



JUBILEO TAONG 2025
LAKBAY PAG-ASA

JUBILEO PRIMER

ARCHDIOCESAN CELEBRATION OF THE
ORDINARY JUBILEE OF THE YEAR 2025



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THE JUBILEE PRAYER

Father in heaven,
may the faith you have given us
in your son, Jesus Christ, our brother,
and the flame of charity enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed hope
for the coming of your Kingdom.

May your grace transform us
into tireless cultivators of
the seeds of the Gospel.
May those seeds transform
from within both humanity
and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.

May the grace of the Jubilee
reawaken in us, Pilgrims of Hope,
a yearning for the treasures of heaven.

May that same grace spread
the joy and peace of our Redeemer
throughout the earth.

To you our God, eternally blessed,
be glory and praise for ever.

Amen

**"I need nothing but God, and to lose
myself in the heart of God."**

St. Margaret Mary Alacoque





SPES NON CONFUNDIT

BULL OF INDICTION OF THE ORDINARY JUBILEE OF THE YEAR 2025

**FRANCIS
BISHOP OF ROME
SERVANT OF THE SERVANTS OF GOD**

TO ALL WHO READ THIS LETTER MAY HOPE FILL YOUR HEARTS

1. SPES NON CONFUNDIT. "Hope does not disappoint" (Rom 5:5). In the spirit of hope, the Apostle Paul addressed these words of encouragement to the Christian community of Rome. Hope is also the central message of the coming Jubilee that, in accordance with an ancient tradition, the Pope proclaims every twenty-five years. My thoughts turn to all those pilgrims of hope who will travel to Rome in order to experience the Holy Year and to all those others who, though unable to visit the City of the Apostles Peter and Paul, will celebrate it in their local Churches. For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the "door" (cf. Jn 10:7-9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as "our hope" (1 Tim 1:1).

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring. Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope. God's word helps us find reasons for that hope. Taking it as our guide, let us return to the message that the Apostle Paul wished to communicate to the Christians of Rome.

A word of hope

2. "Since we are justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing in the glory of God... Hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom 5:1-2.5). In this passage, Saint Paul gives us much to reflect upon. We know that the Letter to the Romans marked a decisive turning point in his work of evangelization. Until then, he had carried out his activity in the eastern part of the Empire, but now he turns to Rome and all that Rome meant in the eyes of the world. Before him lay a great challenge, which he took up for the sake of preaching the Gospel, which knows no barriers or confines. The Church of Rome was not founded by Paul, yet he felt impelled to hasten there in order to bring to everyone the Gospel of Jesus Christ,

crucified and risen from the dead, a message of hope that fulfils the ancient promises, leads to glory and, grounded in love, does not disappoint.

3. Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross: "For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life" (Rom 5:19). That life becomes manifest in our own life of faith, which begins with Baptism, develops in openness to God's grace and is enlivened by a hope constantly renewed and confirmed by the working of the Holy Spirit. By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives. Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God's love: "Who will separate us from the love of Christ? Hardship, or distress, or persecution, or famine, or nakedness, or peril or the sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:35.37-39). Here we see the reason why this hope perseveres in the midst of trials: founded on faith and nurtured by charity, it enables us to press forward in life. As Saint Augustine observes: "Whatever our state of life, we cannot live without these three dispositions of the soul, namely, to believe, to hope and to love". [1]

4. Saint Paul is a realist. He knows that life has its joys and sorrows, that love is tested amid trials, and that hope can falter in the face of suffering. Even so, he can write: "We boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope" (Rom 5:3-4). For the Apostle, trials and tribulations mark the lives of those who preach the Gospel amid incomprehension and persecution (cf. 2 Cor 6:3-10). Yet in those very contexts, beyond the darkness we glimpse a light: we come to realize that evangelization is sustained by the power flowing from Christ's cross and resurrection.

In this way, we learn to practise a virtue closely linked to hope, namely patience. In our fast-paced world, we are used to wanting everything now. We no longer have time simply to be with others; even families find it hard to get together and enjoy one another's company. Patience has been put to flight by frenetic haste, and this has proved detrimental, since it leads to impatience, anxiety and even gratuitous violence, resulting in more unhappiness and self-centredness.

Nor is there much place for patience in this age of the Internet, as space and time yield to an ever-present "now". Were we still able to contemplate creation with a sense of awe, we might better understand the importance of patience. We could appreciate the changes of the seasons and their harvests, observe the life of animals and their cycles of growth, and enjoy the clarity of vision of Saint Francis. In his *Canticle of the Creatures*, written exactly eight hundred years ago, Francis saw all creation as a great family and could call the sun his "brother" and the moon his "sister". [2] A renewed appreciation of the value of patience could only prove beneficial for ourselves and for others. Saint Paul often speaks of patience in the context of our need for perseverance and confident trust in God's promises. Yet, before all else, he testifies to God's own patience, as "the God of all patience and encouragement" (Rom 15:5). Patience, one of the fruits of the Holy Spirit, sustains our hope and strengthens it as a virtue and a way of life. May we learn to pray frequently for the grace of patience, which is both the daughter of hope and at the same time its firm foundation.

A journey of hope

5. This interplay of hope and patience makes us see clearly that the Christian life is a journey calling for moments of greater intensity to encourage and sustain hope as the constant companion that guides our steps towards the goal of our encounter with the Lord Jesus. I like to think that the proclamation of the first Jubilee, in the year 1300, was preceded by a journey of grace inspired by popular spirituality. How can we fail to recall the various ways by which the grace of forgiveness had been poured out upon God's holy and faithful People? We are reminded, for example, of the great "Pardon" that Saint Celestine V granted to all those who visited the Basilica of Santa Maria di Collemaggio in Aquila on the 28th and 29th days of August 1294, six years before Pope Boniface VIII instituted the Holy Year. The Church was already experiencing the grace of the Jubilee as an outpouring of divine mercy. Even earlier, in 1216, Pope Honorius III granted the plea of Saint Francis for an indulgence for all those visiting the Porziuncola on the first two days of August. The same can be said of the pilgrimage to Santiago de Compostela: in 1222, Pope Callistus II allowed the Jubilee to be celebrated there whenever the Feast of the Apostle James fell on a Sunday. It is good that such "dispersed" celebrations of the Jubilee continue, so that the power of God's forgiveness can support and accompany communities and individuals on their pilgrim way.

Pilgrimage is of course a fundamental element of every Jubilee event. Setting out on a journey is traditionally associated with our human quest for meaning in life. A pilgrimage on foot is a great aid for rediscovering the value of silence, effort and simplicity of life. In the coming year, pilgrims of hope will surely travel the ancient and more modern routes in order to experience the Jubilee to the full. In Rome itself, along with the usual visits to the catacombs and the Seven Churches, other itineraries of faith will be proposed. Journeying from one country to another as if borders no longer mattered, and passing from one city to another in contemplating the beauty of creation and masterpieces of art, we learn to treasure

the richness of different experiences and cultures, and are inspired to lift up that beauty, in prayer, to God, in thanksgiving for his wondrous works. The Jubilee Churches along the pilgrimage routes and in the city of Rome can serve as oases of spirituality and places of rest on the pilgrimage of faith, where we can drink from the wellsprings of hope, above all by approaching the sacrament of Reconciliation, the essential starting-point of any true journey of conversion. In the particular Churches, special care should be taken to prepare priests and the faithful to celebrate the sacrament of Confession and to make it readily available in its individual form.

In a particular way, I would like to invite the faithful of the Eastern Churches, particularly those already in full communion with the Successor of Peter, to take part in this pilgrimage. They have suffered greatly, often even unto death, for their fidelity to Christ and the Church, and so they should feel themselves especially welcome in this City of Rome that is also their Mother and cherishes so many memories of their presence. The Catholic Church, enriched by their ancient liturgies and the theology and spirituality of their Fathers, monks and theologians, wants to give symbolic expression to its embrace of them and their Orthodox brothers and sisters in these times when they endure their own Way of the Cross, often forced by violence and instability to leave their homelands, their holy lands, for safer places. For them, the hope born of the knowledge that they are loved by the Church, which does not abandon them but follows them wherever they go, will make the symbolism of the Jubilee all the more powerful

6. The Holy Year of 2025 is itself in continuity with preceding celebrations of grace. In the last Ordinary Jubilee, we crossed the threshold of two millennia from the birth of Jesus Christ. Then, on 13 March 2015, I proclaimed an Extraordinary Jubilee for the sake of making known and encouraging an encounter with the "merciful face of God", [3] the core message of the Gospel for every man and woman of every time and place. Now the time has come for a new Jubilee, when once more the Holy Door will be flung open to invite everyone to an intense experience of the love of God that awakens in hearts the sure hope of salvation in Christ. The Holy Year will also guide our steps towards yet another fundamental celebration for all Christians: 2033 will mark the two thousandth anniversary of the redemption won by the passion, death and resurrection of the Lord Jesus. We are about to make a pilgrimage marked by great events, in which the grace of God precedes and accompanies his people as they press forward firm in faith, active in charity and steadfast in hope (cf. 1 Thes 1:3).

Sustained by this great tradition, and certain that the Jubilee Year will be for the entire Church a lively experience of grace and hope, I hereby decree that the Holy Door of the Basilica of Saint Peter in the Vatican will be opened on 24 December 2024, thus inaugurating the Ordinary Jubilee. On the following Sunday, 29 December 2024, I will open the Holy Door of my cathedral, Saint John Lateran, which on 9 November this year will celebrate the 1700th anniversary of its dedication. Then, on 1 January 2025, the Solemnity of Mary, Mother of God, the Holy Door of the Papal Basilica of Saint Mary Major will be opened. Finally, Sunday, 5 January 2025, will mark the opening of the Holy Door of the Papal Basilica of Saint Paul Outside the Walls. These last three Holy Doors will be closed on Sunday, 28 December 2025.

I further decree that on Sunday, 29 December 2024, in every cathedral and co-cathedral, diocesan bishops are to celebrate Holy Mass as the solemn opening of the Jubilee Year, using the ritual indications that will be



provided for that occasion. For celebrations in co-cathedrals, the bishop's place can be taken by a suitably designated delegate. A pilgrimage that sets out from a church chosen for the collection and then proceeds to the cathedral can serve to symbolize the journey of hope that, illumined by the word of God, unites all the faithful. In the course of this pilgrimage, passages from the present Document can be read, along with the announcement of the Jubilee Indulgence to be gained in accordance with the prescriptions found in the ritual indications mentioned above. The Holy Year will conclude in the particular Churches on Sunday, 28 December 2025; in the course of the year, every effort should be made to enable the People of God to participate fully in its proclamation of hope in God's grace and in the signs that attest to its efficacy.

The Ordinary Jubilee will conclude with the closing of the Holy Door in the Papal Basilica of Saint Peter in the Vatican on 6 January 2026, the Solemnity of the Epiphany of the Lord. During the Holy Year, may the light of Christian hope illumine every man and woman, as a message of God's love addressed to all! And may the Church bear faithful witness to this message in every part of the world!

Signs of hope

7. In addition to finding hope in God's grace, we are also called to discover hope in the signs of the times that the Lord gives us. As the Second Vatican Council observed: "In every age, the Church has the responsibility of reading the signs of the times and interpreting them in the light of the Gospel. In this way, in language adapted to every generation, she can respond to people's persistent questions about the meaning of this present life and of the life to come, and how one is related to the other". [4] We need to recognize the immense goodness present in our world, lest we be tempted to think ourselves overwhelmed by evil and violence. The signs of the times, which include the yearning of human hearts in need of God's saving presence, ought to become signs of hope.

8. The first sign of hope should be the desire for peace in our world, which once more finds itself immersed in the tragedy of war. Heedless of the horrors of the past, humanity is confronting yet another ordeal, as many peoples are prey to brutality and violence. What does the future hold for those peoples, who have already endured so much? How is it possible that their desperate plea for help is not motivating world leaders to resolve the numerous regional conflicts in view of their possible consequences at the

at the global level? Is it too much to dream that arms can fall silent and cease to rain down destruction and death? May the Jubilee remind us that those who are peacemakers will be called "children of God" (Mt 5:9). The need for peace challenges us all, and demands that concrete steps be taken. May diplomacy be tireless in its commitment to seek, with courage and creativity, every opportunity to undertake negotiations aimed at a lasting peace.

9. Looking to the future with hope also entails having enthusiasm for life and a readiness to share it. Sadly, in many situations this is lacking. A first effect of this is the *loss of the desire to transmit life*. A number of countries are experiencing an alarming *decline in the birthrate* as a result of today's frenetic pace, fears about the future, the lack of job security and adequate social policies, and social models whose agenda is dictated by the quest for profit rather than concern for relationships. In certain quarters, the tendency "to blame population growth, instead of extreme and selective consumerism on the part of some, is one way of refusing to face the [real] issues". [5]

Openness to life and responsible parenthood is the design that the Creator has implanted in the hearts and bodies of men and women, a mission that the Lord has entrusted to spouses and to their love. It is urgent that responsible legislation on the part of states be accompanied by the firm support of communities of believers and the entire civil community in all its components. *For the desire of young people to give birth to new sons and daughters* as a sign of the fruitfulness of their love ensures a future for every society. This is a matter of hope: it is born of hope and it generates hope.

Consequently, the Christian community should be at the forefront in pointing out the need for a social covenant to support and foster hope, one that is inclusive and not ideological, working for a future filled with the laughter of babies and children, in order to fill the empty cradles in so many parts of our world. All of us, however, need to recover the joy of living, since men and women, created in the image and likeness of God (cf. Gen 1:26), cannot rest content with getting along one day at a time, settling for the here and now and seeking fulfilment in material realities alone. This leads to a narrow individualism and the loss of hope; it gives rise to a sadness that lodges in the heart and brings forth fruits of discontent and intolerance.

10. During the Holy Year, we are called to be tangible signs of hope for

those of our brothers and sisters who experience hardships of any kind. I think of *prisoners* who, deprived of their freedom, daily feel the harshness of detention and its restrictions, lack of affection and, in more than a few cases, lack of respect for their persons. I propose that in this Jubilee Year governments undertake initiatives aimed at restoring hope; forms of amnesty or pardon meant to help individuals regain confidence in themselves and in society; and programmes of reintegration in the community, including a concrete commitment to respect for law.

This is an ancient appeal, one drawn from the word of God, whose wisdom remains ever timely. It calls for acts of clemency and liberation that enable new beginnings: "You shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants" (Lev 25:10). This institution of the Mosaic law was later taken up by the prophet Isaiah: "The Lord has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to proclaim the year of the Lord's favour" (Is 61:1-2). Jesus made those words his own at the beginning of his ministry, presenting himself as the fulfilment of the "year of the Lord's favour" (cf. Lk 4:18-19).

In every part of the world, believers, and their Pastors in particular, should be one in demanding dignified conditions for those in prison, respect for their human rights and above all the abolition of the death penalty, a provision at odds with Christian faith and one that eliminates all hope of forgiveness and rehabilitation. [6] In order to offer prisoners a concrete sign of closeness, I would myself like to open a Holy Door in a prison, as a sign inviting prisoners to look to the future with hope and a renewed sense of confidence.

11. Signs of hope should also be shown to the sick, at home or in hospital. Their sufferings can be allayed by the closeness and affection of those who visit them. Works of mercy are also works of hope that give rise to immense gratitude. Gratitude should likewise be shown to all those healthcare workers who, often in precarious conditions, carry out their mission with constant care and concern for the sick and for those who are most vulnerable.

Inclusive attention should also be given to all those in particularly difficult situations, who experience their own weaknesses and limitations, especially those affected by illnesses or disabilities that severely restrict their personal independence and freedom. Care given to them is a hymn to human dignity, a song of hope that calls for the choral participation of society as a whole.

12. Signs of hope are also needed by those who are the very embodiment of hope, namely, the young. Sadly, they often see their dreams and aspirations frustrated. We must not disappoint them, for the future depends on their enthusiasm. It is gratifying to see the energy they demonstrate, for example, by rolling up their sleeves and volunteering to help when disasters strike and people are in need. Yet it is sad to see young people who are without hope, who face an uncertain and unpromising future, who lack employment or job security, or realistic prospects after finishing school. Without the hope that their dreams can come true, they will inevitably grow discouraged and listless. Escaping into drugs, risk-taking and the pursuit of momentary pleasure does greater harm to them in particular, since it closes them to life's beauty and richness, and can lead to depression and even self-destructive actions. For this reason, the Jubilee should inspire the Church to make greater efforts to reach out to them. With renewed passion, let us demonstrate care and concern for adolescents, students, young couples, the rising generation.

Let us draw close to the young, for they are the joy and hope of the Church and of the world

13. Signs of hope should also be present for migrants who leave their homelands behind in search of a better life for themselves and for their families. Their expectations must not be frustrated by prejudice and rejection. A spirit of welcome, which embraces everyone with respect for his or her dignity, should be accompanied by a sense of responsibility, lest anyone be denied the right to a dignified existence. Exiles, displaced persons and refugees, whom international tensions force to emigrate in order to avoid war, violence and discrimination, ought to be guaranteed security and access to employment and education, the means they need to find their place in a new social context.

May the Christian community always be prepared to defend the rights of those who are most vulnerable, opening wide its doors to welcome them, lest anyone ever be robbed of the hope of a better future. May the Lord's words in the great parable of the Last Judgement always find an echo in our hearts: "I was a stranger and you welcomed me" for "just as you did it to one of the least of these my brothers and sisters, you did it to me" (Mt 25:35-40).

14. The elderly, who frequently feel lonely and abandoned, also deserve signs of hope. Esteem for the treasure that they are, their life experiences, their accumulated wisdom and the contribution that they can still make, is incumbent on the Christian community and civil society, which are called to cooperate in strengthening the covenant between generations.

Here I would also mention grandparents, who represent the passing on of faith and wisdom to the younger generation. May they find support in the gratitude of their children and the love of their grandchildren, who discover in them their roots and a source of understanding and encouragement.

Here I would also mention grandparents, who represent the passing on of faith and wisdom to the younger generation. May they find support in the gratitude of their children and the love of their grandchildren, who discover in them their roots and a source of understanding and encouragement.

15. I ask with all my heart that hope be granted to the billions of the poor, who often lack the essentials of life. Before the constant tide of new forms of impoverishment, we can easily grow inured and resigned.

Yet we must not close our eyes to the dramatic situations that we now encounter all around us, not only in certain parts of the world. Each day we meet people who are poor or impoverished; they may even be our next-door neighbours. Often they are homeless or lack sufficient food for the day. They suffer from exclusion and indifference on the part of many. It is scandalous that in a world possessed of immense resources, destined largely to producing weapons, the poor continue to be "the majority of the planet's population, billions of people. These days they are mentioned in international political and economic discussions, but one often has the impression that their problems are brought up as an afterthought, a question which gets added almost out of duty or in a tangential way, if not treated merely as collateral damage. Indeed, when all is said and done, they frequently remain at the bottom of the pile". [7] Let us not forget: the poor are almost always the victims, not the ones to blame.

Appeals for hope

16. Echoing the age-old message of the prophets, the Jubilee reminds us that the goods of the earth are not destined for a privileged few, but for everyone.



The rich must be generous and not avert their eyes from the faces of their brothers and sisters in need. Here I think especially of those who lack water and food: hunger is a scandal, an open wound on the body of our humanity, and it summons all of us to a serious examination of conscience. I renew my appeal that “with the money spent on weapons and other military expenditures, let us establish a global fund that can finally put an end to hunger and favour development in the most impoverished countries, so that their citizens will not resort to violent or illusory situations, or have to leave their countries in order to seek a more dignified life”.^[8]

Another heartfelt appeal that I would make in light of the coming Jubilee is directed to the more affluent nations. I ask that they acknowledge the gravity of so many of their past decisions and determine to forgive the debts of countries that will never be able to repay them. More than a question of generosity, this is a matter of justice. It is made all the more serious today by a new form of injustice which we increasingly recognize, namely, that “a true ‘ecological debt’ exists, particularly between the global North and South, connected to commercial imbalances with effects on the environment and the disproportionate use of natural resources by certain countries over long periods of time”.^[9] As sacred Scripture teaches, the earth is the Lord’s and all of us dwell in it as “aliens and tenants” (Lev 25:23). If we really wish to prepare a path to peace in our world, let us commit ourselves to remedying the remote causes of injustice, settling unjust and unpayable debts, and feeding the hungry.

17. The coming Jubilee Year will also coincide with a significant date for all Christians, namely, the 1700th anniversary of the celebration of the first great Ecumenical Council, that of Nicaea. It is worth noting that, from apostolic times, bishops have gathered on various occasions in order to discuss doctrinal questions and disciplinary matters. In the first centuries of Christianity, synods frequently took place in both East and West, showing the importance of ensuring the unity of God’s People and the faithful proclamation of the Gospel. The Jubilee can serve as an important occasion for giving concrete expression to this form of synodality, which the Christian community today considers increasingly necessary for responding to the urgent need for evangelization. All the baptized, with their respective charisms and ministries, are co-responsible for ensuring that manifold signs of hope bear witness to God’s presence in the world. The Council of Nicaea sought to preserve the Church’s unity, which was

seriously threatened by the denial of the full divinity of Jesus Christ and hence his consubstantiality with the Father. Some three hundred bishops took part, convoked at the behest of the Emperor Constantine; their first meeting took place in the Imperial Palace on 20 May 325. After various debates, by the grace of the Spirit they unanimously approved the Creed that we still recite each Sunday at the celebration of the Eucharist. The Council Fathers chose to begin that Creed by using for the first time the expression “We believe”,^[10] as a sign that all the Churches were in communion and that all Christians professed the same faith. The Council of Nicaea was a milestone in the Church’s history. The celebration of its anniversary invites Christians to join in a hymn of praise and thanksgiving to the Blessed Trinity and in particular to Jesus Christ, the Son of God, “consubstantial with the Father”,^[11] who revealed to us that mystery of love. At the same time, Nicaea represents a summons to all Churches and Ecclesial Communities to persevere on the path to visible unity and in the quest of fitting ways to respond fully to the prayer of Jesus “that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me” (Jn 17:21).

The Council of Nicaea also discussed the date of Easter. To this day, different approaches to this question prevent celebrating the fundamental event of our faith on the same day. Providentially, a common celebration will take place in the year 2025. May this serve as an appeal to all Christians, East and West, to take a decisive step forward towards unity around a common date for Easter. We do well to remind ourselves that many people, unaware of the controversies of the past, fail to understand how divisions in this regard can continue to exist.

Anchored in hope

18. Hope, together with faith and charity, makes up the triptych of the “theological virtues” that express the heart of the Christian life (cf. 1 Cor 13:13; 1 Thess 1:3). In their inseparable unity, hope is the virtue that, so to speak, gives inward direction and purpose to the life of believers. For this reason, the Apostle Paul encourages us to “rejoice in hope, be patient in suffering, and persevere in prayer” (Rom 12:12). Surely we need to “abound in hope” (cf. Rom 15:13), so that we may bear credible and attractive witness to the faith and love that dwell in our hearts; that our faith may be joyful and our charity enthusiastic; and that each of us may be able to offer a smile, a small gesture of friendship, a kind look, a ready ear, a good deed, in the knowledge that, in the Spirit of Jesus, these can become,

for those who receive them, rich seeds of hope. Yet what is the basis of our hope? To understand this, let us stop and reflect on “the reasons for our hope” (cf. 1 Pet 3:15).

19. “I believe in life everlasting”.^[12] So our faith professes. Christian hope finds in these words an essential foundation. For hope is “that theological virtue by which we desire... eternal life as our happiness”.^[13] The Second Vatican Council says of hope that, “when people are deprived of this divine support, and lack hope in eternal life, their dignity is deeply impaired, as may so often be seen today. The problems of life and death, of guilt and suffering, remain unsolved, so that people are frequently thrown into despair”.^[14] We, however, by virtue of the hope in which we were saved, can view the passage of time with the certainty that the history of humanity and our own individual history are not doomed to a dead end or a dark abyss, but directed to an encounter with the Lord of glory. As a result, we live our lives in expectation of his return and in the hope of living forever in him. In this spirit, we make our own the heartfelt prayer of the first Christians with which sacred Scripture ends: “Come, Lord Jesus!” (Rev 22:20).

20. The death and resurrection of Jesus is the heart of our faith and the basis of our hope. Saint Paul states this succinctly by the use of four verbs: “I handed on to you as of first importance what I in turn had received, that Christ died for our sins in accordance with the Scriptures, and that he was buried, and that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas and then to the twelve” (1 Cor 15:3-5). Christ died, was buried, was raised and appeared. For our sake, Jesus experienced the drama of death. The Father’s love raised him in the power of the Spirit, and made of his humanity the first fruits of our eternal salvation. Christian hope consists precisely in this: that in facing death, which appears to be the end of everything, we have the certainty that, thanks to the grace of Christ imparted to us in Baptism, “life is changed, not ended”,^[15] forever. Buried with Christ in Baptism, we receive in his resurrection the gift of a new life that breaks down the walls of death, making it a passage to eternity.

The reality of death, as a painful separation from those dearest to us, cannot be mitigated by empty rhetoric. The Jubilee, however, offers us the opportunity to appreciate anew, and with immense gratitude, the gift of the new life that we have received in Baptism, a life capable of transfiguring death’s drama. It is worth reflecting, in the context of the Jubilee, on how that mystery has been understood from the earliest centuries of the Church’s life. An example would be the tradition of building baptismal fonts in the shape of an octagon, as seen in many ancient baptisteries, like that of Saint John Lateran in Rome. This was intended to symbolize that Baptism is the dawn of the “eighth day”, the day of the resurrection, a day that transcends the normal, weekly passage of time, opening it to the dimension of eternity and to life everlasting: the goal to which we tend on our earthly pilgrimage (cf. Rom 6:22).

The most convincing testimony to this hope is provided by the martyrs. Steadfast in their faith in the risen Christ, they renounced life itself here below, rather than betray their Lord. Martyrs, as confessors of the life that knows no end, are present and numerous in every age, and perhaps even more so in our own day. We need to treasure their testimony, in order to confirm our hope and allow it to bear good fruit.

The martyrs, coming as they do from different Christian traditions, are also seeds of unity, expressions of the ecumenism of blood. I greatly hope that the Jubilee will also include ecumenical celebrations as a way of highlighting the richness of the testimony of these martyrs.

21. What, then, will become of us after death? With Jesus, beyond this threshold we will find eternal life, consisting in full communion with God as we forever contemplate and share in his infinite love. All that we now experience in hope, we shall then see in reality. We are reminded of the words of Saint Augustine: “When I am one with you in all my being, there will be no more pain and toil; my life shall be true life, a life wholly filled by you”.^[16] What will characterize this fullness of communion? Being happy. Happiness is our human vocation, a goal to which all aspire.

But what is happiness? What is the happiness that we await and desire? Not some fleeting pleasure, a momentary satisfaction that, once experienced, keeps us longing for more, in a desperate quest that leaves our hearts unsated and increasingly empty. We aspire to a happiness that is definitively found in the one thing that can bring us fulfilment, which is love. Thus, we will be able to say even now: I am loved, therefore I exist; and I will live forever in the love that does not disappoint, the love from which nothing can ever separate me. Let us listen once more to the words of the Apostle: “I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:38-39).

22. Another reality having to do with eternal life is *God’s judgement*, both at the end of our individual lives and at the end of history. Artists have often attempted to portray it – here we can think of Michelangelo’s *magnum opus* in the Sistine Chapel – in accordance with the theological vision of their times and with the aim of inspiring a sense of awe in the viewer. We should indeed prepare ourselves consciously and soberly for the moment when our lives will be judged, but we must always do this from the standpoint of hope, the theological virtue that sustains our lives and shields them from groundless fear.

The judgement of God, who is love (cf. 1 Jn 4:8.16), will surely be based on love, and in particular on all that we have done or failed to do with regard to those in need, in whose midst Christ, the Judge himself, is present (cf. Mt 25:31-46). Clearly, then, we are speaking of a judgement unlike any handed down by human, earthly tribunals; it should be understood as a rapport of truth with the God who is love and with oneself, within the unfathomable mystery of divine mercy. Sacred Scripture states: “You have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins, so that... when we are judged, we may expect mercy” (Wis 12:19.22). In the words of Benedict XVI: “At the moment of judgement we experience and we absorb the overwhelming power of his love over all the evil in the world and in ourselves. The pain of love becomes our salvation and our joy”.^[17]

Judgement, then, concerns the salvation in which we hope and which Jesus has won for us by his death and resurrection. It is meant to bring us to a definitive encounter with the Lord. The evil we have done cannot remain hidden; it needs to be purified in order to enable this definitive encounter with God’s love. Here we begin to see the need of our prayers for all those who have ended their earthly pilgrimage, our solidarity in an intercession that is effective by virtue of the communion of the saints, and the shared bond that makes us one in Christ, the firstborn of all creation. The Jubilee indulgence, thanks to the power of prayer, is intended in a particular way for those who have gone before us, so that they may obtain full mercy.

23. Indeed, the *indulgence* is a way of discovering the unlimited nature of God’s mercy.



Not by chance, for the ancients, the terms “mercy” and “indulgence” were interchangeable, as expressions of the fullness of God’s forgiveness, which knows no bounds.

The sacrament of Penance assures us that God wipes away our sins. We experience those powerful and comforting words of the Psalm: “It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion... The Lord is compassion and love, slow to anger and rich in mercy... He does not treat us according to our sins, nor repay us according to our faults. For as the heavens are high above the earth, so strong is his love for those who fear him. As far as the east is from the west, so far does he remove our sins” (Ps103:3-4.8.10-12). The sacrament of Reconciliation is not only a magnificent spiritual gift, but also a decisive, essential and fundamental step on our journey of faith. There, we allow the Lord to erase our sins, to heal our hearts, to raise us up, to embrace us and to reveal to us his tender and compassionate countenance. There is no better way to know God than to let him reconcile us to himself (cf. 2 Cor 5:20) and savour his forgiveness. Let us not neglect Confession, but rediscover the beauty of this sacrament of healing and joy, the beauty of God’s forgiveness of our sins!

Still, as we know from personal experience, every sin “leaves its mark”. Sin has consequences, not only outwardly in the effects of the wrong we do, but also inwardly, inasmuch as “every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death, in the state called Purgatory”. [18] In our humanity, weak and attracted by evil, certain residual effects of sin remain. These are removed by the indulgence, always by the grace of Christ, who, as Saint Paul VI wrote, “is himself our ‘indulgence’”. [19] The Apostolic Penitentiary will issue norms for obtaining and rendering spiritually fruitful the practice of the Jubilee indulgence.

This experience of full forgiveness cannot fail to open our hearts and minds to the need to forgive others in turn. Forgiveness does not change the past; it cannot change what happened in the past, yet it can allow us to change the future and to live different lives, free of anger, animosity and vindictiveness. Forgiveness makes possible a brighter future, which enables us to look at the past with different eyes, now more serene, albeit still bearing the trace of past tears.

For the last Extraordinary Jubilee, I commissioned Missionaries of Mercy, and these continue to carry out an important mission.

During the coming Jubilee, may they exercise their ministry by reviving hope and offering forgiveness whenever a sinner comes to them with an open heart and a penitent spirit. May they remain a source of reconciliation and an encouragement to look to the future with heartfelt hope inspired by the Father’s mercy. I encourage bishops to take advantage of their precious ministry, especially by sending them wherever hope is sorely tested: to prisons, hospitals, and places where people’s dignity is violated, poverty abounds and social decay is prevalent. In this Jubilee Year, may no one be deprived of the opportunity to receive God’s forgiveness and consolation.

24. Hope finds its supreme witness in the Mother of God. In the Blessed Virgin, we see that hope is not naive optimism but a gift of grace amid the realities of life. Like every mother, whenever Mary looked at her Son, she thought of his future. Surely she kept pondering in her heart the words spoken to her in the Temple by the elderly Simeon: “This child is destined for the falling and rising of many in Israel, and to be a sign that will be opposed, so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too” (Lk 2:34-35). At the foot of the cross, she witnessed the passion and death of Jesus, her innocent son. Overwhelmed with grief, she nonetheless renewed her “fiat”, never abandoning her hope and trust in God. In this way, Mary cooperated for our sake in the fulfilment of all that her Son had foretold in announcing that he would have to “undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again” (Mk 8:31). In the travail of that sorrow, offered in love, Mary became our Mother, the Mother of Hope. It is not by chance that popular piety continues to invoke the Blessed Virgin as *Stella Maris*, a title that bespeaks the sure hope that, amid the tempests of this life, the Mother of God comes to our aid, sustains us and encourages us to persevere in hope and trust.

In this regard, I would note that the Shrine of Our Lady of Guadalupe in Mexico City is preparing to celebrate, in 2031, the fifth centenary of Our Lady’s first apparition. Through Juan Diego, the Mother of God brought a revolutionary message of hope that she continues to bring to every pilgrim and all the faithful: “Am I not here, who am your Mother?” [20] That message continues to touch hearts in the many Marian shrines throughout the world, where countless pilgrims commend to the holy Mother of God their cares, their sorrows and their hopes. During the Jubilee Year, may these shrines be sacred places of welcome and

privileged spaces for the rebirth of hope. I encourage all pilgrims to Rome to spend time in prayer in the Marian shrines of the City, in order to venerate the Blessed Mother and to implore her protection. I am confident that everyone, especially the suffering and those most in need, will come to know the closeness of Mary, the most affectionate of mothers, who never abandons her children and who, for the holy people of God, is "a sign of certain hope and comfort".[21].

25. In our journey towards the Jubilee, let us return to Scripture and realize that it speaks to us in these words: "May we who have taken refuge in him be strongly encouraged to seize the hope set before us. We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered" (Heb6:18-20). Those words are a forceful encouragement for us never to lose the hope we have been given, to hold fast to that hope and to find in God our refuge and our strength.

The image of the anchor is eloquent; it helps us to recognize the stability and security that is ours amid the troubled waters of this life, provided we entrust ourselves to the Lord Jesus. The storms that buffet us will never prevail, for we are firmly anchored in the hope born of grace, which enables us to live in Christ and to overcome sin, fear and death. This hope, which transcends life's fleeting pleasures and the achievement of our immediate goals, makes us rise above our trials and difficulties, and inspires us to keep pressing forward, never losing sight of the grandeur of the heavenly goal to which we have been called.

The coming Jubilee will thus be a Holy Year marked by the hope that does not fade, our hope in God. May it help us to recover the confident trust that we require, in the Church and in society, in our interpersonal relationships, in international relations, and in our task of promoting the dignity of all persons and respect for God's gift of creation. May the witness of believers be for our world a leaven of authentic hope, a harbinger of new heavens and a new earth (cf.2 Pet3:13), where men and women will dwell in justice and harmony, in joyful expectation of the fulfilment of the Lord's promises.

Let us even now be drawn to this hope! Through our witness, may hope spread to all those who anxiously seek it. May the way we live our lives say to them in so many words: "Hope in the Lord! Hold firm, take heart and hope in the Lord!" (Ps27:14). May the power of hope fill our days, as we await with confidence the coming of the Lord Jesus Christ, to whom be praise and glory, now and forever.

Given in Rome, at Saint John Lateran, on 9 May, the Solemnity of the
Ascension of our Lord Jesus Christ, in the year 2024,
the twelfth of my Pontificate.

FRANCIS







DECREE ON THE GRANTING OF THE INDULGENCE DURING THE ORDINARY JUBILEE YEAR 2025 CALLED BY HIS HOLINESS POPE FRANCIS

"Now the time has come for a new Jubilee, when once more the Holy Door will be flung open to invite everyone to an intense experience of the love of God" (*Spes non confundit*, 6). In the Bull announcing the Ordinary Jubilee of 2025, at a moment in history in which "heedless of the horrors of the past, humanity is confronting yet another ordeal, as many peoples are prey to brutality and violence" (*Spes non confundit*, 8), the Holy Father calls on all Christians to become pilgrims of hope. This is a virtue which must be sourced above all in the grace of God and in the fullness of His mercy. It is to be rediscovered in the signs of the times, which, encompassing "the yearning of human hearts in need of God's saving presence, ought to become signs of hope" (*Spes non confundit*, 7).

Previously, in the Bull announcing the Extraordinary Jubilee of Mercy in 2015, Pope Francis underlined how the Indulgence acquired "an even more important meaning" in that context (*Misericordiae vultus*, 22), since God's mercy becomes the "indulgence on the part of the Father who, through the Bride of Christ, his Church, reaches the pardoned sinner and frees him or her from every residue left by the consequences of sin" (*ibid.*). Similarly, now the Holy Father declares that the gift of the Indulgence "is a way of discovering the unlimited nature of God's mercy. Not by chance, for the ancients, the terms 'mercy' and 'indulgence' were interchangeable, as expressions of the fullness of God's forgiveness, which knows no bounds" (*Spes non confundit*, 23). The Indulgence, therefore, is a Jubilee grace.

And so, also during the Ordinary Jubilee of 2025, by will of the Supreme Pontiff, this 'Court of Mercy', which is responsible for all that concerns the granting and use of indulgences, wishing to encourage the souls of the faithful and nourish the pious desire to obtain the Indulgence seen as a gift of grace specific to each Holy Year, establishes the following indications, so that the faithful may take advantage of the "norms for obtaining and rendering spiritually fruitful the practice of the Jubilee indulgence" (*Spes non confundit*, 23).

During the Ordinary Jubilee of 2025, all others Indulgences previously granted remain in force. All the faithful, who are truly repentant and free from any affection for sin (cf. *Enchiridion Indulgentiarum*, IV ed., norm. 20, § 1), who are moved by a spirit of charity and who, during the Holy Year, purified through the sacrament of penance and refreshed by Holy Communion, pray for the intentions of the Supreme Pontiff, will be able to obtain from the treasury of the Church a plenary indulgence, with remission and forgiveness of all their sins, which can be applied in suffrage to the souls in Purgatory in the following ways:

I.- Pilgrimages

The faithful, pilgrims of hope, will be able to obtain the Jubilee Indulgence granted by the Holy Father if they undertake a pious pilgrimage to any sacred Jubilee site: by devoutly participating in Holy Mass, where the

liturgical norms allow for it, the Mass of the Jubilee might fruitfully be chosen, or one of the Votive Masses: for Reconciliation, for the Remission of Sins, for the Promotion of Charity or to Foster Harmony; a ritual Mass for the conferral of the sacraments of Christian Initiation or the Anointing of the Sick; or any of the following: a celebration of the Word of God; the Liturgy of the Hours (office of readings, lauds, vespers); the Via Crucis; the Marian Rosary; the recitation of the Akathist hymn; a penitential celebration, which ends with the individual confessions of the penitents, as established in the Rite of Penance (form II); in Rome: by visiting at least one of the four Major Papal Basilicas: St. Peter's in the Vatican, the Archbasilica of the Holy Saviour (St John Lateran's), Saint Mary Major's, and St. Paul's Outside the Walls; in the Holy Land: by visiting at least one of the three basilicas: the Basilica of the Holy Sepulchre in Jerusalem, the Basilica of the Nativity in Bethlehem, or the Basilica of the Annunciation in Nazareth; in other ecclesiastical areas: by visiting the Cathedral or other church or sacred place designated by the local Ordinary. Bishops will take into account the needs of the faithful as well as the opportunity to reinforce the concept of pilgrimage with all its symbolic significance, so as to manifest the great need for conversion and reconciliation;

II.- Pious visits to sacred places

Likewise, the faithful can obtain the Jubilee Indulgence if, individually or in a group, they devoutly visit any Jubilee site and there, for a suitable period of time, engage in Eucharistic adoration and meditation, concluding with the Our Father, the Profession of Faith in any legitimate form, and invocations to Mary, the Mother of God, so that in this Holy Year everyone "will come to know the closeness of Mary, the most affectionate of mothers, who never abandons her children" (*Spes non confundit*, 24).

During the Jubilee Year, in addition to the aforementioned places of pilgrimage, the following sacred places may also be visited under the same conditions: in Rome: the Basilica of the Holy Cross in Jerusalem, the Basilica of St. Lawrence at the Verano, the Basilica of St. Sebastian, (the

traditional visit to "the seven Churches of Rome", so close to the heart of St Philip Neri is also highly recommended), the Sanctuary of Divine Love (the 'Divino Amore'), the Church of the Holy Spirit in Sassia, the Church of St Paul at the Tre Fontane, (the site of the Martyrdom of the Apostle), the Roman Catacombs; the churches of the Jubilee Pathways dedicated respectively to the Holy Europe and to the Female Patrons of Europe and Doctors of the Church (the Basilica of Santa Maria sopra Minerva, and the churches of St Brigid at Campo de' Fiori, Santa Maria della Vittoria, Trinità dei Monti, the Basilica of Saint Cecilia in Trastevere, and the Basilica of Sant'Augustine in Campo Marzio); in other places in the world: the two Minor Papal Basilicas in Assisi – those of St Francis and Our Lady of the Angels; the Pontifical Basilicas of Our Lady of Loreto, Our Lady of Pompeii, and St Anthony in Padua; any minor basilica, cathedral church, co-cathedral church, Marian sanctuary, any distinguished collegiate church or sanctuary designated by the diocesan bishop or Eparchy for the benefit of the faithful, and national or international sanctuaries, "sacred places of welcome and privileged spaces for the rebirth of hope" (Spes non confundit, 24), as indicated by Episcopal Conferences.

The faithful who are truly repentant of sin but who cannot participate in the various solemn celebrations, pilgrimages and pious visits for serious reasons (especially cloistered nuns and monks, but also the elderly, the sick, prisoners, and those who, through their work in hospitals or other care facilities, provide continuous service to the sick), can obtain the Jubilee Indulgence, under the same conditions if, united in spirit with the faithful taking part in person, (especially when the words of the Supreme Pontiff or the diocesan Bishop are transmitted through the various means of communication), they recite the Our Father, the Profession of Faith in any approved form, and other prayers in conformity with the objectives of the Holy Year, in their homes or wherever they are confined (e.g. in the chapel of the monastery, hospital, nursing home, prison...) offering up their sufferings or the hardships of their lives;

III.-Works of mercy and penance

In addition, the faithful will be able to obtain the Jubilee Indulgence if, with a devout spirit, they participate in popular missions, spiritual exercises, or formation activities on the documents of the Second Vatican Council and the Catechism of the Catholic Church, held in a church or other suitable place, according to the mind of the Holy Father.

Despite the rule that only one plenary indulgence can be obtained per day (cf. *Enchiridion Indulgentiarum*, IV ed., norm. 18, § 1) the faithful who have carried out an act of charity on behalf of the souls in Purgatory, if they receive Holy Communion a second time that day, can obtain the plenary indulgence twice on the same day, applicable only to the deceased (this must take place within a Eucharistic celebration; see can. 917 and the Pontifical Commission for the authentic interpretation of the CIC, *Responsa ad dubia*, 1, 11 July 1984). through this double act, a praiseworthy exercise of supernatural charity is carried out, through that bond by which the faithful still journeying on this earth are united in the mystical Body of Christ, with those who have already completed their journey, by virtue of the fact that "the Jubilee indulgence, thanks to the power of prayer, is intended in a particular way for those who have gone before us, so that they may obtain full mercy" (Spes non confundit, 22). In a special way "during the Holy Year, we are called to be tangible signs of hope for those of our brothers and sisters who experience hardships of any kind" Therefore, the Indulgence is also linked to certain works of mercy and penance, which bear witness to the conversion undertaken. The faithful, following the example and mandate of Christ, are encouraged to

carry out works of charity or mercy more frequently, especially in the service of those brothers and sisters who are burdened by various needs. More especially, they should rediscover these "corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead" (Misericordiae vultus, 15) and rediscover also "the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead" (ibid.).

In this way, the faithful will be able to obtain the Jubilee Indulgence if they visit, for an appropriate amount of time, their brothers and sisters who are in need or in difficulty (the sick, prisoners, lonely elderly people, disabled people...), in a sense making a pilgrimage to Christ present in them (cf. Mt 25, 34-36) according to the usual spiritual, sacramental and prayer conditions. The faithful can repeat these visits throughout the Holy Year, even daily, acquiring a plenary indulgence each time.

The Jubilee Plenary Indulgence can also be obtained through initiatives that put into practice, in a concrete and generous way, the spirit of penance which is, in a sense, the soul of the Jubilee. In particular the penitential nature of Friday can be rediscovered through abstaining, in a spirit of penance, at least for one day of the week from futile distractions (real but also virtual distractions, for example, the use of the media and/or social networks), from superfluous consumption (for example by fasting or practising abstinence according to the general norms of the Church and the indications of the Bishops), as well as by donating a proportionate sum of money to the poor; by supporting works of a religious or social nature, especially in support of the defence and protection of life in all its phases, but also by supporting the quality of life of abandoned children, young people in difficulty, the needy or lonely elderly people, or migrants from various countries "who leave their homelands behind in search of a better life for themselves and for their families" (Spes non confundit, 13); it can also be obtained by dedicating a reasonable portion of one's free time to voluntary activities that are of service to the community or to other similar forms of personal commitment.

All diocesan bishops and eparchs and those who are equivalent to them in law, on the most appropriate day of this jubilee period, on the occasion of the main celebration in the cathedral and in the individual jubilee churches, may impart the Papal Blessing with the attached plenary indulgence, obtainable by all the faithful who receive this Blessing under the usual conditions.

In order to facilitate access to the sacrament of Penance and the obtaining of divine forgiveness through the 'Power of the Keys', local Ordinaries are invited to grant to the Canons and Priests, who in the Cathedrals and Churches specially designated for the Holy Year, hear the confessions of the faithful, the faculties limited to the internal forum for the faithful of the Eastern Churches covered by can. 728, § 2 of the CCEO, and in the case of a possible reservation, those for can. 727, excluding, clearly, those cases listed in can. 728, § 1; while for the faithful of the Latin Church, the faculties referred to in can. 508, § 1 of the CIC.

In this regard, this Penitentiary urges all priests to offer generous availability and self-dedication to allow the greatest possible opportunity for the faithful to benefit from the means of salvation, by adopting and publishing time slots for confessions, in agreement with parish priests or rectors of neighbouring churches, by making time to be available in the confessional, planning penitential celebrations on a fixed and frequent basis, and also making the widest possible use of retired priests who do

have other defined pastoral roles. Depending on the possibilities, priests should remember, in accordance with the Motu proprio Misericordia Dei, the pastoral opportunity that also exists in hearing Confessions during the celebration of Holy Mass. To facilitate the task of confessors, the Apostolic Penitentiary, by mandate of the Holy Father, grants to priests who accompany or join Jubilee pilgrimages outside their own Diocese the right to make use of the same faculties which they have been granted in their own Diocese by the legitimate authority. Special faculties will be conferred by this Apostolic Penitentiary to the penitentiaries of the Papal Basilicas in Rome, and to Canon Penitentiaries or Diocesan Penitentiaries established in individual ecclesiastical circumscriptions.

Confessors, after having lovingly instructed the faithful on the gravity of the sins to which a reservation or censure is attached, should determine,

with pastoral charity, appropriate sacramental penances, so as to lead penitents, as far as possible to stable repentance and, depending on the nature of the case, invite them to repair any scandal and damages. Finally, the Penitentiary warmly invites Bishops, as bearers of the triple munus of teaching, guiding, and sanctifying, to explain clearly the provisions and principles proposed here for the sanctification of the faithful, taking account of local circumstances, cultures and traditions. A catechesis appropriate to the socio-cultural characteristics of each people will propose the Gospel and the entirety of the Christian message effectively, rooting more deeply in people's hearts the desire for this unique gift, obtained through the mediation of the Church.

This Decree is valid for the entire Ordinary Jubilee of 2025, notwithstanding any provision to the contrary.

Given in Rome, from the Offices of the Apostolic Penitentiary, on 13 May 2024, Memorial of the Blessed Virgin Mary of Fatima.

Angelo Cardinal De Donatis

Major Penitentiary

+ Krzysztof Nykiel

Regent



CATECHESIS ON THE JUBILEE YEAR

WHAT IS THE JUBILEE?

"Jubilee" is the name given to a particular year; the name comes from the instrument used to mark its launch. In this case, the instrument in question is the yobel, the ram's horn, used to proclaim the Day of Atonement (Yom Kippur). This (Jewish) holiday occurs every year, but it takes on special significance when it marks the beginning of a Jubilee year. We can find an early indication of it in the Bible: a Jubilee year was to be marked every 50 years, since this would be an "extra" year, one which would happen every seven weeks of seven years, i.e., every 49 years (cf. Leviticus 25:8-13). Even though it wasn't easy to organize, it was intended to be marked as a time to re-establish a proper relationship with God, with one another, and with all of creation, and involved the forgiveness of debts, the return of misappropriated land, and a fallow period for the fields.

Quoting the prophet Isaiah, the Gospel of Luke describes Jesus' mission in this way: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord," (Luke 4:18-19; cf. Isaiah 61:1-2). Jesus lives out these words in his daily life, in his encounters with others and in his relationships, all of which bring about liberation and conversion. In 1300, Pope Boniface VIII called the first Jubilee, also known as a "Holy Year," since it is a time in which God's holiness transforms us. The frequency of Holy Years has changed over time: at first, they were celebrated every 100 years; later, in 1343 Pope Clement VI reduced the gap between Jubilees to every 50 years, and in 1470 Pope Paul II made it every 25 years. There have also been "extraordinary" Holy Years: for example, in 1933 Pope Pius XI chose to commemorate the 1900th anniversary of the Redemption, and in 2015 Pope Francis proclaimed the Year of Mercy as an extraordinary jubilee. The way in which Jubilee Years are marked has also changed through the centuries: originally the Holy Year consisted of a pilgrimage to the Roman Basilicas of St. Peter and St. Paul, later other signs were added, such as the Holy Door. By participating in the Holy Year, one is granted a plenary indulgence.

CHARACTERISTICS OF THE JUBILEE



PILGRIMAGE

The jubilee calls for us to set out on a journey and to cross boundaries. When we travel, we do not only change place physically, but we also change ourselves. Hence, it is important to prepare ourselves well, to plan the route, and learn about the destination. In this sense, the Jubilee pilgrimage begins before the start of the journey itself: the starting point is the decision to set out. The etymology of the word "pilgrimage" is quite telling and has undergone little change in meaning over the years. The word comes from the Latin "per ager," meaning "across the fields," or perhaps from "per eger" meaning "border crossing": both possible origins point to the distinctive aspect of undertaking a journey.

In the Bible, Abraham is described as a person on a journey: "Go forth from your land, your relatives, and from your father's house" (Genesis 12:1). With these words Abraham begins his adventure, which ends in the Promised Land, where he is remembered as a "wandering Aramean" (Deuteronomy 26:5). Jesus' ministry can also be seen as a journey, from Galilee to the Holy City of Jerusalem ... "As the time drew near when Jesus would be taken up to heaven, he made up his mind and set out on his way to Jerusalem." (Luke 9:51). Christ himself calls His disciples to walk this road, and even today Christians are those who follow him and set out after Him.

The journey takes place gradually: there are various routes to choose from and places to discover; it is made up of particular sets of circumstances, moments of catechesis, sacred rites and liturgies. Along the way our traveling companions enrich us with new ways of understanding things and fresh perspectives. Contemplation of creation is also part of the journey and helps us to realize that care for creation "is an essential expression of our faith in God and our obedience to his will" (Pope Francis, Letter for the Jubilee 2025). Pilgrimage is an experience of conversion, of transforming one's very being to conform it to the holiness of God. During the pilgrimage, one also shares in the experience of those who, for various reasons, are forced to leave their homelands to seek a better life for themselves and their family.

HOLY DOOR

From a symbolic viewpoint, the Holy Door takes on a special significance: it is the most powerful sign of the Jubilee, since the ultimate aim of the pilgrim is to pass through it. The opening of the door by the Pope constitutes the official beginning of the Holy Year. Originally, there was only one door, at the Basilica of St. John Lateran, which is the cathedral of the Bishop of Rome. Later, to allow as many pilgrims as possible to take part in the Jubilee experience, the other Roman Basilicas also opened their own holy doors.

In crossing the threshold of the Holy Door, the pilgrim is reminded of the

passage from chapter 10 of St John's gospel: "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture." Passing through the Holy Door expresses the decision to follow and be guided by Jesus, who is the Good Shepherd. The door is a passageway that ushers the pilgrim into the interior of a church. For the Christian community, a church is not only a sacred space, to be approached with respect, with appropriate behavior and dress code, but it is a symbol of the communion that binds every believer to Christ: it is a place of encounter and dialogue, of reconciliation and peace which awaits every pilgrim, the Church is essentially the place of the community of the faithful.

In Rome, this experience takes on a special significance because of the special links between the Eternal City and Saints Peter and Paul, the apostles who founded the Christian community in Rome and whose teachings and example are models for the universal Church. The tombs of Saints Peter and Paul are located in Rome, they were martyred here; and together with the catacombs, these sacred sites are places of continuous spiritual inspiration.

In view of the Jubilee 2025, the precise indications established by the Holy Father in the Bull of Indiction of the Jubilee 2025, *Spes non confundit*, which indicates as the Holy Door that of Saint Peter's Basilica and the other three Papal Basilicas, namely Saint John Lateran, Saint Mary Major and Saint Paul Outside-the-Walls, except for the Holy Father's expressed desire to personally open a Holy Door in a prison "to offer prisoners a concrete sign of closeness." (Note of the Dicastery for Evangelization, Section for fundamental questions regarding evangelization in the world)

RECONCILIATION

A Jubilee year is a sign of reconciliation because it establishes a "favorable time" (cf. 2 Corinthians 6:2) for conversion. We are called to put God at the center of our lives, growing toward Him and acknowledging His primacy. Even the Biblical call for the restoration of social justice and respect for the earth

stems from a theological reality: if God is the creator of the universe, He must be given priority over every reality and partisan interest. It is God who makes this year holy by bestowing on us His own holiness.

As Pope Francis recalled in the 2015 Bull proclaiming the Extraordinary Holy Year, "Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe. [...] God's justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ. Thus, the Cross of Christ is God's judgement on all of us and on the whole world, because through it he offers us the certainty of love and new life" (*Misericordiae Vultus*, 21). In practical terms, reconciliation involves receiving the sacrament of Reconciliation, taking advantage of this time to rediscover the value of confession, and experiencing God's personal words of forgiveness. There are some Jubilee churches that stay open continuously to make available the sacrament of Reconciliation. You can prepare yourself to receive the sacrament by following a guide.



PRAYER

There are many reasons and ways to pray, but at the root of prayer is always the desire to be open to God's presence and His offer of love. It is the Spirit of the Son that calls the Christian community to prayer and allows for each person to return to the Father. It was Jesus who entrusted His disciples with the Lord's Prayer, which is commented on by the Catechism of the Catholic Church (cf. CCC 2759-2865). The Christian tradition also offers other texts, such as the Hail Mary, that can help to find words to address God: "By a living transmission—Tradition—the Holy Spirit in the Church teaches the children of God to pray" (CCC 2661).

The of prayer opportunities on the journey show that the pilgrim holds the path to God "in his heart" (Psalm 83:6). Refreshment is also provided by the various stops and opportunities for rest along the way, which are often organized around shrines, sanctuaries, and other places filled with spiritual significance, where one realizes that — before us and alongside us — other pilgrims have also passed along and traveled those same roads. Indeed, the paths leading to Rome have often been trod by many saints.

LITURGY

The liturgy is the public prayer of the Church: in the words of the Second Vatican Council, it is the "summit toward which the activity of the Church is directed; [and,] at the same time it is the font from which all her power flows." (*Sacrosanctum Concilium*, 10). At the center is the Christian liturgy is the Mass - the Eucharistic celebration, where the Body and Blood of Christ are truly received. As a pilgrim, Christ himself walks alongside the disciples and reveals to them the mysteries of the Father, so that they too can say, like the disciples on the road to Emmaus, "Stay with us, for it is nearly evening and the day is almost over." (Luke 24:29).

One liturgical rite that is specific to the Jubilee year is the opening of the Holy Door. Until the last century, the Pope would symbolically initiate the demolition of the wall that kept the Holy Door bricked up on non-Jubilee years. Masons would then fully remove the brick wall to be able to open the Holy Door. Since 1950, the ceremony has changed and now the wall is dismantled beforehand and, within a solemn choral liturgy, the Pope pushes open the door from the outside, passing through it as the first pilgrim. This and the other liturgical expressions that accompany the Holy Year emphasize that the Jubilee pilgrimage is not merely an intimate, personal gesture, but is a sign of the journey of the whole people of God toward the Kingdom.



Christian hope gives us the courage to build a fraternal and peaceful world when it seems barely worth the effort

PROFESSION OF FAITH

The profession of faith – also known as the 'Symbol' - is a sign of the identity of the baptized person. The profession of faith expresses the central content of the faith: it succinctly captures the main truths that a believer accepts and witnesses to on the day of his or her baptism and shares with the entire Christian community for the rest of his or her life.

There are various professions of faith which show the richness of the experience of encountering Jesus Christ. Traditionally, however, there are two that have gained special recognition in the Church: the baptismal creed of the church of Rome and the Nicene-Constantinopolitan creed, originally formulated in 325 at the Council of Nicaea, in present-day Turkey, and then refined at the Council of Constantinople in 381.

"If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved," (Romans 10:9-10). This passage from St. Paul emphasizes how proclaiming the mystery of faith requires a deep conversion not only in one's words, but above all in one's understanding of God, of oneself and of the world. "To say the Creed with faith is to enter into communion with God the Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst, we believe" (CCC 197).

INDULGENCES

The Jubilee Indulgence is a concrete manifestation of God's mercy, which goes beyond and transforms the boundaries of human justice. This treasury of grace entered human history in the witness of Jesus and the saints, and by living in communion with them our hope for our own forgiveness is strengthened and becomes a certainty. The Jubilee indulgence allows us to free our hearts from the weight of sin because the reparation due for our sins is given freely and abundantly.

In practical terms, the experience of God's mercy involves some spiritual acts indicated by the Pope. Those who cannot make the Jubilee pilgrimage due to illness or other circumstances are nonetheless invited to take part in the spiritual movement that accompanies the Jubilee year, offering up the sufferings of their daily lives, and participating in the Eucharistic celebration.

CHARACTERISTICS OF THE JUBILEE

REVIEW

Pilgrimage

A pilgrimage is a transformative journey that begins with a decision to set out, crossing physical and spiritual boundaries.

Holy Door

The Holy Door is a powerful symbol of the Jubilee, representing the passage into God's mercy and communion with Christ.

Reconciliation

Reconciliation is central to the Jubilee, offering a time for conversion, confession, and spiritual renewal, grounded in God's mercy and justice.

Prayer

Prayer during the Jubilee serves as an intimate connection to God, supported by traditional Christian texts and spiritual practices, often enriched by sacred stops along the pilgrim's journey.

Liturgy

The liturgy, especially the Eucharistic celebration, is the heart of the Jubilee, uniting the Church in worship and symbolizing the collective journey of believers toward God's Kingdom.

Profession of Faith

The profession of faith is a declaration of belief that unites Christians with God and the Church, calling for a deep, lifelong commitment to the truths of the faith and a transformative understanding of God, oneself, and the world.

Indulgences

Jubilee indulgences manifest God's mercy, offering forgiveness and spiritual renewal through prescribed acts of faith, even extending to those unable to physically partake in the pilgrimage.







Archdiocesan Celebration of the
ORDINARY JUBILEE OF THE YEAR 2025: "Pilgrims of Hope"

JUBILEO TAONG 2025: LAKBAY PAG-ASA

On May 9, 2024, Pope Francis proclaimed the Ordinary Jubilee Year 2025: Pilgrims of Hope through a Papal Bull of Indiction entitled "SPES NON CONFUNDIT." The Holy Father hopes that this Jubilee may be a "moment of genuine, personal encounter with the Lord Jesus, the 'door' (cf. Jn 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as 'our hope' (1 Tim 1:1). Hope dwells [in the heart of each person] as the desire and expectation of good things to come, despite our not knowing what the future may bring."¹ This Jubilee Year 2025 is an opportunity of renewal in hope, especially after the pandemic and during this time of crises of peace.

We learn from the Nuestro Padre Jesus Nazareno, the Face of hope, a hope that is resilient and does not surrender despite all the sufferings and tribulations. In the eyes of the devotees, the Señor does not give up in carrying His cross, standing up after each fall, giving them courage to face the adversities in life. Our encounter with Christ Jesus is the source of sure hope that we believe that God is with us in our Traslación. We place our hope in Him and full of confidence we exclaim, "Siya Nawa," entrusting our lives to Him.

In the face of suffering, we have the certainty of the grace of "a life that is changed, not ended, [forever.]" A Filipino maxim that takes root from the Word of God (cf. Ecc 9:4) encapsulates this message and the necessity of hope amidst the sorrows and trials of our Traslación in this world: "Habang may buhay, may pag-asa." The life-giving sacrifice of Jesus Christ constantly renews and nourishes our hope that allows us to desire eternal life as our happiness. This Christian hope gives us a new perspective: "Habang may pag-asa, may buhay."

Hope, that is renewed and nourished in Christ, is not solitary but is a shared experience and concrete expression that "gives an inward direction and purpose to the life of believers." As opposed to optimism, which is simply a wishful disposition of a better future, hope is an active agent that guides our steps. It is action-oriented – a driving force that allows us to carry on amidst trials and difficulties. "Nasa Diyos ang awa, nasa tao ang gawa." This Filipino proverb reminds us that we, who have received hope in God's mercy, must act and extend our hands to be tangible signs of hope especially to our brethren who experience hardships in life. "Works of mercy are also works of hope." As we discover hope in the signs of the times, we share the hope we receive and become missionaries of hope.

The Holy Year of 2025 is a call for all the faithful to become witnesses of Hope, an invitation for everyone to an encounter and "intense experience of the love of God that awakens in hearts the sure hope of salvation in Christ" The Jubilee Year is an opportune time to be nurtured and illumined by the Holy Spirit with the light of hope "to sustain and invigorate our lives" Renewed, we are called to share hope to the despairing and burdened – the prisoners, sick, healthcare workers, young people, migrants, exiles, displaced persons and refugees, elderly, and the poor.

It is our hope that the Archdiocesan Celebration of the Ordinary Jubilee of the Year 2025 will be a time for "the People of God to participate fully in its proclamation of hope in God's grace and in the signs that attest to its efficacy." Transcending time, may all Manilaños experience renewal in hope and become witnesses of Christ, our sure hope. This Jubilee Year is an opportunity for everyone to experience God's love that stirs the hope in Christ. "During the Holy Year, may the light of Christian hope illumine every man and woman, as a message of God's love addressed to all! And may the Church bear faithful witness to this message in every part of the world!"

LAKBAY PAG-ASA NG MAYNILA

FRAMEWORK OF CELEBRATION: THREE DIMENSIONS OF HOPE



In the Archdiocese of Manila, the framework below will be our guide for the local celebration and activities of the Jubilee Year to ensure that the faithful may profoundly experience hope and to foster concrete expressions of hope:

MUKHA NG PAG-ASA Encountering Hope

Christian hope is a gift that comes directly from God. "The Gospel of Jesus Christ, crucified and risen from the dead, [is] a message of hope that fulfils the ancient promises, leads to glory and, grounded in love, does not disappoint. Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross."⁹ In the face of uncertainty and suffering, Christ, the Face of hope, encourages and strengthens us to move forward. Our encounter with the Risen Lord, the hope for glory (cf. Col 1:27), is the source of a firm and certain hope.

To encounter the Face of Hope and become witnesses of hope

Expressions: Various spiritual activities primarily through the Sacrament of Reconciliation, the Eucharist, and pilgrimage.

PAGLAGO SA PAG-ASA Nurturing hope

God constantly renews and confirms our hope which enlivens our Christian life. "The Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives."¹⁰ The grace of God sustains and nurtures hope. Moreover, the Lord unites us as one Body in Christ, a community of hope, called to support and foster hope in the world.

To nurture Christian hope and become circles of hope, a community growing together in hope.

Expressions: Formations, catechesis, retreats and recollections, testimonies, and conversations.

PAGBIBIGAY NG PAG-ASA Sharing hope

"In addition to finding hope in God's grace, we are also called to discover hope in the signs of the times that the Lord gives us."¹¹ The experience of renewal awakens a missionary spirit that necessitates a concrete commitment to share hope. The fruit of a renewed hope compels us to become tangible signs of hope for others especially the suffering and those most in need. "Through our witness, may hope spread to all those who anxiously seek it."¹²

To share hope to the despairing and become missionaries of hope

Expressions: Concrete actions of charity, works of mercy, synodal accompaniment, and participation in the mission of evangelization.

MODES OF ASSEMBLAGE

A calendar of activities for the Archdiocesan Celebration of the Holy Year will be provided by the ad hoc committee on Jubileo 2025.

In the parish level, parish-communities and mission stations are encouraged to organize their activities based on the framework of celebration of RCAM. In addition: the following are suggested:

- To organize pilgrimages to the Jubilee Churches in the Archdiocese of Manila;
- To organize Eucharistic Adorations, recollections, and formations on the Second Vatican Council in celebration of the Jubilee Year; and
- To encourage and organize works of charity or support causes of the sectors of the Jubilee Churches

For the home and community level, the ad hoc committee will release guidelines and official prayers for home celebrations. Community celebrations will focus on forming and fostering Basic Ecclesial

The activities of the Archdiocesan Celebration will happen in different levels, namely:



THE JUBILEE INDULGENCE

An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin. Indulgences may be applied to the living or the dead. (Catechism of the Catholic Church, 1471)

Indeed, the indulgence is a way of discovering the unlimited nature of God's mercy. Not by chance, for the ancients, the terms "mercy" and "indulgence" were interchangeable, as expressions of the fullness of God's forgiveness, which knows no bounds. In our humanity, weak and attracted by evil, certain residual effects of sin remain. These are removed by the indulgence, always by the grace of Christ, who, as Saint Paul VI wrote, "is himself our 'indulgence'". (Bull of Indiction *Spes non confundit*, 23)

Guidelines in the granting of indulgence during the Jubilee Year 2025

During the Ordinary Jubilee of 2025, all the faithful who are truly repentant and free from any affection for sin, who are moved by a spirit of charity and who, during the Holy Year, purified through the sacrament of penance and refreshed by Holy Communion, pray for the intentions of the Supreme Pontiff, will be able to obtain plenary indulgence.

The faithful, pilgrims of hope, will be able to obtain the Jubilee Indulgence granted by the Holy Father if they undertake a pious pilgrimage by visiting the Cathedral or the designated churches or sacred place designated by the local Ordinary.

Likewise, the faithful can obtain the Jubilee Indulgence if, individually or in a group, they devoutly visit any Jubilee site and there, for a suitable period of time, piously perform the following:

- Have a good confession, celebrate the Eucharist, and receive communion;
- Pray for the intention of the Holy Father, Pope Francis, for the good of the Church and of the entire world;
- Engage in Eucharistic adoration and meditation concluding with the Our Father, the Profession of Faith (Creed) in any legitimate Form, and Invocations to Mary, the Mother of God; and
- Make act of charity and works of mercy.

The faithful who are truly repentant of sin but who cannot participate in the various solemn celebrations, pilgrimages, and pious visits for serious reasons (especially cloistered nuns and monks, but also the elderly, the sick, prisoners, and those who, through their work in hospitals or other care facilities, provide continuous service to the sick), can obtain the Jubilee Indulgence, under the same conditions if, united in spirit with the faithful taking part in person, they recite the Our Father, the Profession of Faith (Creed), and other prayers in conformity with the objectives of the Holy Year, in their homes or wherever they are confined offering up their sufferings or the hardships of their lives.

The faithful will be able to obtain the Jubilee Indulgence if, with a devout spirit, they participate in popular missions, spiritual exercises, or formation activities on the documents of the Second Vatican Council and the Catechism of the Catholic Church, held in a church or other suitable place, according to the mind of the Holy Father.

In a special way "during the Holy Year, we are called to be tangible signs of hope for those of our brothers and sisters who experience hardships of any kind" (*Spes non confundit*, 10). Therefore, the Indulgence is also linked to certain works of mercy and penance, which bear witness to the conversion undertaken. The faithful, following the example and mandate of Christ, are encouraged to carry out works of charity or mercy more frequently, especially in the service of those brothers and sisters who are burdened by various needs. The Jubilee Plenary Indulgence can also be obtained through initiatives that put into practice, in a concrete and generous way, the spirit of penance which is, in a sense, the soul of the Jubilee.





THE JUBILEE PILGRIMAGE

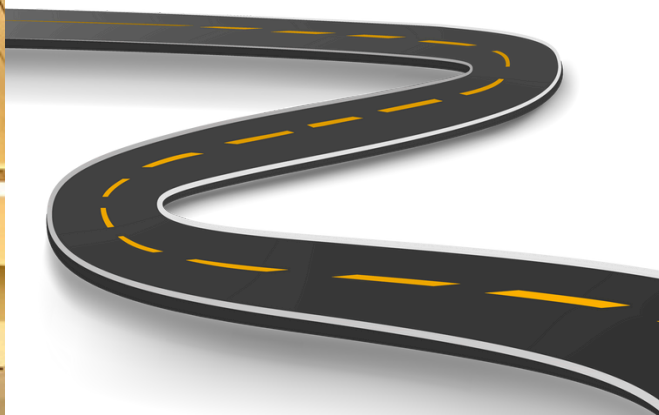
This interplay of hope and patience makes us see clearly that the Christian life is a journey calling for moments of greater intensity to encourage and sustain hope as the constant companion that guides our steps towards the goal of our encounter with the Lord Jesus. Pilgrimage is of course a fundamental element of every Jubilee event. Setting out on a journey is traditionally associated with our human quest for meaning in life. A pilgrimage on foot is a great aid for rediscovering the value of silence, effort and simplicity of life. In the coming year, pilgrims of hope will surely travel the ancient and more modern routes in order to experience the Jubilee to the full. (Bull of Indiction Spes non confundit, 5)

JUBILEE CHURCHES

The Jubilee Churches are the gathering points for pilgrims where various activities will take place such as sessions of catechesis to help people rediscover the true meaning of the Holy Year. These churches will also offer pilgrims the chance to receive the sacrament of reconciliation and nurture their faith through prayer.

General Responsibilities:

- To provide sacraments and prayerful atmosphere in encountering Christ our Hope and in light of the indications to obtain indulgence
- To become gathering points for pilgrims (gather the sector, pray for the sector)
- To provide formation and catechesis especially in fostering awareness, concern, and active response in relation to the assigned sector



FAMILY CLUSTER

For Families,
Grandparents,
and Elderlies



ARCHDIOCESAN SHRINE AND PARISH OF OUR LADY OF LORETO

Sampaloc, Manila City

The Church of Our Lady of Loreto in Sampaloc, Manila, was established in 1613 by the Franciscans and has undergone multiple reconstructions due to natural disasters and wartime destruction, culminating in its present structure completed in 1958 and elevated to archdiocesan shrine status in 2002. The Marian image enshrined in the church has been recognized with both an episcopal coronation in 2023 and a **pontifical coronation** in December 2024.

ARCHDIOCESAN SHRINE OF SANTO NIÑO

Tondo, Manila City

The Archdiocesan Shrine of Santo Niño, also known as Tondo Church, is a historic church in Manila founded by the Augustinians in 1572, housing the second oldest Sto. Niño image in the Philippines. Despite numerous reconstructions due to earthquakes and wars, the church remains a cherished symbol of faith, celebrated for its vibrant "**Lakbayaw Festival**," which highlights Tondo's deep devotion through joyful processions and communal dances honoring the Holy Child.

For Teenagers,
Youth, and
Students



For Children



SAN FELIPE NERI PARISH

Poblacion, Mandaluyong City

The San Felipe Neri Parish was established by the Franciscan Friars and emerged as a parish on October 30, 1863. This church serves as the **Mother Church of Mandaluyong City**, which now covers 7 barangays of the city. The parish holds the principal patroness of the City of Mandaluyong, "La Inmaculada Concepción de Mandaluyong,". The titular patron of the parish is San Felipe Neri, an Italian priest who served Rome is known as the "Apostle of Rome, and patron and teacher of the youth,".

ARCHDIOCESAN SHRINE OF NUESTRA SEÑORA DE GUIA

Ermita, Manila City

The Archdiocesan Shrine of Nuestra Señora de Guía, or Ermita Church, in Manila houses **the country's oldest Marian image**, Nuestra Señora de Guía, found in 1571 and originally enshrined in a rustic chapel. Despite being destroyed during World War II, the church was reconstructed in 1953, and its historical and devotional significance was affirmed when it was elevated to an archdiocesan shrine in 2005.

For Migrants
and Refugees



NATIONAL SHRINE OF SAINT JUDE THADDEUS

San Miguel, Manila City

The National Shrine of Saint Jude Thaddeus, originally known as Espíritu Santo Chinese Parish, was established in 1954 to serve the Filipino-Chinese community. It became a national shrine in 2010, following its elevation by the Catholic Bishops' Conference of the Philippines. The shrine is renowned for its weekly novena to Saint Jude Thaddeus, the **patron saint of hopeless cases**, and continues to be a place of prayer and devotion for thousands of visitors, particularly students and those seeking help in difficult situations.



FAITH CLUSTER

**For Catechists
and Voluntary
Workers**



MINOR BASILICA AND NATIONAL SHRINE OF SAN LORENZO RUIZ

Binondo, Manila City

Catechists, church volunteers including volunteers of lay liturgical ministries, volunteers from all associations, members of non-profit organizations, NGO workers and social workers are especially invited to this jubilee church and its activities.

ROYAL AND CONCILIAR SAN CARLOS SEMINARY

EDSA, Makati City

All lay and religious missionaries, pastoral workers, Fidei Donum missionaries and missionary organizations

**For Ecumenical
and Inter-faith**



NATIONAL SHRINE OF OUR LADY OF GUADALUPE

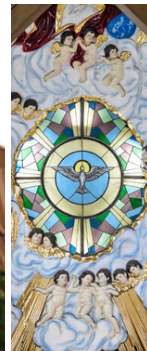
Orense, Makati City

The National Shrine of Our Lady of Guadalupe was elevated to a National Shrine on May 31, 2010, during the Feast of the Visitation of the Virgin Mary. **The shrine's oldest icon**, donated by the Unson, Paredes, and Garcia families, was originally housed in Sampaloc before moving to Makati City in 1951, and was blessed by Cardinal Jaime Sin in 1994.

ARCHDIOCESAN SHRINE OF ESPIRITU SANTO

Sta. Cruz, Manila City

All members of religious confraternities, ecclesial movements, associations, new communities and prayer groups are especially invited to this jubilee church and its activities.



**For Confraternities,
Ecclesial Movements,
Associations, and New
Communities**

MINOR BASILICA OF THE IMMACULATE CONCEPTION (Manila Metropolitan Cathedral)

Intramuros, Manila City

The Minor Basilica and Metropolitan Cathedral of the Immaculate Conception, commonly known as the Manila Cathedral, is the cathedral church of the Archdiocese of Manila, located in Intramuros. Originally constructed in 1571, and has been rebuilt multiple times after being damaged by earthquakes and World War II. In 1981, Pope John Paul II elevated it to the status of a Minor Basilica, and it remains a significant site with papal endorsements and visits.



LABOR CLUSTER

**For Entrepreneurs
and Business Owners**



NATIONAL SHRINE OF THE SACRED HEART

Makati City

The NSSH was born out of the desire of community members to have a place where they can express their faith. Starting as a chapel devoted to the Sacred Heart, it was declared a parish church on January 11, 1976, and was canonically inaugurated as a Shrine on February 14, 1976.



**For Workers
and Laborers**

ARCHDIOCESAN SHRINE OF SAINT JOSEPH SAN JOSE DE TROZO PARISH

Sta. Cruz, Manila City

All categories of workers (employees, professionals in various sectors, etc.), and the various trade associations and trades unions are particularly invited to this jubilee church and its activities, together with their families.



**For Young Adults
and Professionals**

SAN ILDEFONSO PARISH

Pio del Pilar, Makati City

The San Ildefonso Parish started as a chapel under the Jesuits in 1870 and was established as a parish on 15 August 1951. It was entrusted to the Salesians in 1955, with the construction of the new church taking place from 1961 to 1964, and was blessed by Cardinal Rufino Santos on 15 August 1964.



**For Government
Officials and
Workers, Armed
Forces, Police, and
Security Personnel**

ARCHDIOCESAN SHRINE OF MARY QUEEN OF PEACE (OUR LADY OF EDSA) QUASI PARISH (EDSA SHRINE)

Ortigas Center, Quezon City

All government official and workers, public servants, members of the armed forces and police, municipal police, security operators, veterans, military associations, military academies, chaplaincies and military ordinariates are especially invited to this jubilee church and its activities, together with their families.



NATIONAL SHRINE OF SAINT MICHAEL & THE ARCHANGELS

San Miguel, Manila City

The National Shrine of Saint Michael and the Archangels, locally known as San Miguel Church, originally founded as a mission for Japanese settlers in the 1620s, has undergone a long history of relocation, destruction, and reconstruction, becoming a significant symbol of Manila's religious and social history. Over the years, it has been pastored by various religious orders, served as the **pro-cathedral of Manila (1946-1958)**, and played a key role in shaping the cultural and spiritual life of the district, particularly under the influence of local families and national events.

VULNERABLE CLUSTER

**For the Sick,
Health Care
Workers, and
People with
Disabilities**



CHAPEL OF ST. LAZARUS, SAN LAZARO HOSPITAL

Sta. Cruz, Manila City

All those who are sick, healthcare professionals (doctors, nurses, health workers, volunteers in the health sector, pastoral health workers, etc), persons with disabilities, and those accompanying them, are particularly invited to this jubilee church and its activities, together with their families.

OUR LADY OF SORROWS PARISH

Pasay City

Our Lady of Sorrows Church in Pasay, established by the Society of St. Paul in 1941 and rebuilt after World War II, is renowned for its modern design and its role as the **wedding site of Ninoy and Cory Aquino** in 1954.

Its altar features a replica of Michelangelo's Pieta, symbolizing Mary's profound sorrow, making it a place of solace for grieving parents.

**For Poor and
Orphans**



**For Prisoners and
their families**

NATIONAL SHRINE OF THE OUR LADY OF THE ABANDONED

Sta. Ana, Manila City

The Santa Ana Church, also known as the National Shrine of Our Lady of the Abandoned, is a Spanish colonial landmark established by Franciscan missionaries in 1578 in Santa Ana, Manila. Housing two National Cultural Treasures, it features a revered 1713 replica of the Valencian image of Our Lady of the Abandoned and a historic Camarín de la Virgen, making it a significant site of cultural and religious heritage.

SAN PABLO APOSTOL PARISH

Tondo, Manila City

San Pablo Apostol Parish in Tondo, Manila, was established in 1970 to address the spiritual and material needs of the marginalized community, evolving through the efforts of various missionary groups who initiated programs like free medical care and educational scholarships. Its ongoing development, including the construction of a new church and youth center, reflects the parish's dedication to uplifting its people and fostering community growth.



For Ecology

MINOR BASILICA AND NATIONAL SHRINE OF JESUS NAZARENO

Quiapo, Manila City

The Minor Basilica and National Shrine of Jesus Nazareno, also known as Quiapo Church, is a historic Catholic basilica in Manila, Philippines, renowned for housing the Black Nazarene, a revered statue of Christ believed to be miraculous. Its rich history includes reconstruction efforts after natural disasters, wars, and fires, and it continues to draw millions of devotees annually, particularly during the Traslación procession celebrating the Feast of the Black Nazarene.

EDUCATION CLUSTER

For Educators



SAN FERNANDO DE DILAO PARISH

Paco, Manila City

San Fernando de Dilao Parish, or Paco Church, is a parish in Manila dedicated to Saint Ferdinand III of Castile, known for its Romanesque-Byzantine interior and Italian Baroque altar. With a history of destruction and reconstruction from the 16th century to modern times, it serves as a center of worship and charitable services, highlighted by its devotion to the Santo Entierro and its neoclassical architectural design featuring twin belfries and Corinthian columns.

MARY MOTHER OF HOPE MISSION STATION – LANDMARK CHAPEL

Makati City

All those working in the world of communication are especially invited to this jubilee church and its activities, together with their families.

(journalists, media professionals, managers and editors of newspapers,

Boards of Directors, video makers, graphic designers, copywriters, PR staff, social media managers, audio and video technicians, typographers, IT experts etc.)

For Digital Communicators



For Artists, Musical Bands, and Athletes



SAINT JOHN BOSCO PARISH

Makati City

The modernistic church of St. John Bosco Parish, dedicated in 1978, sits at the heart of the Makati Central Business District. Designed by National Artist for Architecture Jose Ma. Zaragoza, its distinctive concave facade and vaulted ceiling – a stylized net for the “fishers of men”. Guided by the mission of St. John Bosco, this Salesian church hosts the liturgies and activities of a vibrant youth center, a migrant apostolate, and a family-oriented community focused on joyful togetherness, echoed through its parish motto: “Sa Don Bosco masaya, sama-sama”.

MINOR BASILICA AND NATIONAL SHRINE OF SAN LORENZO RUIZ

Binondo, Manila City

The Minor Basilica and National Shrine of Saint Lorenzo Ruiz, also known as Binondo Church, is a prominent church in the Binondo district of Manila, Philippines. Established in 1596 by Dominican priests, it originally served Chinese converts and native Filipinos. The church honors Lorenzo Ruiz, the first Filipino saint, who trained here before his martyrdom in Japan. Despite repeated destruction from wars and natural disasters, including World War II, the church's octagonal pagoda-style bell tower and façade have survived as iconic features. Elevated to a minor basilica in 1992 and a national shrine in 2024,

For Catechists



MINOR BASILICA AND PARISH OF SAN SEBASTIAN SHRINE OF OUR LADY OF MOUNT CARMEL

Quiapo, Manila City

San Sebastian Basilica, completed in 1891, is the only all-steel church in the Philippines and a remarkable example of Gothic Revival architecture, designated as both a National Historical Landmark and a National Cultural Treasure. Known for its intricate trompe-l'œil interiors and historic ivory statue of Our Lady of Mount Carmel, it faces challenges of preservation and urban development threatening its heritage.



ORGANIZING COMMITTEE

Jubileo 2025 is led by an **ad hoc committee** through the initiative of the **Office for the Promotion of the New Evangelization** and composed of key ministries and organizations in the Archdiocese. The organizing committee comprises of the Jubilee Churches in the Archdiocese and the commissions, ministries, and organizations concerned in relation to the sectoral celebrations.

The organizing committee is primarily tasked to moderate all the Archdiocesan celebrations happening in different levels utilizing available resources and in the spirit of synodal collaboration.

The ad hoc committee is composed of the following sub-committees:



Ad hoc Committee (TWG)

The ad hoc committee serves as the technical working group (TWG) of the Organizing Committee primarily tasked for the planning, coordination, and promotion of the celebrations. It shall spearhead the preparation of the activities and resources for the Jubilee Year celebration of the Archdiocese of Manila.

The ad hoc committee will call for meetings, provide guidelines, coordinate on-going work, assist in the needs concerning the celebrations, and promotes the activities to all sectors in the Archdiocese. It is composed of the following organization:

- Office for the Promotion of the New Evangelization (OPNE)
- Archdiocesan Liturgical Commission (ALC)
- Archdiocesan Commission on Youth (ACY)
- Catechetical Foundation of the Archdiocese of Manila (CFAM)
- RCAM Education System (RCAMES)
- Ministry on BEC Formation and Promotion (BEC)
- RCAM Chancery
- Archdiocesan Office of Communications (AOC)

SUB-COMMITTEE	RESPONSIBILITY	KEY ORGANIZATION
Celebration	Responsible for coordinating the Jubilee program, liturgies, and activities in the Archdiocese	OPNE, ALC, ACY
Catechesis	Responsible for the scriptural, catechetical, and pastoral instructions and materials	CFAM, RCAMES, BEC
Camino	Responsible for the program details of pilgrimages, pious visits, jubilee church activities, and processions	Chancery, BEC, OPNE
Communication	Responsible for the correspondence, information dissemination, media presence and promotion, and marketing	Chancery, AOC, RCAMES, OPNE
Creatives	Responsible in the creative process and production of digital and print collaterals	AOC, ACY, OPNE Digital Evangelization

Jubilee Churches

The designated Jubilee Churches in the Archdiocese of Manila are the gathering points for pilgrims. The churches are asked to organize activities that will help people rediscover the true meaning of the Holy Year primarily through pilgrimages, pious visits, catechesis and the Sacraments. Moreover, the Jubilee Churches with assigned sectors will mainly cater to the specific sector.

Commissions, Ministries, and Organizations

Activities concerning the Jubilee Year in relation to the sectors determined will be coordinated with the commissions, ministries, and organization. In the spirit of synodal collaboration, co-responsibility, and cooperation, commissions, ministries, and organizations that are related in the sectoral celebrations are encouraged to assist the Jubilee Churches.



For additional details and information:

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You may also reach out through:

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