



Details of each theme can be found in Pope Francis' Bull of Indiction of the Ordinary Jubilee of the Year 2025, [Spes Non Confundit](#).

## Introduction

This year's Jubilee was announced via the papal Bull, *Spes Non Confundit* (Francis 2024c), which is set out under the following key themes:

- 'Word of hope' outlines the deep connection between God's love and our salvation.
- 'Journey of hope' uses the idea of pilgrimage to describe the Christian life as a journey towards God.
- 'Signs of hope' asks us to seek and become aware of God's presence in the world.
- 'Appeals for hope' urges us to enact God's love as we strive to bring justice to our troubled world.
- 'Anchored in hope' makes clear that true hope is anchored in Christ's promises of eternal life.

This doctrinal overview guides us towards a deeper understanding of the papal Bull and the theological essence of this year's Jubilee, 'Pilgrims of Hope'.

## Word of hope

'Word of hope' makes clear the connection between God's love and the hope offered through the life, death and resurrection of Jesus Christ. This hope is continually strengthened through the Holy Spirit:

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) ... By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope (Francis 2024c, n. 3).

The Word became flesh for us in order to save us by reconciling us with God, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Saviour of the world", and "he was revealed to take away sins" (1 Jn 4:10; 4:14; 3:5) (*Catechism of the Catholic Church* #457).

The Word became flesh so that thus we might know God's love: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him." (1 Jn 4:9) "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn 3:16) (*Catechism of the Catholic Church* #458).

'Word of hope' maintains that true hope is grounded in God's love, and the death and resurrection of Jesus Christ. Christ's sacrifice reconciled all humanity with God, offering salvation and hope for eternal life.

**Summary:** Hope originates from God's love, especially as revealed through Jesus Christ's death and resurrection. This Paschal mystery is the foundation for salvation, offering us hope that endures.



## Journey of hope

‘Journey of hope’ portrays the Christian life as a pilgrimage, a spiritual journey of reflection and growth. It highlights that, accompanied by God’s grace, hope leads us along the journey towards eternal life:

This interplay of hope and patience makes us see clearly that the Christian life is a *journey* calling for *moments of greater intensity* to encourage and sustain hope as the constant companion that guides our steps towards the goal of our encounter with the Lord Jesus ... *Pilgrimage* is of course a fundamental element of every Jubilee event. Setting out on a journey is traditionally associated with our human quest for meaning in life. A pilgrimage on foot is a great aid for rediscovering the value of silence, effort and simplicity of life (Francis 2024c, n. 5).

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 ... 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) (Francis 2024c, n. 6).

Christians have hope not through their own merit. If they believe in the future, it is because Christ died and rose again and gave us his Spirit (Francis 2024a).

‘Journey of hope’ describes our Christian experience as an ongoing journey of growth and encounter with God’s grace leading to eternal life with God. As with a pilgrimage, this journey will have times of struggle, but also moments of spiritual intensity and growth through silence, reflection and prayer. Our hope in this journey is sustained by God’s grace and the firm belief in Christ’s redemptive work. We are called to ‘press forward firm in faith, active in charity and steadfast in hope’ (Francis 2024c, n. 6) as we journey towards life eternal.

**Summary:** As with a true pilgrimage, the Christian life is a journey marked by encounters with God’s grace, where hope is nourished and sustained as we move towards salvation.

## Signs of hope

‘Signs of hope’ encourages us to recognise the presence of God’s goodness in the world, despite suffering and adversity. It calls us to discern and respond to positive signs of hope, which point to the activity of God in our world:

“In every age, the Church has the responsibility of reading the signs of the times and interpreting them in the light of the Gospel” (*Gaudium et Spes*, 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 (Francis 2024c, n. 7).

The first sign of hope should be the desire for *peace* in our world (Francis 2024c, n. 8).

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 [including] *prisoners ... the sick ... the young ... migrants ... displaced persons and refugees ... the elderly [and] the poor* (Francis 2024c, nn. 10–15).

I would like to invite all people of good will to rediscover the power of mercy to heal wounded relationships and to restore peace and harmony to families and communities (Francis 2016).

‘Signs of hope’ invites us to recognise the presence of God’s goodness and mercy in the world. The Church, called to interpret ‘the signs of the times’, urges us to see hope in signs such as the world’s desire for peace and our yearning for justice. This hope points to God’s active presence, healing relationships and restoring justice in a broken world.



**Summary:** We are called to recognise signs of hope in the world, especially in the yearning for peace, love and mercy for those who are marginalised, as evidence of God's love, mercy and presence.

## Appeals for hope

'Appeals for hope' stresses the necessity for action in addressing the challenges and suffering in our world. It calls for a response to injustice through generosity, solidarity and practical measures that foster peace and promote justice and harmony in our world:

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 ... More than a question of generosity, this is a matter of justice ... 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 (Francis 2024c, n. 16).

Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day. It is not possible to settle for what was achieved in the past and complacently enjoy it, as if we could somehow ignore the fact that many of our brothers and sisters still endure situations of injustice that none of us can ignore (Francis 2018).

'Appeals for hope' reminds us that the earth's resources are meant for all, calling on the rich (people and nations) to share and all to seek justice. Hope is found wherever suffering is eased, injustice overcome and a more loving world built. We are challenged to act in response to the cries of those in need, bringing the transformative power of hope to the world.

**Summary:** We are called to address global challenges through concrete actions that bring about justice and exemplify generosity and solidarity with all of humanity.

## Anchored in hope

'Anchored in hope' presents hope as a stabilising and guiding virtue for us amid life's struggles. Hope, in conjunction with faith and charity, directs us towards eternal life, offering us assurance that God's promises will be fulfilled:

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 (Francis 2024c, n. 18).

"I believe in *life everlasting*". 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" (*Catechism of the Catholic Church*, No. 1817) (Francis 2024c, n. 19).

The death and resurrection of Jesus is the heart of our faith and the basis of our hope ... 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", (*Roman Missal, Preface I for the Dead*) forever ... The Jubilee ... 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 (Francis 2024c, n. 20).

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 (Francis 2024c, n. 25).



‘Anchored in hope’ explores hope as a theological virtue that offers stability, security and direction in life. This hope is anchored in the promises of God, particularly in the life, death and resurrection of Jesus Christ. Our Christian hope enables us to face life’s adversities with confidence, anchored in the eternal promise of salvation.

**Summary:** Hope anchors us in the promises of God, enabling us to face adversity with confidence and look forward to eternal life with God.

## Additional doctrinal themes

Various themes such as reconciliation, conversion and the role of the pilgrim Church are explored throughout the papal Bull, focusing on their relationship to hope.

### Reconciliation

Reconciliation is a key element, with the Jubilee offering us a time for spiritual conversion and transformation:

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 (Dicastery for Evangelization 2025).

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 certitude of love and new life (Francis 2015, n. 21).

### Conversion

Conversion, as an ongoing process of turning away from sin and towards God, is essential in fostering hope:

In the Church’s preaching this call is addressed first to those who do not yet know Christ and his Gospel. Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism (cf. Acts 2:38) that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life (*Catechism of the Catholic Church* #1427).

[I]t entails the desire and resolution to change one’s life, with hope in God’s mercy and trust in the help of his grace (*Catechism of the Catholic Church* #1431).

It follows that Christian conversion demands reviewing especially those areas and aspects of life “related to the social order and the pursuit of the common good” (*Ecclesia in America*) (Francis 2013, n. 182).

### The pilgrim Church

The image of the pilgrim Church reminds us of our mission to proclaim the Gospel as we journey in hope, with our brothers and sisters, towards our loving God:

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 (Francis 2024c, n. 3).

“The Church ... will receive its perfection only in the glory of heaven,” at the time of Christ’s glorious return. Until that day, “the Church progresses on her pilgrimage amidst this world’s persecutions and God’s consolations.” Here below she knows that she is in exile far from the Lord, and longs for the full coming of the Kingdom, when she will “be united in glory with her king.” The Church, and through her the world, will not be perfected in glory without great trials. Only then will “all the just from the time of Adam, ‘from Abel, the just one, to the last of the elect,’ ... be gathered together in the universal Church in the Father’s presence.” (*Catechism of the Catholic Church* #769).



**Summary:** Doctrinal themes like reconciliation, conversion and the pilgrim Church (cf. Francis 2013, n. 111) emphasise the transformative process of faith, where we are continually called to renew our commitment to God, growing in hope through the Church's mission.

## Models of hope

### Mary and the saints

Mary and the saints serve as models of hope, guiding us through their exemplary faith and devotion. The saints exemplify the hope grounded in Christ's life, while Mary – the mother of the saviour – offers a powerful symbol of hope, interceding for humanity and pointing towards our eternal salvation in and through Jesus her son:

The saints were able to make the great journey of human existence in the way that Christ had done before them, because they were brimming with great hope (Benedict XVI 2007, n. 39).

Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by – people who shine with his light and so guide us along our way. Who more than Mary could be a star of hope for us? With her “yes” she opened the door of our world to God himself; she became the living Ark of the Covenant, in whom God took flesh, became one of us, and pitched his tent among us (cf. Jn 1:14) (Benedict XVI 2007, n. 49).

The hope born in her [Josephine Bakhita] which had “redeemed” her she could not keep to herself; this hope had to reach many, to reach everybody (Benedict XVI 2007, n. 3).

### Mary

The role of Mary in salvation history is explored as a profound example of faith and hope. As the mother of Jesus, she embodies trust in God's plan, offering us a guiding light towards salvation:

The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Saviour in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light. When it is looked at in this way, she is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin. Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel. She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from Him. With her the exalted Daughter of Sion, and after a long expectation of the promise, the times are fulfilled and the new Economy established, when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin (Second Vatican Council 1964, n. 55).

Mary and the saints serve as exemplars of hope, having journeyed through life in faith, inspired by Christ's light. Mary stands as a star of hope for us, offering guidance through her 'yes' to God. Her role as the mother of the saviour places her at the centre of the Christian experience, demonstrating the profound hope that leads to salvation.

**Summary:** Mary and the saints are beacons of hope, exemplifying faith, perseverance and trust in God's promises. Mary stands as the first among disciples and a symbol of hope for us, pointing us towards salvation.



# Theological virtues

## Faith

Faith is the theological virtue that forms the foundation of our Christian life. It involves not only belief in God's revelation, but also an active commitment to living out that faith to enrich and transform the world, which inspires hope in others:

Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God." (*Catechism of the Catholic Church* #1814).

The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it (*Catechism of the Catholic Church* #1816).

Faith is the substance of hope (Benedict XVI 2007, n. 10).

An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it (Francis 2013, n. 183).

[F]aith, hope and charity ... can be lived out only thanks to the gift of God ... Because those who have faith have a force within them that is beyond merely human; indeed, faith "triggers" grace in us and opens the mind to the mystery of God (Francis 2024b).

Faith is essential to Christian life, involving belief in God and trust in his promises. It is through faith that believers commit their whole selves to God and his saving truth. Authentic faith leads to a desire to transform the world and bear witness to God's love. Hope is closely linked to faith, as it shapes our vision of eternal life and motivates actions that align with God's will for the common good.

**Summary:** Faith is the foundation of Christian life, calling us to trust in God's truth, witness to it and act with a desire to transform the world, always accompanied by hope for eternal life.

## Hope

Hope is a key theological virtue that sustains us and lifts us beyond our present, 'even if it is arduous' (Benedict XVI 2007, n. 1), and inspires trust in Christ's salvation, guiding us towards a future rooted in God's love and providence:

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit (*Catechism of the Catholic Church* #1817).

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity (*Catechism of the Catholic Church* #1818).

Christian hope unfolds from the beginning of Jesus' preaching in the proclamation of the beatitudes. [T]he beatitudes raise our hope toward heaven as the new Promised Land; they trace the path that leads through the trials that await the disciples of Jesus. But through the merits of Jesus Christ and of his Passion, God keeps us in the "hope that does not disappoint." Hope is the "sure and steadfast anchor of the soul ... that enters ... where Jesus has gone as a forerunner on our behalf" ... Hope is expressed and nourished in prayer, especially in the Our Father, the summary of everything that hope leads us to desire (*Catechism of the Catholic Church* #1820).

Our hope is always essentially also hope for others; only thus is it truly hope for me too (Benedict XVI 2007, n. 48).



To come to know God – the true God – means to receive hope (Benedict XVI 2007, n. 3).

Hope is the theological virtue that drives us to long for eternal life and to have trust in the promises of God. It sustains us in times of difficulty. Hope is founded on the teachings of Jesus Christ, particularly his Passion and resurrection, and it is sustained through prayer. Christian hope is not only for personal salvation, but extends to others, reflecting the communal nature of hope in the body of Christ.

**Summary:** Hope is the virtue that sustains us, rooted in the promises of Christ, guiding us towards eternal life and opening our hearts to love and serve others along the way.

## Charity

Charity, the highest of the theological virtues, is defined by love of God and neighbour. It calls us to live selflessly, reflecting Christ's love for humanity. Charity is not only about acts of kindness, but also about fostering deeper relationships with God and others, promoting unity and peace:

Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (*Catechism of the Catholic Church* #1822).

Jesus makes charity the new commandment (*Catechism of the Catholic Church* #1823).

Christ died out of love for us, while we were still "enemies." The Lord asks us to love as he does, even our enemies, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself (*Catechism of the Catholic Church* #1825).

Charity involves loving God above all things and loving others for his sake, even our enemies. Charity is the basis for peace, justice and solidarity, and it directs us to care for the most vulnerable, as Christ did. It is through charity that hope becomes tangible in the world, as it leads to acts of love and service that reflect God's love for all.

**Summary:** Charity is the virtue of loving God and others selflessly, serving as the foundation for peace, justice and solidarity, and making Christian hope visible through acts of love and service.

## Hope for salvation

### Redemption

Redemption and salvation are integral to Christian hope, offering us assurance amid life's challenges. Through Christ's death and resurrection, we are offered the hope of eternal life. Our present struggles are framed within this horizon of salvation, making the journey worthwhile:

Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey (Benedict XVI 2007, n. 1).

Redemption and salvation, through the death and resurrection of Christ, offer us a trustworthy hope that transforms how we live in the present. This hope enables us to endure hardship, knowing that eternal life with God makes the struggles of the journey worthwhile.

**Summary:** Redemption through Christ offers us hope for salvation, providing us with the strength to endure life's hardships and trust in the fulfilment of God's promises for eternal life.



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