

JUBILEE YEAR 2025:
PILGRIMS OF HOPE
RESOURCE BINDER



ARCHDIOCESE
— of —
SAN ANTONIO



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MESSAGE FROM ARCHBISHOP GUSTAVO GARCÍA-SILLER, MSPS



ARCHDIOCESE OF SAN ANTONIO

¡Ven, Holy Spirit, Ven!

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October 1, 2024

My Dear Brother Priest,

Grace and peace be with you!

As we celebrate the 150th Anniversary of the Establishment of the Diocese of San Antonio and journey toward the Jubilee Year 2025, I want to express my gratitude for all that you do for the people of God in the Archdiocese. Your priestly ministry shines as a radiant light of hope to all those you encounter through the sacraments, formation, evangelization, and outreach to the forgotten and marginalized.

The upcoming Jubilee Year gives me tremendous joy and excitement to celebrate the mercy of God in ways that will indeed create a transformative spiritual renewal and conversion not only for myself, but for all my brother priests, and the entire people of God who have been entrusted to our pastoral care.

I echo the desire of our Holy Father who stated in his letter announcing the Jubilee, “We must fan the flame of hope that has been given us, and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire.”

It is in this spirit that I write to personally thank you for accepting this occasion to celebrate the Jubilee in a unique way. I believe our united efforts during this historic time will produce fruits that will last for the next 25 years and beyond.

May our Lady of Guadalupe, the Star of the New Evangelization, guide us to her son Jesus so that together we may continue Walking United in Christ as good and faithful Pilgrims of Hope.

Yours in Christ,

A handwritten signature in blue ink that reads "Gustavo" with "MSPS" written below it.

Most Reverend Gustavo García-Siller, M.Sp.S.
Archbishop of San Antonio

SCOPE AND PRUPOSE

The Archdiocese of San Antonio, like many other dioceses around the world, is enthusiastic about celebrating the Jubilee Year 2025, as proclaimed by Pope Francis, for several important reasons:

Spiritual Renewal and Reinvigoration

Deepening Faith: A Jubilee Year offers a unique opportunity for spiritual renewal and reinvigoration of the faith among Catholics. The Archdiocese sees this as a chance to deepen the spiritual life of its community, encouraging individuals and families to reconnect with their faith, seek reconciliation, and grow closer to God.

Emphasis on Mercy and Reconciliation: Given the themes often associated with Jubilee Years, such as mercy, forgiveness, and reconciliation, the Archdiocese is eager to promote these values throughout its parishes. The Jubilee Year aligns with the Church's mission to bring people back to the sacraments, particularly confession and the Eucharist.

Encouraging Pilgrimage and Unity

Pilgrimage Opportunities: The Jubilee Year traditionally involves pilgrimages to designated holy sites, including special pilgrimages to Rome. The Archdiocese of San Antonio is excited to participate in this global tradition by welcoming pilgrims to local pilgrimage sites and encouraging its faithful to make pilgrimages to Rome or other significant locations.

Fostering Unity: A Jubilee Year is a time for the global Church to come together in celebration and prayer. The Archdiocese values this opportunity to strengthen the bonds of unity within the local church community and with Catholics worldwide.

Celebrating the Universal Church

Global Church Connection: The Archdiocese of San Antonio takes pride in being part of the universal Church's celebration. The Jubilee Year 2025, particularly with Pope Francis's leadership, is seen as a moment to celebrate the universality of the Catholic Church and to participate in a tradition that has deep historical roots.

Reflection on Church History: Jubilee Years offer an occasion to reflect on the Church's rich history and tradition. The Archdiocese is enthusiastic about connecting the faithful with the Church's past while also looking forward to the future with hope and renewed commitment.

Evangelization and Outreach

Opportunity for Evangelization: The Jubilee Year presents a prime opportunity for evangelization. The Archdiocese is eager to use the momentum of the Jubilee to reach out to those who have lapsed in their faith or who are searching for deeper meaning in their lives.

Social Justice and Charity: Pope Francis often emphasizes themes of mercy and social justice. The Archdiocese of San Antonio sees the Jubilee Year as a chance to intensify efforts in charitable works, social justice initiatives, and outreach to the marginalized, reflecting the Church's mission in action.

SCOPE AND PRUPOSE

Local Cultural and Religious Significance

Rich Catholic Heritage: San Antonio has a rich Catholic history and cultural heritage, which the Archdiocese may be keen to celebrate and highlight during the Jubilee Year. The Jubilee provides an opportunity to honor this heritage, especially through local traditions, devotions, and celebrations.

Engaging the Wider Community: The Archdiocese views the Jubilee Year as a chance to engage not only Catholics but also the broader community in meaningful ways, fostering a spirit of inclusivity, understanding, and shared values.

The Archdiocese of San Antonio’s joy to celebrate the Jubilee Year 2025 stems from the profound spiritual, communal, and evangelizing opportunities it presents. This Jubilee is seen as a chance to renew faith, foster unity, promote mercy, and participate in a global celebration that connects the local Church with the broader Catholic community worldwide.

CELEBRATING THE JUBILEE IN THE ARCHDIOCESE OF SAN ANTONIO

Pilgrimage Sites

The Dicastery of Evangelization released a note on configuration and opening of Holy Doors in Cathedral Churches, in International and National Shrines, as well as in other particularly significant places of worship as the Ordinary Jubilee “Pilgrims of Hope” 2025 approaches. *Only the papal Basilicas of Saint Peter, Saint John Lateran, Saint Mary Major, and Saint Paul Outside the Walls and exceptionally [at Holy Father’s personal desire] ‘a Prison’ to be announced will host Holy Doors.* Archbishop Gustavo has approved designated pilgrimage sites to celebrate the Jubilee (local and universal) within the Archdiocese of San Antonio.

Opening and Closing of the Jubilee Year

The Holy Father Pope Francis, in the bull *Spes non confundit*, has decreed that the Jubilee Year will be inaugurated on 24 December 2024, solemnity of the Nativity of the Lord, with the opening of the Holy Door of the Basilica of Saint Peter in the Vatican. On the following **Sunday, 29 December 2024**, feast of the Holy Family of Jesus, Mary and Joseph, the opening of the Jubilee will be celebrated in dioceses around the world. The 2025 Jubilee Year will close on **Tuesday, January 6, 2026**, the Feast Day of Epiphany, when the Holy Door of St. Peter's Basilica will be closed.

24 Hours for the Lord: March 28, 2025

General expectations on these local Pilgrimage Sites include the request to organize 24 Hours for the Lord on **Friday, March 28, 2025**. 24 Hours for the Lord is a worldwide initiative begun in 2014 by the Vatican's Dicastery for Evangelization, where parishes are encouraged to offer extended periods of Eucharistic Adoration before the exposed Blessed Sacrament, as well as the Sacrament of Confession, to help people experience more fully the joy of the 4th Sunday of Lent, and to encourage repentance in preparation for Easter.

Considering there are deaneries with more than one designated pilgrimage site ([see pg.](#)), deans and pastors/chaplains are encouraged to discern one location for the territory and join efforts to provide reconciliation and adoration at the most convenient location.

Plenary Indulgences

With regards to the Plenary Indulgences during the Jubilee Year, the Apostolic Penitentiary has issued a decree on May 13, 2024 that states regarding 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... by visiting the Cathedral or other church or sacred place designated by the local Ordinary. Bishops will consider the needs of the faithful as well as the opportunity to reinforce the concept of pilgrimage with all its symbolic significance, to manifest the great need for conversion and reconciliation.”

Assembly 2025: Day of Prayer and Reconciliation

Additionally, Pilgrimage Sites will be expected to offer a day of Prayer and Reconciliation for all the faithful on October 25, 2025, in lieu of the annual Archdiocesan Assembly. More information will be forthcoming.

PILGRIMAGE SITES IN THE ARCHDIOCESE OF SAN ANTONIO (A-Z)

DEANERY	PARISH / SCHOOL / CAMPUS	PASTOR	ADDRESS	PHONE
1	North Urban Antonian College Prep High School	Fr. Pat O'Brien	6425 West Ave, San Antonio, TX 78213	(210) 344-9265
2	Northwest Urban Basilica of the Little Flower	Fr. Gregory Ross	1715 N. Zarzamora St., San Antonio TX, 78201	(210) 735-9126
3	Southeast Urban El Camino de San Antonio Misioneres	Rebecca Simmons	263 Felisa St., San Antonio, TX 78210	(210) 912-4374
4	Floresville Rural Immaculate Conception of the Blessed Virgin Mary	Fr. Wieslaw Iwaniec	13879 N. FM 81, Panna Maria, TX 78144	(830) 780-2748
5	Southeast Urban Mission Concepcion	Dcn. Ray Jimenez	807 Mission Rd., San Antonio, TX 78210	(210) 533-8955
6		Fr. Dennis Schafer	701 East Pyron Avenue, San Antonio, TX 78214	(210) 922-0543
7	Hondo Rural Our Lady of Grace, La Coste	Fr. Leoyd Sanggaria	15825 Bexar St., La Coste, TX 78039	(830) 985-3357
8	West Urban Our Lady of Guadalupe Shrine	Fr. Andrew Martinez	1321 El Paso St, San Antonio, TX 78207	(210) 226-4064
9	Uvalde Rural Sacred Heart	Fr. Matthew DeLeon	408 Fort Clark Rd, Uvalde, TX 78801	(830) 278-3448
10	Central Urban San Fernando Cathedral	Fr. Carlos Velazquez	115 Main Plaza, San Antonio, TX 78205	(210) 227-1297
11	Southeast Urban San Juan Capistrano	Fr. Carlos "Charlie" Martinez	10040 Espada Rd., San Antonio, TX 78214	(210) 627-2064
12		Fr. Dennis Schafer (Interim)	9101 Graf Rd., San Antonio, TX 78214	(210) 532-2806
13	Pleasanton Rural St. Andrew, Pleasanton	Fr. Arul Francis Arputhamian	626 Market St., Pleasanton, TX 78064	(830) 569-3356
14	North Urban St. Anthony Student Center - UTSA	Fr. Brian Garcia	14523 Roadrunner Way, San Antonio, TX 78249	(210) 699-9594

PILGRIMAGE SITES IN THE ARCHDIOCESE OF SAN ANTONIO (A-Z)

	DEANERY	PARISH / SCHOOL / CAMPUS	PASTOR	ADDRESS	PHONE
15	North Central Urban	St. Helena	Fr. Marcin Czyz	14714 Edgemont Street, San Antonio, Tx 78247	(210) 653-3316
16	Seguin Rural	St. James Church	Fr. Stanislaw Fiuk	510 S Camp St, Seguin, TX 78155	(830) 379-1796
17		St. James Elementary Catholic School			
18	Southwest Urban	St. Lawrence	Fr. Arnold Ibarra	236 E. Petaluma Blvd., San Antonio, TX, 78221	(210) 924-4401
19	Fredericksburg Rural	St. Mary	Fr. Ian Robbins	304 W. San Antonio St, Fredericksburg, TX 78624	(830) 997-9523
20	Northwest Urban	St. Mary's University	Fr. John Thompson	One Camino Santa Maria, San Antonio, TX 78228	(954) 699-8949
21	Northeast Urban	St. Monica - Converse	Fr. Prathap Thumma	501 North Street, Converse, Texas 78109-1209	(210) 658-3816
22	North Urban	St. Rose of Lima	Fr. Victor Valdez	9883 Marbach Rd., San Antonio TX 78245	(210) 675-1920
23	North Central Urban	Vietnamese Martyrs	Fr. Francis Xavier Lu- ong Quang Uong	14603 Santa Gertrudis St., San Antonio TX 78217	(832) 752-9520

PILGRIMAGE SITES IN THE ARCHDIOCESE OF SAN ANTONIO (by Deanery)

DEANERY	PARISH / SCHOOL / CAMPUS	PASTOR	ADDRESS	PHONE
1	Central Urban	Fr. Carlos Velazquez	115 Main Plaza, San Antonio, TX 78205	(210) 227-1297
2	Floresville Rural	Fr. Wieslaw Iwaniec	13879 N. FM 81, Panna Maria, TX 78144	(830) 780-2748
3	Fredericksburg Rural	Fr. Ian Robbins	304 W. San Antonio St, Fredericksburg, TX 78624	(830) 997-9523
4	Hondo Rural	Fr. Leoyd Sanggaria	15825 Bexar St., La Coste, TX 78039	(830) 985-3357
5	North Central Urban	Fr. Marcin Czyz	14714 Edgement Street, San Antonio, Tx 78247	(210) 653-3316
6		Fr. Francis Xavier Luong Quang Uong,	14603 Santa Gertrudis St., San Antonio TX 78217	(832) 752-9520
7	Antonian College Prep High School	Fr. Pat O'Brien	6425 West Ave, San Antonio, TX 78213	(210) 344-9265
8	North Urban	Fr. Brian Garcia	14523 Roadrunner Way, San Antonio, TX 78249	(210) 699-9594
9	St. Rose of Lima	Fr. Victor Valdez	9883 Marbach Rd., San Antonio TX 78245	(210) 675-1920
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15		St. James Elementary Catholic School	Fr. Stanislaw Fiuk	510 S. Camp St., Seguin, TX 78155	(830) 379-1796
16		El Camino de San Antonio Missions	Rebecca Simmons	263 Felisa St., San Antonio, TX 78210	(210) 912-4374
17		Mission Concepcion	Dcn. Ray Jimenez	807 Mission Rd., San Antonio, TX 78210	(210) 533-8955
18	Southeast Urban	Mission San Jose	Fr. Dennis Schafer	701 East Pyron Avenue, San Antonio, TX 78214	(210) 922-0543
19		San Francisco de la Espada	Fr. Carlos "Charlie" Martinez	10040 Espada Rd., San Antonio, TX 78214	(210) 627-2064
20		San Juan Capistrano	Fr. Dennis Schafer (Interim)	9101 Graf Rd., San Antonio, TX 78214	(210) 532-2806
21	Southwest Urban	St. Lawrence	Fr. Arnold Ibarra	236 E. Petaluma Blvd, San Antonio, TX, 78221	(210) 924-4401
22	Uvalde Rural	Sacred Heart	Fr. Matthew DeLeon	408 Fort Clark Rd, Uvalde, TX 78801	(830) 278-3448
23	West Urban	Our Lady of Guadalupe Shrine	Fr. Andrew Martinez	1321 El Paso St, San Antonio, TX 78207	(210) 226-4064

ABOUT OUR PILGRIMAGE SITES

Antonian College Prep High School

Antonian was established in 1964 by the Archdiocese of San Antonio with the support of the pastors from twelve northside parishes and was originally staffed by the Brothers of the Christian Schools. Antonian students have been supported by over 50 years of rich history and traditions. Preparing students academically, socially, and emotionally for higher education and life demands an environment reflective of the real world.

Basilica of the Little Flower

The first National Shrine in the United States dedicated to St. Thérèse of Lisieux, the Basilica of the Little Flower serves Catholics in the San Antonio area as a traditional parish, but also serves people from across the nation and all walks of life as a historical and spiritual landmark. The community of Discalced Carmelite Friars continue to serve parishioners, and anyone called to explore the beauty of Carmel. Little Flower's classical architecture echoes the designs of old-world churches, with the Tomb Chapel of St. Thérèse inspired by the original Tomb Chapel in Lisieux. The Basilica's treasury of art, craftsmanship, and relics includes first-class relics of St. Thérèse, her parents, St. Louis Martin and St. Zélie Guérin Martin, as well as several other Discalced Carmelite saints.

El Camino de San Antonio Misiones

Pilgrimage is growing along the El Camino de San Antonio Missions Trail where you can experience the sacred through four eighteenth century Spanish Missions and the oldest functioning Cathedral in Texas. San Antonio is the only place outside Europe that you can officially begin walking the El Camino de Santiago. Discover the sacred in the heart of San Antonio and be transformed.

Immaculate Conception of the Blessed Virgin Mary – Panna Maria

Immaculate Conception of the Blessed Virgin Mary Catholic Church is located in Panna Maria, the oldest Polish settlement in Texas. Panna Maria was founded by Father Leopold Moczygomba along with about 100 Polish families from Płużnica and surrounding villages in Poland (at that time Prussia). They left Europe, and after a nine-week voyage at sea, they reached the Port of Galveston. They hired carts to carry their belongings and walked to the junction of the San Antonio River and Cibolo Creek. There they celebrated their first Mass under an oak tree on December 24, 1854 which is still located next to the present church.

Mission Concepcion

Mission Nuestra Señora de la Purisima Concepción de Acuña was completed in 1755 and is the oldest unrestored stone church in the United States. But unrestored does not mean unchanged. Originally it had colorful exterior decorations and numerous frescoes within the church, portions of which are still visible. The church is named in honor of Our Lady of the Immaculate Conception, another name for the Virgin Mary, Jesus's Mother. Inside you will see several images of the Virgin Mary. The presider's chair at Mission Concepcion was the chair St. John Paul II used when it was at San Fernando's during his papal visit to San Antonio in 1987.

Mission San Jose

Mission San José y San Miguel de Aguayo is over 300 years old. Known as the “Queen of the Missions,” it is one of the most active parishes in South San Antonio. The beautiful architecture, sculptures, and paintings, were created to share the Catholic Faith and lift the minds of all who entered the Church from earthly things up to the beauty and grace of heaven. The Rose Window, located on the south wall of the church sacristy, is described as the site where the Host was shown to gathered Mission celebrants during the Feast of Pentecost. It was sculpted in 1775 and is one of the finest examples of baroque architecture in North America.

Our Lady of Grace - La Coste

Our Church has been designated a historical site in our area. What is beautiful about it is its gothic red brick architecture. But also, it was recently renovated and what stands out as you enter the church is its stained glass windows. The murals on the wall have been repainted as well as the Stations of the Cross so they appear more vibrant. Many who visit it consider it to be one of many painted churches

Our Lady of Guadalupe Shrine

The Virgen de Guadalupe is a very common sight to Mexican-American communities. Built in 1911, Our Lady of Guadalupe Shrine is very special to those wanting to visit our blessed mother, welcoming many tourists from all over San Antonio and surrounding cities visiting every day. Pilgrims will have an opportunity to see the beautiful architecture, which remains the same as the day it was built, as well as pray in front of the Statue of the Virgin Mary that “shed tears” back on June 15, 1992. They may also visit Avenida Guadalupe Plaza, where St. Pope John Paul II celebrated mass during his papal visit in 1987.

Sacred Heart - Uvalde

Sacred Heart was established in 1892, serving the growing Catholic community of Uvalde, which was founded in the 1850s. The original church was built to accommodate the spiritual needs of the influx of settlers and immigrants, reflecting the region's diverse heritage. Over the decades, Sacred Heart has been a cornerstone of the Uvalde community, hosting countless baptisms, weddings, and funerals. It has been a place of gathering and support, especially during challenging times, including natural disasters and social upheavals. The parish continues to be a beacon of hope and healing, particularly in the aftermath of the shooting at Robb Elementary. Its role as a spiritual refuge underscores the church's commitment to serving as a source of comfort and strength. An image of the Most Sacred Heart of Jesus, the parish's namesake, is located within the church.

San Fernando Cathedral

San Fernando Cathedral has been the center of life in San Antonio since the cornerstone was laid between 1738 and 1750. The original walls of the historic structure were incorporated into the present-day Cathedral in the 1800's. While not a mission, this church was closely connected to all missions. As the oldest continuous functioning Cathedral in the United States, San Fernando represents the heart of San Antonio, past and present. Pilgrims will be to stand at the historical center of San Antonio, literally. A marker on the floor of the Cathedral designates the exact spot. Pilgrims may also visit the sarcophagus of the Alamo heroes.

San Francisco de la Espada

Mission San Francisco de la Espada is the smallest and oldest of the San Antonio missions having begun in East Texas in 1691 before moving to San Antonio in 1731. At its peak the mission was occupied by over 100 Indian converts who manufactured bricks, ran a ranch with 1000 head of cattle, and learned textile skills. Today many visitors come to the mission to pray before the crucifix containing the relic of Saint John Paul II.

San Juan Capistrano

Mission San Juan Capistrano moved from east Texas to San Antonio in 1731. It is the closest mission to the San Antonio River that provided all the missions with water for their crops through an innovative series of acequias or water canals built by the mission Indians. These acequias are still visible, and at Mission San Juan you can experience history as the fields are still watered by an acequia in existence since the eighteenth century.

St. Andrew, Pleasanton

A mission church (Mission of Loire) dedicated to St. Anthony of Padua, was built just east of the Pleasanton City Hall near the Atascosa River. The ranch lands of the old Spanish missions stretched along the banks of the San Antonio River and its tributaries. Many settlements grew up in the course of time, and St. Andrew's Parish in Pleasanton, thirty-three miles south of San Antonio, is in this territory. It was not a new parish, but rather the new headquarters of the old Loire-Las Gallinas-North Pleasanton Parish which, until 1946, had its headquarters at Loire. There was a tremendous flood that overflowed the Atascosa riverbanks and damaged the church building. The small frame church building was moved a short distance away to what was North Pleasanton, repaired, and the name changed to St. Andrew.

St. Anthony Student Center – UTSA

The St. Anthony Catholic Student Center is the only Catholic student center in the Archdiocese of San Antonio and the only faith center at the University of Texas at San Antonio. Nestled around beautiful trees, the Catholic Student Center offers space for Mass, reconciliation, adoration, and fellowship. Fixed behind the altar, visitors can view a life-size San Damiano Cross replica that was hand-painted by former students of UTSA who were inspired and transformed by the Holy Spirit in Campus Ministry.

St. Helena

The first St. Helena's Church was an octagonal shaped, multipurpose building dedicated on July 31, 1977. This building is now known as the Leo M. Dolan Center – a place for religious education and social activities. The current church building was dedicated by Archbishop Flores on the Feast of Christ the King, November 25, 2001. This was also the same date that one of this parish's unique features was dedicated, known as The Millennial Cross— a giant Celtic Cross made of granite rising 77 ½ feet out of a concrete base. It is located upon one of the highest hills in San Antonio and faces East in keeping with the Church's early tradition of building its large cathedrals with the altars facing toward Jerusalem and the resurrection. Tradition says that Emperor Constantine, son of St. Helena (founder of the True Cross) looked up at the sun and saw a vision of the cross. The Millennial Cross serves as a powerful reminder of God's fidelity and His presence among us. When you visit the Millennial Cross Plaza, you are invited to reflect on God's gift of Jesus, give thanks, and renew your commitment to becoming Christ for others.

St. James Elementary Catholic Church and School – Seguin

St. James Catholic Church is one of the oldest in the archdiocese with the first church building blessed and dedicated in 1873—one year before the establishment of the Diocese of San Antonio. In addition to its historical roots, the church's Gothic Revival architecture and stunning stained-glass windows create a beautiful atmosphere for worship and reflection. Even older, St. James School was built in 1850 and holds the honor of being “the oldest building in the state of Texas continuously used as a school.” St. James Catholic Church and School boasts a unique blend of historical charm and ongoing spiritual life, making it a must-visit for those who appreciate the history and beauty of the Catholic Church in Texas.

St. Lawrence

St. Lawrence Church was established in September 1959 as a daughter parish of St. Leo's and was named after the early Roman martyr and deacon, Saint Lawrence. In February of 1959 the first five acres of land for the church were acquired, and by April there were two additional acres purchased, upon which the church was eventually built. The first sacraments received were in October of 1959. As the community of St. Lawrence continued to grow, it required a larger building for the church. On August 10, 1998, the feast day of Saint Lawrence the Martyr, the parish broke ground for a new church building that was dedicated by Archbishop Patrick Flores on April 16, 2000.

St. Mary - Fredericksburg

St. Mary's Catholic Church began with a handful of German immigrants in 1846 and, since then, has been a continually growing spiritual family. The famous twin towers of the two churches, the Marienkirche (1861) and the new St. Mary's (1908), have long been beacons of faith, hope, and love here in Fredericksburg and throughout the Hill Country. The community has also been blessed with St. Mary's Catholic School which has educated and formed our children since 1856. On June 21, 1983, St. Mary's Catholic Church was added to the National Register of Historic Places. Planning a visit to St. Mary's Catholic Church in Fredericksburg? A short, guided tour is held after the 9:00 am and 11:15 am Mass every Sunday. Tours are also available by appointment.

St. Mary's University

Founded by the Brothers of the Society of Mary (Marianists) in 1852, St. Mary's University fosters the formation of people in faith and educates leaders for the common good through community, integrated liberal arts and professional education, and academic excellence. In addition to the beautiful campus scattered with shaded seating to pray, they have two chapels dedicated to our Lady—Assumption Chapel located in Reinbolt Hall and Our Lady of Guadalupe Chapel located in Treadaway Hall.

St. Monica – Converse

St. Monica is a vibrant Catholic community in Converse, Texas. Known locally for the strength of its ministries, including a variety of outreach programs, the community includes a parish and an Elementary/Middle School. From its origins as a small parish church in 1960, it has grown to one of the most active–faith communities in the Archdiocese. Known for the vitality of Liturgical Services, the parish warmly invites you to attend one of the Sunday or weekday Masses. The current church was erected in 1979.

St. Rose of Lima

Saint Rose of Lima Catholic Church began as a parish on September 29, 1981, by the decree of Archbishop Patrick F. Flores, DD. The parish was taken from the western sections of Saint Vincent de Paul Catholic Church. The parish originally started with only 350 families but has grown to well over four thousand families. On December 4, 2005, Archbishop Jose H. Gomez, STD dedicated the present-day church which is one of the largest in the Archdiocese of San Antonio, providing a sacred place for many archdiocesan liturgical celebrations. On August 23, 2024, on the Feast of Saint Rose of Lima, the parish inaugurated its Perpetual Adoration Chapel. This is a great blessing for our parish and for the Archdiocese of San Antonio. During the Jubilee Year of Hope, pilgrims will have the opportunity visit the relic of Saint Rose of Lima and spend time in adoration.

Vietnamese Martyrs

Beginning with a spiritual need, 50 Vietnamese refugee families arrived in San Antonio in 1975 to establish their religious life and worship together. Thus, the Vietnamese Catholic Community was formed in San Antonio. The Vietnamese Martyrs Parish in San Antonio has approximately 400 registered families with over 1000 parishioners. One of the parish's most beautiful and unique features is the Shrine to Our Lady of La Vang that was recently completed and blessed by Archbishop Gustavo Garcia-Siller on April 16, 2023. La Vang is one of the important pilgrimage sites not only for Catholics but also for people of all faiths who are interested in spending time with Mary.

ARCHDIOCESAN JUBILEE MASSES

The Jubilee Mass is a powerful expression of the Church's call to conversion, penance, and spiritual renewal during a Jubilee year. It provides the faithful with a unique opportunity to experience God's mercy, deepen their faith, and obtain the spiritual benefits associated with the Jubilee year, including indulgences. The Mass serves as both a communal and personal moment of grace, drawing the faithful closer to God and the Church community.

Archbishop Gustavo, Bishop Mike, and Bishop Gary will celebrate Archdiocesan Jubilee Masses at various locations throughout the Archdiocese. The bishops are celebrating these special Jubilee Masses for distinct constituent groups: (1) migrants and refugees, (2) the poor, sick, incarcerated, and elderly, (3) youth and young adults, (4) families and catechists, (5) those discerning vocations, (6) students, teachers, and staff of Catholic Schools. Members of these respective constituent groups will be specially invited and recognized through personal invitations, Archdiocesan communications, and promotional campaigns for these Jubilee Masses:

- Jubilee of Migrants and Refugees
- Jubilee of Consolation (remembering the poor, sick, incarcerated, and elderly)
- Jubilee of Youth and Young Adults
- Jubilee of Family Evangelization and Catechesis
- Jubilee of Vocations
- Jubilee of Catholic Schools

ARCHDIOCESAN JUBILEE MASSES

ARCHDIOCESAN JUBILEE	PRESIDER	DATE	PARISH	ARCHDIOCESAN PARTNER / GROUPS TO INVITE
Migrants & Refugees	Archbishop Gustavo	1/12/25 @ 12:00pm	St. Helena	Catholic Charities
Consolation (Poor, Sick, Incarcerated, and Elderly)	Archbishop Gustavo	1/19/25 @ 10:30am	St. Lawrence	Pastoral Care & Catholic Charities
Vocations	Bishop Gary	2/16/25 @ 11:00am	St. Monica, Converse	Vocations
Family Evangelization & Catechesis	Bishop Mike	2/23/25 @ 11:00am	St. Andrew, Pleasanton	Family Evangelization & Catechesis
Youth & Young Adults	Bishop Gary	4/26/25 @ 7:00am	San Fernando Cathedral -> Missions Pilgrimage	Youth & Young Adults
Catholic Schools	Bishop Mike	4/27/25 @ 10:15am	St. James Church & School, Seguin	Dept. for Catholic Schools

ARCHDIOCESAN PASTORAL VISITS

"The pastoral visit is an apostolic endeavor, an event of grace."

Directory of Bishops

During the Jubilee Year, one of our local bishops will celebrate a Sunday Mass at one of our pilgrimage sites. These special pastoral visits by our bishops during this jubilee year carry special significance, rooted in the Church's tradition of care, renewal, and community building.

One purpose of the pastoral visits is spiritual renewal. During this Jubilee Year, which is a time of grace and spiritual renewal, the bishop's visit aims to encourage and guide the faithful in deepening their relationship with God. The bishop will celebrate a Sunday Mass to help parishioners reflect on the jubilee's themes, such as mercy, forgiveness, and renewal. His presence will work to re-emphasize all that the pastor/chaplain has already communicated about the importance of the Jubilee Year.

Another purpose of the pastoral visits is to strengthen the community. These pastoral visits emphasize the bishop's role as the shepherd of our archdiocese. During this time, the bishops will interact directly with parishioners, clergy and, local ministerial leaders fostering unity and support within the community.

The pastoral visits reflect the unity and tradition of the universal Church. During this Jubilee Year, our bishops want to emphasize the continuity with the Church's long-standing tradition of pilgrimages, penance, and celebration. The bishop represents a direct link to the broader Catholic Church, emphasizing unity with all the parishes in the archdiocese and with the Holy Father.

ARCHDIOCESAN PASTORAL VISITS

DATE / TIME	PARISH	BISHOP
1/28/25 @10:30 am	NUD – Antonian College Prep HS	Archbishop Gustavo
3/2/25 @12:00 pm	SEUD – El Camino de SA / Mission Concepcion	Bishop Mike
4/6/25 @10:00 am	CUD – San Fernando Cathedral	Archbishop Gustavo
5/4/25 @8:30 am	FLRD - Immaculate Conception of the BVM	Bishop Mike
5/4/25 @11:15 am	FRD - St. Mary, Fredericksburg	Archbishop Gustavo
5/11/25 @10:30 am	NCUD – Vietnamese Martyrs	Archbishop Gustavo
6/8/25 @11:30 am	WUD - Our Lady of Guadalupe Shrine	Archbishop Gustavo
8/3/25 @12:00 pm	NUD - St. Rose of Lima	Archbishop Gustavo
9/21/25 @12:00 pm	NWUD - Basilica of the Little Flower	Archbishop Gustavo
9/21/25 @11:00 am	SEUD – San Juan Capistrano	Bishop Gary
9/28/25 @7:00 pm	NWUD – St. Mary’s University	Bishop Gary
10/12/25 @12:00 pm	SEUD - Mission San Jose	Archbishop Gustavo
10/19/25 @10:00 am	SEUD – San Francisco de la Espada	Bishop Gary
10/26/25 @10:00 am	NUD – St. Anthony Student Ctr. – UTSA	Bishop Gary
11/16/25 @12:00 pm	URD – Sacred Heart, Uvalde	Archbishop Gustavo
12/14/25 @9:30 am	HRD - Our Lady of Grace, La Coste	Archbishop Gustavo

RECOMMENDATIONS TO PILGRIMAGE SITES

The following information may be beneficial for all pastors/chaplains and all parishioners within the archdiocese to welcome the faithful to their pilgrimage sites, as well as for those who are not Catholic who may be interested in this unique and historic experience.

To prepare as a Pilgrimage Site for the Jubilee Year 2025, the archdiocese recommends forming a Jubilee Task Force Team that will be responsible for assisting the pastor/chaplain with different aspects of the Jubilee celebration. Pilgrimage sites should prepare now to be ready to welcome pilgrims between December 29, 2024–January 6, 2026. Each Pilgrimage Site is asked to do the following:

PREPARE THE CHURCH ENVIRONMENT

Pilgrimage Site Preparation

If the church has been designated as a Pilgrimage Site for the Jubilee, the pastor/chaplain ensures its proper preparation. Select a space or area for Pilgrims to gather upon visiting, ensuring it is accessible and creates an environment for prayer and reflection. During the year of Jubilee, 2025, each designated Pilgrimage sites open hours will be publicized on the microsite/website. Ideally the church/school will be a regular duration seven days per week.

Church Decoration

The interior and exterior of the church may be adorned with symbols of the Jubilee, such as banners, icons, or other visual elements reflecting the year's theme (e.g., mercy, forgiveness). Special attention is given to creating a welcoming and prayerful environment. A sign of being welcoming is to ensure that the prayer space is well lit, and well decorated in keeping with the liturgical season.

Signage and Information

Pastors/chaplains often provide clear signage and informational materials to guide pilgrims. This includes directions to the Blessed Sacrament Chapel, schedules of Masses and confessions, explanations of how to gain indulgences, and additional logistical signage such as the parish office and bathrooms.

ORGANIZING LITURGICAL CELEBRATIONS

Special Masses

Pastors/chaplains may organize and celebrate Jubilee Masses, which might include additional services or special liturgies dedicated to the Jubilee themes. These Masses often include prayers and readings aligned with the spiritual focus of the year.

Reconciliation Services

Given the emphasis on penance and forgiveness, pastors/chaplains often increase the availability of the Sacrament of Reconciliation, sometimes holding communal penance services or extended confession hours.

Eucharistic Adoration

Pastors/chaplains might organize periods of Eucharistic Adoration, inviting pilgrims and parishioners alike to spend time in prayer before the Blessed Sacrament, deepening their spiritual reflection during the Jubilee Year.

24 Hours for the Lord

Each Pilgrimage site pastor/chaplain is to work with the pastors of all the parishes within your Deanery to prepare and celebrate the 24 Hours for the Lord Liturgy at your site on Friday, March 28, 2025. This can include the celebration of Holy Mass as well as times of Adoration of the Blessed Sacrament, Reconciliation, perhaps Anointing of the Sick.

Assembly 2025: Day of Prayer and Reconciliation

In lieu of the annual Archdiocesan Assembly, Pilgrimage Sites will offer a day of Prayer and Reconciliation for all the faithful on October 25, 2025. More information will be forthcoming.

SPIRITUAL AND CATECHETICAL PREPARATION

Preaching and Catechesis

Pastors/chaplains use their homilies, parish bulletins, and other communication channels to educate the faithful about the significance of the Jubilee Year. They may focus on the theological and spiritual themes, such as mercy, justice, and reconciliation, and explain the meaning and process of obtaining indulgences.

Retreats and Special Presentations

Some pastors/chaplains organize retreats, spiritual talks, or workshops to help parishioners and pilgrims engage more deeply with the themes of the Jubilee. These events may include guest speakers, prayer services, or study sessions on relevant scriptural and doctrinal topics.

Pilgrim Welcome and Hospitality

Pastors/chaplains coordinate hospitality efforts to warmly welcome pilgrims. This might include setting up welcome centers, offering refreshments, providing accommodations for large groups, and ensuring that volunteers are available to assist with questions and guidance.

OUTREACH AND SOCIAL JUSTICE INITIATIVES

Acts of Mercy

In line with the spiritual themes of the Jubilee, pastors/chaplains often initiate or encourage acts of charity within the parish. This could include organizing food drives, visiting the sick and imprisoned, or supporting local or international charitable projects.

Engagement with the Wider Community Pastors/chaplains may extend the spirit of the Jubilee beyond the parish by engaging with the broader community. This might involve interfaith activities, community service projects, or collaborative events with other local organizations to embody the Jubilee's call to mercy and justice.

COLLABORATION AND COMMUNICATION

Coordination with the Archdiocese

Pastors/chaplains are encouraged to work closely with the archdiocese, following guidelines and participating in archdiocesan-wide events related to the Jubilee Year. They ensure that their parish's activities align with the broader initiatives of the local Church.

Communication and Promotion

Pastors/chaplains use their parish's various communication tools—parish websites, social media, newsletters, bulletins, pulpit announcements—to promote Jubilee events and inform the faithful about opportunities for spiritual growth and participation.

Archdiocesan Promotion

Please provide your pilgrimage site activities, liturgies, and hours of availability to welcome pilgrims by sending your information to events@archsa.org. The Archdiocese will publish your pilgrimage site information on our Jubilee website found at www.archsa.org/Jubilee2025.

RESOURCES FROM THE ARCHDIOCESE

The Archdiocese of San Antonio can offer a variety of resources and support to pastors/chaplains whose parishes/schools have been designated as pilgrimage sites during the Jubilee Year. These provisions help ensure that the pastors/chaplains are well-equipped to welcome pilgrims, promote the spiritual significance of the Jubilee, and facilitate meaningful experiences for all who participate.

MARKETING RESOURCES (SEE APPENDIX I)

Jubilee Archdiocesan Website

The archdiocese will create a Jubilee Year microsite that has all relevant information and resources to help you inform and promote your pilgrimage site to parishioners. The pilgrimage sites' Mass times, reconciliation, adoration, and 24 hours for the Lord schedules will all be published on this website.

Promotional Materials

The archdiocese will supply promotional materials such as brochures, posters, banners, and digital content that parishes can use to advertise the Jubilee Year and attract pilgrims. The archdiocese will also offer bulletin and pulpit announcements for each pilgrimage site to include in their parish communication.

ONGOING SUPPORT AND EVALUATION

Regular Check-Ins

The archdiocese can provide ongoing support through regular check-ins with pastors to address any challenges, offer advice, and ensure that each pilgrimage site is operating smoothly.

Feedback Mechanisms

The archdiocese will set up a system to gather feedback from pastors, parishioners, and pilgrims about their experiences can help the archdiocese make necessary adjustments and improve the overall Jubilee Year experience.

LITURGICAL RESOURCES (SEE APPENDIX II)

Approved by the Holy See on May 13, 2024 in eight languages, the Mass for the Holy Year may be used in the liturgy for the duration of the Jubilee, celebrated in the dioceses of the United States from December 29, 2024 to December 28, 2025. It contains three formularies, a set of Lectionary readings, five sets of tropes for the Penitential Act, and four sets of introductions, responses, and conclusions for the Universal Prayer (Prayer of the Faithful). The USCCB Secretariat of Divine Worship has prepared PDF resources of the Mass formulary options in English, Spanish, and Latin to facilitate their use:

Mass Formularies

This Mass may be said with the color proper to the day or the liturgical time whenever special celebrations are held on the occasion of the Holy Year, except on Solemnities, on Sundays and Feasts, on the weekdays of Holy Week, the Sacred Triduum, on days within the Octave of Easter, on the weekdays of Advent from December 17 to December 24 inclusive, on days within the Octave of the Nativity of the Lord, on the Commemoration of All the Faithful Departed (All Souls' Day), and on Ash Wednesday.

Lectionary Readings

A set of readings from Sacred Scripture may be used in the Liturgy of the Word at Mass during Ordinary Time. During the seasons of Advent, Christmas, Lent, and Easter, the readings of the weekday are used for the Liturgy of the Word.

Penitential Act and Universal Prayer Options

Although intended to be used with the Mass for the Holy Year, any of the options for Penitential Act tropes or Universal Prayer introductions and conclusions may be used at any Mass throughout the Jubilee Year 2025.

APPENDIX I

MARKETING RESOURCES

BULLETIN AND PULPIT ANNOUNCEMENTS

Opening the Jubilee Year 2025

We are excited to announce the opening of the Jubilee Year 2025, a time of grace, renewal, and celebration for Catholics around the world! This special Jubilee, declared by Pope Francis, calls us to reflect on God’s boundless mercy and embrace our mission to live out the Gospel in everyday life.

Here in the Archdiocese of San Antonio, we will join with the Universal Church in prayer, pilgrimage, and acts of charity throughout the year. The Jubilee Year will officially begin on December 29, 2024, and all parishes are invited to participate by visiting designated Pilgrimage Sites across the archdiocese, special jubilee Masses, and opportunities for confession and reconciliation.

Visit archsa.org/jubilee2025 for more information.

Our Parish / School Designated as a Jubilee Pilgrimage Site

We are honored and blessed to announce that [Parish/School Name] has been designated as an official Archdiocesan Pilgrimage Site for the Jubilee Year 2025! As part of this extraordinary time of grace and renewal, we joyfully invite all the faithful from across the Archdiocese of San Antonio to visit our parish and experience the spiritual blessings of this holy year.

We look forward to welcoming individuals, families, and groups from all over the Archdiocese, as we journey together in faith during this upcoming year. Our schedule for Masses, reconciliation, and adoration, as well as information about special events and liturgies, will be posted on our website and available in the parish office. Let us celebrate the Jubilee Year 2025 with open hearts, embracing the spiritual gifts and opportunities that God is offering us. May this pilgrimage be a source of grace, renewal, and deeper communion with our Lord.

ARCHDIOCESAN JUBILEE WEBSITE

archsa.org/jubilee2025

PROMOTIONAL MATERIALS

Posters

Each Pilgrimage Site will receive tabloid-size posters which measure 11 inches wide by 17 inches tall. The quantity will include two (2) English posters and two (2) Spanish posters. These posters can be used on bulletin boards or other prominent areas where visitors can obtain information.

Retractable Banners

Each Pilgrimage Site will receive two (2) retractable banners that are meant to be displayed inside. These retractable banners measure 24 inches wide by 81 inches tall and make excellent visual marketing tools.

Coroplast Signage

Each Pilgrimage Site will receive six (6) coroplast signs that can be used for outdoor promotion. These coroplast signs measure 18 inches wide by 24 inches tall and can be used outdoors because of their durability and resistance to both rain and sunlight. However, they can also be used indoors.

Social Media and Website Graphics

Pilgrimage Sites will have access to an online media kit that will contain graphics sized for social media and website use. These graphics allow the Pilgrimage Site to rotate their promotions across social media channels and maintain a consistent promotion online.

CATECHETICAL RESOURCES

To find great catechetical resources to teach your parishioners about the Jubilee Year 2025 there are several reliable sources you can explore:

Vatican Jubilee Website

The Vatican's official website offers specific resources, documents, and guidelines for the Jubilee Year 2025, including Apostolic Letters and prayers, reflections, and devotions related to the Jubilee.

Visit <https://www.iubilaeum2025.va/en.html> for more information.

United States Conference of Catholic Bishops (USCCB)

The USCCB has already released catechetical resources for major liturgical and jubilee celebrations.

Visit <https://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year> for the liturgical resources included in Appendix II of this guide.

Catechism of the Catholic Church

The Catechism of the Catholic Church is an essential resource to teach about the core themes of the Jubilee Year, especially topics like mercy, forgiveness, pilgrimage, indulgences, and the foundations of our Catholic Faith.

Use the Catechism for in-depth theological context during catechetical sessions. A searchable version is available online by visiting: www.scborromeo.org/ccc.htm

Catholic Publishers

Catholic publishers such as Loyola Press, Our Sunday Visitor, and Liturgical Press produce materials specifically for events like a Jubilee Year. Look for:

- Books and study guides focused on mercy and pilgrimage
- Parish programs for adult and youth catechesis
- Devotional materials for families

Websites to explore:

Loyola Press: www.loyolapress.com

Our Sunday Visitor: www.osv.com

Liturgical Press: www.litpress.org

APPENDIX II

LITURGICAL RESOURCES

OPTIONAL MASS FORMULARIES - A

This Mass may be said with the color proper to the day or the liturgical time whenever special celebrations are held on the occasion of the Holy Year, except on Solemnities, on Sundays and Feasts, on the weekdays of Holy Week, the Sacred Triduum, on days within the Octave of Easter, on the weekdays of Advent from December 17 to December 24 inclusive, on days within the Octave of the Nativity of the Lord, on the Commemoration of All the Faithful Departed (All Souls' Day), and on Ash Wednesday.

Entrance Antiphon

Ps 27 (26):14

Wait for the Lord; be strong;
be stouthearted and wait for the Lord (E.T. alleluia)!

Collect

**Almighty ever-living God,
fervent desire of the human heart,
look with favor upon your people
who make their pilgrim journey in this year of grace,
so that, bound to Christ the rock of salvation,
they may happily attain
the goal of blessed hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God,
for ever and ever.**

Prayer over the Offerings

**Accept in compassion, Lord, we pray, the
offerings of your family,
so that under your protective care
they may never lose what they have received,
but attain the gifts that are eternal.
Through Christ our Lord.**

Preface: Christ, our sole hope

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right and just.

**It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.**

**For in this time of grace,
you gather your children into one family,
so that, enlightened by the Word of Life,
they may joyfully celebrate
the mystery of your Son crucified and risen.**

**He is salvation, ever invoked and awaited,
who calls all to his table,
heals the wounds of body and spirit,
and to the afflicted gives joy.
Through all these signs of your favor,
we are reborn with living faith to a more certain hope,
and we offer ourselves to our brothers and sisters in loving service,
as we await the return of the Lord.**

**Through him, with the Angels and all the Saints,
we sing the hymn of your praise,
as without end we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

Communion Antiphon

Cf. Lk 4:18, 19

**The Spirit of the Lord is upon me,
he has sent me to preach the good news to the poor,
to proclaim the year of the Lord's favor (E.T. alleluia).**

Prayer after Communion

**O God, who refresh us with the one Bread
and sustain us with one hope,
strengthen us likewise, we pray, by your grace,
that, made one body and one spirit in Christ,
we may rise with him to glory.
Who lives and reigns for ever and ever.**

Solemn Blessing

May the Lord bless you and keep you.

R/. Amen.

**May he let his face shine upon you
and show you his mercy.**

R/. Amen.

**May he turn his countenance towards you
and give you his peace.**

R/. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R/. Amen.

OPTIONAL MASS FORMULARIES - B

This Mass may be said with the color proper to the day or the liturgical time whenever special celebrations are held on the occasion of the Holy Year, except on Solemnities, on Sundays and Feasts, on the weekdays of Holy Week, the Sacred Triduum, on days within the Octave of Easter, on the weekdays of Advent from December 17 to December 24 inclusive, on days within the Octave of the Nativity of the Lord, on the Commemoration of All the Faithful Departed (All Souls' Day), and on Ash Wednesday.

Entrance Antiphon

Cf. Ps 90 (89):1-2

O Lord, you have been our refuge,
from generation to generation;
from age to age, you are (E.T. alleluia).

Collect

O God, who in the fullness of time
sent your Son into the world as our Savior,
grant that, making our pilgrim way through history,
the light of his paschal mystery
may lead us to encounter you, our only hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Prayer over the Offerings

O Lord, may the offerings that we present
on your altars in joyful celebration of this holy year
be acceptable in your sight,
so that we may come to share in the eternal life of him
by whose mortality we are saved from death,
Jesus Christ our Lord.
Who lives and reigns for ever and ever.

Preface: Christ, our sole hope

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right and just.

**It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.**

**For your Son, begotten before all ages,
born in time of the Virgin Mary,
and anointed by the Holy Spirit,
proclaimed a year of favor in your name,
bringing consolation to the afflicted,
redemption to captives,
salvation and peace to the whole human race.**

**He is the one true hope,
surpassing every human hope,
that shines forth in every age.**

**And so, with all the Angels and Saints,
we praise you, as without end we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

Communion Antiphon

Ti 2: 12-13

Let us live justly and devoutly in this age, as
we await the blessed hope
and the coming of the glory of our great God (E.T. alleluia).

Prayer after Communion

**May our participation at your table sanctify us,
O Lord, we pray,
and grant that through the Sacrament of your Church
all nations may receive in rejoicing
the salvation accomplished on the Cross
by your Only Begotten Son.
Who lives and reigns for ever and ever.**

Prayer over the People

**Be near to those who call on you, O Lord,
and graciously grant your protection
to all who place their hope in your mercy,
that they may remain faithful in holiness of life
and, having enough for their needs in this world,
they may be made full heirs of your promise for eternity.
Through Christ our Lord.**

R/. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R/. Amen.

OPTIONAL MASS FORMULARIES - C

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Entrance Antiphon

Ti 3: 5, 7

God has saved us through the bath that gives rebirth and renewal in the Holy Spirit, that, justified by his grace, we may become heirs with the hope of eternal life (E.T. alleluia).

Collect

**O God, who through your Only Begotten Son
brought to the human race
the remedy of salvation and the gift of eternal life,
grant to all who are reborn in Christ
the desire and the strength to do what you command,
so that the people called to your Kingdom
may be firm in faith, joyful in hope, and active in charity.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.**

Prayer over the Offerings

**Look, O Lord, upon the face of your Christ,
our only hope,
who handed himself over as a ransom for all,
so that through him,
from the rising of the sun to its setting,
your name may be exalted among the nations
and in every place a single offering
may be presented to your majesty.
Through Christ our Lord.**

Preface: Christ, our sole hope

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right and just.

**It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.**

**For in him your ancient promises are fulfilled,
shadows give way to light,
the world finds itself reborn,
and humanity is created anew.**

**By his offering once for all upon the Cross,
he wished to gather into one all your children who were scattered,
and, lifted up in glory, the firstborn among many,
he spreads before us the hope of eternal joy.**

**And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

Communion Antiphon

Mt 28:20

Behold, I am with you always, says the Lord,
even to the end of the age (**E.T.** alleluia).

Prayer after Communion

**Strengthened by heavenly Bread, we ask, O Lord,
that, by adhering constantly to the Gospel of life,
we may become for the human family
a life-giving leaven and a means to salvation.
Through Christ our Lord.**

Prayer over the People

**May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.**

R/. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R/. Amen.

LITURGY OF THE WORD (IN ORDINARY TIME)

FIRST READING

First Option

Isaiah 61: 1-3a, 6a, 8b-9

*The LORD anointed me and sent me to bring glad tidings to the lowly,
and to give them oil of gladness.*

A reading from the Book of the Prophet Isaiah

The Spirit of the Lord GOD is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, To proclaim liberty to the captives and release to the prisoners, To announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; To place on those who mourn in Zion a diadem instead of ashes, To give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit.

You yourselves shall be named priests of the Lord, ministers of our God shall you be called.

I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the Lord has blessed.

The Word of the Lord.

R/. Thanks be to God.

Second Option

Romans 5: 5-11

God's love has been poured out into our hearts.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters: Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his Blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.

R/. Thanks be to God.

RESPONSORIAL PSALM

Psalm 89 (88): 21-22, 25 and 27

R/. (2) I will sing for ever of your mercies, O Lord.

I have found my servant David,
and with my holy oil anointed him.
My hand shall always be with him,
and my arm shall make him strong. R/.

My mercy and my faithfulness shall be with him;
by my name his might shall be exalted.
He will call out to me, “You are my father,
my God, the rock of my salvation.” R/.

GOSPEL ACCLAMATION

Isaiah 61:1 (cited in Luke 4:18)

R/. Alleluia, alleluia.

The Spirit of the Lord is upon me;
for he has sent me to bring glad tidings to the poor. R/.

GOSPEL

Luke 4: 16-21

✠ A reading from the holy Gospel according to Luke

Jesus came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings 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.

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this Scripture passage is fulfilled in your hearing.”

The Gospel of the Lord.

R/. Praise to you, Lord Jesus Christ.

*Confirmed by the Dicastery for Divine Worship and the Discipline of the Sacraments, May 13, 2024 (Prot. n. 276/24)
Approved for Liturgical Use during the Jubilee Year 2025: December 24, 2024–January 6, 2026*

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PENITENTIAL ACT I

Lord, you awaken our faith:

Lord, have mercy.

R/. Lord, have mercy.

Christ, you inspire our hope:

Christ, have mercy.

R/. Christ, have mercy.

Lord, you enkindle our love:

Lord, have mercy.

R/. Lord, have mercy.

PENITENTIAL ACT II

Lord, you opened the eyes of the blind and freed prisoners:

Lord, have mercy.

R/. Lord, have mercy.

Christ, you promised a new heaven and a new earth:

Christ, have mercy.

R/. Christ, have mercy.

Lord, you now reign at the right hand of the Father:

Lord, have mercy.

R/. Lord, have mercy.

PENITENTIAL ACT III

Lord, you are the light that dispels the darkness:

Lord, have mercy.

R/. Lord, have mercy.

Christ, you are the door that opens to salvation:

Christ, have mercy.

R/. Christ, have mercy.

Lord, you are the hope that knows no end:

Lord, have mercy.

R/. Lord, have mercy.

PENITENTIAL ACT IV

Lord, you are our hope:

Lord, have mercy.

R/. Lord, have mercy.

Christ, you are our Savior:

Christ, have mercy.

R/. Christ, have mercy.

Lord, you are our life:

Lord, have mercy.

R/. Lord, have mercy.

PENITENTIAL ACT V

Lord, you are the defense of the poor:

Lord, have mercy.

R/. Lord, have mercy.

Christ, you are the refuge of the weak:

Christ, have mercy.

R/. Christ, have mercy.

Lord, you are the hope of sinners:

Lord, have mercy.

R/. Lord, have mercy.

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL) I

Priest's Introduction

**The Lord of life and history
gives the help of the Holy Spirit
to pilgrims in their journey through time,
so that they may recognize the ways that lead to good
and be able to proclaim: "Jesus is Lord."
With firm hope, let us call upon our heavenly Father.**

Response

R/. Our Father, hear us.

Priest's Prayer

**God our Father, hear our prayer:
may all people come to know you,
the true and only God, and him whom you have sent,
Jesus Christ, your Son.
Who lives and reigns for ever and ever.
R/. Amen.**

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL) II

Priest's Introduction

**Brothers and sisters,
let us offer our prayer to the Father
who in Christ opens the gates of hope and of life
to all people.**

Response

R/. Show us, O Lord, your mercy.

Priest's Prayer

**you grant us the joy of dwelling in your house
to sing the praise of your name
and to receive the strength of your love;
enlighten our lives with the Holy Spirit
and make us witnesses of the hope of the Gospel.
Through Christ our Lord.
R/. Amen.**

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL) III

Priest's Introduction

**The word of God to which we have
listened is the foundation of our faith,
the nourishment of our hope,
and the ferment of our fraternal charity.
Let us invoke the Father for the needs of the world.**

Response

R/. Lord God, enlighten and sustain us on our journey.

Priest's Prayer

**God our Father,
in Christ you have given the truth that
enlightens us, the way that we should follow,
and the life that continually renews us;
sustain us with the force of your Spirit
so that every day we may progress in your love and in the hope of the Kingdom.
Through Christ our Lord.**

R/. Amen.

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL) IV

Priest's Introduction

**In trust and in unity, let us offer our prayer to the
Father, who has called us to partake of the joy of his Kingdom.**

Response

R/. Strengthen us in hope, O Lord.

Priest's Prayer

**O God our Father,
you accompany and sustain your Church in its pilgrim journey;
through the light and the strength of your Spirit,
stir up in us a living hope,
so that we may recognize the signs of your presence in the events of our world.
Through Christ our Lord.**

R/. Amen.

JUBILEE 2025 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.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/preghiera.html>

ARCHDIOCESAN JUBILEE PRAYER

**Merciful Father,
we praise you and give you thanks for the gift of Jesus your Son,
and the presence of your Holy Spirit since the Gospel
was first brought to the people of South Texas.**

**For 150 years, your sons and daughters in the Archdiocese of San Antonio
have strived to live in sacramental communion
to make missionary disciples of your beloved Son Jesus Christ
in preparation for the promise of Eternal Life.**

**Grant us a missionary spirit,
that we may continue to live as a synodal Church,
encountering and accompanying people of all generations
from every race, language, and culture, walking united in Christ.**

**May the grace of this Jubilee reawaken our prayer life,
strengthen our renewal as a Eucharistic People,
and lead us to proclaim your Gospel with courage,
for all to come to know you in the Breaking of the Bread.**

**May your Holy Spirit, with our patron Saints,
St. Anthony of Padua and Our Lady of Guadalupe,
guide and bless our Archdiocesan family as Pilgrims of Hope,
encountering Christ, united as Church, and sent by the Spirit.**

Amen.

Original Source: <https://archsa.org/anniversary/jubilee-prayers/>

APPENDIX III

JUBILEE YEAR RESOURCES

LETTER FROM POPE FRANCIS

Letter of the Holy Father Francis to Msgr. Rino Fisichella, President of The Pontifical Council For The Promotion Of The New Evangelization, For The Jubilee 2025

To My Dear Brother, the Most Reverend Rino Fisichella,
president of the Pontifical Council for the Promotion of the New Evangelization:

The Jubilee has always been an event of great spiritual, ecclesial, and social significance in the life of the Church. Ever since 1300, when Boniface VIII instituted the first Holy Year – initially celebrated every hundred years, then, following its biblical precedent, every fifty years, and finally every twenty-five years – God’s holy and faithful people has experienced this celebration as a special gift of grace, characterized by the forgiveness of sins and in particular by the indulgence, which is a full expression of the mercy of God. The faithful, frequently at the conclusion of a lengthy pilgrimage, draw from the spiritual treasury of the Church by passing through the Holy Door and venerating the relics of the Apostles Peter and Paul preserved in Roman basilicas. Down the centuries, millions upon millions of pilgrims have journeyed to these sacred places, bearing living witness to the faith professed in every age.

The Great Jubilee of the year 2000 ushered the Church into the third millennium of her history. Saint John Paul II had long awaited and greatly looked forward to that event, in the hope that all Christians, putting behind their historical divisions, could celebrate together the two thousandth anniversary of the birth of Jesus Christ, the Saviour of humanity. Now, as the first twenty-five years of the new century draw to a close, we are called to enter into a season of preparation that can enable the Christian people to experience the Holy Year in all its pastoral richness. A significant step on this journey was already taken with the celebration of the Extraordinary Jubilee of Mercy, which allowed us to appreciate anew all the power and tenderness of the Father’s merciful love, in order to become, in our turn, its witnesses.

In the last two years, not a single country has been unaffected by the sudden outbreak of an epidemic that made us experience first-hand not only the tragedy of dying alone, but also the uncertainty and fleetingness of existence, and in doing so, has changed our very way of life. Together with all our brothers and sisters, we Christians endured those hardships and limitations. Our churches remained closed, as did our schools, factories, offices, shops, and venues for recreation. All of us saw certain freedoms curtailed, while the pandemic generated feelings not only of grief, but also, at times, of doubt, fear and disorientation. The scientific community quickly developed an initial remedy that is gradually permitting us to resume our daily lives. We are fully confident that the epidemic will be overcome and that the world will return to its usual pattern of personal relationships and social life.

This will happen more readily to the extent that we can demonstrate effective solidarity, so that our neighbours most in need will not be neglected, and that everyone can have access to scientific breakthroughs and the necessary medicines.

We must fan the flame of hope that has been given us, and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire; that is why I have chosen as the motto of the Jubilee, Pilgrims of Hope. This will indeed be the case if we are capable of recovering a sense of universal fraternity and refuse to turn a blind eye to the tragedy of rampant poverty that prevents millions of men, women, young people and children from living in a manner worthy of our human dignity. Here I think in particular of the many refugees forced to abandon their native lands. May the voices of the poor be heard throughout this time of preparation for the Jubilee, which is meant to restore access to the fruits of the earth to everyone. As the Bible teaches, “The sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you; for your cattle also, and for the beasts that are in your land, all its yield shall be for food” (Lev 25:6-7).

The spiritual dimension of the Jubilee, which calls for conversion, should also embrace these fundamental aspects of our life in society as part of a coherent whole. In the realization that all of us are pilgrims on this earth, which the Lord has charged us to till and keep (cf. Gen 2:15), may we never fail, in the course of our sojourn, to contemplate the beauty of creation and care for our common home. It is my hope that the coming Jubilee Year will be celebrated and experienced with this intention too. Growing numbers of men and women, including many young people and children, have come to realize that care for creation is an essential expression of our faith in God and our obedience to his will.

To you, dear Brother, I entrust responsibility for finding suitable ways for the Holy Year to be planned and celebrated with deep faith, lively hope and active charity. The Dicastery charged with promoting the new evangelization can help make this season of grace a significant stimulus to the pastoral outreach of the particular Churches, both Latin and Eastern, which are called in these years to intensify their commitment to synodality. In this regard, our pilgrimage towards the Jubilee will express and confirm the shared journey that the Church is called to make, in order to be ever more fully a sign and instrument of unity in harmonious diversity. It will be important to foster a renewed awareness of the demands of the universal call to responsible participation by enhancing the charisms and ministries that the Holy Spirit never ceases to bestow for the building up of the one Church. The four Constitutions of the Second Vatican Ecumenical Council, together with the Magisterium of these recent decades, will continue to provide direction and guidance to God’s holy people, so that it can press forward in its mission of bringing the joyful proclamation of the Gospel to everyone.

As is customary, the Bull of Indiction, to be issued in due course, will contain the necessary guidelines for celebrating the Jubilee of 2025. In this time of preparation, I would greatly desire that we devote 2024, the year preceding the Jubilee event, to a great “symphony” of prayer. Prayer, above all else, to renew our desire to be in the presence of the Lord, to listen to him and to adore him. Prayer, moreover, to thank God for the many gifts of his love for us and to praise his work in creation, which summons everyone to respect it and to take concrete and responsible steps to protect it.

Prayer as the expression of a single “heart and soul” (cf. Acts 4:32), which then translates into solidarity and the sharing of our daily bread. Prayer that makes it possible for every man and woman in this world to turn to the one God and to reveal to him what lies hidden in the depths of their heart. Prayer as the royal road to holiness, which enables us to be contemplative even in the midst of activity. In a word, may it be an intense year of prayer in which hearts are opened to receive the outpouring of God’s grace and to make the “Our Father,” the prayer Jesus taught us, the life programme of each of his disciples.

I ask the Blessed Virgin Mary to accompany the Church on the journey of preparation for the grace-filled event of the Jubilee, and to you and your co-workers, with gratitude, I cordially send my Blessing.

Rome, Saint John Lateran, 11 February 2022, Memorial of the Blessed Virgin Mary of Lourdes.

FRANCIS

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/lettera-di-papa-francesco.html>

WHAT IS A JUBILEE YEAR?

We can find an early indication of Jubilee 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 organise, 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.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo.html>

2025 THEME: PILGRIMS OF HOPE

The logo shows four stylized figures, representing all of humanity, coming from the four corners of the earth. They embrace each other to indicate the solidarity and fraternity which should unite all peoples. The figure at the front is holding onto the cross. It is not only the sign of the faith which this lead figure embraces, but also of hope, which can never be abandoned, because we are always in need of hope, especially in our moments of greatest need. There are the rough waves under the figures, symbolising the fact that life's pilgrimage does not always go smoothly in calm waters. Often the circumstances of daily life and events in the wider world require a greater call to hope. That's why we should pay special attention to the lower part of the cross which has been elongated and turned into the shape of an anchor which is let down into the waves. The anchor is well known as a symbol of hope.

It is worth noting that the image illustrates the pilgrim's journey not as an individual undertaking, but rather as something communal, marked by an increasing dynamism leading one ever closer to the cross. The cross in the logo is by no means static, but it is also dynamic. It bends down towards humanity, not leaving human beings alone, but stretching out to them to offer the certainty of its presence and the security of hope. At the bottom of the logo is the motto of the 2025 Jubilee Year: *Peregrinantes in Spem* (Pilgrims in hope), represented in green letters.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/logo.html>

PAPAL BULL BY POPE FRANCIS

Tradition dictates that each Jubilee is proclaimed through the publication of a Papal (or Pontifical) 'Bull of Indiction'. By 'Bull' is meant an official document, generally written in Latin, bearing the seal of the Pope, the shape of which gives its name to the document itself.

In the past the seal was usually made of lead and bore, on the front, the image of the Holy Apostles Peter and Paul, founders of the Church of Rome, and, on the back, the name of the current Pontiff. Later an ink stamp replaced the metal seal, which, however, continued to be used for more important documents.

Each Bull is identified by its initial words. For example, Saint John Paul II proclaimed the Great Jubilee of the Year 2000 with the Bull *Incarnationis Mysterium* (The Mystery of the Incarnation), while Pope Francis proclaimed the Extraordinary Jubilee of Mercy (2015-2016) with the Bull *Misericordiae vultus* (The face of mercy).

The Bull announcing the Jubilee, which indicates the dates of the beginning and end of the Holy Year, is usually issued the previous year, coinciding with the Solemnity of the Ascension. For the 2025 Jubilee, publication is expected on May 9, 2024.

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 everpresent "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 Thess 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 collectio 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 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 and 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.

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” (Ps 103:3-4.8.10-12). 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” (Heb 6:18- 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 Pet 3:13), 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!" (Ps 27:14). 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

- [1] Serm. 198 augm. 2.
- [2] Cf. Fonti Francescane, No. 263, 6.10.
- [3] Cf. Bull of Indiction of the Extraordinary Jubilee of Mercy *Misericordiae Vultus*, 1-3.
- [4] Pastoral Constitution *Gaudium et Spes*, 4.
- [5] Encyclical Letter *Laudato Si'*, 50.
- [6] Cf. Catechism of the Catholic Church, No. 2267.
- [7] Encyclical Letter *Laudato Si'*, 49
- [8] Encyclical Letter *Fratelli Tutti*, 262.
- [9] Encyclical Letter *Laudato Si'*, 51.
- [10] Nicene Creed: H. DENZINGER-A. SCHÖNMETZER, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum*, 125.
- [11] *Ibid.*
- [12] Apostles' Creed: H. DENZINGER-A. SCHÖNMETZER, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum*, 30.
- [13] Catechism of the Catholic Church, No. 1817.
- [14] Pastoral Constitution *Gaudium et Spes*, 21.
- [15] ROMAN MISSAL , Preface I for the Dead.
- [16] Confessions, X, 28.
- [17] Encyclical Letter *Spe Salvi*, 47.
- [18] Catechism of the Catholic Church, No. 1472.
- [19] Apostolic Letter *Apostolorum Limina*, 23 May 1974, II.
- [20] *Nican Mopohua*, No. 119.
- [21] SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 68.

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FEATURES OF 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.

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.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo/il-pellegrinaggio.html>

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 in Rome, they were martyred there; and together with the catacombs, these sacred sites are places of continuous spiritual inspiration.

On August 1st, The Dicastery of Evangelization released a note on configuration and opening of Holy Doors in Cathedral Churches, in International and National Shrines, as well as in other particularly significant places of worship as the Ordinary Jubilee “Pilgrims of Hope” 2025 approaches. Only the papal Basilicas of Saint Peter, Saint John Lateran, Saint Mary Major, and Saint Paul Outside the Walls and exceptionally [at Holy Father’s personal desire] ‘a Prison’ to be announced will host Holy Doors.

Original Source: <https://www.iubilaum2025.va/en/giubileo-2025/segni-del-giubileo/porta-santa.html>

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 and experience God's forgiveness.

Original Source: <https://www.iubilaum2025.va/en/giubileo-2025/segni-del-giubileo/riconciliazione.html>

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).

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.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo/preghiera.html>

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).

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo/liturgie.html>

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.

“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).

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo/professione-di-fede.html>

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.

Original Source: <https://www.iubilaeum2025.va/en/giubileo-2025/segni-del-giubileo/indulgenza.html>

What is an indulgence?

An indulgence is a special grace. It is the full (plenary) or partial remission of the temporal punishment due for sins which have already been forgiven. Even if our sins are forgiven in the sacrament of Reconciliation, we are still responsible for their consequences. By way of example, even if a boy is forgiven by a shopkeeper for deliberately breaking the window of his store, the boy is still responsible for providing a new window. In the same way, we are responsible for the consequences of our sins. An indulgence provided by the Church either lessens or eliminates those consequences.

How do I receive an indulgence?

The person who wishes to receive an indulgence must be free from the attachment to sin or any habit of sin.

After Visiting the Pilgrimage Site

- Receiving the Sacrament of Reconciliation within about weeks' time
- Receiving the Eucharist within about weeks' time
- Praying the Apostle's Creed or Nicene Creed with care and devotion
- Praying for our Holy Father Pope Francis and His intentions with care and devotion.
- Some possibilities are: - Our Father, Hail Mary, and Glory Be - The Holy Rosary - The Divine Mercy Chaplet - The Official Jubilee of Mercy Prayer

The conditions may be completed in one day, or within one seven-day period.

It is important to note a proper spiritual disposition necessary. An indulgence is not the automatic consequence of the simple mechanical observance of the prescribed actions. An individual forms a proper interior disposition for receiving an indulgence by spending a period of time in prayer and meditation. This time of prayer may take place jubilee in one or more of the designated churches during the Jubilee Year of Hope. For a listing of the churches and locations designated as Pilgrimage Sites within the Archdiocese, please go to www.archsa.org/jubilee

A plenary indulgence may be received any day (once a day) during the Jubilee Year of Hope so long as all the conditions are fulfilled as stated above. The graces of an indulgence can be applied to oneself or to the soul of any deceased faithful.

For those persons who, due to illness, infirmity, imprisonment or any other legitimate reason, are unable to visit a Pilgrimage Site may still obtain a plenary indulgence by sincerely uniting themselves in spirit with all the faithful of the Archdiocese and offering the prayers mentioned above and their suffering for the intentions of the Holy Father for the Jubilee Year of Hope.

For a comprehensive explanation of the Church's teaching on the practice of indulgences, please see the Catechism of the Catholic Church Nos. 1471 – 1484.