

NOVEMBER 2025

Pilgrims of Hope

Jubilee Newsletter



The Hope of Sacrosanctum Concilium

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As we continue to reflect upon the documents of the Second Vatican Council during this year's Jubilee of Hope, we turn now to the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*. The great hope of the Council in regard to the liturgy had several aims: "to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own time those institutions subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church" (SC, 1).

All four conciliar constitutions, each in their own way, recognize the gifts God has bestowed upon the Church and all humanity through His Son, and the Church's call to reverence and to use these gifts to build up the Church and draw all men and women into the family of God (Cf. SC, 9). In the most visible way, these combined efforts coalesce when all who believe and are baptized "come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper" for this is the most effective means available to us to be sanctified by Jesus Christ and give glory to God together (SC, 10).

Sacrosanctum Concilium expresses a hope that the liturgy itself would be promoted more consistently as this treasure to be shared, and—should it help to promote that greater vigor of faith—elements within the liturgy that can be changed could be carefully considered for renewal or reform (SC, 1). It also called for those who teach others about the liturgy (e.g. pastors, catechists, and liturgists) to have even more robust training to perform their respective ministries (SC, 14-19). The great hope here is that the faithful come to greater knowledge and love of the liturgy and participate in the liturgy more fully aware of their own essential role (SC, 14).

Then, together with all who believe, our lives can become a living witness to the pattern of life we see in the mystery of Jesus's death and resurrection (SC, 6). Indeed, when we willingly bring the whole of our lives, our triumphs and joys, challenges and sorrows, to the altar of the Lord, we participate in the greatest sign of unity available to the human race and share the joy of being "the universal sacrament of salvation" (GS, 45). Liturgy done with this "true Christian spirit" (SC, 14) is one of our Lord's most effective means of evangelization and a great hope of the Church as She seeks to fulfill Her divine mission.



Witnesses of Hope

Bl. Isidore Bakanja

Isidore Bakanja was born in the Belgian Congo, now known as Zaire, between 1880 and 1890. An assistant mason for white colonists, he was baptized at the age of 18 after being catechized by Trappist missionaries. Soon after, he used any chance he had to evangelize, always carrying a rosary in hand; he then left his native village as there were no fellow Christians. Finding work on a Belgian rubber plantation, he was often ridiculed by the atheist Belgian agents for his faith. When he refused to remove his Carmelite scapular, he was flogged and beaten with a whip. Isidore continued to be punished, but was visited by missionaries who administered his last sacraments and urged him to forgive his persecutors. Isidore forgave those who beat him and after six months of prayer and suffering, he died with his rosary in his hand and the scapular around his neck.

Bl. Isidore continued to find hope in the faith he had embraced and courageously faced those who abused him for it. May his witness to the Lord's call to patience and endurance during trials call us to a greater devotion to God, and may Bl. Isidore pray for us to have the strength he once exhibited in his own life.

Gentleness is a Gift

Gentleness means being loving, kind, tender, and calm in the things we say and do instead of something mean or harsh.

- Create a “gentle word” jar that may assist family members to use words that highlight gentleness. Words that you could include are compassion, fairness, grace, mercy, mildness, lifesaver, tact, kid gloves, and tolerance.
- Embrace gentleness on social media, in school, at work or in your home using words from the gentle word jar.
- When you touch one another do so in a spirit of gentleness that respects the other with a warm embrace, gesture or handshake.

“A mild answer turns back wrath, but a harsh word stirs up anger.” (Proverbs 15: 1, NAB)



**“LOVE, LIKE THE BODY OF CHRIST, IS INDIVISIBLE;
WE CANNOT LOVE THE GOD WE CANNOT SEE
IF WE DO NOT LOVE THE BROTHER OR SISTER WE DO SEE.”**

Catechism of the Catholic Church, no. 2840

Upcoming Events

Prayerful Witness for Immigrants

Nov 13 | St. John the Evangelist

Cathedral and other locations across OH

dioceseofcleveland.org/events

Celebration of the 1700th Anniversary of the Council of Nicea

Nov 14 | St. St Mary Romanian Orthodox

Cathedral, Cleveland

How does being a Pilgrim of Hope lead to Gentleness?

We know that in this Jubilee Year of Hope, we have been invited to walk as pilgrims of Christ's peace in the world. Hope is not loud or forceful; it often shines most clearly through the quiet strength of the Holy Spirit's fruit of gentleness. To be gentle is not to be weak, but to allow God's love to shape our words, actions, and responses with patience and care. Gentleness helps us listen with compassion, speak with kindness, and treat others with respect, even in moments of conflict or frustration. It is a strength that builds bridges rather than walls, and it offers healing where there is hurt. When we live as pilgrims of hope, we practice gentleness each day—softening our hearts, calming our reactions, and lifting others up. In doing so, we become signs of Christ's tender love and bring His hope to a waiting world.



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