023, Rua do Grilo 84, 1950-142 Lisbon

**Opening hours:** from 10 a.m. to 5 p.m.

*To pick up the credential of another person, you must present the attached document duly completed and signed by the accredited person who will not pick up the credential*

**We emphasize that you can only pick up your credential if your accreditation is validated. You can check the status of your accreditation in your reserved area on the registration platform.**



# 9 | Graphic Identity





The WYD Graphic Identity is available at the link below:

<https://www.lisboa2023.org/pt/materiais-de-divulgacao>

### Available

- Logo
- Graphic Standards Kit
- Conditions of use of the brand
- Templates

### TV Graphic Line

- Channel bug
- Lowerthird (1 lines, 2 lines)
- Leads (Subject + Text)
- Locators (location information)
- Ticker



# 10 | Logistics





## Media - Safety Rules and Entry Times to the venues

### Opening Mass – Colina do Encontro

**August 1<sup>st</sup>, 7pm**

**Entry Period:** Reception – Free entry during the day

**Entrance:** Press Center at Pavilhão Carlos Lopes

**Circuit:** Enter by the security control door.

### Welcome Ceremony – Colina do Encontro

**August 3<sup>rd</sup>, 5:45 pm**

Expected time arrival of Pope Francis 4:45 pm

**Time Slot:** Reception – Free entry during the day

**Entrance:** Press Center at Pavilhão Carlos Lopes

**Circuit:** Enter by the security control door.

### Way To The Cross - Colina do Encontro

**August 4<sup>th</sup>, 6 pm**

Expected time arrival of Pope Francis 5 pm

**Time Slot:** Reception – Free entry during the day

**Entrance:** Press Center at Pavilhão Carlos Lopes

**Circuit:** Enter by the security control door.

### Evening Vigil – Campo da Graça

**August 5<sup>th</sup>, 8:45 pm**

expected time arrival of Pope Francis 8:15 pm

**Meeting Point:** Carlos Lopes Pavilion Media Center

**Time Slot:** Reception of people from 9 am to 5.30 pm

**Shuttles From Carlos Lopes Pavillion to Campo da Graça in buses escorted by PSP**

**Campo da Graça Entrance Gate:** Arrival in buses escorted by PSP and enter AS3 gate with police corridor

**Circuit:** Enter by the security control door.

## Missioning Mass – Campo Da Graça

**August 6<sup>th</sup> , 9am**

Expected time arrival of Pope Francis 8:15 am

**Meeting Point: Carlos Lopes Pavilion Media Center**

**Time Slot:** Reception of people from 4:00 am to 6:30 am

**Shuttles from Carlos Lopes Pavillion to Campo da Graça in buses escorted by PSP**

**Campo da Graça Entrance Gate:** Arrival in buses escorted by PSP and enter AS3 gate with police corridor

**Circuit:** Enter by the security control door

**NOTE:** If you are allocated to a Poll, you must enter a maximum of 2 hours before the beginning of the event (with the exception of Mobile Pools and Transitional Pools)

## Mobility Plan Link Access



### MOBILITY PLAN LINK



## Interactive Map App



### IOS App



### App Play Store





# 11 | WYD's ABC For Journalists



WORLD YOUTH DAY LISBOA 2023

Digital Media Book



Please Access to the ABC for Journalist in the following link:

[Download](#)



# 12 | World Youth Day Lisbon 2023 Glossary Link





Work of Radio Renascença based on the Mini-Dictionary of Fr. João Aguiar (December 1996) and with the occasional use of other information obtained from the book "Dicionário dos Termos da Fé" and from the Glossaries of the Ecclesia and Kathpress Agencies.

**Last update: June 2023**



### **AD LIMINA VISIT (APOSTOLORUM)**

This is the visit that each diocesan bishop must make to Rome in the year in which he has to present to the Holy Father the report of his diocese, which should happen every 5 years. On this visit to Rome, the prelates venerate the tombs (*limina*) of the blessed apostles (*Apostolorum*) Peter and Paul and meet with the Pope and the heads of the dicasteries.

If the diocesan bishop is unable to fulfil this duty himself, he will do so through his coadjutor or auxiliary bishop, or through a suitable priest resident in the diocese.

### **ALLOCUTION**

A more or less solemn address delivered by the Pope in the presence of the Sacred College or on other special occasions of the Church. It is sometimes used as a synonym for homily or other short speech, although with some solemnity.

### **APOSTOLIC EXHORTATION**

This is a document close to the Encyclical, but differing from it not so much by its addressees but rather its intentionality. It aims to present proposals for reflection on a certain problem of doctrinal or practical content and opens up perspectives for a truer and more faithful Christian commitment to the Gospel. In recent pontificates, the Apostolic Exhortation has been the document that the Pope writes after a synod of bishops has met in Rome to deal with a specific topic and with this exhortation the Pope indicates what he considers to be most relevant as the fruit of that synod.

### **APOSTOLIC LETTER**

Designates a solemn document issued by the Roman Pontiff. The Apostolic Letter, made *motu proprio*, is a law on disciplinary matters.

### **APOSTOLIC NUNCIO**

Legate of the Roman Pontiff, to whom he entrusts his personal representation, in a stable manner, to the Churches, States and governments in the various nations of the world. Nunciatures are, in fact, the embassies of the Holy See. The Nuncio is also the one who accompanies the local Church, keeping the Holy See informed of what is happening in each country and preparing the processes for the election of new bishops.

### **ARCHBISHOP**

The bishop of an archdiocese. The word designates the Metropolitans, that is, the bishops placed at the head of an ecclesiastical province and who have one or more bishops under their authority. There may also be archbishop-bishops, who, although they are bishops of a diocese, previously held authority over an archdiocese.



## ARCHDIOCESE

The oldest diocese in a region from which others (called suffragan dioceses) have been separated. The archdiocese and the suffragan dioceses as a whole form the ecclesiastical province. It can also be called a metropolitan see. (In Portugal there are three metropolises: the Archdiocese of Braga, the Archdiocese of Évora and the Patriarchate of Lisbon).

## BASILICA

A church characterised by its antiquity, size or magnificence and which enjoys certain privileges. In the Roman world they were large public spaces - belonging to the Basileus (king or emperor) where the people of a city met. Christians adopted this architecture to build their first large churches. Today some special churches enjoy the title of Basilica. The title is conferred by the Pope.

## BISHOP

In the Catholic Church, the bishop is a successor of the Apostles, chosen by Jesus Christ as the foundation of his Church. The bishop receives, by his ordination, the fullness of the sacrament of Holy Orders and thus has the threefold mission of teaching the Word of God, sanctifying through the celebration of the sacraments of the Church and governing in the name of Christ "the portion of the People of God entrusted to him". The appointment of a bishop is made by the Pope after a complex process that involves the nunciature in the country (which draws up a process involving interviews with various people) where the candidate may be sent, the Dicastery for Bishops and other people the Pope wants to hear before making the appointment.

The **residential bishop** is in charge of a part of the Church: a local Church, the diocese. He may also be called diocesan bishop or ordinary bishop of the place.

**Auxiliary bishop**: this is the bishop appointed to assist the incumbent of a diocese when the pastoral needs warrant this. He has no right of succession. Auxiliary bishops are also the holders of dioceses which have existed but which have since ceased to have an associated people or have been integrated into other dioceses.

**Coadjutor bishop**: is a title given to a bishop called to assist a residential bishop, and who is entitled to succeed him in the event of the latter's death or resignation.

**Titular bishop**: the title of a Bishop is the diocese to which he is attached, either the diocese of which he is resident or the diocese of which he is titular without residing there. The latter is the case in relation to former dioceses which have been extinguished. That title is maintained for a bishop who will exercise the mission of auxiliary to a residential bishop or a post in the Holy See. All bishops are given a title (diocese) at the time of their election (appointment by the Pope).

The different dioceses with their bishops are organized into various ecclesiastical provinces. The bishop at the head of an ecclesiastical province is called a Metropolitan Bishop or Archbishop. All the bishops as a whole, that is to say, the whole episcopate, are called the College of Bishops, which is always headed by the Pope, Bishop of Rome.



## **BRIEF**

Pastoral Letter of the Pope, of a private nature. Less important and shorter than the Bull, the Brief is written in Latin and sealed with a red seal and the fisherman's ring. Apostolic briefs come directly from the Pope.

## **BULL**

A pontifical decree, sealed with a round seal of wax or lead and ordinarily designated by the first word that is written on it. The bulls used in the most important acts of the pontifical administration (such as the convocation of a council) are written in Latin.

## **CAMERLENGO**

The cardinal who presides over the so-called Apostolic Chamber and has the office of caring for and administering the temporal goods and rights of the Holy See, even during the time it is vacant. It is the Cardinal who leads the Catholic Church when the Pope dies or abdicates. The current Camerlengo of the Apostolic See is Cardinal Kevin Farrell.

## **CARDINAL**

Cardinals have their origins in the first millennium, as the bishops of the suffragan dioceses of Rome (called suburban dioceses) and the priests and deacons of Rome, who were counsellors of the Pope. From the 12th century onwards, members residing outside Rome were incorporated into the cardinalate. The current Code of Canon Law gives cardinals a double function:

1. to elect the Pope, according to the private law;
2. to assist the Roman Pontiff in his task as universal shepherd - both collegially (e.g., in consistories) and individually, through the offices they may perform.

The college of cardinals is distributed among the episcopate, presbyterate and diaconate orders. However, since 1962, all cardinals must receive episcopal consecration, although there have been some exceptions.

Cardinals are freely appointed by the Pope and must belong to at least the presbyterate order and be persons of recognised doctrine, morals, piety and prudence.

Pope Paul VI set 80 as the age limit for a cardinal to participate as an elector in a conclave. It is foreseen that the number of cardinal electors will be 120, and this number may be higher for a certain period.

## **CATHEDRA**

It means chair and indicates the seat reserved for the bishop when he presides at the liturgical assembly, but symbolically it indicates his mission to solemnly teach on matters of faith and Christian customs.



### **CATHEDRAL (Episcopal See)**

The word designates the mother Church of a diocese, in which the chair of the bishop is located, symbolising his authority and his mission exercised in the name of the Apostles. The Eucharist celebrated in the Cathedral by the diocesan bishop is a sign of the unity and communion of the whole diocesan Church. The city in which the Cathedral is located is the seat of the diocese. The expression Cathedral is often used. This is a redundancy, since See and Cathedral both mean "seat". In Lisbon it is customary to call it the "Patriarchal See".

### **CELEBRATION**

A liturgical action that the Church performs, ritually incorporating each participant into the communion of life and grace inaugurated by Christ. In the liturgical celebration, the whole assembly participates, according to its own function; but it is particularly the one who presides over the celebration, namely the priest or the bishop who, through the sacrament of Holy Orders, represent Christ as the head of the Body. There are celebrations for the fulfilment of the sacraments, but there are also celebrations outside the sacraments, such as a celebration of the Word which is a time of prayer to listen to the Word of God.

### **CLERGY**

The name of all those who have received the sacrament of Holy Orders - deacons, priests and bishops (the whole of the clergy, as opposed to the laity or the ordinary faithful). Within the clergy, only priests and bishops have the power to celebrate the Eucharist and to give forgiveness of sins in the name of Jesus Christ.

### **CONCELEBRATION**

The celebration of Mass with several priests, called concelebrants. It emphasises the communion of priests among themselves and with the Christian people and their participation in the one priesthood of Christ.

### **CONCILIUM**

An Ecumenical Council is a meeting of the College of all Bishops, gathered and presided over by the Pope or his designate. It is also the Pope's responsibility to determine the subjects to be dealt with and to establish the order to be followed. The bishops may, however, add matters besides those proposed by the Pope, which the Roman Pontiff must approve.

Only the bishops have a vote in the Council. Council decrees have binding force only when they have been approved, together with the council fathers, by the Pope, and are confirmed and ordered to be promulgated by him.

The last two Ecumenical Councils were:

- First Vatican Council (1869-1870 - 20th Ecumenical Council in the history of the Church);
- Second Vatican Council (1962-1965 - 21st Ecumenical Council in the history of the Church).

In addition to the ecumenical, or universal, council, there are also particular councils:

- Plenary Council (for all the specific Churches of the same episcopal conference);
- Provincial Council (for all the specific Churches of the same ecclesiastical province).



## CONCLAVE

Assembly of cardinals, without contact with the outside world, meeting to elect the Pope.

## CONSISTORY

Assembly of the cardinals with the Pope. It can be:

- Secret ordinary meeting (brings together at least the cardinals present in Rome, to pronounce on grave matters or perform acts of greater solemnity);
- Public ordinary meeting (for the celebration of particular solemnities, which admit the presence of other prelates, diplomats and guests, or for the creation of new cardinals);
- Extraordinary (brings together all the cardinals, when the special gravity of the issues to be dealt with so requires).
- It is in the context of a consistory that new cardinals are created and decrees on canonisation processes are approved.

## CROSIER

A kind of crook, the crozier is a liturgical symbol of bishops and abbots. It symbolizes the mission of guiding and caring for the faithful of a diocese or abbey. It represents the shepherd's staff.

## EPISCOPAL CONFERENCE

This is a permanent institution which brings together the bishops of a nation or a particular territory. It has a president elected from among the various bishops of that Conference for a period of time and meets in plenary session at least once a year. Diocesan and equivalent bishops and coadjutor bishops have a meaningful vote. The others may have a meaningful vote or just a consultative vote, according to the statutes drawn up by the Conference itself. Episcopal Conferences are a form of collaboration between bishops and do not have the power to force a bishop to do a certain thing in his diocese, except in special cases indicated in the Code of Canon Law.

Each Episcopal Conference, depending on its size (it must have at least 3 bishops), organises itself in such a way that there is collaboration on certain issues considered relevant to the Church and of interest to all the dioceses.

The bodies of the Portuguese Episcopal Conference are as follows:

1. Permanent Council: composed of a president (the president of the bishops' conference), a vice-president, four members and a secretary;
2. The Episcopal Commissions for Culture, Cultural Assets and Social Communications, Christian Education and Doctrine of the Faith, Laity and Family, Liturgy and Spirituality, Mission and New Evangelisation, Social and Human Mobility Pastoral, Vocations and Ministries.



## DICASTERY

Name given to the governing bodies of the Catholic Church that make up the Roman Curia, which assist the Pope in governing the universal Church (sort of like the "ministries" of a government). Each Dicastery has a set of members - cardinals and bishops who can be residential anywhere in the world - who meet in Rome with some regularity to follow up on the issues relevant to that Dicastery, and has a structure in Rome with a prefect (president) secretaries and under-secretaries, and officers responsible for various topics.

## DIOCESAN CURIA

The diocesan bishop has various collaborators and consultative structures to help him fulfil his mission as shepherd of his diocese. These collaborators are primarily the priests of the diocese, who form the presbyterate. Some priests, deacons or lay people carry out functions more directly linked to the pastoral organisation of the diocese in various secretariats, services or departments. All of these people make up the diocesan curia. The diocesan curia is normally coordinated by the moderator of the curia, who may be a vicar general or another person appointed for this purpose. The chancery and the ecclesiastical tribunal are also part of the curia with a special nature.

## DIOCESE

According to the Code of Canon Law, which takes up the terms of the Second Vatican Council, a diocese is that portion of the People of God entrusted to a bishop in such a way that he is its shepherd, with the cooperation of all the priests, that is, the presbyterate. The diocese is also called the Particular Church (or Local Church) and, as such, is formed in the image of the universal Church. Each bishop represents his Church and all, united to the pope, are the expression of the unity of the universal Church.

## ELECTION (of the Pope)

The election of the Roman Pontiff is regulated by the Apostolic Constitution "Universi Dominici Gregis" of John Paul II of 22 February 1996. It is a very long document, presented here in a very succinct way, in brief schematised outlines:

1. During the vacancy of the Apostolic See, the governance of the Church is in the hands of the College of Cardinals, but only for the governing of ordinary and unavoidable matters;
2. It is up to the Congregation of Cardinals to define the most urgent operations for the election of a new Pope; starting with the funeral of the deceased: it must be celebrated for 9 consecutive days, so that the funeral takes place between the fourth and sixth day after the death.
3. The death of the Pope must be ascertained by the Camerlengo of the Holy Roman Church and reported to the Cardinal Vicar of the Diocese of Rome, who is to announce it to the Roman people.
4. The Dean of Cardinals, after being informed, has the obligation to communicate it to the cardinals, summoning them to the congregations. He must also communicate the death to the diplomatic corps and heads of state.



5. No one may photograph or film the sick or deceased Pope and record his words for reproduction.
6. After death, the Pope may only be photographed in his pontifical vestments and with the due authorisation of the Camerlengo.
7. The right to elect the Roman Pontiff rests only with the cardinals of the Holy Roman Church who are under 80 years of age; the maximum number of electors is 120.
8. The election must not take place earlier than 15 full days after the official death; and the beginning of the ballot may be postponed for up to 20 days to wait for the absentees.
9. The conclave for the election is to be held within the territory of Vatican City, in designated sectors and buildings.
10. Everything must take place without access to outsiders - even by letter or telephone, or access to the media.
11. People sent away for reasons of illness or service are subject to a prior oath of absolute secrecy.
12. The election is by ballot only; appointment by inspiration or acclamation is now abolished.
13. Two-thirds of the votes are required, based on the totality of the voters present.
14. If voters are ill in their quarters, their vote is collected in a suitable box by 3 infirmari.
15. Once all the votes have been collected, the papers are counted, checked and burned.
16. If a vote is not decisive, a second attempt is made.
17. If after 3 days the ballots have still not elected a Pope, the ballots are suspended for a day for reflection and prayer.
18. Another pause is taken after 7 ballots and then a new series of 7 ballots begins.
19. If there is still no result, the cardinals will decide, by absolute majority, what steps to take next: for example, voting only for the two most voted names of the previous ballot.
20. Once the Pope has been chosen, the elected person is invited to say whether he accepts and which name he chooses, and a document of confirmation is then drawn up.
21. If the person elected is not a bishop, he will be ordained immediately.
22. Once the elected person is known, the cardinals pay him homage and promise him obedience. He is then presented to the people and gives the *urbi et orbi* blessing from the balcony of the Vatican Basilica.

### EMERITUS

The title given to someone who leaves an ecclesiastical office because he has reached the age limit (75, according to the current Code of Canon Law) or because of an accepted resignation.

### EMMINENCE

Honorary title of cardinals, established in 1630 by decree of Pope Urban VIII.



## ENCYCLICAL

Bull or solemn letter addressed by the Pope to a portion of the People of God indicated at the opening of the Letter. Usually to bishops, priests, faithful of the whole world or just of a region. The name of the Encyclical is designated by the first words of the Latin text that begins it, but it usually has a theme that introduces it.

## EPISCOPATE

This is the third degree of the Sacrament of Holy Orders (bishops - priests - deacons), i.e. on ordination as a bishop the fullness of the Sacrament of Holy Orders is conferred. The term also refers to all the bishops of a continent, nation or region.

## EUCHARIST

This is the sacrament celebrated as a memorial of Jesus' Last Supper and of His Passover (death and resurrection). It is the sign of his permanent presence among those who confess His name. It is thanksgiving to God, a sacrifice and a paschal banquet. The Eucharist fulfils the unity of every Christian with God and the unity of the life of the Church. It is "the source and summit of all Christian life".

The word "Eucharist" refers both to the celebration of the sacrament of the Body and Blood of Jesus instituted by Him at the Last Supper (the same as Mass) and to what is offered, consecrated and communed in this celebration (the sacramental Body and Blood of Christ in the form of bread and wine).

Note: the terms used are to celebrate the Eucharist/mass, to preside at the Eucharist or to participate in the Eucharist (the mass), or to pray mass. It is not correct to use the expression to say mass or to attend mass.

## EX-CATHEDRA

Latin expression characterising the decisions of the Pope when he solemnly defines a doctrine of faith or customs and proclaims the canonisation of saints.

## EXEQUIES

These are the rites by which the Church implores spiritual help for the dead and honors their bodies, while at the same time bringing the consolation of hope to the living.

Funerals are normally celebrated with the coffin present in the church, and they include a rite called the Last Commendation, by which the faithful entrust to the Lord the care of the one who has died, but whose soul remains immortal until the last day of history (parousia) when the Church believes there will also be a resurrection of the bodies. The bodies are then buried or entombed, and may also be cremated so that the ashes are then buried.

Speaking of funeral ceremonies, the Code of Canon Law refers to the cremation of corpses, writing: "The Church strongly recommends that the pious custom of burying the bodies of the dead be preserved; but she does not forbid cremation, unless it has been preferred for reasons contrary to Christian doctrine."



## HIERARCHY

In the Church, the word hierarchy has been used since the first centuries of Christianity to designate the clergy, that is, the group of bishops, priests and deacons. The term "hierarchy" must be seen from the Gospel, according to which Jesus Christ came into the world not to be served but to serve and to give His life for all. In the hierarchy we must consider that the Bishop of the Church of Rome, as the successor of Peter (the visible foundation of the unity of the Church) is the head of the college of bishops, vicar of Christ and shepherd of the whole Church on earth.

The Pope holds, by divine institution - says the Catechism of the Catholic Church - supreme, full, immediate and universal power for the governance of the faithful.

The bishops succeed the apostles and are, each for his part, the visible principle and foundation of the unity of their particular Churches.

Assisted by priests and deacons, they have the task of authentically proclaiming the Gospel, celebrating divine worship and governing their Church as true shepherds. They are also responsible for the care of all the Churches, with and under the guidance of the Pope.

## HOLY SEE

A term which today is reserved for the Apostolic See of Rome, founded by the Apostle Peter, and which designates the ministry of the Pope together with all the structures of pontifical government. It expresses the jurisdiction of the Bishop of Rome over the whole Church.

As a subject of international law, the Holy See exchanges diplomatic representations with numerous countries and has representatives (permanent or occasional) in various international institutions. At the service of the universal Church, the Holy See participates within the international community in actions and activities that have to do with the religious mission of the Church, for example, the promotion of peace in the spirit of the Gospel.

**Note:** do not confuse Holy See, an expression in the field of international law, with Vatican, a term that designates the city-state of the same name.

## HOMILY

Etymologically, it means a family conversation. It is an integral and obligatory part of the Liturgy on Sundays and feasts of precept with the participation of the faithful, the homily is given by the priest presiding at the celebration or by another priest present or by a deacon. The homily endeavours to explain the readings proclaimed in such a way as to make their meaning clear to the people and to the present day.

## LAYPERSON/LAICATE

The word layperson probably derives from the word *laos* (people), joined to the suffix *ikós* (denoting a social category). It was used from the first centuries of the Church to identify the member of the People of God, the ordinary faithful, not belonging to the clergy or to a religious order. This understanding was consecrated by Vatican II, but it is important to emphasize that the contrast between laity and priests has only a sense of functional (ministerial) diversity.



The new Code of Canon Law embodies this conciliar doctrine of the laity, affirming, for example, their duty of communion with the Church, their duty and right of personal sanctification, their duty and right of opinion, their right to a spirituality of their own, their right of association, their freedom to act in the world, etc.

**Note:** In other languages where no distinction is made, the same word is often used to indicate lay people and laity. In Portuguese, it is wrong to use the term "laicos", instead it should be used the word "leigos" to indicate the non-consecrated faithful (see laicism).

### LAICISM/SECULARISM

A doctrinal component of several modern ideologies, secularism aims, globally, to confine the religious phenomenon to the mere range of private conscience, without influence on public life. It is closely related to modern anti-clericalism, and has its origin in the reaction to clericalism that has been especially strong since the Middle Ages.

The Church's magisterium - especially since the 19th century - has denounced the doctrinal positions of secularism. According to Vatican II, the Church takes a positive but critical view of the secularisation of society, rejecting both historical clericalism and secularist ideology (or secularism). In rejecting laicism, the Church recognises the laity. That is, the rightful autonomy of realities of the current world.

### LITURGY

A comprehensive concept for all worship actions and celebrations, that is, for the whole of the Church's official worship. The Greek word means "Acting of the People (of God)" and expresses that worship is not celebrated by the priest alone, but by the whole community gathered together. All the action of the Church celebrating the sacraments or the Word of God is called Liturgy.

The term can also indicate some parts of the celebration of a sacrament, For example, at Mass we speak of the "Liturgy of the Word" - a liturgical celebration which consists essentially of the proclamation of one or more texts of the sacred Scripture. The first part of the Mass is a Liturgy of the Word, which forms an organic whole with the Eucharistic liturgy that follows. Eucharistic liturgy - the second part of the Mass (from the Offertory) until Communion.

### MAGISTERIUM

Since the 19th century, but a reality existing since the beginning of the Church, this term designates the mission of teaching in the Church. The magisterium is expressed through the proper authority of the Pope and the bishops. The magisterium is considered to be both the action of teaching and the content of that teaching. The Church believes that the magisterium of the Church is assisted by the Holy Spirit, so the Church trusts that through the magisterium it is God himself who teaches.



A distinction is generally made between the ordinary and the extraordinary magisterium. The first expression means the normal way in which doctrine is proclaimed, received and lived in the Church, that is, the daily pastoral teaching of the Pope and the Bishops. The second expression means a solemn exercise of the magisterium, in case of necessity, through a Council or eventually when the Pope declares definitive an affirmation which derives from the faith of the Church (ex-cathedra declaration - proclamation of a dogma: for example, the dogmas of the Immaculate Conception in 1854 and of the Assumption of Our Lady in 1950).

### **METROPOLITAN**

A bishop who is a residential archbishop and has certain tasks in relation to suffragan bishops (see: Archbishop). In the Eastern Churches - Catholic or Orthodox - it is the equivalent of archbishop and this title refers only to some metropolitans who are considered heads of these Eastern Churches, which may be present in several territories.

### **MINISTRY**

The word Ministry means service. There is diversity of service in the Church and unity of mission. The principle of ministry in the Church is Christ himself: ministers are servants of Christ, or better still, they make Christ's ministry present.

There are ministries which are of divine institution: episcopate, priesthood and diaconate. These are ordained ministries, transmitted by the laying on of hands, with the mission of teaching, sanctifying and governing.

And there are the instituted ministries, through a simple authoritative investiture: they can be charitable and extra-liturgical or markedly worship-based (for example, reading the Word of God and altar boys and girls). It has also recently been decreed that there is another instituted ministry - that of catechist. There are many readers at Mass, altar boys and girls or catechists who do these services without being instituted, but some will be instituted for some special mission they have, including the training of others.

### **MITRE**

A tall, pointed cap worn by bishops at some celebrations, which indicates the holiness which, through the exercise of their ministry, they are called to promote.

### **MONSIGNOR**

An honorary title that the Pope bestows on priests. Monsignors are also considered chaplains of His Holiness. There are, in fact, three distinct groups of monsignors. In the Romanic languages it is often the word used to speak of or address a bishop (in Portugal and in the Portuguese language, "Dom" is used to refer to a bishop whereas in other Latin languages, such as Italian and Spanish, "don" is used to refer to diocesan priests).



## PALLIUM

This is the insignia bestowed by the Pope on archbishops and some bishops as a sign of communion among all the ecclesiastical provinces. It is a narrow circular band, white in colour and decorated with six black crosses. It is placed on the shoulders, falling across the chest and down the back. The pallium is made from the wool of the lambs that are offered to the Pope each year on the feast of St Agnes. They are normally conferred by the pope on archbishops appointed during the previous year on June 29<sup>th</sup>, the feast of the holy Apostles Peter and Paul.

Pallium is also the name given to a kind of overhead canopy supported on four or more poles, which serves to protect the Blessed Sacrament or a statue being carried in processions.

## POPE

The noun derives from the Greek word *pappas*, a term used by children in classical Greek to designate the father. In Christianity, the word was first used in the East to express the spiritual paternity of bishops, abbots or personalities with some spiritual authority. In the 5th century its use spread with the same meaning to the West and took root from the 8th century onwards throughout the Western Church, but as a title reserved for the Bishop of Rome, not only with spiritual value, but also with a progressively historical and juridical scope.

The Pope, Bishop of Rome and successor of St Peter, is the perpetual and visible principle and foundation of the unity which binds together both the bishops and all the faithful. The Code of Canon Law (no. 331) states: "The Bishop of the Roman Church, in whom remains the function which the Lord entrusted singularly to Peter, first among the Apostles, and which was to be transmitted to his successors, is Head of the College of Bishops, Vicar of Christ and Pastor of the universal Church on earth. The Pope has, therefore, by virtue of his role, ordinary power, which is supreme, full, immediate and universal in the Church, and which he can always exercise freely". The Code further states that the Roman Pontiff, by virtue of his office, "not only has power over the whole Church, but also possesses the primacy of ordinary power over all the particular Churches and their groupings", and then goes on to clarify that this primacy "strengthens and defends at the same time the proper, ordinary and immediate power which belongs to the bishops in the particular Churches entrusted to their care" (no. 333).

Primacy does not mean, however, that the Pope's power is arbitrary. In fact, the exercise of supreme power must be governed by the different historical circumstances, required for the good of the Church and the faithful.

The College of Bishops, which consists of all the bishops and always has the Pope as its head, is also the subject of supreme and full power over the whole Church (a power which he exercises in a solemn manner at an Ecumenical Council). But the power of the College can only be exercised in union with the Roman Pontiff as its head and never without his consent.



**Note:** Other names that have appeared and remained throughout history to designate the Pope: Holy Father, Bishop of Rome, Successor of Peter, Supreme Pastor of the Church, Supreme Pontiff, Vicar of Christ.

Titles not recommended: Supreme Pontiff, Vicar of Christ and Head of the Church (the latter should really be avoided).

### PRELATE

It usually designates someone in the Church who has power of jurisdiction (Bishops, Abbots, members of the Curia...). It can also be an honorary title granted by the Pope. Apart from the latter case (relatively exceptional), it is used in Portugal to designate a bishop (not a priest).

### PRIEST/PRESBYTER

These terms, although different, designate the same reality, namely the mission of those who, through the sacrament of Holy Orders, "are consecrated, in the image of Christ, the high and eternal priest, to preach the Gospel, to shepherd the faithful and to celebrate divine worship, as true priests of the New Testament". Priest indicates the function of representing Christ the only Priest and is exercised by both bishops and priests, although in common parlance it indicates mainly priests/presbyters.

### REVEREND

An honorary title or name given to members of the clergy and religious orders. "Most Reverend" is used for bishops and "His Eminence" for cardinals.

### SYNOD

Etymologically, the word Synod means to walk together.

The Synod of Bishops is the assembly of bishops chosen from different regions of the world, who meet to assist the Roman Pontiff, by providing advice. The Pope convokes the Synod as often as he sees fit, designating the place of the meeting, ratifying those elected, and deciding the subjects to be addressed. The Pope also presides over the Synod, either by himself or through someone else.

The Diocesan Synod is an assembly of priests and other faithful chosen from within the particular Church to assist the bishop for the good of the whole community. The Diocesan Synod is called by decision of the bishop, after hearing the Presbyteral Council.

In recent years, the term synodality has been widely used to indicate either a way of exercising the service of guiding the people of God, indicating that this is not done in a despotic way, but by dialogue and listening; or to indicate a way of working in the Church that relies on the collaboration of all.



It is sometimes mistakenly presumed that a synod or synodality is a kind of parliamentary assembly that would democratically decide things the Church should do or believe. Pope Francis has warned against falling into this idea, reminding us that the nature of the Church is synodal, because it is made up of the communion of all members, but also hierarchical because some members of the People of God receive the charism (gift of the Holy Spirit) to guide and teach.

### SKULL CAP/SOLIDEO

A kind of small beret with which bishops cover the top of their heads, similar to the kippah of the Jews. The word "solideo" means "God alone", it indicates total surrender to God and is something that the wearer only removes before God in the celebration of the Eucharist before consecration. The Pope's solideo is white, that of the cardinals is purple and that of the bishops is red. There may also be black ones for priests or brown ones for Franciscan or Carmelite priests.

### SUFFRAGE

Prayers and works of charity offered for the faithful departed. The celebration of the Eucharist is the suffrage for excellence. Suffrages relate the pilgrim Church to the heavenly Church.

### URBI ET ORBI

An expression used by the Popes to refer to the city of Rome (urbe) and to the whole Church throughout the world (orbe); that is, to the city and the world. It is used mainly in solemn blessings, in which a plenary indulgence is granted.

### VATICAN [City State of]

Sovereign state of which the Pope is the head, constituted by the Lateran agreements (February 11<sup>th</sup> 1929), covering 44 hectares, which ensures the independence of the Holy See. Twelve Roman buildings (including the Major Basilicas) and the summer residence of Castelgandolfo are granted extra-territorial rights. The Pope has all the power in the Vatican: executive, legislative and judicial. The Vatican State has the right to issue stamps and mint currency.

### VATICANIST

A journalist, scholar or expert on Vatican issues, at religious, historical and political level.

### VICAR

Etymologically, a vicar is one who acts in place of another. We can speak of:

1. Apostolic Vicar: one who, in the name of the Pope, governs a portion of the people of God, for whatever reason not yet constituted into a diocese;
2. Episcopal Vicar: a cleric specially appointed to exercise, with ordinary power but in the name of the bishop, executive episcopal jurisdiction within a specifically delimited area.



**3. Vicar General:** a cleric who exercises, with ordinary power, the executive episcopal jurisdiction of a general nature; (both the Vicar General and the Episcopal Vicar must be over 35 years of age, with a Doctorate or Licentiate in Canon Law or Theology or at least experts in these disciplines, and recommended by sound doctrine, probity, prudence and experience).

**4. Judicial Vicar:** exercises judicial power in the name of the bishop;

**5. Parochial Vicar:** one who assists a parish priest and takes charge of the parish when it becomes vacant.

## RING

A ring made of metal or other material, to be worn on the finger. It symbolizes a covenant of fidelity. Spouses exchange it in the sacrament of marriage; bishops wear it on their right ring finger as a sign of authority and commitment to the Church. Religious women wear it on their left ring finger to indicate their union with Christ. The Pope has the fisherman's ring, with which he seals documents and which must be destroyed at his death.

## ROMAN CURIA

The Roman Curia is the institution ordinarily used by the Roman Pontiff in the exercise of his supreme pastoral office and his universal mission in the world. The current composition of the Roman Curia is described in the "Apostolic Constitution Predicate Evangelium on the Roman Curia and its Service to the Church in the World" of 19 March 2022.

**a) Secretary of State** (a kind of Ministry of Foreign Affairs of the Holy See). It is organized into three sections, one for General Affairs, the second for Relations with States, and the third to accompany the Nunciatures throughout the world;

**b) Dicasteries** (equivalent to the ministries of States).

There are 16: for Evangelization; for the Doctrine of the Faith; for the Causes of Saints; for Communication; for Culture and Education; for Promoting Christian Unity; for the Oriental Churches; for the Clergy; for Divine Worship and the Discipline of the Sacraments; for Inter-religious Dialogue; for the Service of Charity; for the Service of Integral Human Development; for Bishops; for Institutes of Consecrated Life and Societies of Apostolic Life; for Laity, Family and Life; for Legislative Texts;

**c) Justice structures:** Apostolic Penitentiary, Supreme Tribunal of the Apostolic Signatura, Tribunal of the Roman Rota;

**d) Economic structures:** Council for the Economy, Secretary for the Economy, Administration of the Assets of the Apostolic See, Office of the Auditor General, Commission for Reserved Matters, Committee for Investments;

**e) Departments:** Prefecture of the Papal Household, Office for the Liturgical Celebrations of the Supreme Pontiff, Camerlengo of the Holy Roman Church;

More information at:

[https://www.vatican.va/content/francesco/pt/apost\\_constitutions/documents/20220319-costituzione-ap-praedicate-evangelium.html#PRE%C3%82MBULO](https://www.vatican.va/content/francesco/pt/apost_constitutions/documents/20220319-costituzione-ap-praedicate-evangelium.html#PRE%C3%82MBULO)

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**THANK YOU**  
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**AUGUST 2023**

