



# Jubilee 2025: pilgrims of hope

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The year 2025 will be a jubilee year. Pope Francis has already announced the motto that will characterize this time of grace: "Pilgrims of hope". At the same time, with a letter dated February 11, 2022, he officially entrusted the organization of the event to Bishop Salvatore Fisichella, Pro-Prefect of the Dicastery for Evangelization (Section for the fundamental questions of evangelization in the world). The Pope urges to welcome the jubilee event as "of great spiritual, ecclesial and social importance". It will have to be lived in the name of hope: "keep the torch of hope burning" and "do everything so that everyone regains the strength and certainty to look to the future with an open mind, a trusting heart and a farsighted mind"

## 1 The jubilee and the time

First, I would like to open a window on a theme that directly affects the jubilee. It is a reflection on time.

From Holy Scripture, in fact, we learn that to announce the jubilee it is necessary to count "seven weeks of years, that is, seven times seven years", which, once elapsed, authorize us to proclaim the jubilee year (cf. Lev. 25,8- 10).

The memories of the Great Jubilee of the Year 2000 are perhaps still present for many of us. Yet, it has already been 25 years....

And here we are on the threshold of a new jubilee which – as we know – arrives, happens, at established intervals of time and for a specific length of time.

Well, what does that mean? that, in two years, the time we will live in the months and days of the year 2025 will be a "holy year"? will they be holy days and months? that is, will they be special days and months, different from the ordinary ones?

Does it still make sense for today's man, in a widely secularized social and cultural context, to live an extended period of his time according to what God has established?

It seems obvious to say that today we have a very different conception of time than in the past, when the reference to God and his providence was natural: "teach us to count our days and we will reach the wisdom of the heart" (Ps 89, 12).

We perceive and experience time differently from our grandparents or parents and today's young people perceive and live it differently from us...!

The daily anxiety of contemporary man seems to be exhausted in the mere present, so we remain indifferent to words such as "past", "future" or "hope".

In fact, one has the strong feeling that today's man concentrates all of himself on the present and does not allow himself to be scratched by hypothetical hopes or anxious fears for the future. Therefore, we are often convinced that the present is the only time that man can have at his disposal and that he needs.

This is a condition that the Latin poet Horace already described in his first Ode: "... dum loquimur, fugerit invida aetas: carpe diem quam minimum credula postero" (as we speak time is already on the run, as if it envies us. Seize the day hoping as little as possible for tomorrow)



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## 1 The jubilee and the time

However, can we say that it is “human” not to hope for tomorrow and not to hope for a better tomorrow....?

Questions about time have always fascinated human thought since ancient times.

Time has been thought of as an earthly image of events that take place in the world of an immutable divinity, an objective, measurable (physical) reality, of which man perceives (and suffers) the flow, regardless of his freedom. Or time has been seen as a perception of the subject's sensitivity, which conditions the knowledge of reality and freedom of judgment.

For the Christian Augustine (354–430) time is “relaxation of the soul”. The human being lives in the present (with attention) but retains awareness of the past (memory) and nurtures expectations for the future (hope). The beginning and end of time are in God's mind. From St. Augustine onwards, in Christian thought, time is conceived in a linear-progressive sense and no longer circular-cyclical as in the pagan world. The history of man is a progression towards its fullness. Time, reread in the light of the Christian mystery of the Incarnation, flows as if on a line: from the fall of Adam history proceeds towards the “consummation of time”, the redemption of man towards God, the universal judgment and spiritual eternity.

In the Christian tradition, therefore, time is the place of an encounter; the encounter between God and man, the place of the conjunction of a freedom that gives itself and a freedom that responds out of love. The history of humanity tells the plot of this encounter, opposed by sin and death (which is the consequence of sin), which is projected towards its fullness, that is, salvation, culminating in the Incarnation of God himself, reaching out to final beatitude, “so that God may be all in all.” (1 Cor 15:28). Time, then, is the condition of an “already” begun and a “not yet” accomplished.

Therefore, the present is not without meaning; on the contrary, it is a decisive moment for the personal history of every human being, since his ultimate destiny is contained in it “...if today you hear his voice, harden not your hearts ” (Heb. 3, 7–8).

The Jubilee, then, triggers a spiritual dynamism of renewal of faith to rediscover that everything moves from God: *ut cuncta nostra operatio a Te semper incipiat et per Te coepta finiatur!* (may all our actions have its beginning in You and its fulfillment through You.) The whole of humanity is involved in it and is invited to resume paths of peace, harmony, and justice.



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