

JUBILEE 2025



PILGRIMS OF HOPE

A PILGRIMAGE RESOURCE



ARCHDIOCESE OF WELLINGTON

*For everyone, may the Jubilee be
a moment of genuine, personal
encounter with the Lord Jesus,
the “door” of our salvation, whom
the Church is charged to proclaim always,
everywhere and to all
as “our hope”.*

Spes non Confundit

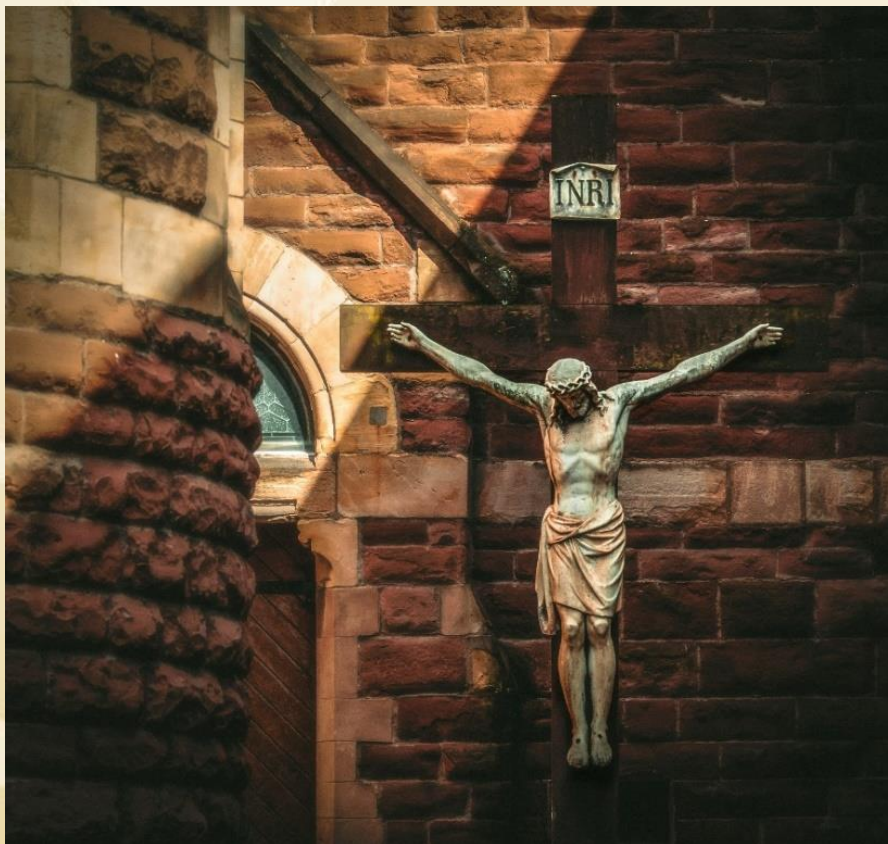


Photo KM Mitch Hodge on Unsplash

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¹ The Archdiocese of Wellington is grateful for the use of a pilgrimage resource prepared by Mary Margaret Schuck (Launch Out Graduate) and Fr James Lyons in the Jubilee Year of Mercy (2016), as well as Jubilee resources from the New Zealand Catholic Bishops Conference and the Holy See .

WHY PILGRIMAGE?

A pilgrimage is an integral part of any Holy Year. Pope Francis calls pilgrimage *"one of the People of God's most eloquent expressions of faith"*. It represents our personal life journey and enables a step-by-step approach towards the destination.

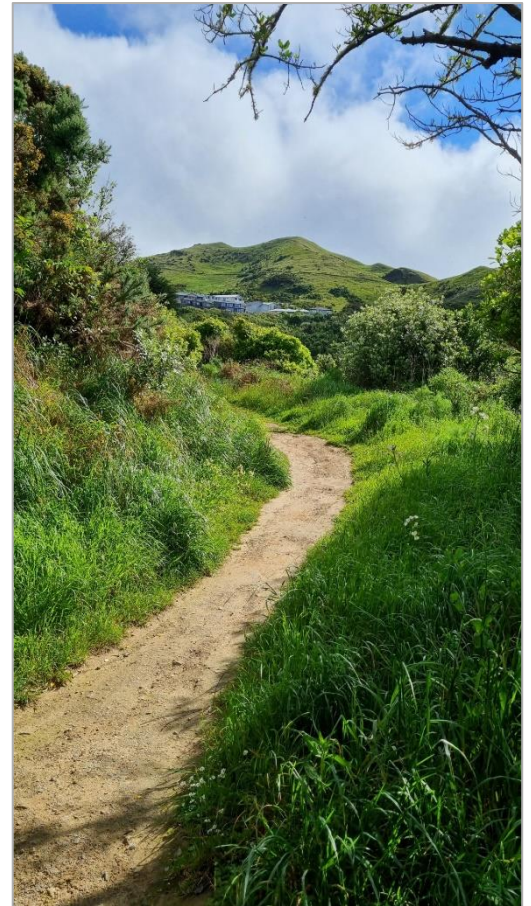
The Jubilee calls for us to set out on a journey and to cross boundaries. When we travel, we not only change location, but also change ourselves. Hence, it is important to prepare ourselves well, to plan the route, and learn about the destination. In this sense, the Jubilee pilgrimage begins before the start of the journey itself: the starting point is the decision to set out.

The origin of the word "pilgrimage" is quite telling and has undergone little change in meaning over the years. The word comes from the Latin "*per ager*," meaning "across the fields," or perhaps from "*per eger*" meaning "border crossing": both possible origins point to the distinctive aspect of undertaking a journey.

In Scripture, Abraham is described as a person on a journey: *"Go forth from your land..."* (Gen12:1). With these words Abraham begins his adventure, which ends in the Promised Land, where he is remembered as a *"wandering Aramean"* (Deut 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. Whether we travel alone or with others, there is always a sense of journeying together with those who share a common goal. In light of the recent Synod on Synodality, the Jubilee Year is an opportunity to journey with others in a deeper and more meaningful way.

A journey takes time and unfolds 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 orient it towards 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.



WHAT IS PILGRIMAGE?

Pilgrimage is about the journeying.

A pilgrimage is a ritual journey with a sacred purpose. It is not the journey of a tourist, curious to see the sights. Rather, every step of the journey has its own meaning. We come to the journey as we are, bringing “*the joys and hopes, the griefs and anxieties of the followers of Christ.*” (Gaudium et Spes)

The journey itself, travelled with the Lord, leads us to conversion and gives us a new hope, that we in turn may become signs of hope to others.



The Road to Emmaus - Image by Janet Brooks-Gerloff

“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... 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.”

(Spes non Confundit, Jubilee 2025)

It’s the journey that matters

“A pilgrimage begins in many different places and ways, as any good pilgrimage should. We muddle onward through life, beginning in one distinctive place and bringing to bear our own distinctive experiences. The invitation of pilgrimage is to keep our eyes both on the promise of the final destination and on the richness of the present moment, always discerning what we might discover and contribute along the way...”

... pilgrimage destinations along our life’s journey are simply pauses... God is constantly calling us farther and inviting us deeper... Limited creatures that we are, we are forced to pause. We are forced to stop and settle and wait and watch... the destination is only half the equation; we must be mindful of the places in which our feet are found—and more mindful still that our destination is truly the ever-expanding embrace of God.”

(adapted from The Pilgrim Pause, by Eric Clayton)

Pilgrims on a journey

As Christians, we are part of a pilgrim Church, journeying to the fullness of the Kingdom as we each partake in our personal journey with Christ. As human pilgrims, our earthly bodies are what carry us through our spiritual journey to oneness with God. We are reminded that just as Christ is both human and God, our spiritual journey relies upon our human body. Walking helps to ground us in our humanity, so that we are reminded that we are called upon to fulfill Christ's will here on earth, alongside others.

We need pilgrimage in our lives just as we need worship and liturgy, witness, service and community. Making a pilgrimage can be a time of grace. It gives us a break from the busyness and distractions of our daily lives and helps us to refocus on what is important. The challenge of the journey strengthens us both physically and spiritually and helps us to open our hearts to the One who journeys alongside us.

“To (walk on) pilgrimage is to follow in the footsteps of the Lord in a very physical way. There’s sweat and sore feet. Sometimes you’re slogging it in the rain. But it also produces a deep sense of interior renewal, even joy.

Why is this? A pilgrimage is a miniature version of your whole earthly life, in which you are making an intensified journey of prayer and repentance, of enjoying Christian company, and of arriving at a destination that is often a foretaste of eternity.”

(adapted from The Six Daily Habits for Spiritual Resiliency, by Fr John O’Brien SJ)

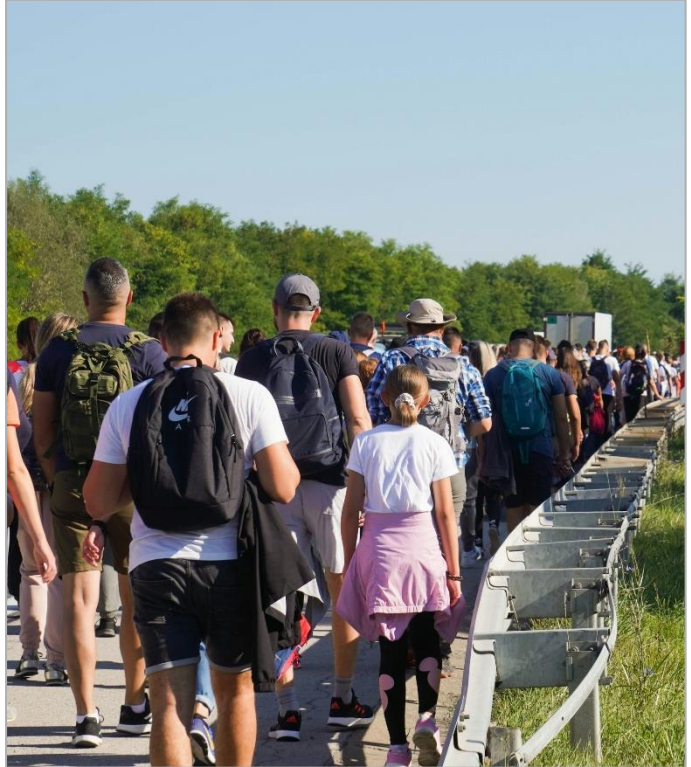


Photo by Kat von Wood on Unsplash

“... 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...”

Spes non Confundit

THE PILGRIMAGE EXPERIENCE

Each pilgrimage is different, but this is what a typical one might look like.

Before the Pilgrimage

A parish meeting beforehand can help confirm who is planning to come on the pilgrimage and will give everyone information to help them to prepare.

Gathering

On the day of the pilgrimage, it is good to gather. Praying together, singing together, and reflecting together on the meaning of the pilgrimage will bring the group together as one people and help form an awareness of the Spirit, who is always in our midst when we gather in God's name.

It may be helpful to have a gathering time as well as a clearly stated departure time.

The walk

A typical pilgrimage will be 1-2 hours long, although a longer or shorter route may be chosen as appropriate for the group. It can be difficult to keep large numbers of people together, so a few selected meeting points along the route will allow everyone to regroup. At these points, singing and communal prayer can help the group to refocus on the journey they are on, and the graces flowing from the pilgrimage.

Pilgrimage is communal, so sharing with one another during the walk is valuable. People may wish to discuss their reasons for coming on the pilgrimage, other pilgrimages they have taken, experiences of mercy they have had, or ways in which they hope to be part of sharing God's mercy in the future. Of course, the travelling together is also a time for learning about one another in other ways and becoming closer to those we are journeying with; however, it is important not to let the travel become merely a vehicle for casual conversation. Being mindful of the purpose of the journey and allowing others time for silent reflection and prayer is important.

Concluding

If possible, the pilgrimage will end at a church or other place where a liturgy is possible. Ideally the sacrament of reconciliation will also be available to participants as a precious step in recognising God's mercy in our lives. After receiving the sacrament, we are renewed to continue our own journey of hope, remembering that Christ always journeys with us.

SACRED PLACES

Aotearoa is home to many significant sacred sites ideal for a pilgrimage, places that help us celebrate the faith passed down through generations and inspire us to reflect on our own pilgrimage of faith. Below are the five designated Holy Sites for the Archdiocese, as well as other sacred places in the region.

DESIGNATED HOLY SITES

St Mary's Pukekaraka, Otaki



The oldest Catholic church (1859) in continual use in Aotearoa New Zealand, and one of the early mission sites in this country. Pukekaraka is also home to a living and operating marae, where noho and other events take place from time to time. On these occasions, visitors are kindly requested to approach the Grotto without crossing the marae ātea, which is a sacred space for gatherings. There is a separate pathway

leading to the Grotto, the Stations of the Cross and the Cemetery on

Pukekaraka hill from the west, which allows access while respecting the ātea.

The marae is available for group gatherings with prior arrangement. The parish welcomes **bookings** as well as groups wanting to spend time learning about the history and significance of Pukekaraka.

Sacred Heart Cathedral

On June 7, 2024, Sacred Heart Cathedral reopened its doors, her bells pealing after six years of silence. The Organ accompanied the People of God as they sang praises to God in the 'bishop's seat', the mother church of the Archdiocese of Wellington. Strengthened and refurbished, the Cathedral is a focus of the life of the archdiocese and a place to which all are welcome to celebrate major liturgical celebrations in this Year of Jubilee.



Visiting the Cathedral during the Jubilee Year is a pilgrimage to remember and celebrate All Saints; those who have gone before us in faith. The relics of Saints rediscovered in the renovation will be offered for veneration, knowing that our first bishop, Phillipe Viard is buried beneath the Cathedral, and within the Cathedral Altar rest over a hundred Altar stones. The Cathedral is open for visits from 10am to 1pm, Monday to Friday. Mass times are available on the Cathedral **website**.

Te Ara a Maria, St Mary of the Angels

St Mary of the Angels Church was blessed and opened in 1922 on the site of two earlier churches built in 1843 and 1873 respectively - the latter having been destroyed by fire. The church has been the scene of many important events, including the funeral of Mother Mary Aubert in 1926, the investing of Archbishop O' Shea as Metropolitan in 1935, and the welcoming of Polish Cardinal Karol Wojtyla, who later became Pope John Paul II, in 1973.

On the Feast of the Assumption, 15 August 2021, the country's bishops gathered in Wellington at St Mary of the Angels for a Mass to renew Bishop Pompallier's 1838 dedication of Aotearoa New Zealand to Our Lady Assumed into Heaven. This historic and beautiful church, a peaceful sanctuary in the heart of our capital city, was confirmed as the National Marian Shrine of Aotearoa New Zealand.



Our Lady's Home of Compassion



Nestled within beautiful grounds next to the walking tracks of Manawa Karioi, you will find the Chapel of our Lady of Compassion, the Resting Place of Venerable Meri Hohepa Suzanne Aubert and the Suzanne Aubert Heritage Centre, which features a museum celebrating the inspiring life and work of Suzanne Aubert and the Sisters of Compassion.

Our rhythms of prayer and contemplation include daily Mass at 8:30am Wednesdays to Saturdays and Miha Māori at 11am on Sundays. [Visit our website](#) for Pilgrimage opportunities and a complete schedule of regular events.

Resting Place & Chapel:

Daily 8:30am – 4:30pm.

Heritage Centre & Cloister Café:

Tuesday to Friday: 10am – 3pm;

Saturday: 9:30am – 2:30pm.

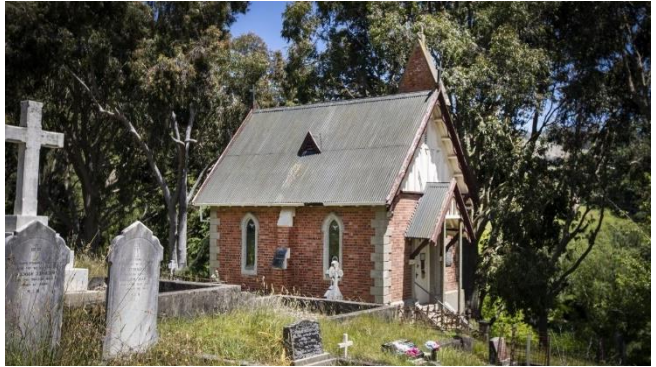


“To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history. To go on pilgrimage really means to step out of ourselves in order to encounter God where he has revealed himself, where his grace has shone with particular splendour and produced rich fruits of conversion and holiness among those who believe.”

Benedict XVI,
Santiago de Compostela

Garin Memorial Chapel, Wakapuaka, Nelson

Burial place of Fr Antoine Garin, who tirelessly ministered to the Nelson region in the early days of Aotearoa New Zealand, building many churches and schools.



OTHER SACRED PLACES

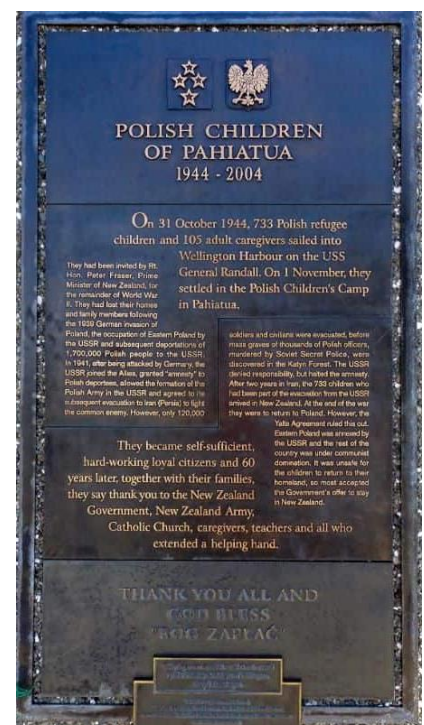


Our Lady of Lourdes, Kapiti

New Zealand's largest monument to Our Lady, this impressive statue overlooks the coastal town of Paraparaumu. The fourteen Stations of the Cross dot the hilltop path. Join Our Lady of Kapiti Parish to pray the Stations on Good Friday at 10am.

Plaque to the Polish Refugee Children, Frank Kitts Park.

On 31 October 1944, 733 Polish refugee children and 105 adult caregivers, sailed into Wellington Harbour and settled into the Polish Children's Camp at Pahiatua, north of Wellington. It was intended that at the end of the war they would return to their homeland and be reunited with their surviving families. However, unexpected events prevented this from happening and most of them remained and became New Zealand citizens.





Mount Street Cemetery, Wellington

Established in 1841, this cemetery was set aside from the main cemetery as a purely Catholic facility after a request from Bishop Pompallier for land to be reserved for that purpose. It contains the graves of the first nuns and priests in Wellington. Although there are only around 200 headstones, up to 1,150 people are thought to be buried here, many graves likely to be unmarked.

St Joseph's Pāuatahanui

One of New Zealand's oldest churches (1878), and the second Catholic church to be built in the Wellington region. This beautiful chapel is in the village of Pāuatahanui, within the boundaries of St Theresa's Parish in Plimmerton.

The Church can be visited by appointment only.

[Click here](#) to book a visit.



Futuna Chapel

This impressive modernist chapel located in Karori was built by the brothers of the Society of Mary and named after the Pacific Island of Futuna on which the missionary Peter Chanel, to whom the project is dedicated, was martyred in 1841. The award-winning chapel was designed by the Māori architect John Scott and combines Māori and European design. Open on the first Sunday of every month from 11am to 3pm.

Catholic Cemetery, Ohariu Valley

This cemetery was set beside St. Joseph's Chapel, the first Catholic Church to be built in Ohariu valley (1874/75). The Chapel was built as a memorial to Bishop Viard on land donated by Joseph and Harriet Bassett. While the Chapel is long gone, the historic Catholic cemetery in the Ohariu Valley remains an important historic site of our local faith history.



CALLED TO BE SIGNS OF HOPE TO OTHERS

“During the Holy Year, we are called to be tangible signs of hope for those of our brothers and sisters who experience hardship of any kind...”

Spes non Confundit

A pilgrimage allows us to examine the role hope has in our own life and in the life and history of our community. As we return from our pilgrimage, we are called to become signs of hope to others.

*How can we make a difference?
Who needs hope in our communities?
In what way will the graces received on pilgrimage inspire us
to become signs of hope to others?*

Being signs of hope to others ...

- By having a desire for peace.
- Enthusiasm for life and a readiness to share it.
- Tangible help for those who experience hardship of every kind.
- Caring for the sick and showing gratitude to caregivers.
- Inclusive attention to those affected by illnesses or disabilities.
- Greater efforts to journey alongside young people.
- Support for refugees and migrants.
- Esteem and care for the elderly.
- Sharing of goods and help for the poor. (Spes non Confundit)

The Corporal and Spiritual Works of Mercy are also a good reminder of the many ways we are called to bring hope to others:

Corporal Works of Mercy

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit those in prison
- Comfort the sick
- Bury the dead

Spiritual Works of Mercy

- Instruct the ignorant
- Counsel the doubtful
- Admonish the sinner
- Comfort the sorrowful
- Bear wrongs patiently
- Forgive offenses willingly
- Pray for the living and the dead

THE LOGISTICS: Planning your pilgrimage

Each parish and group within our diocese is encouraged to participate in a pilgrimage to one or more sacred sites within the diocese. Planning well beforehand will allow those on the pilgrimage to focus on their spiritual experience. These suggestions and questions are not the definitive answers but are designed to help your thinking as you plan your own pilgrimage.

- How will the pilgrimage be promoted and to whom?
- Is it intended as a full parish experience, or are there groups within the parish, perhaps the Youth Group, Catholic Women's League, Passionist Family Groups, a regular rosary group etc., who would like to undertake their own journey?

Giving people plenty of notice is helpful so they can prepare and encourage others to come along as well.

- Who will be on the pilgrimage?
Try to get a sense of the numbers who will be attending and the range of abilities of those interested. Are they avid walkers, or will some need assistance or only be able to walk short distances? Will there be children?

The route and accessibility

The best route depends on who will be on the pilgrimage, and how many will be coming along. Depending on who will be on the pilgrimage, a route that takes about 1 - 1.5 hours is recommended. This will give a total time of 2 hours or so including gathering at the beginning and end of the journey. Shorter or longer routes may be appropriate depending on the sacred sites that are chosen, the fitness of the pilgrims, and the ruggedness of the route itself. How will people know the exact route, especially if they drop back from the leaders? Perhaps maps of the route would be helpful.

The route should be planned to ensure that it can be walked safely by the numbers attending, with an eye to footpaths, traffic, and road crossings. Are there resting spots? If the weather is poor, will the walk still be possible? Is wind likely to be a factor (especially near Wellington!) Does it require a significant climb? How will you support those who can't do the full walk? If it is in an urban area, could crowds be a problem along the route?

One or two gathering points along the route, perhaps at a reserve or a church or holy site along the way will give people a chance to regroup, and to pray and reflect together again. Try to ensure that those who arrive last at the gathering points (i.e., the slowest among your group) have a chance to rest before the group moves on again.

Endpoints

It is recommended that, if possible, the pilgrimage conclude at a church, as that is most suitable for the sacrament of reconciliation and a closing liturgy. This will depend, however, on the route chosen and the reasons for choosing this route.

When choosing endpoints, ask yourself: where will you start from? How will everyone gather? What is the significance of the starting place? It may just be a large parking lot, or you may wish to start at another holy place, such as a local church or cemetery. Is parking available? How will people get from the end back to the start? At the end, is there a suitable waiting place for those who were not able to walk but want to join in the final prayer?

People may want to carpool to the start and leave their cars at the endpoint or vice versa, depending on parking availability.

If it is a large group (over 150) and will be gathering in a public space, event permits may be necessary. (Your local council can advise on this.)

Public and private spaces.

There are many places in our communities where tangible signs of hope are shown, such as hospitals, nursing homes, homeless shelters etc. While we wish to honour those who help others, it is important not to single out those they help in any way that diminishes their dignity or imposes a loss of privacy on them. For this reason, it would not be appropriate to gather in or directly in front of such institutions. A possible exception could be if the pilgrimage were to take place when the place was not in use (for example, when a soup kitchen is closed), or when only staff were present, but even then, respect would dictate clearing it with the organisation first.

If a route is chosen that goes past such places, a silent acknowledgement and thanks for the mercy that is shown, while continuing to walk, would probably be most appropriate.

Arrival

Arrival at the end of a pilgrimage is a special time marked by a spirit of reconciliation with God. Traditionally the sacrament of Reconciliation is offered to the pilgrims, if the pilgrimage ends at a church. If so, this will need to be discussed with the pastoral team(s) beforehand.

If the final destination is not a church, a formal liturgy to mark the arrival is still appropriate. You will need a suitable place (preferably indoors), to accommodate the pilgrims. If the destination is a location like a retirement home or hospital, of course, that will require discussion and permission from the facility managers.

Liturgy

The liturgies, the prayerful gathering together at beginning, end, and possibly at other times during the pilgrimage, are key elements of the pilgrimage. They remind us that we are there because of God's grace and mercy, and that it is through God's loving support that we continue on our journeys. They also draw us together and remind us that we are one people in God.

The liturgies might include any or all of the following:

- Opening prayer
- Reading
- Psalm
- Hymn
- Reflective music (perhaps with a PowerPoint projection if in a suitable space)
- The Jubilee prayer
- Closing prayer and sending off

If the pilgrimage does not include a church or building where projections are possible, then music and prayers that are known to the group (Taizé style chants, the Lord's prayer, etc.) reduce the need for handouts to the group which would need to be carried and later disposed of.

Supplies

People may want to bring water, warm jackets, hats and sunscreen, particularly if longer distances are involved. A leader should also bring a small first aid kit. Ideally, a qualified first aider should be part of the group.

Return

How will the pilgrims return from the endpoint? Is there public transport available, should a bus be hired to return the pilgrims, or can vehicles be relayed to the endpoint ahead of time? What time of day will the return be? (Will it be after dark?)

Leaders and supporters

For a communal pilgrimage, travelling together is an important part of the journey. People both to lead and to bring up the rear will help ensure that the group stays together, and that no one gets lost or left behind. In a busy urban area, you may wish to have others within the group helping ensure no one is lost. For those unable to do the walk, having someone at the endpoint to wait with them, and lead prayers, reflection and songs, possibly with PowerPoints or images from the walk, will help them to remain connected to the community. It is essential that the leaders and supporters are attuned to the needs of those on the pilgrimage. Pilgrimage is meant to be a challenge, but not one that endangers the health or well-being of those participating, however uncomplaining they may be.

Possible roles for leaders:

- **Logistics** - Route planning, arranging for first aid kit, water, maps, etc.
- **Communications** - Notifying the parish community of the event, keeping people informed of plans, ensuring that helpers all have the information they need, checking that those at the pilgrimage sites (beginning, ending, waypoints) know of the pilgrimage and that it is suitable, and that those on the pilgrimage are aware of what they will need to bring (sunscreen, jackets, water etc), and liaising with pastoral teams.
- **Liturgy** - Planning (alongside the pastoral team) liturgies at the start and end of the pilgrimage, arranging for priests to be available for reconciliation, liaising with any musicians who will be needed for the pilgrimage or liturgies, ensuring that any materials (prayer sheets etc) are available.
- **Pastoral care** - People to walk on the pilgrimage, seeing to the needs of the pilgrims, including ensuring that people stay in groups, that everyone is well, that stops occur as needed along the route. Another person at the end to meet with any who may arrive early (e.g., by vehicle if they can't walk the whole route) can support them and ensure the ending place is ready for the pilgrims.

Communication between these and other supporters of the pilgrimage will need to be quite good throughout the process, particularly during planning.

RESOURCES

Music

Music has the power to touch us deeply, open us to the Holy Spirit, and feel the love and mercy of God more tenderly. Music can be used on pilgrimage at the beginning, to help us focus on our coming journey, during the walk itself, or during any liturgy at the destination. Hymns and songs can connect us to one another, making us aware of God in each other, and instrumental music can help us to deepen our meditation and prayers.

Every community has its own repertoire of music used in liturgy and other celebrations. It is recommended to use hymns that people are familiar with and can join in easily.

A special hymn has been written for the Jubilee Year, *Pilgrims of Hope*. This hymn has been translated in many languages and is being sung in our parishes and all around the world. We recommend the use of this hymn, as well as the *Jubilee Prayer* written by Pope Francis.

Jubilee Hymn

Pilgrims Of Hope

Original text: Pierangelo Sequeri; English translation: Andrew Wadsworth

Music: Francesco Meneghello



*Like a flame my hope is burning,
may my song arise to you:
Source of life that has no ending,
on life's path I trust in you.*

Ev'ry nation, tongue, and people
find a light within your Word.
Scattered fragile sons and daughters
find a home in your dear Son.

Chorus

God, so tender and so patient,
dawn of hope, you care for all.
Heav'n and earth are recreated
by the Spirit of Life set free.

Chorus

Raise your eyes, the wind is blowing,
for our God is born in time.
Son made man for you and many
who will find the way in him.

Chorus



Te Karakia Tiupirī

E te Matua i te rangi,
whakaarahia anōtia i roto i a mātou te
tūmanako tapu mō te taenga mai o tō
Kīngitanga, mā roto mai i te whakapono
ki tāu Tamaiti a Hēhu Karaiti, tō mātou kiritahi,
tērā whakapono nāu anō i homai, anō me te
kāpura o te aroha e whitangia nei i ō mātou
ngākau e te Wairua Tapu.

Ko tō keratia hei mea hangahou i a mātou hei
kaiwhakatō i ngā kākano o te Rongopai.

Ko ērā kākano anō ka tupu ki roto tahi
i te hunga tangata me te taiao hei hangahou
i te rangi me te whenua i runga
i te tūmanako kia kauparehia te Īweri,
ko tō korōria tērā ka tiaho mai
mō āke tonu atu.

Kia oho anō te keratia o te Tiuparī
ki roto i a mātou, arā ngā *Manene* o te
Tūmanako e manako nei ki ngā
Homaitanga o te rangi.

Ko tērā keratia anō kia hora anō i te koa me te
mārie o tō mātou Kaiwhakaea ki runga
i te mata o te whenua.

Māu e te Atua, te korōria me ngā kupu
whakapai katoa mō āke tonu atu.
Āmene.

Jubilee Prayer

Father in heaven,
may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *love* 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

Franciscus

OTHER RESOURCES

***Spes non Confundit* - Papal Bull for the Jubilee Year, Pope Francis**

[Click here](#) to download the Papal Bull in Pdf format.

Letter of Pope Francis announcing the Jubilee Year 2025

[Click here](#) to download the letter in Pdf format.

A Gift of Joy and Hope by Pope Francis.

In this encouraging book, Pope Francis explores the meaning of true joy and offers an inspiring message: even in dark times, the light of hope can shine bright.

Jesus: A Pilgrimage by James Martin, S.J. Through an account of two Jesuits' pilgrimage through the Holy Land in the Footsteps of Jesus, it explores Jesus' life, taking the reader on a pilgrimage which leads to a deeper closeness with the Lord.

ONLINE RESOURCES:

Visit the official **Jubilee 2025 website** [here](#).

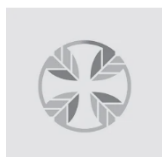
Follow [Vatican News](#) to stay up to date with Jubilee 2025 events.

Listen to the [Jubilee Hymn](#) and download the [music](#).

Download the app **IUBILAEUM25**



There are many online Catholic prayer apps which you may find helpful during the Jubilee Year, such as:



[Sacred Space](#)



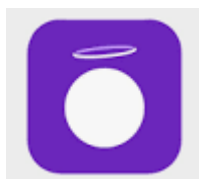
[Pray As You Go](#)



[My Catholic Life](#)



[Amen](#)



[Hallow](#)



[Click to Pray](#)

*'This is
Christian
hope: the
certainty
of walking
towards
something
that exists,
not
something
I hope
might be
there.'*

Pope Francis

Jubilee 2025

Archdiocese of Wellington



JANUARY 2025

Sunday 26 January
Jubilee Year Opening Mass
10am @ Sacred Heart Cathedral

FEBRUARY 2025

14 February
Jubilee of Married Couples
6pm @ Sacred Heart Cathedral

MARCH 2025

8-9 March
Jubilee of Parish Volunteers

28 March
24 Hours for the Lord
Sacred Heart Cathedral

APRIL 2025

6 April
Jubilee of the Sick & Health
Workers - 5pm Mass @
St Anne's Church, Newtown

30 April
Jubilee of People with
Disabilities

MAY 2025

3-4 May
Jubilee of Workers
St Joseph's Church, Mt Victoria

11 May
Jubilee of Teenagers
ADW Colleges event

25 May
Jubilee of Children
World Children's Day

JUNE 2025

8 June - Pentecost Sunday
Jubilee of Ecclesial Movements,
Associations and Communities

JULY 2025

Tuesday 15 July
Jubilee of Priests

27 July
Jubilee of Families,
Grandparents and Elderly

AUGUST 2025

2-3 August
Jubilee of Youth
ADW events

15 August - The Assumption
Jubilee of Marian Spirituality
National celebration @ St Mary
of the Angels National Shrine

SEPTEMBER 2025

14 September
Jubilee of Migrants
ADW event @
Sacred Heart Cathedral

OCTOBER 2025

5 October
Jubilee of Consecrated Life
Evening Prayer 6:30pm
@ Sacred Heart Cathedral

19 October
Jubilee of the Missions

NOVEMBER 2025

16 November
Jubilee of the Poor

23 November
Jubilee of Choirs & Musicians

DECEMBER 2025

14 December
Jubilee of Prisoners

28 December 2025
Jubilee Year Closing Mass
10am @ Sacred Heart Cathedral



Photo: Metropolitan Cathedral of the Sacred Heart / Bernie Velasco