




The Hope for Unity of Protestant and Catholic Church: Revisiting the 2025 Year of Jubilee in the context of Poverty in Indonesia

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 <https://doi.org/10.46222/pharosjot.107.28>

Abstract

The number of poor people in Indonesia is reaching 194,6 million people out of approximately a population of 300 million, and this issue is crucial to solve. The church needs to share the existential goodness to those who are in poverty. With such a great task the church must stand as one body, but the unity of the Protestant and Catholic church is still undermined by non-unity. The care for those in poverty tends to be compartmentalized in each denomination for protestant churches while the Catholics tend to be active in their regions. The 2025 year of Jubilee with the main theme of hope is relevant for the condition of church unity and support those living in poverty in Indonesia. In the context of this extremely concerning poverty, this article aims to initiate the unity of the Protestant and Catholic churches as one body of Christ in giving hope through existential goodness to the poor in Indonesia. The biblical Jubilee in Leviticus 25 will be examined briefly, followed by the examination of ontological goodness rooted in the Lord Jesus Christ as the foundation for existential goodness. This article will also demonstrate hope in the Holy Bible and the 2025 year of Jubilee as an initiation for the unity of Protestant and Catholic Churches in Indonesia within the context of presenting existential goodness which is grounded in care for those in poverty. The conclusion is that hope in 2025 year of Jubilee should be proclaimed to the church in Indonesia.

Keywords: Jubilee, Hope, Church Unity in Indonesia, Ontological Goodness, Fatih in Jesus Christ.

Definition of Key Terms

Ontological Goodness is a character of goodness that is inherent naturally in a being. This ontological goodness does not make the being greater or better. God is the only being who owns the ontological goodness. God is called good because He is inherently good. God's ontological goodness comes from His internal good will and not external context. By being good, God does not become greater or better or holier or gain more glory or more powerful. God's attributes remain the same when he reveals His goodness. God goodness is ontologically good.



Hope is an expectation of looking forward for good things to come. The context of the existence of hope is not in a non-ideal situation. Hope occurs in the ontological goodness of God expressed in His work of salvation for humanity and His glory in eternity.

Unity is a state of being joined together as one body of Jesus Christ. Among the reality many denominations of churches the unity of believers is grounded only in the faith of Jesus Christ. Unity in Jesus Christ is beyond denomination, ethnicity, nationality, status, race. The fact that many church denominations tend to schism makes the issue of unity very urgent and very necessary for the church to work on.

Catholicity is a term defined as the universality of the church. The universality of the church relates to the geographical aspect of faith in Jesus Christ. The presence of all churches throughout the world with their uniqueness is an indication that the church of Jesus Christ is indeed universal.

Introduction

In the middle of uncertainty in this world, politically (war among nations and the tension for war is obvious evident through worldwide media), and socially (economic uncertainty due to protectionism and greedy is a global experience which also influence and turn out to be a big challenge for Indonesia), human faces many more complex challenges. This results in a stressful situation physically and emotionally and the declaration of Jubilee 2025 as the jubilee of hope by Pope Francis is essentially an 'oasis in the desert'. Our world today faces many unpredictable situations and turmoil, and the result is our suffering which is an existential reality. Within such a situation humanity needs hope for a better life in this world that God created. Hope is the only way to overcome suffering as it is rooted in a spiritual reality and a longing for redemption. Hope in Christ is both spiritual and existential, that is the spiritual reality manifested existentially in the fruitful life as in Galatians 5:21-22.

The Jubilee year 2025 has been declared by Pope Francis who stated that "Hope is also the central message of the coming Jubilee that, in accordance with an ancient tradition, the Pope proclaims every twenty-five years," (Pope Francis, 2025). There are various understandings of the term 'hope'. One can understand that the sign of hope is identified by God's grace and the desire for peace (Pope Francis, 2025, pp. 7-8). Such a hope is expressed in God's mercy and hope is a refreshing reminder for facing all difficulties caused by unpredictable situations. Some may understand hope also as a pilgrimage and as being connected with poets (Maloney, 2025; Umeatuegbu, 2025).

The year of Jubilee is found in the Old Testament, the book of Leviticus until the eschatological hope in Christ. Our hope in Christ is inclusive and that we share with others in our deeds is a spiritual fruit led by the Holy Spirit. This article will revisit the essence of 2025 jubilee of hope to serve as a kind reminder for the churches in Indonesia to share the hope in Christ for those in suffering of whatever type or reason.

Theologically, suffering is a theme that will always maintain relevance since the fight against human sinful nature is also a lifelong struggle until the second coming of Christ. The temporal suffering in our finite world will then relate with the eschatological hope in Christ. Suffering is likely a part of our life as we long for our final day when our Lord will come in all His glory. Human suffering can be caused by natural disasters such as earthquakes, volcanic eruptions, landslides, floods, other physical reasons (Seifalian et al., 2022, p. 23), and political or economic causes



(Kimani et al., 2024, p. 2). It can also be caused by human's sinful act towards fellow human-beings manifesting as conflicts among nations, even major wars fought politically, economically, geographically, and culturally. The seduction of evil is also another cause of suffering while God's permission such as is evidenced in the book of Job is another obvious cause of suffering. In addition to all these types there are also psychological and physical illness leading to immense suffering. The reality of suffering is real and there are many examinations of suffering viewed from all perspectives such as psychologically, and medically (Krueger, 2008), and also theologically (Rojas, 2019).

Our world today is facing many challenges such as political, social, geographical conflict and even war. All these challenges have both positive and negative results. The negative result is seen in suffering manifesting as fear, hatred, poverty (BPS Indonesia, 2025), people being made refugees, alienation, bondage etc. Many churches in Indonesia tend to relate the suffering of whatever cause reasons for suffering will be, with the lack of faith or the presence of sin in the believers. The hope offered in such suffering situations is that one must believe in Jesus Christ, and also in the miracles God will create for believers and to confess one's sins which may not be the case at all. The Jubilee year 2025 as the Jubilee of hope is then relevant in our time of suffering since it recalls the necessity to give hope for those in suffering rather than judging the cause of suffering.

Indonesia as the fifth largest population in the world, is facing a serious problem of poverty. The number of those living in poverty reached 194,6 million people according to the World Bank data (Shaid, 2025). The churches in Indonesia need to take part in solving the poverty issue. The effort to solve this huge issue must be a calling for all the churches in Indonesia to internally seek unity in action, and if all the churches particularly the Protestant and Catholic are visible in standing together. The church in Indonesia is troubled the lack of unity between the Protestant and the Catholic churches. The dialogue for the unity of Protestants and Catholics is obvious in many issues globally (Anderson, 1990; Fournier & Watkins, 1994; Kreeft, 2017; Lee & Gros, 2005; Longenecker & Martin, 2001; Nelson, 1995; Schwarz & Longenecker, 2005; The Lutheran World Federation, 2019; Vatican Radio, 2017) but it is still missing in Indonesia.

With the presence of at least seven church fellowship groups recorded by the government under Christian Community Guidance, Directorate General of the Ministry of Religion (SINDAK, 2025), such as Communion of Churches in Indonesia, Communion of Indonesian Evangelical Churches and Institutions, Communion of Pentecostal Churches of Indonesia, Persekutuan Gereja-gereja Tionghoa Indonesia (PGTI), Orthodox Church of Indonesia, Combined of Seventh-day Adventist Church, Salvation Army, and still other groups such as Indonesian Baptist Fellowship, Fellowship of Cooperation between Churches in Indonesia, the unity even among the protestants is difficult to achieve. The Catholics are different because they only have one group, Indonesian Bishops' Conference. With the great diversity of the church groups in the Protestant denomination, it is not surprising to see that the dialogue for unity between the Protestant and Catholic churches in Indonesia is still lacking any action. Therefore the 2025 ordinary year of Jubilee declared by the late Pope Francis can serve as a means in two ways: first it can help overcome the problem of poverty and secondly, it can initiate action for the unity between the Protestant and Catholic churches in Indonesia to serve common causes.

The 2025 Jubilee of hope which is founded in the Jubilee Year's vision of liberation and restoration finds its ultimate expression in Jesus Christ, whose light transforms suffering into a crucible of hope, empowering the Church to enact justice and mercy in a broken world.



Methodology

In relation to churches in Indonesia, the research question proposed in this article is: How does hope as the essence of the ordinary Jubilee of 2025 serve as a calling for the church to express the existential goodness of God? The purpose of this article is thus to demonstrate that the 2025 Jubilee of hope is a means to express God's existential goodness by the church to those who are suffering in a far from ideal life in this world for God's glory. This article employs a qualitative theological research methodology that seeks to integrate biblical exegesis, systematic theological reflection, and contextual analysis. The study starts with a biblical-theological examination of Leviticus 25, interpreted Christologically in relation to Jesus Christ as the Jubilee of Jubilees. It then analyzes the biblical theme of hope in dialogue with *Spes Non Confundit* and Pope Francis's proclamation of the Ordinary Jubilee of 2025. Furthermore, the article engages in systematic theological reflection on the relationship between ontological goodness, existential goodness, and Christian hope. Finally, the research adopts a contextual and practical-theological approach to explore the implications of Jubilee theology for the mission of the Church in Indonesia in the middle of contemporary situations in which there is much suffering and great uncertainty in communities.

A Brief Reexamination on Leviticus 25

The record of Jubilee in the Old Testament specifically in Leviticus 25 indicates the problem faced by the Israelites. It is obvious that the life of God's people was not immune to the suffering caused by social life among them. The historical background of the Jubilee year is obvious, the problem of debts, slavery, and needs occurred in the real life of God's people. The LORD God of Israel gave the regulation to ensure a harmonious life before Him, between themselves and between them and the Land the Israelites inhabited. God is the owner of not only the people of Israel but also the land, therefore the cultivation of the land must be done in the accountability before God just as the life among God's people must be a life of faith in the LORD God of Israel.

The origin of jubilee year in Leviticus 25 is a comprehensive act in regard to the land amid of God's people. The foundation of the jubilee is the confession and the knowing of God in the phrase of "I am God, your LORD". The jubilee year is indeed a divine reset mandated by God because of His will. Such a divine reset in Jubilee year involves three significant acts, release, return, redeem. It covers the land, humanity and all aspects of life, and God as the LORD. The Jubilee year can be considered as the year of merciful act between man and man, man and nature particularly the land while the foundation is the mercy of God, who is the owner of the land and has given the land to Israel as promised. The land is also a symbol for God's people to live a holy life before Him. There was of course a debate whether the Jubilee year can serve as an expected solution and anticipation for our pain, suffering, and hardship (Vischer, 1997).

The meaning and the purpose of Jubilee as recorded in Leviticus 25 has been understood in various ways by a range of scholars. One understood as to gain freedom from slavery and debt with three applications, a Sabbath for the land, for the redemption of property, and for the redemption of slaves (Wisa & Sidrak, 2021). Other believes that the law of Jubilee is to be eaten, assimilated, and written on our hearts with the final qualification for entering the Feast of Tabernacles and receiving the fullness of the Spirit is to live the principle of the Jubilee (Jones, 2000).

The Jubilee given in Leviticus 25 must be understood not only as the hope of harmonious life in Israel regarding the land but also as a practical way to put it into reality by three actions: releasing,



returning, and redeeming that involves the land and Israelites (Wisa & Sidrak, 2021). The word land (אֶרֶץ in Hebrew) is found in the opening in v.2 and at the end in v.55, this is an *inclusio* that serves as a frame of Leviticus 25 about the land, while all the detailed descriptions indicate the significance of the land and the complexity of life among God's people. The word land in Leviticus 25 is also the same word "earth" in the episode of creation in Genesis 1:1. The essence of Jubilee in Leviticus 25 is indeed a rest of the land by reset of the life in God's people and may also serve as a witness for a true life for other nations. The reset of life in the life of His people is related to the goodness of God for the whole creation. It is likely a manifestation of God's good will to preserve the life before Him. His goodwill regarding the life of His people is then manifested in the ontological goodness as revealed in all the regulations regarding the land presented in Leviticus 25.

The regulations in Leviticus 25 can be put into three sections and deal with the land for food, land to be redeemed in terms of ownership included the social relationship to the poor, the stranger, and the slaves. In each section it can be identified by three components with three essential actions. The three components are human, land, and God himself, while the three actions are release, return, and redeem. The introduction in Leviticus 25 is about two things, the word of God, and the land God has given to Israelite that must have sabbath (Leviticus 25:1-2). All the actions are put in the frame of time which is Sabbath in the short term and Jubilee after seven sabbath (Leviticus 25:3-4). These principles of sabbath are mentioned in the introduction of every instruction to be done (Leviticus 25:3, 8). The phrase "to the LORD" is an evident that God is the main focus of the Jubilee. This introduction is about the culmination of the creation as then applied in the life of God's people regarding the land. God was rest at the sabbath in the seventh day of creation, thus so with the life of Israelites and the land.

The act of release is to let the land grow what it must and will then be the source of food not only for the Israelites, all their livestock, and their servants but also the wild animals (Leviticus 25:5-7). This is to fulfill the promise of God to give Israel a good and fertile land that even in the time of rest it will still produce result to reap and grape to harvest. The transitional section in verse 8-9 serves as the beginning of a notification to all Israelites. The notification is introduced by sounding the horn "all through your land" (Leviticus 25:9). The mentioned of "land" instead of Israel is likely an emphasis that the first action is about the land God has given to all Israel. It is likely that God intended to release the land and to let the land back to its "original" condition ready for the next planting.

The next detail in v.10-22 is about the second action, the return. This action of return is recorded in verse 10 that mentioned twice the word return (שָׁב in Hebrew) and in verse 13 with the same phrase as in verse 10 "return to his own property". This word 'return' is also used to represent repentance in the Old Testament, that is the turning back from sin to God. The component of such a return is about the land God has granted them because of His promise to Abraham. The instruction is that the land must "return to his own property" and "return to his family". The emphasis is clear on the repetition of the word 'return' while the term "his own" and "his family" referred to the owner as the Lord has given it to each tribe of the Israelite. All the transactions among Israel regarding the land should be done by Israel with "fear your God" that no one is to oppress others. The only reason of not oppressing others is that "I am the LORD, your God". Therefore, it is plausible to conclude that in this action of returning, God as the LORD is the only reason of returning the land to its origin condition to be planted, to the owner whom God has granted them, and also every transaction regarding the land. God who is the LORD of Israel is the center in utilizing the land for food and economical transaction of the land among Israel.



The third action is about redemption (לָאָה in Hebrew) as introduced in verse 24 that one must provide for the redemption of the land. This word redemption (לָאָה) with all the variants is a lexical coherent as it occurred at least 16 times in this episode of Jubilee as recorded in v. 24, 25, 26, 29 (2x), 30, 31, 32, 33, 48 (2x), 49 (2x), 51, 52, 54. The context of such an action is narrated in the following verses with several detail possibilities. The main reference which is the only situation of applying this redemption is found in the phrase “If your brother becomes so poor” (Leviticus 25:25, 39, 47). The word poor is obviously referred to having no property or land or house (Leviticus 25:25, 29), lack of food to live because it has been sold to others (Leviticus 25:35, 37). The consequence of this poor condition will cause them to lose their land and the ability to live due to lack of food. For these poor brothers in the life of Israelites God provides “the right of redemption” (Leviticus 25:31, 32), that they may live properly before God among their brothers. The purpose this act of redemption again recalls the phrase mentioned in the first and second action that is “return to his property” (Leviticus 25:41). Those who are close relatives and capable are instructed to provide all these poor brothers needed to live. The year jubilee serves as a breakthrough to end all these inappropriate situations among Israelites that all must “return to his property”.

The discussion on the Jubilee in Leviticus 25 shows that God is the initiator of all instructions. God, the LORD of Israel is also the only one that Israel must recognize when following the instruction of the Jubilee. God in His ontological goodness has given Israel the promised land to live by building house and utilizing the land for food. All the instructions in the Jubilee are meant to deal with the non-ideal conditions that occur in the life of Israel. It is not clear the cause of these non-ideal conditions, but the point is clear that in every non-ideal situation, God’s people should obey God’s word to overcome the situations to bring all to “return to their property” that the good life that God intended for His people can be preserved not only among Israel but also for other nations. All the instructions in Leviticus 25 do provide hope to restore the life of Israelites comprehensively.

The brief exposition of Leviticus 25 should lead us to acknowledge that the proclamation of hope in year 2025 Jubilee must go along with the Leviticus 25 and specifically with the ontological goodness of God for His people and for the world. Hope, particularly in 2025 jubilee year of hope is to reflect the ontological goodness of God to all creation which are human and nature. The ontological goodness is the goodness belongs only to God. This ontological goodness has been revealed since the episode of creation in the Hebrew term “טוֹב”. This term “טוֹב” or good was declared by God himself even in the very beginning of creation of the world and human. In the episode of creation in Genesis 1, it is obvious that everything created by God is based on his good will. It is also God himself who then made the nature to function in orderly manner according to its purpose so thus with the Jubilee in Leviticus 25 and in 2025 year of Jubilee as well.

God’s Ontological Goodness and Jesus Christ

God’s ontological goodness is manifested in the death and resurrection of Jesus Christ. the context of Leviticus 25 and 2025 Year of Jubilee is to confirm the great power to do good deeds such as almsgivings to those who are in need. In the Leviticus 25, the ontological goodness should be expressed in the life of Israel as God’s people while in the New Testament this goodness can be found in the service of Tabitha. The result of the ontological goodness expressed by Tabitha is that Peter raised her from the death and the spread of the gospel, the good news of God in the death and resurrection of Jesus Christ. It is plausible to state that the ontological goodness centered in the death and resurrection of Jesus Christ must give hope of the glory not only at the end of life but also now in the world full of the non-ideal conditions humanity is facing. This non-ideal conditions in our current context may cause despair, conflicting feelings, ranging from



confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt (Pope Francis, 2025) Therefore the hope in 2025 year of Jubilee must be anchored in the faith in Jesus Christ (Okwara, 2025)

The ontological goodness of God has provided hope to face the sufferings from the times of the earliest church until now. Therefore, it is necessary for Christians to share this ontological goodness to others who are in sufferings. This ontological goodness is grounded in Jesus Christ who died to redeem us and to restore us to what God intended us to be. The goodness that every Christian express must be a consistent action while waiting for the glorification in the second coming of Jesus Christ. It is in the death and resurrection of Jesus Christ that the ontological goodness of God can be revealed to every human in this world. The cross of Christ can then be understood as the true Jubilee in the sense that it is Jesus who restored us from a sinner to be a saint, release us from the spiritual death, return us to the true property in heaven granted to us by Jesus, redeem us from our sin that we have a new life. Eventually, the day of atonement mentioned in Leviticus 25 foreshadows Jesus as the Jubilee as demonstrated by Wisa and Sidrak in the context of chronology from Noah to Jesus (Wisa & Sidrak, 2021). Therefore, the jubilee is not about something but rather is about Jesus, the one who died for us in the cross to give us the power to express the ontological goodness in existential goodness.

The Person and Work of Christ

The works of Christ provides not only a hope of the true and ideal life before God but also the power to express the true life by doing to those in need but primarily to the saints (See Galatians 6:10). The ontological goodness of God in faith in Jesus Christ must be manifested in the existential goodness with no partiality in the non-ideal conditions that cause suffering. The existential goodness must reflect the hope of the 2025 year of Jubilee particularly. It is necessary that the way of presenting the existential goodness that rooted in the ontological goodness must start from the church as the body of Christ, personally and as a community. As the ontological goodness works out the existential goodness, therefore, through the existential goodness, all who suffer will recognize God's love. Pope Francis is right when he stated clearly when commented on Roman 8:35-39 that "Here we see the reason why this hope perseveres in the midst of trials: founded on faith and nurtured by charity, it enables us to press forward in life," (Pope Francis, 2025).

God's love in Jesus Christ is offered to all humanity. In Christ, there is no partiality as Paul clearly stated in Galatians 3:28 "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." God's love and goodness are beyond ethnicity, tribes, language, nationality, social and political status, and even gender. Therefore, our love and goodness for others should address all humanity without partiality. Our existential goodness may start with little act of goodness to the body of Christ and then to others. The 2025 year of Jubilee is mentioned as ordinary, but it is in this context of existential goodness rooted in faith dan flourish in charity that the hope proclaimed in the 2025 year of Jubilee is no longer ordinary. There are plenty of ways of expressing such a little act of goodness in every aspect of our lives. Within the church institution we can give our time, effort or even money to support such as deacon commission. Tabitha is also a true example on how to express the existential goodness by sewing clothes for both Jewish spoken and Greek spoken Christian widows (Acts 9:36-43). The church which is the body of Christ must remember that they have been released from death, returned to the true life in faith in Jesus Christ, redeemed from sin in the cross. With Jesus as the Jubilee of jubilees every Christian must pray for the power to express the existential goodness. Christians need to be aware of the suffering cause by every nature and



sinful nature of man that they must force themselves by the power of the cross to put the existential goodness for others clearly.

The Existential Goodness

The existential goodness must be understood as the visible goodness for humanity. The existential goodness links to the existential wellbeing which is mostly understood in psychological study. The research in the existential wellbeing (EWB) covers many aspects of life. It is also admitted that the root of EWB is existential/humanistic philosophy (Yu & Wong, 2024, p. 2). The EWB was marked by several factors, inner peace, joy, and harmony, essential spiritual needs such as faith, hope, and love (Yu & Wong, 2024, p. 3). It is obvious that even in the psychological point of view faith and love contribute significantly to existential goodness. Existential wellbeing may also relate to nature, the ecological time and body (Baklien et al., 2024). It is likely that the purpose of existential goodness is existential wellbeing but the understanding of existential goodness here in this article is not merely a psychological or phenomenal aspect. As a Christian, our existential goodness has its root not in the humanistic philosophy or psychology but rather in the spiritual realm. The true Existential goodness must base on the ontological goodness which is God himself. Only when existential goodness is built upon the ontological goodness then the hope of the good news may share the light for those who are in need.

A true existential goodness should be an inside out goodness rather than legalistic. A newborn Christian is the one who has been justified by God no longer as a sinner but as a saint. This justification is a spiritual event in the order of salvation. Salvation starts with God's grace that elects His people, the Holy Spirit then gives new life to the sinners that they may repent and believe Jesus and then they are justified. Sanctification is the next process that Christians are made more like Jesus Christ. A true existential goodness is part of this sanctification process. A true existential goodness is a 'working out salvation' in Paul's teaching. Therefore, a true existential goodness is built on love and faith in Christ to witness the true hope for those who are suffered.

In the phenomenological perspective, true existential goodness may seem the same for all, however when looking inside the difference is obvious. A true existential goodness is rooted in God while the others although seem the same as true existential goodness is not. It is merely based on human merit. The option is either true existential goodness or human existential goodness. This is not to say that human existential goodness is bad but only true existential goodness that will give true hope in facing suffering. A hope of encountering Jesus Christ the Lord who saved sinners at the cross can be found in this true existential goodness.

True existential goodness will serve as visible evidence of love and a means of sharing hope in times of suffering. It should be manifested primarily by the body of Christ which is the church both personally and communally. Just as in Jesus Christ all are the same, thus such existential goodness must also be beyond race, gender, status, and nations. It is a necessity for the church to comprehend that the 2025 year of Jubilee is a means of sharing and expressing hope by initiating, promoting, enhancing both ontological and existential goodness to those who are in fear, in darkness, lack of hope and peace such as refugees, the poor, and those who suffered of political, geographical, and socio-economic disaster. The ontological goodness manifested by the church in good deeds to others must be consistent as an effort to preserve the harmonious, balance, and orderly arranged of life among human, nature and God as the creator and the giver of hope. The hope shared by Christians to those in hardship must be a life-long act of love that the good news may reach the purpose that "they return to their property and family. Therefore, the



church in Indonesia must accept the invitation of the 2025 year of Jubilee and put it as the momentum to share the existential goodness to those who suffer without partiality.

The Hope in God in the Bible and in *Spes Non Confudit*

Hope is a universal term, and it is always needed by everyone whatever the conditions may be. Hope is understood as “the desire and expectation of good things to come, despite our not knowing what the future may bring” (Francis, 2025, p. 1). The necessity of hope is more obvious when the people facing uncertainty of this life such as conflicting situations (Tsagarousianou, 2023), that lead to either the lack of hope or to produce hope (Francis, 2025, p. 2). Although the term is universal the crucial point is in the object in which this hope grounded. The foundation of hope must be put in God alone instead of man or nature. The hope in God is found in the works of Jesus Christ. In Christ we are justified through faith with the result of peace (Francis, 2025, p. 2). God’s love in the gift of the Holy Spirit is the source of our hope (Francis, 2025, p. 2).

The hope found in the work of the Triune God will never disappoint. The work of the Triune God must be traced from the episode of creation to the New Testament. God the Father did not only created the world and all in it but also organize the whole creation in order by separation and naming with the purpose of functioning according to the names. The result is the statement of “good” by God himself and even “very good” after the creation of man as His image. The fall of humanity reveals a more obvious hope when God keeps saving His people through Noah, Abraham, Moses, and David. In the New Testament the hope of God is culminated in Jesus Christ. It is also Jesus who then stated that only God is good (Matthew 19:17). The death and resurrection of Jesus Christ is the pinnacle of God’s goodness and serves as the only hope for salvation. Moreover, the pouring out of the Holy Spirit to start a new life (Francis, 2025, p. 1), in the new community serves as the manifestation of the hope in Triune God. The new community namely the church, the body of Christ is to witness the salvation in Jesus Christ the Lord as the hope not only for Christian but also to all mankind (Francis, 2025, p. 1). The book of Acts reveals the proclamation of the gospel which is the good news to all nations while the epistles of Paul, John, Peter and others put the hope of salvation in Jesus Christ as the foundation in encouraging the church to live holy as a witness for all nations.

Paul is designated as a realist in the sense that trials and tribulations mark the lives of those who preach the Gospel amid incomprehension and persecution (Francis, 2025). The interplay of hope and patience indicate that Christian life is a journey to encourage and sustain hope as the constant companion (Francis, 2025). It is in this context of journey that the hope for those who are in need is an opportunity for the church as the body of Christ to unite in order to overcome the issue of poverty. For this body of Christ then, the Holy Spirit grants power to spread the gospel and the spiritual gifts. The purpose of giving the spiritual gifts is obvious to edify the whole body of Christ (1 Corinthians 12-14). The foundation of practicing the spiritual gifts is love for brothers and sisters in Christ (1 Corinthians 13). The way of practicing the spiritual gifts is orderly for God is God of peace (1 Corinthians 14:27-40).

The hope in God must be born of love and only based on love fulfilled by Jesus at the cross (Francis, 2025, p. 3). Such a hope in God is spiritual and a grace granted to sinners and at once it is also existential, visible in the life of believers. It is the Holy Spirit who illuminates the light of hope in faith of believers consistently (Francis, 2025, p. 3). Therefore the three dispositions in Christian life are inseparable, faith, hope, and love (1 Corinthians 13) (Francis, 2025, p. 3). Hope also links with patience (Francis, 2025, p. 4). Our Faith in Jesus who died at the cross is the true



virtue in facing suffering with patience. It is the patience that sustains and strengthens the hope as a virtue of Christian life (Francis, 2025, p. 4).

Hope is not static and instead it is a life-long process, a journey. The journey of hope in the Jubilee can be seen even since the first Jubilee in year 1300 until now (Francis, 2025, p. 5). It is even stated that pilgrimage is a fundamental element of every jubilee (Francis, 2025, p. 5). Within this pilgrimage frame that the church is commanded to share the hope in Christ particularly in every jubilee. It is only by God's grace that the hope in Christ can be expressed consistently, thus relying on grace in witnessing the hope of 2025 year of jubilee is a necessity.

The Initiation for the Unity of the Protestant and Catholic Churches in Indonesia

Indonesia is the world largest Moslem population with Christianity share only about 9.8% of population (6.9% protestant and 2.9% Roman Catholic), (BPS Samarinda, 2024) therefore Christianity is minority. Although the church is minority in Indonesia it is very complex. According to the data of directorate general of Christian community on 2011, the number of church denomination in Indonesia is at least 3,000. With such large number of denominations and diversity of fellowship groups, the effort to unite all the church even among protestants is a big challenge. With such great diversity, it is so difficult to understand the church as catholic or universal. Within these 3,000 denominations there are also many Communion of Churches in Indonesia.

With this large number of denominations, the churches in Indonesia face several crucial issues. First, the dispute among denominations. Second, the diversity of church teaching or doctrines. Third, the lack of desire in serving together without denominational ego. Fourth, low awareness of the catholicity of the church as one. Fifth, the competition among denominations in increasing the number of congregations. The impact of this competition is not the development of sharing the gospel but rather is the "sheep stealing" from other denominations. Sixth, the failure to serve as a witness of hope in the sense of leading others to encounter Jesus Christ as lord. Seventh, the internal conflict of power for leadership is also another sad issue. With all these eight issues, the reality of serving the community around the church with goodness is often merely like social gospel without exalting Jesus as Lord and Savior. Still many challenges can be listed but all the eight issues above have shown obviously that the momentum for the catholicity of the churches in Indonesia is utmost important.

The hope declared in the 2025 year of Jubilee points out clearly that the calling to share the hope does not belong to merely Catholic, it is a calling for all the church, each believer to participate in sharing the hope (Francis, 2025, p. 6). The existential goodness in addressing the poverty is a visible phenomenon to initiate the unity of Protestant and Catholic. The attempt for unity by pointing out the doctrines held by the Protestant and Catholic will be too risky for success, therefore in the context of overcoming the poverty in Indonesia, the momentum for uniting Protestant and Catholic is now present. The hope providing in the 2025 Year of Jubilee is the means to call both churches to start the dialogue of unity not only on the visible issues but also on a more fundamental issues such as ontological goodness in Christ Jesus the Lord who is confessed by both Protestant and Catholic.

The Catholicity of the church is the primary importance since it will share the message of one body of Christ with many parts. It is in the midst of these crucial issues facing by the churches in Indonesia that the ordinary Jubilee of year 2025 proclaimed by the late Pope Francis finds its place.



The hope as the essence of the 2025 year of Jubilee will serve firstly as a calling for all the churches. The churches need to remind herself that they are catholic, universal, one body of Christ (Francis, 2025, p. 6). Faith in Christ as Lord and savior that gives way to salvation must once again call the churches to throw away the denominational ego and in turn will search for the unity. Second, the hope integrated in love and faith must serve as a foundation all the churches in Indonesia to focus on the ontological goodness to the church through the gifts by the Holy Spirit. The church must stand as one rather than compete to show its own denomination victory. With the spiritual gifts of the Holy Spirit all churches must be aware of the necessity of needing other members of the body that all churches may be built and not so show its own glory.

Third, the love as the basic of hope must lead the church to be the disciple of Jesus by denying self, taking up the cross and following Jesus in loving others and even the willingness to give himself for the sinners. As the sinners we were in darkness, no hope of salvation, suffered because of our sins, but once we are in him, we are able to face our suffering by look upon Jesus. Only in this act of discipleship that our existential goodness will show others that the hope the churches shared is rooted in Jesus who saved sinners at the cross.

Fourth, the hope which is also a journey can serve as calling to persevere in expressing the ontological goodness into existential goodness. It is only by of the Holy Spirit that the churches in Indonesia as one and catholic can have the strength to do the existential goodness with a true motivation. Our working out of salvation in existential goodness will then guide others to see the goodness of God through the saving work of Christ. The message of hope in 2025 Year of Jubilee which based on God's love and faith in Christ must make us to love others by feeling compassion to those who are suffered in this live. Our perseverance in true existential goodness will then bring the hope of good things to come from God through every believer.

Fifth, the patience in the message of hope in 2025 year of jubilee must be a calling to the church to be patience to those who suffered that this will then lead Christians to keep practicing and growing in the virtue link to hope. Our patience will once again bring the hope for in the life in our world today has shown that "Patience has been put to flight by frenetic haste, and this has proved detrimental, since it leads to impatience, anxiety and even gratuitous violence, resulting in more unhappiness and self-centeredness' (Pope Francis, 2025, p. 4).

Conclusion

The examination on the Jubilee in Leviticus 25 is about release, return, and redeem which is fulfilled in Jesus Christ as the Jubilee. The ontological goodness manifested by God in the death and resurrection of Jesus Christ is the power to express the existential goodness to others. Therefore, the Jubilee in Leviticus 25, the person and the works of Jesus Christ as the manifestation of God's ontological goodness show the significance of the 2025 year of Jubilee. The hope as the main theme of the ordinary Jubilee in year 2025 can be a momentum in two ways: first is to serves as a calling for the churches in Indonesia to reveal God's ontological goodness into the existential goodness motivated by love, faith, and hope. Second, as an initiative for all the churches, the Protestants and Catholics in Indonesia need to take seriously the necessity for unity. The hope in the 2025 ordinary year of Jubilee must lead the churches in Indonesia to put in a sincere effort in helping those who suffer due to the unpredictable and changing life in our world today. The hope that shines through the existential goodness will then serve as a means of showing God's glory and that grace and peace are once again seen in the one body of Christ, both Protestants and Catholics, towards God's glory and later incorporating all other denominations.



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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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