



24-26 October 2025

JUBILEE of the *Synodal teams*
& *Participatory bodies*



HOMILY

Jubilee Pilgrimage
St. Peter's Basilica, 25 October 2025

Dear brothers and sisters:

We are living a moment of grace. Intense and of great beauty. We are gathered around the tomb of Saint Peter, in this Jubilee pilgrimage, as a Church that strengthens its communion in faith and love and that, therefore, feels called to give an account of its hope. The text from the *Letter of the Apostle Saint Paul to the Romans* (Rom 5:1-5), which we have just heard, focuses on three fundamental aspects for our Christian life:

1. *We have been saved.* And this reality is realized in a threefold perspective:
 - every sin can be forgiven, wiped away, because God's mercy, His love for us, has no limits — we need only accept this offer of love and freedom
 - death has been conquered and no longer has the last word; we are called to the fullness of life, and for this reason we choose life and its dignity, always, in any circumstance;
 - we have been made children of God. This is the great news: from the nothingness that we are, we pass to everything that is given to us. Therefore, the fullness of happiness that we seek is not only possible, but attainable. From here springs Christian optimism.
2. *The center is Christ.* It is to him that we must look.
 - There is no other way, no other salvation, no other fullness except in Christ and from Christ. That is why it is not enough to know him from what we have read or been told. He is not an idea or a norm, a distant point of reference, but a living person. Our knowledge of him must be experiential, vital: we experience the reality of Christ. Thus, every Christian, who participates in the Risen One, knows him and bears witness. As Saint Augustine tells us, the Christian is Christ (cf. *Treatise on the Gospel of Saint John*, 21, 8). We must, therefore, transform our feelings, desires, aspirations, our vision of the world, to assume and identify with that of Christ Jesus, with the criteria of the Gospel.
 - But there is no Christ without Church, nor Church without Christ. We are communion. This is only possible if the axis of our Christian life is love, which identifies us. In love, which unites us, differences, ecclesial variety become a richness. No more ideological trenches, no more selfishness, no more individualistic and destructive solitude. We are the Family of God.
3. *The dynamism of faith and love impels us to mission.*
 - We are inserted into this world, we live in a concrete society. The Word becomes flesh, the Gospel enters history. This is not an evanescent spiritualism. We must tread the earth, know our time, listen to its cries, questions and concerns. Match our pace to that of our brothers and sisters in need.
 - Bearing witness to Christ, can, of course, bring us difficulties and tribulations: because we must leave our comforts and securities to set out on the journey; because we will clash with the criteria that largely govern our world and that envelop it in shadows of death and

unhappiness; and because we are asked to let ourselves be guided by true love, when selfishness is still very strong within us.

- Mission implies walking together. It is not enough to “tell” others, nor merely to “do” for others: it is necessary to “be” with others, go to them, feel with them. Together we must listen to the voice of God, so as to discern and act as a Christian community. This is our challenge.

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Dear brothers and sisters, the passage from the *Letter to the Romans* ends by speaking of patience – that suffering which produces hope. If we are able to embrace difficulties and place our trust in the Spirit, who carries out his work, we will see that the synodal process, despite its limitations, or the unequal involvement, is already producing in the Church evident fruits of great hope. Let us go forward, in the name and with the help of the Lord.

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