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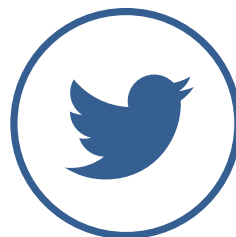
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Portrait of Paul VI courtesy of
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SALT AND LIGHT
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Letter from the CEO

Dear Friends of Salt and Light,

During the recent Extraordinary Synod of Bishops at the Vatican, Salt and Light Television was granted a great privilege and opportunity to document the Synod for the Vatican and share our television and video coverage with the entire world. In this edition of our magazine, you will read more about the Synodal experience from three of our producers, Sebastian Gomes (English), Charles Le Bourgeois (French) and Rodney Leung (Chinese). Not only did we have many opportunities to interview the Synod Fathers and other delegates and experts who took part in this important, universal ecclesial assembly dedicated to the theme of the Family, we were also able to conduct a number of very significant interviews for our various television programs. During the exclusive interview I did with the new Vatican Secretary of State, Italian Cardinal Pietro Parolin, the Cardinal shared this message with our viewers at the end of the wonderful interview:

“Thank you, thanks to you. And if you don't mind me saying: Always try to be light and salt of the earth.”

Cardinal Parolin and so many others at the Synod and elsewhere have often commented on the name of our network and media foundation: “Salt and Light.” It is a name that comes from Jesus’ sermon on the mount in Matthew’s Gospel (5:13-14).

Those words were the theme of World Youth Day 2002 in Canada, and were chosen for us by St. John Paul II. Jesus continues to invite us to bring the flavor of the Gospel into some very tasteless times and places. He challenges us to bear the light of Christ and become that light to those who dwell in shadows, darkness and the shadow of death.

During these days of Advent and Christmas when we reflect on God’s greatest communication with us through his son, Jesus, we are given many moments to think of the ways that we communicate with one another. We live in a technological universe in which we are always communicating.

Christmas reminds humanity of one profound message: that God has mixed with the human family, and loved them all— the women and the men, the weak and the strong, the rich and the poor, those who love and those who hate, those who are beautiful and those who are not. At Christmas we are taught where to find God: in the midst of humanity, in the thick and thin of the human race, in the smile and tears of a newborn baby, in the suffering of strangers, in the cherished gift of friendship. From now on, anyone who really understands that God has become human will never be able to communicate and act in an inhuman way.

The Word did not become an e-mail, a tweet or text message, or some kind of divine oracle uttered from some distant heaven long ago. Through Mary, the Word became flesh and pitched his tent among us. The Word became close to real people in real time. This Christmas, may our words become flesh in real time among the people we love and those with whom we live and work. Let us become salt and light in our times and places, and offer the flavor of the Gospel and the light of Christ to those we love and cherish.

Thank you for all you do—your prayers, friendship and financial assistance—that enable our mission of bringing the flavor of the Gospel and the light of Christ to a waiting world.

Thomas Rosier, CEO

CEO, Salt and Light Catholic Media Foundation



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Inside the SYNOD

Synod of Bishops on the Family 2014

For videos and additional content visit
saltandlighttv.org/synod

Salt and Light producers (from left) Sebastian Gomes, Rodney Leung and Charles Le Bourgeois inside the Synod Hall. They reported daily in English, Chinese and French respectively, documenting the discussions taking place during the Synod on the Family.



A Synod means walking together but also praying together.
~ Pope Francis, October 2nd, 2014.

RODNEY LEUNG –

From October 5 to 19, I witnessed the reality of the statement above. There was in total over 250 people inside the hall where the Synod was held, including cardinals, bishops and lay couples from 5 continents. All gathered together not only for the meetings, but also for celebrating a reunion in the Church. Everyone shared their interventions, experiences and suggestions about the “Pastoral Challenges to the Family in the Context of Evangelization”. At that moment, the Church is alive! Although every participant’s speech was limited to 4 minutes, they spoke their

minds very freely. Also, it was a great opportunity for them to open their hearts and listened to each other.

We are very thankful that Salt and Light was part of this historic moment in Church history, especially for our Chinese programming team. It was a fruitful lesson for us to cover the Synod in Chinese. Although family challenges are similar in every country, the meanings behind these challenges are very different from one culture to another. The challenge of the Church is: how can the bishops of the world pastor their flocks based on the truth and the teachings of the Church on families? This is a big question. These two weeks were an amazing opportunity for them to discuss their challenges and listen to lay couples share their family stories. All the participants contributed to the discussions and debates but no single answer was considered the consensus of all. Their

contributed works and thoughts will be used as preparatory materials and working documents for the next Synod.

The conclusion of this Synod is how the Church could provide pastoral care for families facing particular challenges, in accordance with the teachings of the Church. Unlike some might have hoped, the Synod is a vehicle for implementing the teachings and doctrines of the Church rather than to change them. We have to understand the meaning of “Mercy” from Jesus Christ. The true meaning of “Mercy” is to bring people to the truth. The Third Extraordinary General Assembly of the Synod of Bishops is just a stage for preparing for the Synod that is to come in October, 2015. There is still a long road ahead for the Church and the faithful. Let us all learn not to judge but to love, and pray with others for all families.

CHARLES LE BOURGEOIS –

Before it even began this past October at the Vatican, the Synod on the family was widely talked about and evoked a broad range of emotions. Some, on the outside of the Synod, even ventured to ask: will the



Rodney greeting Pope Francis inside the Synod hall during a coffee break. All three S+L producers met the Holy Father several times over the course of the Synod.



Left: Charles takes notes during the discussions in the Synod hall.

Bottom left: Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops and the S+L team.

Bottom right: Pope Francis presiding over on of the Synod sessions.

a balance between the demands of the Gospel and the mercy which Christ proclaims. The Synod showed just how diverse and complex the situations the Church faces throughout the world are. The Church will give answers to these situations at the next Synod on the family in October 2015.

SEBASTIAN GOMES –

What a great joy and privilege it was for Salt and Light to be present inside the recent Extraordinary Synod of Bishops on the Pastoral Challenges to the Family in the Context of Evangelization! It was an incredible and historic two weeks of open discussion and debate on themes that affect each and every one of us.

Without focusing on any one storyline that might risk missing the forest for the trees, I would like to share what I witnessed inside the Synod and suggest a broader perspective for understanding the historic journey that the whole church is now undertaking.

Pope Francis' October 2013 announcement of the first two-stage Synod in modern history immediately changed the levels of interest and expectation. Discussions about the pastoral challenges to family life would occur at

Church change its doctrine on the family? A question that sets high expectations for a Synod whose priority is to change neither the dogma nor the doctrine.

Even before the bishops assembled, the Synod was being presented to us as a battlefield on which “conservatives” and “progressives” would have to cross swords. This disagreement seemed to be focused solely on the question of divorced and remarried couples. Although such a discussion is fundamental and necessary, the Synod extends to a wider range of concerns. To limit the Synod to just one question is to ignore all other difficult situations facing families.

The Synod fathers arrived with their own expectations and concerns from their respective corners of the globe. If bishops from the West were concerned for the divorced and remarried and homosexuals, the issues were altogether different coming from African countries, where polygamy remains their biggest challenge. In the Middle East, the question is one of survival for families whose women and children are constantly facing death.

Contrary to the expectations of the mainstream media, there were no battles between factions, regardless of opposing

views which came to light in the final document. What I found most impressive was the fraternity between the Synod fathers, who were not there to defend their own agendas but to uphold the fidelity of the Church and the family.

In his final message, Pope Francis synthesized these temptations well: first, “to close oneself within the written word, within the law. It is the temptation of the so-called—today—traditionalists”. Second, the temptation of a “destructive tendency to goodness, that in the name of a deceptive mercy binds the wounds without first curing them. It is the temptation of the so-called progressives”.

The challenge, therefore, is to find



the same time as the Synod structure and process themselves were being renewed. Part of that renewal was the drafting and disseminating of a surprisingly direct pastoral survey that invited feedback from the local churches on the challenges facing families and how the church's teachings are understood today. The information was collected and processed in a working document called an *Instrumentum Laboris*, which was used as the starting point for the bishops' discussion. The Synod officially opened on October 5, 2014.

As John XXIII had done at the opening of Vatican II, Pope Francis gave the as-

pastoral approach to those situations but, unlike some speculations in the media, they were conducted charitably and from a genuine concern for the wellbeing of people and the teachings of the church. It may be surprising to learn that not one single bishop at the Synod challenged the church's teaching of the indissolubility of marriage.

At the same time it would be false to say that this Synod was like any others of the past fifty years. It was precisely that dynamic of raising very serious pastoral questions in an environment of free and honest expression that gave rise to some disagreements, the likes of which have

happily say that—with a spirit of collegiality and of Synodality—we have truly lived the experience of “Synod,” a path of solidarity, a journey together.”

The beginning of a journey together: that is what I witnessed inside the Synod. Anyone who has walked with friends or family on one of life's many journeys knows well the complex and unpredictable struggles that arise, and the daunting challenges and reasonable hesitations present from the outset. Deciding to go at all requires a good amount of faith. Inside the Synod I watched the pastors of the church decide to take the first step on a journey, prompted by the Successor of Peter, toward a more collegial communion. And like any journey worth taking, much will be learned along the way.

The sensitive themes of marriage and family life give this journey a kind of double-edged complexity that will require of everyone an equal amount of knowledge of the tradition and openness to the Holy Spirit. But even at this stage, with more questions than answers, there is consolation in the fact that the church, whether we realize it or not, is always journeying; that salvation history is itself a journey and that we are by definition a pilgrim people.

With that comes a renewed spirit and, in the context of the pastoral challenges to the family, the humbling realization that we do not own the truth but are always stewards and students of it. The Fathers of the Second Vatican Council, whose memory and prophetic wisdom

Sebastian meeting Pope Francis inside the Synod Hall.




sembly a clear direction—not in content but in approach—by insisting from the beginning that the bishops “speak with freedom and listen with humility.” Then he sat down and listened attentively.

One by one the bishops present—who were mostly heads of episcopal conferences—voiced the concerns of their local churches and the complex situations that families find themselves in today. There were disagreements over the church's

not been experienced in a Synod since Vatican II.

The intense discussions, interpreted by some Catholics as creating confusion and discord, elicited a different response from Pope Francis. Addressing the Synod for a second time during its final session on October 18, the Pope said he would be worried if there weren't animated discussions and he gave the revived Synod process his unequivocal approval: “I can

shine like a beacon for the church on this historic journey, do well to remind us that, “The church is not motivated by earthly ambition but is interested in one thing only—to carry on the work of Christ under the guidance of the Holy Spirit, who came into the world to bear witness to the truth, to save and not to judge, to serve and not to be served.” (Gaudium et Spes, 3) 



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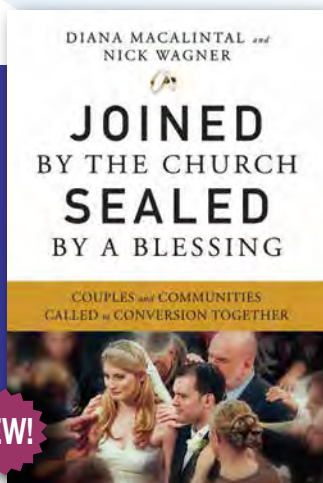
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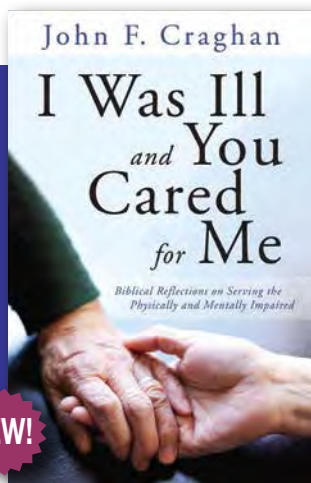
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ADDRESS OF HIS HOLINESS POPE FRANCIS FOR THE CONCLUSION OF THE THIRD EXTRAORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

Synod Hall
October 18, 2014

Dear Eminences, Beatitudes, Excellencies, Brothers and Sisters,

With a heart full of appreciation and gratitude I want to thank, along with you, the Lord who has accompanied and guided us in the past days, with the light of the Holy Spirit.

From the heart I thank Cardinal Lorenzo Baldisseri, Secretary General of the Synod, Bishop Fabio Fabene, under-secretary, and with them I thank the Relators, Cardinal Peter Erdo, who has worked so much in these days of family mourning, and the Special Secretary Bishop Bruno Forte, the three President delegates, the transcribers, the consultants, the translators and the unknown workers, all those who have worked with true fidelity and total dedication behind the scenes and without rest. Thank you so much from the heart.

I thank all of you as well, dear Synod fathers, Fraternal Delegates, Auditors, and Assessors, for your active and fruitful participation. I will keep you in prayer asking the Lord to reward you with the abundance of His gifts of grace!

I can happily say that—with a spirit of collegiality and of synodality—we have truly lived the experience of “Synod,” a path of solidarity, a “journey together.”

And it has been “a journey”—and like every journey there were moments of running fast, as if wanting to conquer time and reach the goal as soon as possible; other moments of fatigue, as if wanting to say “enough”; other moments of enthusiasm and ardour. There were moments of profound consolation listening to the testimony of true pastors, who wisely carry in their hearts the joys and the tears of their faithful people. Moments of consolation and grace and comfort hearing the testimonies of the families who have participated in the Synod and have shared

with us the beauty and the joy of their married life. A journey where the stronger feel compelled to help the less strong, where the more experienced are led to serve others, even through confrontations. And since it is a journey of human beings, with the consolations there were also moments of desolation, of tensions and temptations, of which a few possibilities could be mentioned:

- One, a temptation to hostile inflexibility, that is, wanting to close oneself within the written word, (the letter) and not allowing oneself to be surprised by God, by the God of surprises, (the spirit); within the law, within the certitude of what we know and not of what we still need to learn and to achieve. From the time of Christ, it is the temptation of the zealous, of the scrupulous, of the solicitous and of the so-called—today—“traditionalists” and also of the intellectuals.
- The temptation to a destructive tendency to goodness [it. *buonismo*], that in the name of a deceptive mercy binds the wounds without first curing them and treating them; that treats the symptoms and not the causes and the roots. It is the temptation of the “do-gooders,” of the fearful, and also of the so-called “progressives and liberals.”
- The temptation to transform stones into bread to break the long, heavy, and painful fast (cf. Lk 4:1-4); and also to transform the bread into a stone and cast it against the sinners, the weak, and the sick (cf. Jn 8:7), that is, to transform it into unbearable burdens (Lk 11:46).
- The temptation to come down off the Cross, to please the people, and not stay there, in order to fulfil the will of the Father; to bow down to a worldly spirit instead of purifying it and bending it to the Spirit of God.

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- The temptation to neglect the “*depositum fidei*” [the deposit of faith], not thinking of themselves as guardians but as owners or masters [of it]; or, on the other hand, the temptation to neglect reality, making use of meticulous language and a language of smoothing to say so many things and to say nothing! They call them “byzantinisms,” I think, these things...

Dear brothers and sisters, the temptations must not frighten or disconcert us, or even discourage us, because no disciple is greater than his master; so if Jesus Himself was tempted—and even called Beelzebul (cf. Mt 12:24)—His disciples should not expect better treatment.

Personally I would be very worried and saddened if it were not for these temptations and these animated discussions; this movement of the spirits, as St Ignatius called it (*Spiritual Exercises*, 6), if all were in a state of agreement, or silent in a false and quietist peace. Instead, I have seen and I have heard—with joy and appreciation—speeches and interventions full of faith, of pastoral and doctrinal zeal, of wisdom, of frankness and of courage: and of *parresia*. And I have felt that what was set before our eyes was the good of the Church, of families, and the “supreme law,” the “good of souls” (cf. Can. 1752). And this always—we have said it here, in the Hall—without ever putting into question the fundamental truths of the Sacrament of marriage: the indissolubility, the unity, the faithfulness, the

fruitfulness, that openness to life (cf. Cann. 1055, 1056; and *Gaudium et spes*, 48).

And this is the Church, the vineyard of the Lord, the fertile Mother and the caring Teacher, who is not afraid to roll up her sleeves to pour oil and wine on people’s wound; who doesn’t see humanity as a house of glass to judge or categorize people. This is the Church, One, Holy, Catholic, Apostolic and composed of sinners, needful of God’s mercy. This is the Church, the true bride of Christ, who seeks to be faithful to her spouse and to her doctrine. It is the Church that is not afraid to eat and drink with prostitutes and publicans. The Church that has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect! The Church that is not ashamed of the fallen brother and pretends not to see him, but on the contrary feels involved and almost obliged to lift him up and to encourage him to take up the journey again and accompany him toward a definitive encounter with her Spouse, in the heavenly Jerusalem.

This is the Church, our Mother! And when the Church, in the variety of her charisms, expresses herself in communion, she cannot err: it is the beauty and the strength of the *sensus fidei*, of that supernatural sense of the faith which is bestowed by the Holy Spirit so that, together, we can all enter into the heart of the Gospel and learn to follow Jesus in our life. And this should never be seen as a source of confusion and discord.



Image © 2014 Catholic News Service

Pope Francis listens attentively on the final day of the extraordinary Synod of Bishops on the family.



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Above: Pope Francis using incense as he celebrates the beatification Mass of Blessed Paul VI. The mass (centre) marked the end of the extraordinary Synod of Bishops on the Family.



Pope Emeritus Benedict XVI arrives at the beatification Mass of Blessed Paul VI in St. Peter's Square at the Vatican. The mass was celebrated on Oct. 19.

Many commentators, or people who talk, have imagined that they see a disputatious Church where one part is against the other, doubting even the Holy Spirit, the true promoter and guarantor of the unity and harmony of the Church—the Holy Spirit who throughout history has always guided the barque, through her Ministers, even when the sea was rough and choppy, and the ministers unfaithful and sinners.

And, as I have dared to tell you, [as] I told you from the beginning of the Synod, it was necessary to live through all this with tranquillity, and with interior peace, so that the Synod would take place *cum Petro* and *sub Petro* (with Peter and under Peter), and the presence of the Pope is the guarantee of it all.

We will speak a little bit about the Pope, now, in relation to the Bishops [laughing]. So, the duty of the Pope is that of guaranteeing the unity of the Church; it is that of reminding the faithful of their duty to faithfully follow the Gospel of Christ; it is that of reminding the pastors that their first duty is to nourish the flock—to nourish the flock—that the Lord has entrusted to them, and to seek to welcome—with fatherly care and mercy, and without false fears—the lost sheep. I made a mistake here. I said welcome: [rather] to go out and find them!

His duty is to remind everyone that authority in the Church is a service, as Pope Benedict XVI clearly explained, with words I cite verbatim: “The Church is called and commits herself to exercise this kind of authority which is service and exercises it not in her own name, but in the name of Jesus Christ... through the Pastors of the Church, in fact: it is he who guides, protects and corrects them, because he loves them deeply. But the Lord Jesus, the supreme Shepherd of our souls, has willed that the Apostolic College, today the Bishops, in communion with the Successor of Peter... to participate in his mission of taking care of God's People, of educating them in the faith and of guiding, inspiring and sustaining the Christian community, or, as the Council puts it, ‘to see to it... that each member of the faithful shall be led in the Holy Spirit to the full development of his own vocation in accordance with Gospel preaching, and to sincere and active charity’ and to exercise that liberty with which Christ has set us


free (cf. *Presbyterorum Ordinis*, 6)... and it is through us,” Pope Benedict continues, “that the Lord reaches

souls, instructs, guards and guides them. St Augustine, in his Commentary on the Gospel of St John, says: ‘let it therefore be a commitment of love to feed the flock of the Lord’ (cf. 123, 5); this is the supreme rule of conduct for the ministers of God, an unconditional love, like that of the Good Shepherd, full of joy, given to all, attentive to those close to us and solicitous for those who are distant (cf. St Augustine, Discourse 340, 1; Discourse 46, 15), gentle towards the weakest, the little ones, the simple, the sinners, to manifest the infinite mercy of God with the reassuring words of hope (cf. *ibid.*, Epistle, 95, 1).”

So, the Church is Christ's—she is His bride—and all the bishops, in communion with the Successor of Peter, have the task and the duty of guarding her and serving her, not as masters but as servants. The Pope, in this context, is not the supreme lord but rather the supreme servant—the “servant of the servants of God”; the guarantor of the obedience and the conformity of the Church to the will of God, to the Gospel of Christ, and to the Tradition of the Church, putting aside every personal whim, despite being—by the will of Christ Himself—the “supreme Pastor and Teacher of all the faithful” (Can. 749) and despite enjoying “supreme, full, immediate, and universal ordinary power in the Church” (cf. Cann. 331-334).

Dear brothers and sisters, now we still have one year to mature, with true spiritual discernment, the proposed ideas and to find concrete solutions to so many difficulties and innumerable challenges that families must confront; to give answers to the many discouragements that surround and suffocate families.

One year to work on the “Synodal Relatio” which is the faithful and clear summary of everything that has been said and discussed in this hall and in the small groups. It is presented to the Episcopal Conferences as “lineamenta” [guidelines].

May the Lord accompany us, and guide us in this journey for the glory of His Name, with the intercession of the Blessed Virgin Mary and of Saint Joseph. And please, do not forget to pray for me! Thank you! 

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-Philip Pulella, *Reuters*



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BLESSED PAUL VI: THE HELMSMAN OF VATICAN II

BY FR. THOMAS ROSICA, CSB

Giovanni Battista Enrico Antonio Maria Montini was born on September 26, 1897 at Concesio (Lombardy) of a wealthy family of the upper class. His father was a non-practicing lawyer turned editor and a courageous promoter of social action. Even after entering the seminary (1916) he was allowed to live at home because of his frail health. After his ordination in 1920 he was sent to Rome to study at the Gregorian University and the University of Rome, but in 1922 he transferred to the Pontifical Ecclesiastical Academy in Rome to study diplomacy and pursue his canon law studies at the Gregorian University. In 1923 he was sent to Warsaw as attaché of the nunciature but was recalled to Rome (1924), because of the effect of the severe Polish winters on his health, and assigned to the office of the Secretariat of State where he remained for the next thirty years. During those years he also taught the Ecclesiastical Academy and was named chaplain to the Federation of Italian Catholic University Students (FUCI), an assignment that was to have a decisive impact on his relations with the founders of the post-war Christian Democratic Party.

In 1937 he was named substitute for ordinary affairs under Cardinal Eugenio Pacelli, the Vatican Secretary of State. On Pacelli's election as Pius XII in 1939, Montini was reconfirmed in his position under the new secretary of state, Cardinal Luigi Maglione. When the latter died in 1944, Montini continued to discharge his office directly under the pope. During World War II he was responsible for organizing the Vatican's massive relief work and care of political refugees.

In the secret consistory of 1952 Pope Pius XII announced that he had intended to raise Montini and Domenico Tardini to the Sacred College of Cardinals but that they had both asked to be dispensed from accepting. Instead he conferred on both of them the title of Pro-secretary of State. The following year Montini was appointed Archbishop of Milan but still without the title of cardinal. Soon he became known and loved as the "archbishop of the workers." He revitalized the entire diocese, preached the social message of the Gospel, worked to win back the laboring class, promoted Catholic education at every level, and supported the Catholic press. His impact upon the city at this time was so great that it attracted world-wide attention. At the conclave of 1958 his name was frequently mentioned, and at Pope John's

first consistory in December of that year he was one of 23 prelates raised to the cardinalate with his name leading the list.

Montini's response to the call for a Council was immediate and even before it met he was identified as a strong advocate of the principle of collegiality. He was appointed to the Central Preparatory Commission for Vatican II and also to the Technical-Organizational Commission.

On the death of Pope John XXIII, Montini was elected June 21, 1963 to succeed him, taking the name of Paul VI. Few imagined the upheaval that would shake both church and world in the next decade. Within a short span of five years, Papa Giovanni had humanized the papacy and launched an ecumenical council that captured hearts, stirred imaginations and elevated hopes of many outside the Roman Catholic Church, as well as within.

In Paul VI's first message to the world, he committed himself to a continuation of the work begun by John XXIII. The historical backdrop of the Council must never be forgotten: it was a post-war period where fears diminished, economies began to grow in many industrialized countries, a young Catholic president in the United States breathed courageous

hope into what many had considered an uncertain future.

In a seeming flash, the hopes and dreams of the early 1960s were dashed as senseless, political assassinations were followed by violence, terrorism, race riots and a far-away war in Vietnam that would suddenly overtake our world. And with that war came a new wave of poverty, unemployment, violence, mass protests and massive disorientation. This was the modern world over which Pope Paul VI would preside; these were the confusing and often violent times into which Paul VI would introduce the themes of "Sacrosanctum Concilium", "Gaudium et Spes", "Lumen Gentium", and "Dignitatis Humane"—first fruits of the Second Vatican Council (1962-1965). The waters upon which the barque of Peter would sail those years were choppy and stormy.

Throughout his pontificate the tension between papal primacy and the collegiality of the episcopacy was a source of conflict. Paul VI overcame the resistance of reactionaries and implemented the reforms established by the council in the areas of liturgy, church governance and the attitudes of Catholics toward other religions. The pope's highly personal

encounters with other religious leaders ushered in a new openness of the Roman Catholic Church to other faiths.

On September 14, 1965 he announced the establishment of the Synod of Bishops called for by the Council fathers to pursue the council's accent on episcopal collegiality. National conferences of bishops were strengthened or newly established, and Paul VI would preside over five synods of bishops from around the world. Certain issues that seemed suitable for discussion by the synod were reserved to himself. Celibacy, removed from the debate of the fourth session of the Council, was made the subject of an encyclical, June 24, 1967); the regulation of birth was treated in *Humanae vitae* July 24, 1968), his last encyclical. Controversies over these two papal documents often overshadowed the last years of his pontificate.

As the world came undone, Paul VI breathed into its very fabric the idea, hope and dream of a lasting justice and peace for humanity through a very personal campaign that was fought by his own, peaceful and passionate personal witness and his magnificent papal documents noted for their clarity, depth and beauty.

Paul VI took the Church off the banks of the Tiber to the ends of the earth and brought with him his message and human rights, human dignity and human development. We must never forget his attentive listening to the voices of the poor in slums and barrios in Calcutta, Manila and Medellin. We can still hear his voice echo through the General Assembly of the United Nations in New York in 1964: "War never again." In his 1967 encyclical, "The Development of Peoples" ("Populorum Progressio"), he employed modern methods of social and economic analysis to underscore the injustice of a world where material resources were so unevenly distributed that they failed to serve the purpose of human development—a message ever ancient, ever relevant and ever new.



Image © 2014 Catholic News Service

President John F. Kennedy meeting with Pope Paul VI at the Vatican in July of 1963.



All images © 2014 Catholic News Service

Pope Paul VI presides over a meeting of the Second Vatican Council in St. Peter's Basilica at the Vatican in 1963.

Those who knew him best, however, described him as a brilliant man, deeply spiritual, humble, reserved and gentle, a man of "infinite courtesy." During the final years of his life, Paul VI often spoke of the burdens of age and the imminence of death. He was deeply troubled by the senseless violence and terrorism in the world and tried to stir human consciences to seek peace.

Though profoundly saddened at the cheapening of human life, he never failed to see beyond the tragedy of our times and glimpse the radiant beauty of the transfigured Lord. It was no coincidence that he closed his eyes on this sad yet beautiful world on the Feast of the Transfiguration of the Lord, August 6, also the day in 1945 on which the first atomic bomb was dropped on the city of Hiroshima. Could it be that the Lord Jesus, whom Paul loved so deeply, was letting this successor of Peter know that despite the darkness of our times, the blazing radiant light of Jesus would overcome the shadows and the night, and lead Paul VI home to a place of enduring light and peace?


After 80 years of earthly pilgrimage, Paul VI found his own transfiguration in that Light. Pope Paul VI asked that his funeral be simple with no catafalque and no monument over his grave.

On October 19, 2014, during the concluding mass of the Extraordinary Synod

of Bishops in Rome, Pope Francis spoke these words at Paul's Beatification:

"When we look to this great Pope, this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks! Thank you, our dear and beloved Pope Paul VI! Thank you for your humble and prophetic witness of love for Christ and his Church!"

In his personal journal, the great helmsman of the Council wrote, at the conclusion of its final session: "Perhaps the Lord has called me and preserved me for this service not because I am particularly fit for it, or so that I can govern and rescue the Church from her present difficulties, but so that I can suffer something for the Church, and in that way it will be clear that he, and no other, is her guide and saviour" (P. Macchi, *Paolo VI nella sua parola*, Brescia, 2001, pp. 120-121). In this humility the grandeur of Blessed Paul VI shines forth: before the advent of a secularized and hostile society, he could hold fast, with farsightedness and wisdom—and at times alone—to the helm of the barque of Peter, while never losing his joy and his trust in the Lord.

May this great helmsman of the Church watch over us, teach us and help us to never lose our joy and our hope (gaudium et spes) in the Lord. Blessed Paul VI, pray for us. 



Pope Paul VI and Ecumenical Patriarch Athenagoras attend a prayer service in Jerusalem in January 1964.



Archbishop Karol Wojtyla of Krakow, Poland, receives the cardinal's red biretta from Pope Paul VI in the Sistine Chapel June 26, 1967.



Pope Paul VI greets children as he visits the Church of St. Leo the Great in Rome March 31, 1968



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POPE PAUL VI's CLOSING MESSAGES OF VATICAN II

December 8, 1965

The hour for departure and separation has sounded. In a few moments you are about to leave the council assembly to go out to meet mankind and to bring the good news of the Gospel of Christ and of the renovation of His Church at which we have been working together for four years.

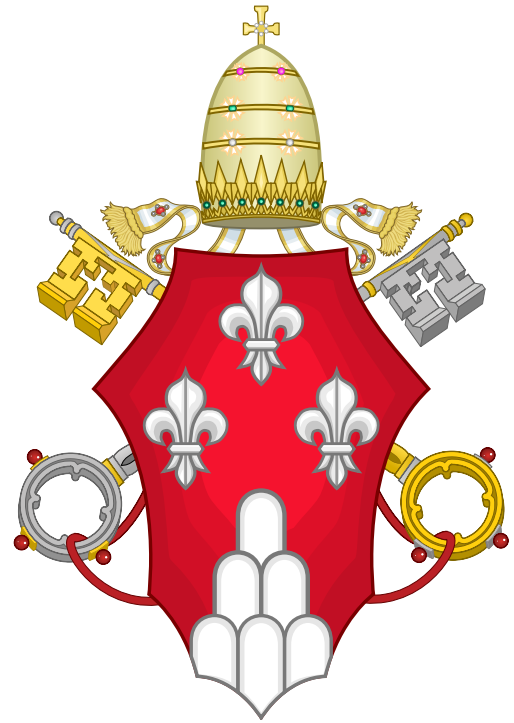
This is a unique moment, a moment of incomparable significance and riches. In this universal assembly, in this privileged point of time and space, there converge together the past, the present and the future -- the past: for here, gathered in this spot, we have the Church of Christ with her tradition, her history, her councils, her doctors, her saints; the present: for we are taking leave of one another to go out towards the world of today with its miseries, its sufferings, its sins, but also with its prodigious accomplishment, its values, its virtues; and lastly the future is here in the urgent appeal of the peoples of the world for more justice, in their will for peace, in their conscious or unconscious thirst for a higher life, that life precisely which the Church of Christ can and wishes to live them.

We seem to hear from every corner of the world an immense and confused voice, the questions of all those who look towards the council and ask us anxiously: "Have you not a word for us?" For us rulers? For us intellectuals, workers, artists? And for us women? For us of the younger generation, for us the sick and the poor?

These pleading voices will not remain unheeded. It is for all these categories of men that the council has been working for four years. It is for them that there has been prepared this Constitution on the Church in the Modern World, which we promulgated yesterday amidst the enthusiastic applause of your assembly.

From our long meditation on Christ and His Church there should spring forth at this moment a first announcement of peace and salvation for the waiting multitudes. Before breaking up, the council wishes to fulfill this prophetic function and to translate into brief messages and a language accessible to all men, the "good news" which it has for the world and which some of its most respected spokesmen are now about to pronounce in your name for the whole of humanity.

Excerpts of the Messages read and delivered at the end of Vatican II:



Coat of Arms of Pope Paul VI by Tom Lemmens.

TO MEN OF THOUGHT AND SCIENCE

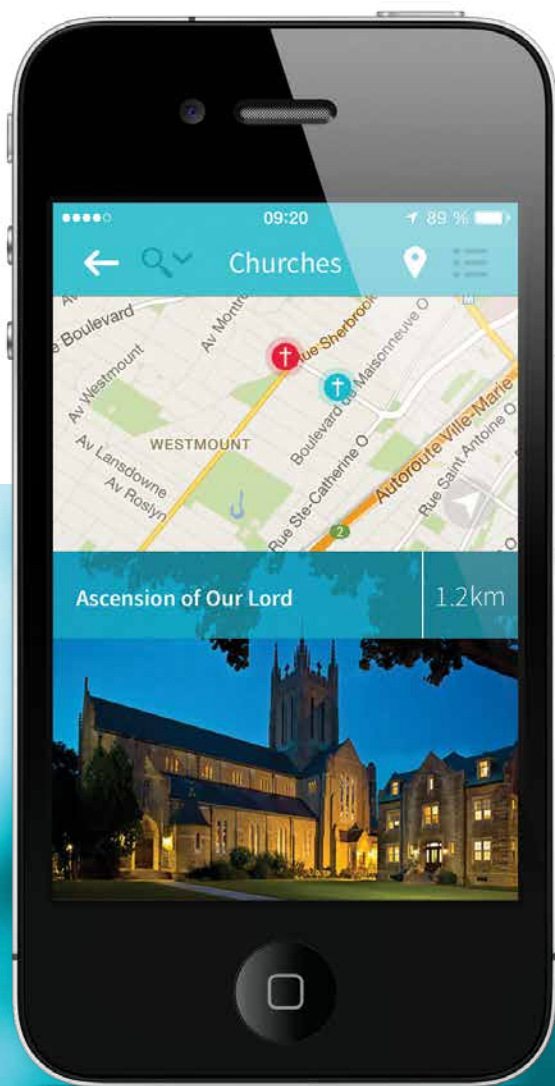
(read by Paul Emile Cardinal Leger of Montreal, assisted by Antonio Cardinal Caggiano of Buenos Aires and Norman Cardinal Gilroy of Sydney, Australia.)

A very special greeting to you, seekers after truth, to you, men of thought and science, the explorers of man, of the universe and of history, to all of you who are pilgrims en route to the light and to those also who have stopped along the road, tired and disappointed by their vain search.

Why a special greeting for you? Because all of us here, bishops and Fathers of the council, are on the lookout for truth. What have our efforts amounted to during these four years except a more attentive search for and deepening of the message of truth entrusted to the Church and an effort at more perfect docility to the spirit of truth.

Hence our paths could not fail to cross. Your road is ours. Your paths are never foreign to ours. We are the friends of your vocation as searchers, companions in your fatigues, admirers of your successes and, if necessary, consolers in your discouragement and your failures.

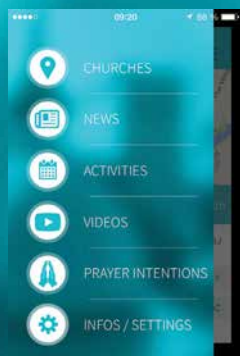
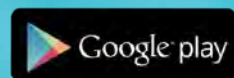
Hence for you also we have a message and it is this: Continue your search without tiring and without ever despairing of the truth. Recall the words of one of your great friends, St. Augustine: "Let us seek with the desire to find, and find with the desire to seek still more." Happy are those who, while possessing the truth, search more earnestly for it in order to renew it, deepen it and transmit it to others. Happy also are those who, not having found it, are working toward it with a sincere heart. May they seek the light of tomorrow with the light of today until they reach the fullness of light.



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FEATURES

POPE PAUL VI's CLOSING MESSAGES of VATICAN II



Image © 2014 Catholic News Service

July 21, 1969: Pope Paul VI watches the first manned lunar landing on television at the Vatican Observatory in Castel Gandolfo, Italy.

But do not forget that if thinking is something great, it is first a duty. Woe to him who voluntarily closes his eyes to the light. Thinking is also a responsibility, so woe to those who darken the spirit by the thousand tricks which degrade it, make it proud, deceive and deform it. What other basic principle is there for men of science except to think rightly?

For this purpose, without troubling your efforts, without dazzling brilliance, we come to offer you the light of our mysterious lamp which is faith. He who entrusted this lamp to us is the sovereign Master of all thought, He whose humble disciples we are, the only one who said and could have said: "I am the light of the world, I am the way, the truth and the life."

These words have meaning for you. Never perhaps, thank God, has there been so clear a possibility as today of a deep understanding between real science and real faith, mutual servants of one another in the one truth. Do not stand in the way of this important meeting. Have confidence in faith, this great friend of intelligence. Enlighten yourselves with its light in order to take hold of truth, the whole truth. This is the wish, the encouragement and the hope, which, before disbanding, is expressed to you by the Fathers of the entire world assembled at Rome in council.

TO ARTISTS

(read by Leo Cardinal Suenens of Malines Brussels, Belgium, assisted by Lawrence Cardinal Shehan of Baltimore and Jaime Cardinal de Barros Camara of Rio de Janeiro.)

We now address you, artists, who are taken up with beauty and work for it: poets and literary men, painters, sculptors, architects, musicians, men devoted to the theater and the cinema. To all of you, the Church of the council declares to you through our voice: if you are friends of genuine art, you are our friends.

The Church has long since joined in alliance with you. You have built and adorned her temples, celebrated her dogmas, enriched her liturgy. You have aided her in translating her divine message in the language of forms and figures, making the invis-

ible world palpable. Today, as yesterday, the Church needs you and turns to you. She tells you through our voice: Do not allow an alliance as fruitful as this to be broken. Do not refuse to put your talents at the service of divine truth. Do not close your mind to the breath of the Holy Spirit.

This world in which we live needs beauty in order not to sink into despair. It is beauty, like truth, which brings joy to the heart of man and is that precious fruit which resists the year and tear of time, which unites generations and makes them share things in admiration. And all of this is through your hands. May these hands be pure and disinterested. Remember that you are the guardians of beauty in the world. May that suffice to free you from tastes which are passing and have no genuine value, to free you from the search after strange or unbecoming expressions. Be always and everywhere worthy of your ideals and you will be worthy of the Church which, by our voice, addresses to you today her message of friendship, salvation, grace and benediction.

TO WOMEN

(read by Leon Cardinal Duval of Algiers, Algeria, assisted by Julius Cardinal Doepfner of Munich, Germany, and Raul Cardinal Siloa of Santiago, Chile.)

And now it is to you that we address ourselves, women of all states -- girls, wives, mothers and widows, to you also, consecrated virgins and women living alone -- you constitute half of the immense human family. As you know, the Church is proud to have glorified and liberated woman, and in the course of the centuries, in diversity of characters, to have brought into relief her basic equality with man. But the hour is coming, in fact has come, when the vocation of woman is being achieved in its fullness, the hour in which woman acquires in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is under-going so deep a transformation, women impregnated with the spirit of the Gospel can do so much to aid mankind in not falling.

You women have always had as your lot the protection of the home, the love of beginnings and an understanding of cradles. You are present in the mystery of a life beginning. You offer consolation in the departure of death. Our technology runs the risk of becoming inhuman. Reconcile men with life and above all, we beseech you, watch carefully over the future of our race. Hold back the hand of man who, in a moment of folly, might attempt to destroy human civilization.

Wives, mothers of families, the first educators of the human race in the intimacy of the family circle, pass on to your sons and your daughters the traditions of your fathers at the same time that you prepare them for an unsearchable future. Always remember that by her children a mother belongs to that future which perhaps she will not see.

And you, women living alone, realize what you can accomplish through your dedicated vocation. Society is appealing to you on all sides. Not even families can live without the help of those who have no families. Especially you, consecrated virgins, in a world where egoism and the search for pleasure would become law, be the guardians of purity, unselfishness and piety. Jesus who has given to conjugal love all its plenitudes, has also exalted the renouncement of human love when this is for the sake of divine love and for the service of all.

Lastly, women in trial, who stand upright at the foot of the cross like Mary, you who so often in history have given to men the strength to battle unto the very end and to give witness to the point of martyrdom, aid them now still once more to retain courage in their great undertakings, while at the same time maintaining patience and an esteem for humble beginnings.

Women, you do know how to make truth sweet, tender and accessible, make it your task to bring the spirit of this council into institutions, schools, homes and daily life. Women of the entire universe, whether Christian or non-believing, you to whom life is entrusted at this grave moment in history, it is for you to save the peace of the world.

TO YOUTH


(read by Gregorio Cardinal Agagianian of the Roman curia, assisted by Joseph Cardinal Ritter of St. Louis and Valerian Cardinal Gracias of Bombay.)

Lastly, it is to you, young men and women of the world, that the council wishes to address its final message. For it is you who are to receive the torch from the hands of your elders and to live in the world at the period of the most gigantic transformations ever realized in its history. It is you who, receiving the best of the example of the teaching of your parents and your teachers, are to form the society of tomorrow. You will either save yourselves or you will perish with it.

For four years the Church has been working to rejuvenate her image in order to respond the better to the design of her Founder, the great Living One, the Christ who is eternally young. At the term of this imposing re-examination of life, she now turns to you. It is for you, youth, especially for you that the Church now comes through her council to enkindle your light, the light which illuminates the future, your future. The Church

is anxious that this society that you are going to build up should respect the dignity, the liberty and the rights of individuals. These individuals are you. The Church is particularly anxious that this society should allow free expansion to her treasure ever ancient and ever new, namely faith, and that your souls may be able to bask freely in its helpful light. She has confidence that you will find such strength and such joy that you will not be tempted, as were some of your elders, to yield to the seductions of egoistic or hedonistic philosophies or to those of despair and annihilation, and that in the face of atheism, a phenomenon of lassitude and old age, you will know how to affirm your faith in life and in what gives meaning to life, that is to say, the certitude of the existence of a just and good God.

It is in the name of this God and of His Son, Jesus, that we exhort you to open your hearts to the dimensions of the world, to heed the appeal of your brothers, to place your youthful energies at their service. Fight against all egoism. Refuse to give free course to the instincts of violence and hatred which beget wars and all their train of miseries. Be generous, pure, respectful and sincere, and build in enthusiasm a better world than your elders had.

The Church looks to you with confidence and with love. Rich with a long past ever living in her, and marching on toward human perfection in time and the ultimate destinies of history and of life, the Church is the real youth of the world. She possesses what constitutes the strength and the charm of youth, that is to say the ability to rejoice with what is beginning, to give oneself unreservedly, to renew one's self and to set out again for new conquests. Look upon the Church and you will find in her the face of Christ, the genuine, humble and wise Hero, the prophet of truth and love, the companion and friend of youth. It is in the name of Christ that we salute you, that we exhort and bless you. 





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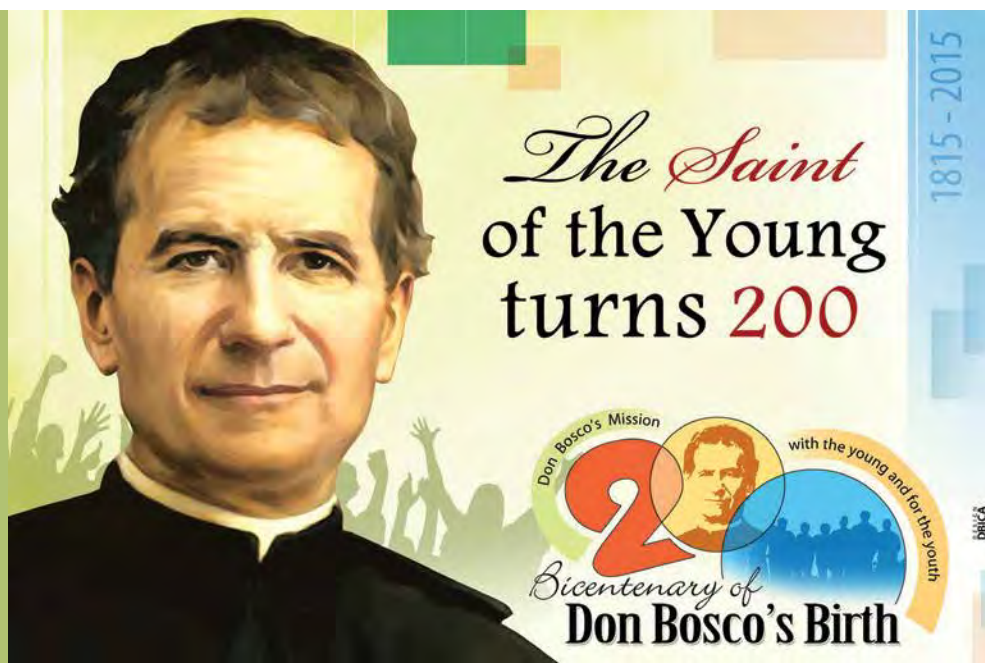
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Happy 200th Birthday Don Bosco

1815 • August 16 • 2015

**"Run, jump, sing,
do anything but sin."**

- St. John Bosco



At 200 years of age, Don Bosco is alive and well. From his humble roots in the hamlet of Becchi, to the growth of his work during Turin's Industrial Revolution, his unique style of education and evangelization, leadership and service has spread to every continent.

In 1854 he founded the Salesians, a congregation of brothers and priests, to continue his mission. In 1872, together with St. Mary Domenica Mazzarello, he founded the Salesian Sisters (Daughters of Mary Help of Christians). Following the Spirit's lead, the Salesians are now the largest missionary congregation in the Church. With the other branches of the Salesian Family – consecrated lay people, co-operators, alumni, associations and lay collaborators – we share Don Bosco's awareness of living in the presence of God, his joyful belonging to the Church, his solid trust in the intercession of Mary, Help of Christians, his creative and tireless outreach to the neediest among us, especially the young and families on the margins of society.

His spiritual legacy continues to attract. Through schools and universities, youth centres and parishes, social justice initiatives and a vast array of missionary presences, generations of young people have experienced God's love for them. Don Bosco has led them to a Church they are proud to call "home". Don Bosco has provided an education that prepares for responsible service in all sectors of society and the church. Don Bosco has helped them recognize in Jesus the Good Shepherd a model for a meaningful, personal plan of life.

On January 31, 1988, the centenary of Don Bosco's birth, St. John Paul II honoured him with the title "Father and Teacher of Youth".

SALESIAN VOCATION OFFICE: www.salesiansofdonbosco.org

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DON BOSCO MISSION OFFICE: www.salesianmissions.org

SALESIAN FAMILY: Fr. John Puntino, SDB
salesian.vocations@bell.net

CELEBRATE WITH US

SAT. JAN. 31, 2015

Solemn Mass for the Feast of Don Bosco



His Eminence Thomas Cardinal Collins, Archbishop of Toronto, Presider and Homilist. Light luncheon to follow in Church Hall. Mass: 10:00 am at St. Paul's Basilica, 83 Power St., Toronto.

SAT. APRIL 11, 2015

Family Life : Perspectives from the Synod on the Family

Salt+Light's Fr. Tom Rosica and Sebastian Gomes lead this workshop on Pope Francis' recent Synod on the Family. 9:00 am – 1:00 pm. St. Benedict Church Hall, 2194 Kipling Ave., Etobicoke
Registration: Mariel Cabrera - 416 743 3830 x6
salesianym.toronto@gmail.com

APR. 12 – 27, 2015



Pilgrimage to the Marian Shrines of Europe, St. Francis de Sales' Annecy & St. John Bosco's Turin

Chaplain, Fr. Mike Pace, SDB
Contact: Terry DiCredico
St. Clair Travel North, 905-851-1512
terry@travelstclair.com

SAT. MAY 23, 2015

Salesian Family Day for the Feast of Mary, Help of Christians

Games, Workshops, BBQ, Prayer. 9:30 am, Don Bosco Secondary School. Ends with 4km pilgrimage to St. Benedict Church (2194 Kipling Ave., Etobicoke) for 5:00 pm Mass in honour of Mary Help of Christians.

AUG. 3 – 17, 2015

"Viva Valdocco" International Salesian Youth Pilgrimage to Italy

Trace Don Bosco's footsteps in Rome. Pray in Assisi, Florence and Le Cinque Terre. Explore the roots of Salesian Youth Spirituality at the International Salesian Youth Forum in Turin.

FOR MORE INFORMATION



Mariel Cabrera - 416-743-3830 x6
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www.salesianym.ca



St. Marie *of the Incarnation*

by Cheridan Sanders

badassery /"bad,asərē/ ▶*n.*

NORTH AMERICAN *informal*

Behaviour, characteristics, or actions regarded as formidably impressive:
few of us can attain her level of badassery

The other day I read an article that used the word ‘badassery’. I couldn’t believe it: had the word finally crossed the Rubicon and become a legitimate word? I checked the Oxford dictionary. Yup, there it was. That got me thinking: the word has some social heft. It’s simply not a word that you toss out there for casual emphasis. No, ‘*baddassery*’ is a word that should be used to describe only the most substantial, the most impactful of characters.

Now, the article I read used the term in reference to an actor who had taken on some interesting roles—hardly badass, I thought. You know who are really ‘badass’? The missionaries to New France. These men and women had courage. And there’s no one with more true grit than St. Marie of the Incarnation.

From a young age she realized she had a religious calling but her parents couldn’t see their daughter being cloistered, so they wed her to a silk merchant instead. Tragedy soon struck, and the early death of her spouse left Mary Guyart a widow at nineteen with a six-month-old child. She also inherited a bankrupt business and lawsuits.

But she had a knack for business, and not only did she make the silk merchant business profitable, from there she went on to run her brother-in-law’s transport company. She took care of everything: the inventory of goods, the drivers, even the 60 horses.

Again she wanted to enter the convent but her relatives thought her totally irrational. Even after she entered they tried to persuade her to leave—her son went so far as to raid the convent.


That’s just the beginning of her trials and tribulations...Once she got permission to go to New France to be a missionary—and

let’s be clear the closest analogy today would be if she decided to sign up for the Mars Mission—there’s the perilous voyage there, the work of setting up the mission and learning the native languages. But get this, once she accomplishes all this, the whole convent burns down and she has to start again! She’s in mounds of debt, without shelter, and its winter. Nevertheless she fights on and rebuilds.

What’s so impressive about St. Marie of the Incarnation is that God uses her faith to forge her into someone altogether exceptional. She becomes a formidable heroine, a saint!

Check out this CV:

- ▶ Founder of Canada
- ▶ First female missionary to North America
- ▶ Founder of the Canadian Church
- ▶ Fluent in Huron, Algonkian, Montagnais, and Iroquois
- ▶ Authored first catechism in Iroquois
- ▶ Eminent historical source of Catholic, French, and Canadian history

So all this is to say that although ‘few of us can attain her level of badassery’, with a little faith and humility nothing is impossible for God. 

St. François de Laval

Our Founding Father

by Charles Le Bourgeois

His name is renowned and his portrait can be found on the walls of many churches and seminaries. On April 3rd 2014, more than 300 years after his death, François de Laval was raised to the glory of the altars and recorded in the catalogue of the saints by Pope Francis. With the news of his canonization, carried out with simplicity in a consistory instead of a large papal Mass, came word that Marie de l'Incarnation was also enrolled and raised to the altars. It was an honor for Quebec who welcomed their two newest saints who were also key players in the history of "la belle province".


This French missionary arrived in Quebec as apostolic vicar in 1659. He became the first bishop of Quebec and founder of the Church in North America. Inspired by the council of Trent, of which he is an heir, he undertook massive projects, beginning with the foundation of Quebec's Major Seminary. A community of priests charged with the formation of seminarians in order to ensure renewed evangelization in the new Country. He oversaw the construction of the Notre-Dame de Quebec Cathedral Basilica, the mother church of all other churches in that part of the world, north of the Spanish colonies. Strongly tied to the

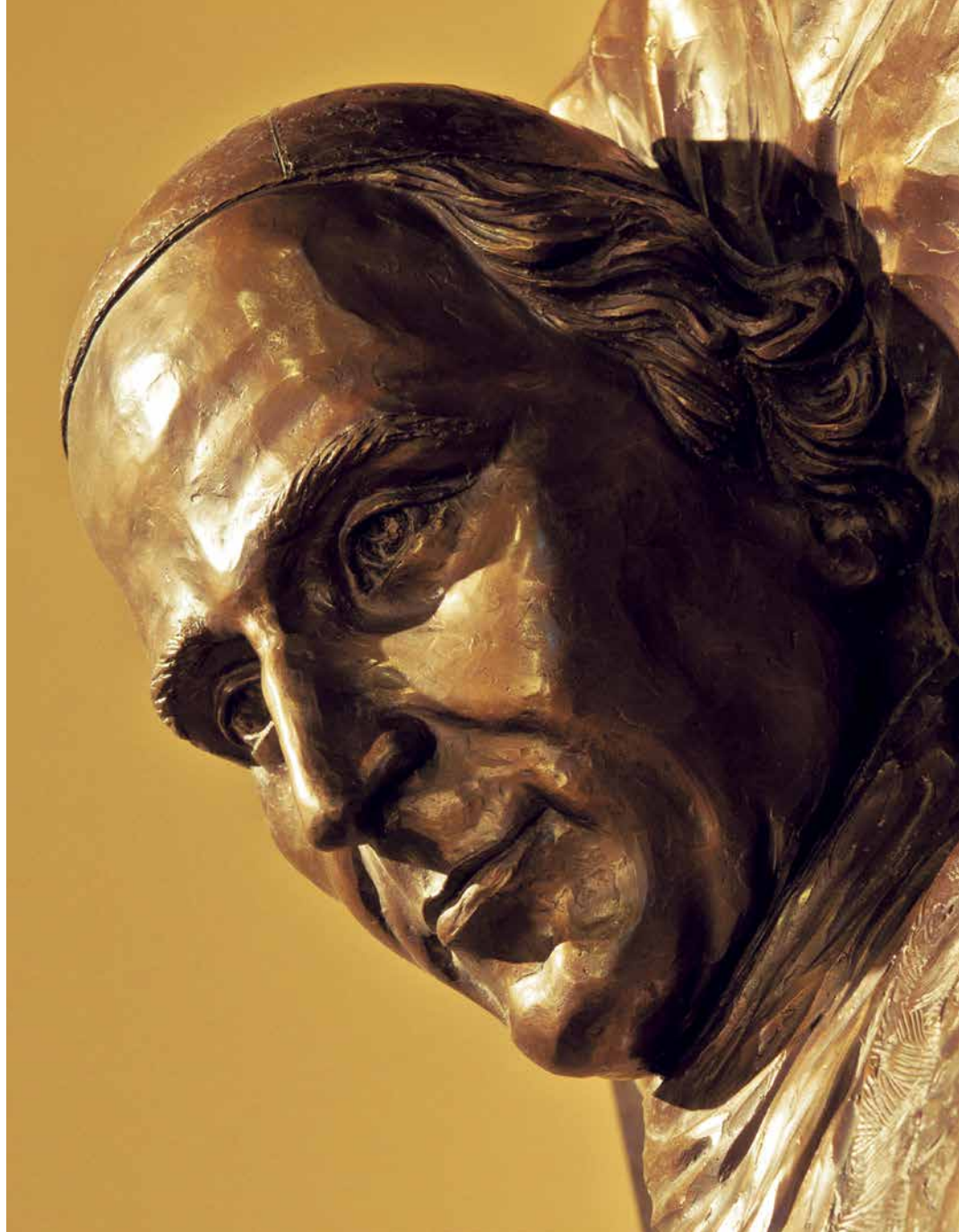
Native people, Bishop François de Laval boldly defended their dignity. He advocated against the commerce of alcohol which was being used to manipulate them. Detached from worldly things, he gave everything he had to the poor. A tireless traveler, he returned to New France four times to find human and financial resources. To visit his diocese he traveled by foot; to reach out to the faithful on the "peripheries", he journeyed with snowshoes and a canoe. His life was a total gift to God, a reckless abandonment to divine providence. This detachment came simply from his desire to radically shape his life on the Gospel.

The ministry of François de Laval saw many hardships, obstacles, sacrifice and

sadness. He saw his seminary burn twice, a great symbol of his apostolate. His successor, Bishop Saint-Vallier, later brought changes to the organization of the Canadian Church and of his seminary. This was a sacrifice he had to accept in faith.

Saint François de Laval, this "giant of the faith" according to his successor Cardinal Gérald Cyprien Lacroix, died at the age of 85 in his own diocese of Quebec. This founding father of the Church in America was a pastor, an evangelizer and a builder. The precious heritage of this great apostle is no less than the catholic faith of so many men and women.

The universal Church celebrates the feast of Saint François de Laval on May 6th. 





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AS THE UNIVERSAL CHURCH


sits nestled between two Synods on the family in Rome, the Archdiocese of Philadelphia is preparing to host families from every corner of the globe. It is now less than a year until the World Meeting of Families in Philadelphia, Pennsylvania, scheduled to take place in September 2015. Preparations for an international event on this scale would be taxing for any diocese, however the attendance of Pope Francis takes the organizational efforts to a whole different level.

Tasked with this responsibility is Philadelphia's Archbishop Charles Chaput, OFM. Leading both his flock and the organizational efforts are two enormous tasks, which is why he has assigned one of his auxiliary bishops, Bishop John McIntyre to manage preparations and act as a point man for the global event. He describes his thoughts on the upcoming event as follows:

"The Archdiocese of Philadelphia is very excited to welcome the world to our city and our region for this joyous occasion. We are working each day to create a memorable event that truly celebrates the plan of God for the family. Along with our World Meeting of Families team, so many people in the Archdiocese of Philadelphia and the communities of the region are offering so much support and assistance as we take on this great task. We are working with city, state and national government officials, as well as local organizations and businesses, to ensure that we are as prepared as possible for the large volume of people we anticipate will join us for the Congress."

– Bishop John McIntyre,

Auxiliary Bishop of Philadelphia

As the bishop alludes to, the World Meeting of Families is not simply something that will be marked by the Church in Philadelphia. It will be an event that encompasses the whole of the city and the wider community. Likewise, the topic of family life and the challenges families face in the 21st century is not strictly a Catholic discussion. It is however the hope and mission of the Church, that it be a catalyst, breathing renewal and new life into the family, one of God's most sacred institutions. 



From left: Philadelphia Auxiliary Bishop John J. McIntyre, Philadelphia Mayor Michael Nutter, Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, Pennsylvania Gov. Tom Corbett, Philadelphia Archbishop Charles J. Chaput, Bishop Jean Laffitte, secretary of the Pontifical Council for the Family, and Everett A. Gillison, chief of staff for Mayor Nutter, at the Holy See press office on March 25, 2014.




AMONG THE MANY lively and varied discussions inside the recent Synod of Bishops, there was a common and heartfelt plea that the assembly strongly encourage and celebrate families. The moving stories of great hardship and suffering that came to light in the Synod hall had to be accompanied, the bishops felt, by a word of thanksgiving and hope.

As the Church journeys toward the 2015 Synod, a wonderful opportunity for this kind of celebration will be the World Meeting of Families in Philadelphia from September 22-27. Like the World Youth Day, the World Meeting of Families was conceived by Saint John Paul II, who hosted the first event in Rome in 1994. Pope Francis called JP II "the pope of the family," and the saint has been named one of the patrons of the Philadelphia meeting.

Held in a different country every three years, the meeting is designed to strengthen family bonds and encourage families to live their Christian vocation. The 2015 meeting will be the first in the United States and has already drawn much attention since Pope Francis announced that he will participate.

Salt and Light Television will be on the ground in Philadelphia to cover the event itself, and we are also playing a key role in this year of preparation. In collaboration with Archbishop Charles Chaput and his staff in Philadelphia, Salt and Light is producing a series of videos that tell of the joys and hopes, grief and anxieties of modern families. Another set of videos will focus on the lives of the saints and their families, some of whom are also saints and blessed!

The reflections of the recent Synod of Bishops are another subject of our work these days. The Church, which the Synod Fathers called "the family of families," is at the beginning of a journey, one that requires honest discussion and humble listening. Stay tuned to Salt and Light in 2015 for extensive programs on the themes of the 2014 Synod.

How fitting it is that the World Meeting of Families will take place in the "city of brotherly love" at a time of deep reflection on, and renewal of, Catholic family life! We look forward to participating and celebrating with you through our media ministry! 

Part 1 by Stefan Slovak Part 2 by Sebastian Gomes

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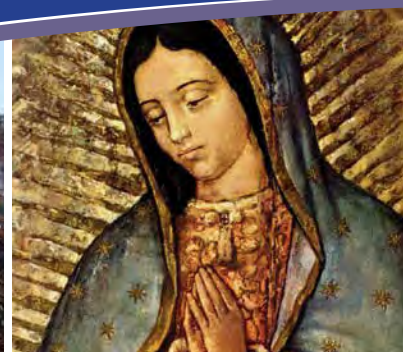


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13th to 26th April, 2015

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13th to 23th June, 2015

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Testimonials from the pilgrims

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I could not have been on a better pilgrimage to live my faith and all the while in the presence and voice of Robert Lebel. A+

Claire MB

“

What an incredible trip of a lifetime, and truly a deeply moving experience! Robert Lebel was not only our wonderful spiritual leader, but made the Holy Land come to life for us through his wonderful songs and offering Mass at sites where Jesus once stood. We were in excellent hands with our extremely knowledgeable tour guide. This pilgrimage strengthened my religious faith and will forever bring scriptures to life for me.

Rosina D

Join us on our next pilgrimage to Poland in 2015! (French Pilgrimage)

Archbishop Luigi Bonazzi

Apostolic Nuncio to Canada
visits Salt and Light



On November 7 Archbishop Luigi Bonazzi, the papal nuncio to Canada, visited the Salt + Light headquarters in Toronto. Besides sitting for three separate interviews, the archbishop celebrated Mass with our staff and stayed to visit with our team.

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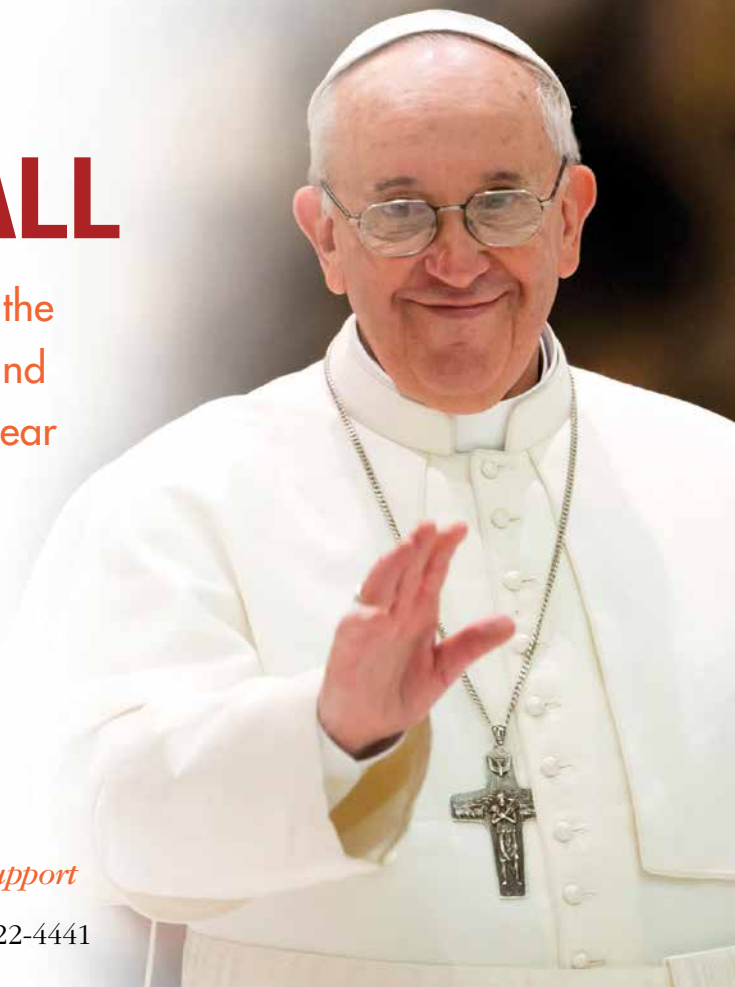
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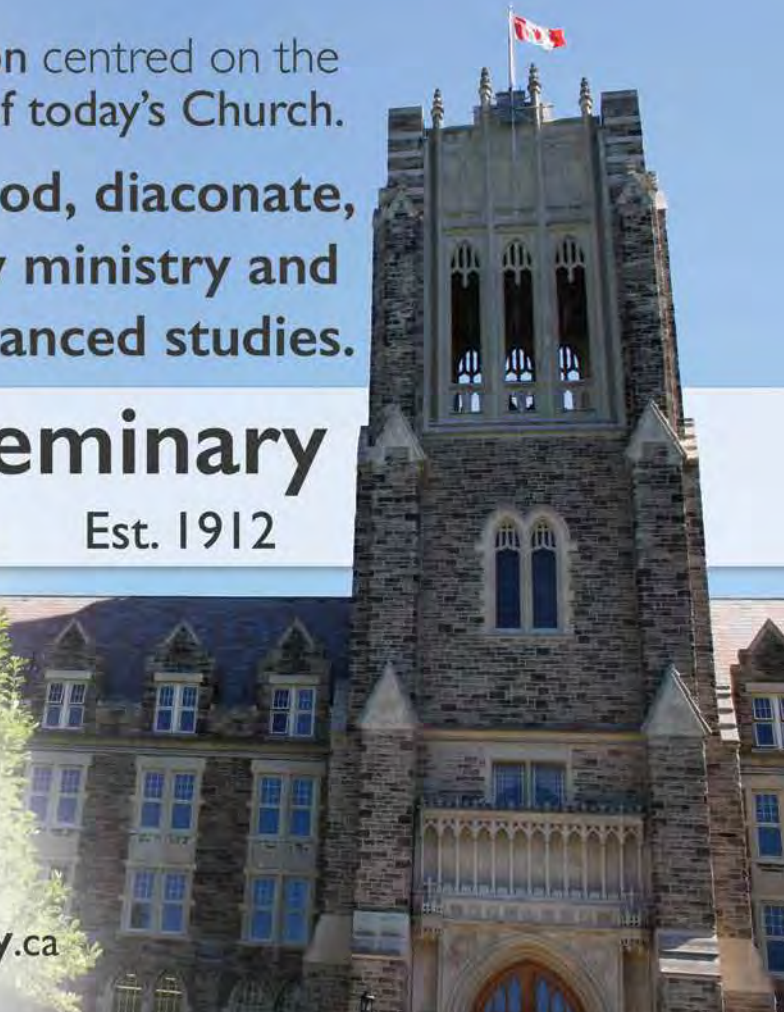
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親愛的鹽與光好友：

在剛結束的世界主教會議第三屆非常會議舉行期間，鹽與光電視有幸蒙梵蒂岡委任攝錄是次會議，為全球提供電視及錄影報導，深感榮幸。三位訪問主持：Sebastian Gomes (英文)、Charles Le Bourgeois (法文)、及 Rodney Leung 梁樂彥 (中文)，也於本期雜誌當中分享箇中體驗。這個非常會議是教會以「家庭」為題的世界性會議，我們把握這千載難逢的機遇，為鹽與光多個電視節目，跟與會的神長、代表、及專家作深入的訪問。其中一個是我與新任聖座國務卿帕羅林樞機(Pietro Parolin)的獨家訪問，在訪問尾聲他與鹽與光的觀眾分享了這個訊息：

「謝謝您的訪問，希望您不要介意我這樣說：時刻緊記作世界的光，地上的鹽，正如您電視網絡的名字一樣。」

在世界主教會議或其他不同場合，大家就像帕羅林樞機一樣，會因「鹽與光」這名字談及我們的電視傳媒機構。鹽與光這名字來自瑪竇福音第五章十三至十四節裡耶穌的山中聖訓，也是聖若望保祿二世為2002年加拿大普世青年節所定的主題。主耶穌不斷邀請我們，為失了味的時代及地方，帶來福音的甘飴；也要勇於為基督之光作証，在黑暗與死亡陰影中照亮。

在迎接聖誕的將臨期裡，讓我們一起默想，天主與我們最偉大的溝通，是藉著祂的愛子耶穌，並教我們彼此如何溝通。此際我們生活在一個科技世代，一個時刻傳送訊息的年代。

聖誕喚起人類一個重大訊息：天主與人類這大家庭生活在一起，並深愛著他們，無分男女、強弱、貧富、懂得愛的、懷著恨的，全都與祂生活在一起。這個節日更教曉我們在那裡能找到天主：在人世間那聚結的人群及散落的小眾、在嬰兒的笑聲與哭聲中、在陌生人的苦難裡、在友愛的情誼中。人若真正領悟天主降生成人的意義，人的溝通舉動也不再是冰冷無情的。

聖言沒有成了電郵、推文、短訊、或天庭神諭。聖言透過聖母瑪利亞，成了血肉，寄居在我們中間，真實的存在真正的生活。這個聖誕，讓我們對身邊所愛的人，那與我們一起生活、一起工作的人，言之有情。在我們生活中作地鹽世光，把福音的喜訊及基督之光，帶到每一個我們所愛的生命裡。

謝謝您們的支持、祈禱及捐助，讓我們將普世之光傳遍普世。

在基督愛內，



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「樂」在「家庭」

世界主教會議第三屆非常會議見聞



圖片: 天主教香港教區主教湯漢樞機在梵蒂岡保祿六世大廳接受《鹽與光》訪問

「世界主教會議意思是一起同行，但也指一同祈禱。」- 教宗方濟各 (2014年10月2日)

世界主教會議第三屆非常會議於2014年10月5日在梵蒂岡保祿六世大廳舉行，於10月19日圓滿結束。是次會議有超過250位參加者，當中包括樞機、主教、觀察員及被邀請的平信徒夫婦。而我們有幸參與其中，並負責為大會以英、法、中三語訪問來自不同地區的主教；同時向各界報導會議的實況。所有訪問及報導節目在聖座設立的主教會議官方網頁上發放，務求令大眾更了解主教會議的工作及意義，共同見證歷史，展望未來。

「在福傳背景下的家庭牧靈挑戰」，一個為教會、為社會十分迫切的題目。教宗期待的是各與會者能夠在會議中自由地表達心聲，希望眾主教能耐心聆聽各人的意見。在主教會議中，我在場見證著的是一幕幕由各地區主教的真誠發言，為大家帶來了當地的家庭牧靈挑戰，提出未能解決及不知如何解決的問題。

大多數與會者提到對家庭影響最大的挑戰是「經濟」，它衍生出種種問題：如剝削了家庭生活的時間、失業、離婚、生育下一代，甚至戰爭等等。至於對家庭的處境，各地區正面對不同的挑戰。以中東國家為例，他們並沒有像西方國家般，把生活和教育放到最前方，他們所擔憂的是在戰亂和迫害中，如何讓家人平安及團聚在一起。在非洲國家，一夫多妻制的地區中，一方面他們對生命開放，為生育下一代而努力，這是他們的家庭觀念，但另一方面，教會的在婚姻及家庭的訓導中，強調家庭是由一男一女的婚姻結合下而建立的。為當地的教會，挑戰就在於如何在一夫多妻的文化下作福傳。亞洲的主教們也表達了離婚率高企、年青夫婦因經濟而避免生育的問題、教會應如何為

婚前及婚後的信友作牧靈照顧等等。

在漫長的會議期間，主教們也對各種嚴重的問題作反省：如同性戀、墮胎、不同宗教的婚姻結合、離婚及再婚者能否領受聖體聖事的問題、濫用互聯網等等。對於這些問題，教會在不抵觸教義的情況下，主教們探究當下有效的牧靈工作。

每天的主教會議都由祈禱開始及以祈禱結束。在聖神的引領下，我看到這不只是一個會議，而是一次家庭聚會。各主教回「家」相討及一起面對各人的牧民挑戰。教會是眾人的家庭，而家庭是「小型教會」，兩者是相輔相成的。教宗多次提醒教會是慈悲的，慈悲是為帶領眾人去真理那裡。此主教會議是教會在漫長的牧民旅程中的其中一站，教會願與眾信友同行，一起體會婚配聖事的奧妙。

2014年10月18日，教宗方濟各說：「教會是至一、至聖、至公，從宗徒傳下來的，由罪人、需要仁慈的人組成。這就是教會，基督的真淨配，設法忠於她的新郎及其訓誨。教會不怕與罪婦和稅吏同席（路15）。教會是敞開大門的，不但讓義人或視自己完美無缺的人進入，也接待有需要的人和懺悔的人！」讓我們一起為教會及家庭祈禱。更多主教會議的資訊：saltandlighttv.org/chinese/synod 納匝肋聖家，為我等祈。

真福保祿六世，為我等祈。

梁樂彥 (Rodney Leung)

中文節目部監製

鹽與光天主教傳媒機構

今日家庭的挑戰

專訪:彭保祿神父

彭保祿神父(方濟會士)，全球海外華人牧傳處榮休主任，曾任羅馬宗座傳信大學亞洲傳教學教授。早前到訪多倫多，奔走各華人堂區，為教友主持退省講座及主日感恩聖祭，亦抽空接受我們的訪問，以十月在梵蒂岡舉行的「世界主教會議非常會議 - 家庭」為題，從信仰中重新認識及搭建家庭，在困難中特別是海外華人家庭面對不同文化的新挑戰，帶來依持與希望。

教會對家庭的定義

教會本身就是一個大家庭、堂區也是一個大家庭。

教會這個大家庭同一般家庭有著下列三個共通點: 權威、共融、與愛。

權威是指天主賦予的使命，責任。

十誡裡的第四誡是「孝敬父母」。天主十誡的首三條誡命，是教導人怎樣去愛天主。一、欽崇一天主在萬有之上。二、毋呼天主聖名以發虛誓。三、守瞻禮主日。第四誡開始是教導人怎樣愛人，而愛人的第一條誡命是孝敬父母，這說明父母的重要性。天主賦予父母的責任是管教小生命，輔助小生命長大成人。隨著小孩成長，他的知識可能超越父母，以致有父母參與做的決定亦漸減少。但父母與子女的關係不是平等，是有長幼輩份的距離。天主將子女交託給父母，賦予教養的權威。而教會這個大家庭，天主賦予權威，以教宗為首(耶穌對伯多祿說:「你餵養我的羊群。」一若21)及與教宗合作的主教、神父去履行，肩負教導聖教會子女的使命。

其次是共融，共融是愛的代名詞，當中存有希望，家庭成員彼此分享。「愛」是抽象的，共融是將抽象的愛具體表現出來。可是，要有共聚才有共融；一個家庭裡共聚時光多，共融機會愈多，愛也愈多。

婚姻方面，人要幫自己做好自己的本份

家人夫妻之間的相處，要懂得欣賞對方的好處，及明白自己的缺點，因為沒有人是完全美善的。天主若讓人結成夫妻，一定會祝福幫助他們，但人也應要做自己的本份。

先從起初認識的原因說起，是否從客觀理性的觀察，去認識及欣賞對方的美德，抑或是出於情慾?因此教會的婚前準備期是非常重要的。而今日的文化，是以自己為中心，以肉體為對象。聖若望保祿二世的「身體神學」，對家庭婚姻有很大啟示。

其次是從相愛的例子學習。幸福的婚姻是兩者一直努力，小心去建築，事事為對方著想，不是隨遇而安。犧牲當然是痛苦，但過後是幸福的；正如開刀做手術是痛的，痊癒是喜樂的。



上圖: 全球海外華人牧傳處榮休主任彭保祿神父在多倫多《鹽與光》錄影室接受訪問

下圖: 彭保祿神父將全球海外華人天主教手冊呈獻給教宗若望保祿二世



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今日大眾傳媒，無論電視及廣告，均大力鼓吹消費主義，標榜新奇及不實際的消費，幸福家庭儼如一個時尚消費的陳列室。盲目追隨消費的幸福，無形中加重自己的負擔。

凡事有預算，意料之外的事，就沒有那麼容易發生；家庭應有適當預算，量力而為分配甚麼是重要、次要、及不需要。若有問題出現，也有相當好的準備來應付。

比方計劃家庭旅行，選擇可以是豪華、一般、或視乎經濟情況押後成行。最要緊是雙方坦誠說出心中所想。這是彼此間慾望的分享，進行理智的討論，一切以家庭幸福為中心。看自己的現實，作適當的決定。甚麼是別人眼中的快樂，甚麼是心裡真正的快樂！享樂真的是快樂的定義？

今日文化

今日的文化，崇尚個人享樂；首先，誰是影響文化的人？是操縱社會經濟的商業家及經濟家。他們製造很多虛假的需要，讓人成為文化的奴隸，追不上文化潮流的會感到失落自卑。

耶穌說神貧的人是有福的(瑪5:3)，祂所說的神貧是指需要依靠天主，而不是依靠自己的金錢去製造幸福。貧窮，依靠天主的幫助；如小孩子依靠父母，怎會感到低下卑微！依靠天主，物質不能打倒我。

回看聖經，耶穌是天主子，卻甘心情願放棄自己的地位，作個窮人，「他雖具有天主的形體，並沒有以自己與天主同等，為應當把持不捨的，卻使自己空虛，取了奴僕的形體，與人相似，形狀也一見如人；祂貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚祂，賜給了祂一個名字，超越其它所有的名字，致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜；一切唇舌無不明認耶穌基督是主，以光榮天主聖父。」(斐2:6-11)。天父高高舉揚祂在眾人之上，天上地下無不屈膝叩拜。富貴，貧窮，任由天父賞報；甘心接受神貧，在天主面前是多麼有價值！

然而，善用世物也是愛人類的表現。如微軟創辦人比爾蓋茨(Bill Gates)曾表明不會將財產留給自己的子女，只留給他們教育費，好讓子女自己努力創造未來。他把財富捐贈給落後國家，及聯合國用作文化、醫學、化學等研究發展。這是取之社會，用於社會的好例子，是愛德的實踐。

賭博精神

賭博精神滲入生活。它誘人貪戀虛妄的財物，度不踏實的生活方式。彩票吹噓的自由，變相將人的貪念美化。人將唯一的自由救贖，錯放在中獎的機會上，這是虛幻的等待。賭博誘惑不勞而獲的貪念與自私，虛偽的安定與自由，破壞了無數家庭。

賭博是虛幻的等待，而不是聖經上的真實等待，等待天主應許的永恆自由。



海外華人家庭面對的多種挑戰

文化: 移民本身正面相撞；現實: 就業困難；思想: 東方人小孩子從小教育他們服從；而歐美文化著眼小孩的自信心。愈有自信代表愈成功，這與聽命孝愛父母的東方思想有分別。

但是讓我們回顧小耶穌逃往埃及的生活。聖家生活在一個非猶太文化的社會，那裡信奉多神，若瑟是個木匠，無論文化、信仰、生活各方面，均面對困難，況且天主沒有給他們指定歸期。難關重重，生活不安定，所以聖家信賴天主而生活。

海外華人教友，在華人堂區，同聲同氣，多一份親切感，彼此幫助信仰成長，在大家庭裡學習共融與愛。如果我們真能以信仰及真誠的祈禱不停愛著我們的天父，天父一定會冥冥中降福我們的家庭，使我們能在真情真愛中生活，使我們的家庭變成一個真愛的小天國。

寫在訪問之後

「世界主教會議非常會議 - 家庭」在梵蒂岡舉行期間，鹽與光電視英、法、中各部門一同遠赴現場跟進，有關亞洲區各主教的中文訪問，及梵蒂岡是次會議有關報告如: 夫妻相愛是最美的奇蹟、婚前準備務必慎重且完善、信仰危機與家庭危機密切相關、家庭必須受到保護、耐心細心地對待受傷的家庭等等，請到我們網頁重溫: saltandlighttv.org/chinese。

文: Madonna Lee

鹽與光天主教傳媒機構

真福保祿六世： 梵二大公會議的舵手

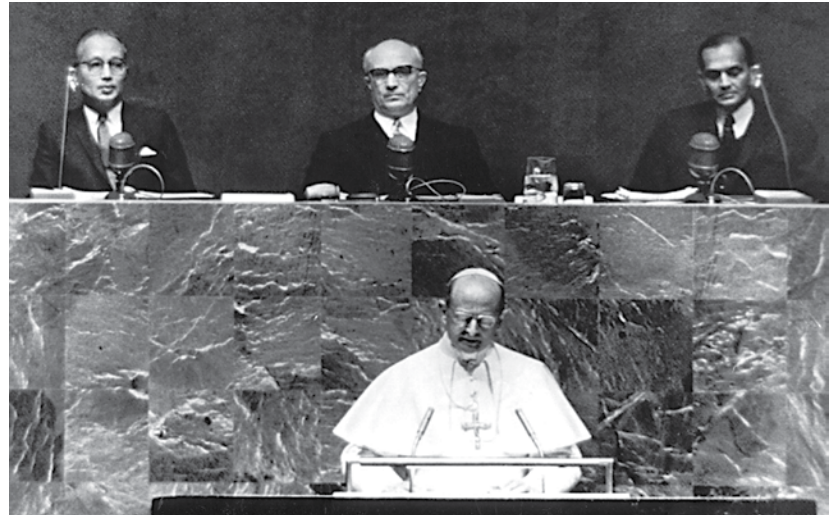


Above: Official portrait of Pope Paul VI
教宗保祿六世官方照

Bellow: Bishops fill St. Peter's Basilica as Pope Paul VI presides over a meeting of the Second Vatican Council.
教宗保祿六世主持梵蒂岡第二次大公會議主教們列席聖伯多祿大殿



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Above: Pope Paul VI addresses the General Assembly at the United Nations in New York Oct. 4, 1965
1965年10月4日教宗保祿六世在聯合國全體會員大會發表演說

教宗真福保祿六世，原名若翰·亨利·安多尼·瑪利·孟迪尼 (Giovanni Battista Enrico Antonio Maria Montini)。1897年9月26日生於意大利哥舍斯奧(Concesio) 一個富裕家庭。父親是位不曾執業的律師，從事編輯工作，大力倡議社會運動。孟迪尼於1916年進入修院，因體弱關係留家修道。1920年晉鐸後被送往羅馬宗座額我略大學及羅馬大學進修；兩年後入讀宗座外交學院，並於宗座額我略大學修讀教會法典。1923年被委任為宗座駐華沙大使隨員，卻於1924年因波蘭的嚴冬影響健康被召回羅馬，委派到梵蒂岡國務院服務，在此工作三十年長。同期兼任意大利天主教大學同學會神師，與大學生共同面對日益猖獗的法西斯主義。在第二次世界大戰期間，他負責聖座的救濟工作、尋救戰犯、保護政治犯和協助歐洲流離失所的難民。

1952年，教宗庇護十二世有意委任孟迪尼為樞機而被婉拒。1954年委任他為米蘭總教區總主教。上任首兩年他走訪米蘭總教區千多個堂區，致力為居民開設聖堂，推進靈修生活，又訪問窮人，關懷工人，有「工人的總主教」之美譽，於1958年被擢升為樞機。在梵蒂岡第二屆大公會議期間，孟迪尼樞機被委任為中央籌備委員會成員，以大力推動合一群策群力的理念見稱。教宗聖若望二十三世於1963年去世，同年6月21日孟迪尼樞機被選為教宗，名號為保祿六世。往後十年裡，整個教會以至全世界，意想不到有這位極負先見的牧者。

教宗保祿六世首個訊息是承接教宗聖若望二十三世的努力，宣佈繼續召開梵二大公會議。

戰後的世界，經濟未及復甦，越戰竟又出現。新一輪的戰亂再帶來貧窮、失業、暴力、殺戮。在此動盪不安期

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間，教宗保祿六世領導教會發表以下文獻：「禮儀憲章」(Sacrosanctum Concilium)、「論教會在現代世界牧職憲章」(Gaudium et Spes)、「教會憲章」(Lumen Gentium)、「信仰自由宣言」(Dignitatis Humane)，全都是1962至1965年期間梵二大公會議結出的果實。保祿六世勇敢面對反對的阻力，落實在禮儀、教會管治、及天主教徒對其他宗教的態度之改革。他身體力行與其他宗教領袖展開對話，開放羅馬天主教會予其他宗教。

1965年9月14日，教宗保祿六世宣布成立「世界主教會議」(Synod of Bishops)，延續主教們合一群策群力的領導精神。他列席會議討論，對某些專題親撰通諭，如1967年6月24日發表的「神職人員獨身通諭」，及1968年7月24日「人類的生命通諭 - 論節制生育」(Humanae Vitae)，此兩則通諭成為他晚年任期極富爭議性的題目。

他關心人類權益、尊嚴、與發展，對窮人的困苦感同身受。1965年他到聯合國全體會員大會發表演說，大聲疾呼「不要戰爭」！1965年發表「民族的發展」通諭(Populorum Progressio)，引用現代方法分析社會及經濟，指出資源分配不均，嚴重阻礙人類發展，貧富問題，一直存在，一直為人忽視。

認識保祿六世的人，說他是位出色的人物，靈性修為深厚，謙遜內儉，彬彬有禮。他於1978年8月6日(耶穌顯聖容瞻禮)安息主懷。遺言要求死於神貧，歸葬泥土，不立紀念碑。墓碑只刻著「保祿六世」。今年10月29日，世界主教會議非常會議結束之日，他的墓碑改為「真福保祿六世」。

教宗方濟各在宣真福禮儀中說，當我們仰望這位偉大的教宗，一位勇敢的基督徒，一位孜孜不倦的宗徒時，我們在天主面前，由衷對這位教宗道謝：「謝謝您！親愛可敬的教宗保祿六世，您以謙遜及先見，為基督與教會的愛作了見證。」

在他晚年的日記裡，這位梵二大公會議的舵手寫下，「天主在這件事上對我的召叫，不是因為我有能力拯救教會於危難，祂賜予我機會為教會受點苦，好讓我明白，祂才是教會的牧者與救主。」

因著他的謙遜，這位偉大的舵手，引領我眾在風浪裡前行。

真福保祿六世，為我等祈。

文：羅思家神父

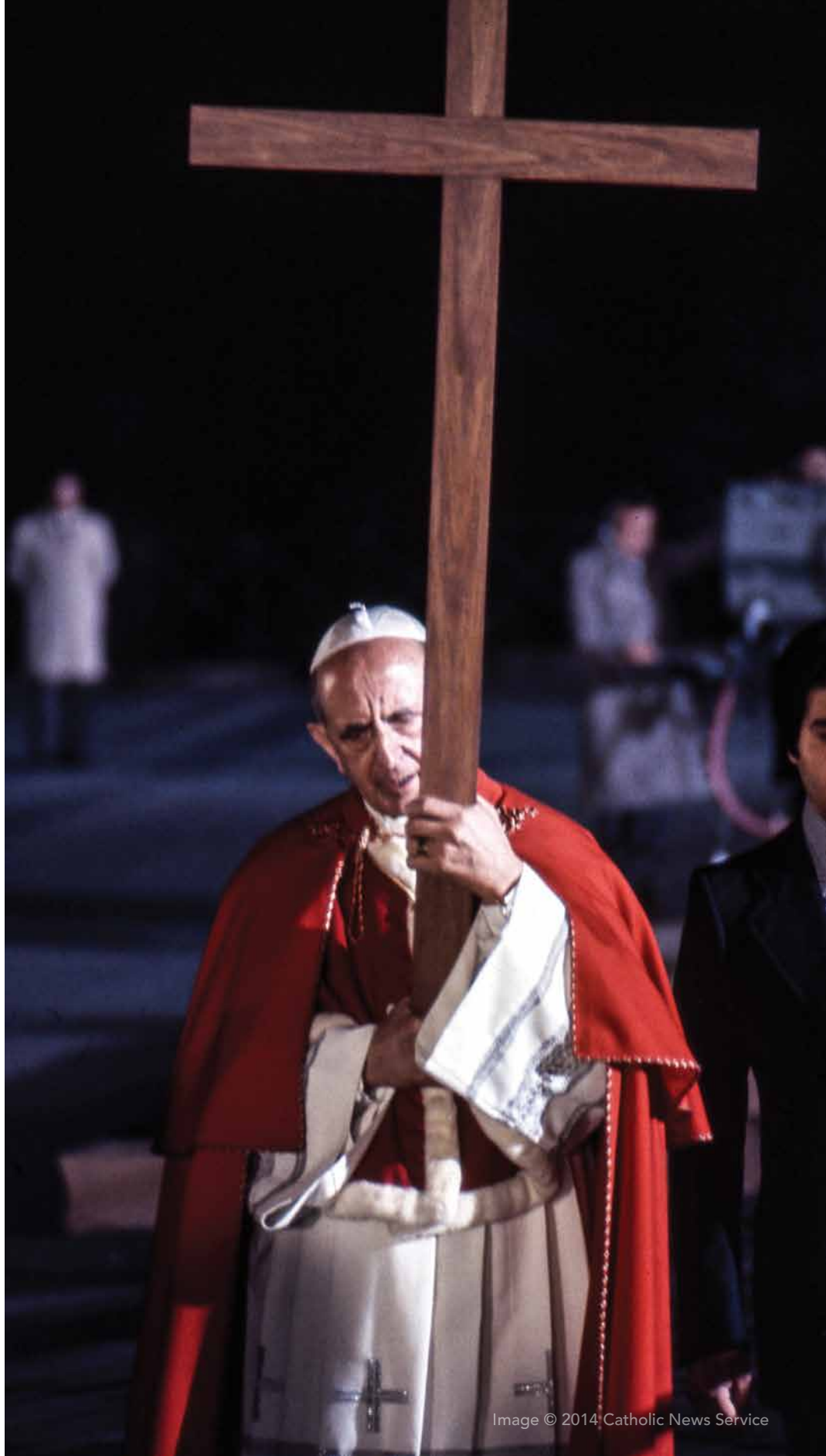


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Pope Paul VI leads the Way of the Cross at the Colosseum in Rome in 1977.
1977年教宗保祿六世在古羅馬競技場主持拜苦路



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In file photo, Archbishop Murray Chatlain of Keewatin-Le Pas celebrates Mass at one of the churches in the North. Photo by Michael Swan.

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New Directions in Ecumenical & Interfaith Relations in the Mind & Heart of Pope Francis



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St. John XXIII convoked the Second Vatican Council for two specific purposes: *aggiornamento*—bringing the Church into the Modern World and presenting the enticing mystery of the Church to the Modern World; and second, for the cause of Christian Unity—for the whole *oikumene*. One of the main achievements of the Council in the mid-1960s was to find a theological logic to break down the walls between Christian churches, and to usher in a new era of dialogue and partnership that we now refer to as “ecumenism.”

Vatican II articulated a new theology of Church. While the fullness of the Church, according to Catholic doctrine, may exist only in Catholicism, there are nevertheless precious elements of it to be found outside that deserve our honor and respect. Interestingly enough, this theme emerged once again at the recent Extraordinary Synod of Bishops in Rome and evoked once again those great lively discussions and impassioned debates that surrounded and continue to flow from the expression “*subsistit in*” from Vatican II’s Dogmatic Constitution on the Church—*Lumen Gentium*.

Pope Francis’ Ecumenical Outreach

The ultimate goal of ecumenism is the fulfillment of Jesus’ prayer that his disciples would be one so the world would believe. What we long for is full unity in faith and the sacraments. A central image of the Christian life for Pope Francis is the movement toward Christian unity—a movement that happens one step at a time. For Francis, it is not about waiting for others to catch up with us. It is about everyone continuing to walk with and toward the Lord, supporting and learning from the brothers and sisters whom God places on the same path. The deeper we all grow in holiness, the closer we will be to one another.

Francis and Orthodox Christianity

...With Pope Francis we are witnessing a growing cooperation among the recognized leaders from the Eastern Orthodox Churches. The idea of Orthodox Christians being able to learn from the Pope of Rome appears foreign to many of us. The

*Excerpts of address by Fr. Rosica to the
USCCB Committee for Ecumenical & Interreligious Affairs
Baltimore, November 9, 2014*

renewed Roman efforts of outreach to Orthodox Christians have not passed unnoticed. Orthodox Christians are learning from the unique witness of Pope Francis. He is in many ways a bishop who reflects the Christianity of the first millennium when the Church was undivided. Pope Francis also models a form of leadership that is badly needed in Orthodox Christianity today. Let me offer a few lessons that Francis is offering to the East.

The Ecumenical Patriarch Bartholomew of Constantinople was present at the first moments of the Petrine Ministry of Francis in March 2013. From May 24-25, 2014 the Ecumenical Patriarch and Pope Francis welcomed each other in Jerusalem to observe the anniversary of the historic encounter between Pope Paul VI and Ecumenical Patriarch Athenagoras and the subsequent lifting of mutual anathemas. Following the historic visit to the Holy Land, Patriarch Bartholomew travelled to Rome and joined Pope Francis and the Presidents of Israel and Palestine in a very historic prayer for peace in the Vatican Gardens.

What is it about Francis’ exercise of the Petrine ministry that is so enticing to the Orthodox? I would like to refer to three distinctive qualities emerging from the Papacy of Pope Francis. The Bishop of Rome is teaching us each day that **authentic power is service**. There is no place for the trappings of power, privilege and prestige in the exercise of Francis’ Petrine ministry. Francis shocked many on that first Holy Thursday night in 2013 when he visited a youth detention center in Rome and chose to wash the feet of young offenders, including one who was an Orthodox Christian. If we do not learn this Christian rule and posture of servanthood, we will never be able to understand Jesus’ true message about true power.

Second, Francis has taught us about **life on the peripheries of society**. Pope Francis challenges Orthodox Christians with the following words: “I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and then ends by being caught up in a web of obsessions and procedures.”

A risk-taking Church that is not afraid to fail is much healthier than a Church that is focused on institutional security and closed in on itself. Such a lesson is not only meant for the Churches of the West.

Third, Francis has repeatedly taught us that **evangelization, by its very nature a “noisy” business**. Pope Francis provided this bold exhortation to young people in Rio de Janeiro: “Let me tell you what I hope will be the outcome of World Youth Day: I hope there will be noise. ... I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets, I want us to resist everything worldly, everything static, everything comfortable, everything to do with clericalism, everything that might make us closed in on ourselves.”

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Francis has written: "Christians of the East and West must give common witness so that, strengthened by the Spirit of the risen Christ, they may disseminate the message of salvation to the entire world."

Evangelicals and Pentecostals

Pope Francis has approached ecumenism characterized through personal relationships specifically addressed to the world of Evangelical and Pentecostal Christianity and somewhat disconnected from the "official" efforts and initiatives of those who work through formal structures and agencies in the area of ecumenism. ...This outreach to Evangelicals and Pentecostals is most certainly influenced by then-Cardinal Jorge Bergoglio's pastoral ministry in Latin America, and his now famous Aparecida document from the 2007 Latin American Bishops' Meeting in Brazil. There was a strong wake-up call given to us last July when the Bishop of Rome went on a "private" visit to a Pentecostal church in Caserta, Italy. The event concluded with a historic first: an apology from the Pope for anything involvement Catholics may have had in the persecution of Pentecostals in Italy in the 1930s.

Francis spoke of that one sin present among Christians since apostolic times, and definitely not a divine trait: name-calling. On the path of Christian life, "when we stop and spend too much time looking at each other, we start a different journey, an ugly one," the pope said. In the First Letter to the Corinthians, St. Paul criticizes early Christians who, bragging and promoting rivalry, started saying, "I belong to Paul" or "I belong to Apollos," rather than "I belong to Jesus."

...Francis' ecumenical strategy in all of these efforts is not sheep stealing. His motto is not "swim the Tiber" nor his mantra: "Rome sweet home." The Pope's friend, evangelical Bishop Tony Palmer pointed this out: "Pope Francis pulled me up on more than one occasion when I used the expression 'coming home to the Catholic Church.' He said, 'Don't use this term.' He told me, 'No one is coming home. You are journeying towards us and we are journeying towards you and we will meet in the middle. We will meet on the road as we seek each other.'"

Efforts with the Charismatic Communities

When Pope Francis met with members of the "Catholic Fraternity of Charismatic Covenant Communities and Fellowship" in Rome for its Sixteenth International Conference, he touched on several themes in his address to the group, beginning with the idea of "unity in diversity." "Unity does not imply uniformity," the Pope said. "It does not necessarily mean doing everything together or thinking in the same way. Nor does it signify a loss of identity. Unity in diversity is actually the opposite: it involves the joyful recognition and acceptance of the various gifts which the Holy Spirit gives to each one and the placing of these gifts at the service of all members of the Church." Francis reminded his audience that "the Charismatic Renewal is, by its very nature, ecumenical."

Francis' approach to ecumenism has a very charismatic character, as he himself explains in this excerpt from a book recently

published Italian Renewal in the Holy Spirit (RnS), entitled "Il Cardinale Bergoglio al Rinnovamento": "I don't believe in a definitive ecumenism, much less do I believe in the ecumenism that as its first step gets us to agree on a theological level. I think we must progress in unity, participating together in prayer and in the works of charity. And this I find in the Renewal. Now and then we get together with a few pastors and stop and pray together for about an hour. This has been made possible thanks to the Charismatic Renewal, both on the evangelical side and on the Catholic side."


Relations with Judaism

Because of some wonderful relationships and friendships with rabbis in Buenos Aires, Francis has brought personal relationships into his pastoral ministry in Rome. I am convinced that if we get the relationships right, everything else will follow. It's all about relationships. Is this not the real legacy of Nostra Aetate? Pope Francis never met the great Rabbi Abraham Joshua Heschel. But the more I see Francis in action, I cannot help but think that Heschel's influence is hidden in Francis' heart and mind. Rabbi Abraham Skorka of Argentina, one of Pope Francis' closest friends is convinced of this fact. Rabbi Skorka accompanied Francis to the Holy Land in May, and in 2010 they co-authored a book, *On Heaven and Earth*.

...Francis also shares Rabbi Heschel's criticism of religion when it "speaks only in the name of authority rather than with the voice of compassion." The pope has repeatedly warned against clericalism, for example. ...Francis' warning to newly appointed bishops in September 2013, that careerism is "a form of cancer," echoed Rabbi Heschel's remark in a now famous address to the American Medical Association years ago: "According to my own medical theory, more people die of success than of cancer."

The Vocation and Mission of "Pontifex"

Building bridges is the work of evangelization, the work of going out to the whole world to proclaim the Good News of our salvation in Jesus Christ. Building walls is what fearful, insecure people do to protect what they have and to keep others out. Pope Francis wants to build bridges that everyone can cross. In "Evangelii Gaudium" Pope Francis invites and challenges all of us to move beyond our "comfort zones." He wants us to be warm, welcoming and forgiving. He wants us to eat with tax collectors and sinners; he wants us to forgive the woman caught in adultery (while admonishing her to sin no more); he wants us to welcome and respect foreigners (even our enemies), and, above all, not to judge others.

There is nothing new here. It is only the Gospel message. It's been our mission, our mandate and our story for over 2,000 years. It is the mission of every single Christian, and most especially the vocation of those who work day and night, untiringly, patiently, and joyfully that "all may be one" so the world might believe in Jesus and the God and father of Abraham, Isaac and Jacob, who sent His son to the world that God so loved. Let us build bridges together, and learn from the gentle, vivid, powerful and deeply human lessons that our Pontifex is teaching us. 

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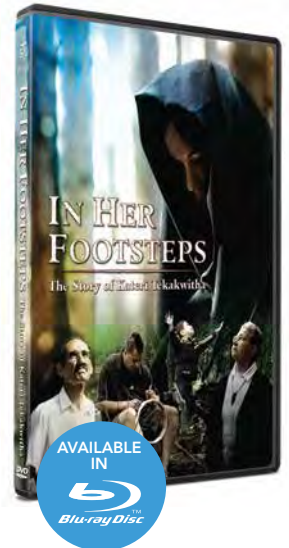
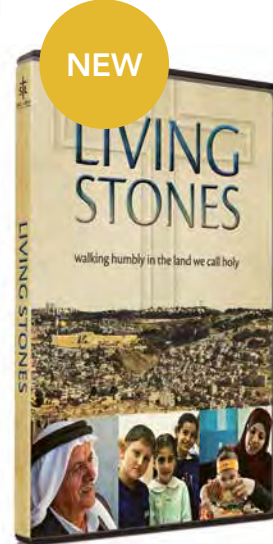
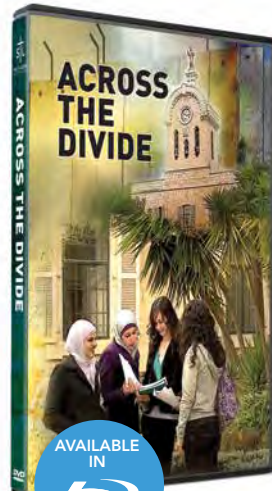
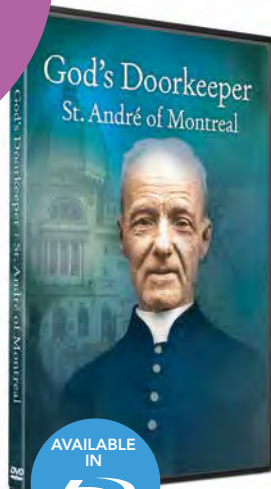
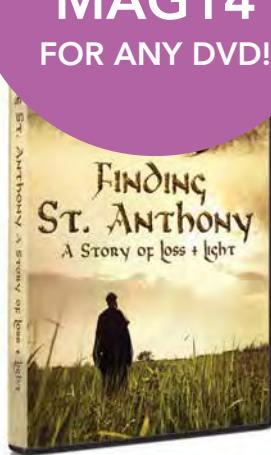


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Finding St. Anthony

Over the centuries, Saint Anthony of Padua has been elevated as a great example of holiness through countless works of art and sculpture. Many Catholics, and even non-Catholics, think of Saint Anthony as the first one to turn to when something is lost. Yet amid this widespread veneration and devotion, we may miss the story of one who began his life like all of us. This film reveals the journey of Fernando Martins de Bulhões, a 13th century Christian whom we know today as Saint Anthony.

God's Doorkeeper

On January 6, 1937, the death of a humble doorkeeper for a boys' college drew over a million people to Montreal. For 40 years, Brother André Bessette of the Congregation of Holy Cross welcomed people at the door and became known as a miraculous healer. God's Doorkeeper looks at the heart and legacy of Brother André. On October 17, 2010, Brother André became the first male Canadian-born Saint and the first Saint for the Congregation of Holy Cross.

Across the Divide

On the surface, the atmosphere at Bethlehem University resembles any campus in the West. And then you're reminded why this region is unlike any other. Across the Divide takes viewers to the first university established in the West Bank and the first Catholic university in the Holy Land—an institution whose history has been shaped by the Israeli-Palestinian conflict.

Living Stones

The Holy Land is a place where millions of Christians live. A few years ago, the Catholic Near East Welfare Association sponsored several trips to the Holy Land for journalists. It was a different kind of pilgrimage, one where they visited people, the living stones of this land we call holy. Join Deacon Pedro Guevara-Mann as he travels through Jordan, Palestine and Israel meeting Christians, learning about the work they do and sharing their stories.

In Her Footsteps

For 350 years, a young Christian Mohawk woman has been interceding for and inspiring natives and non-natives around the world. On October 2012, Kateri Tekakwitha became the first Native woman to be recognized as a Saint. This moving documentary takes us on a journey from northern New York State to Montréal and Kahnawà:ke, from Washington State to New Mexico, as we follow St. Kateri's incredible journey of deep faith, heroic sacrifice and love of Christ. Featuring many people who have been touched by her, including the little boy who received the miraculous healing that led to her canonization- the film shows that no one is too simple or too young to follow Christ, and that this woman, whose face was scarred and vision was weak, is still a source of Grace and healing for all.





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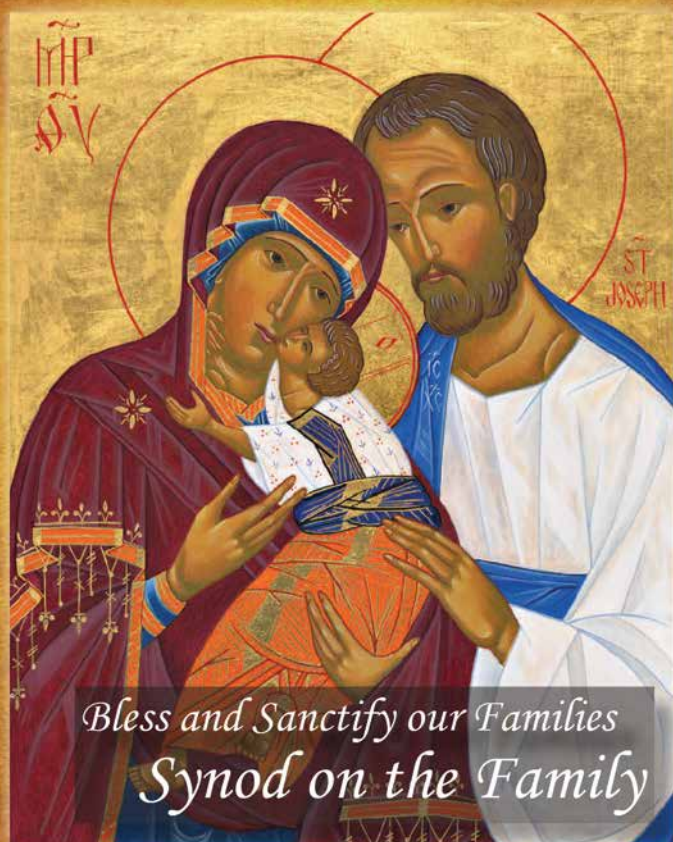
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Television schedule for 2014

Day time

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT	
6:00 AM	Palinsesto Italiano							3:00 AM	
6:30 AM	In Conversazione con Gaetano Gagliano							3:30 AM	
7:00 AM	Catholic Focus	Perspectives: The Weekly Edition	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	4:00 AM	
7:30 AM	Lignes de vie	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Perspectives / Églises du monde	4:30 AM	
8:00 AM	The Rosary in the Holy Land	Chapelet en Terre Sainte						5:00 AM	
8:30 AM	Children's programming	Messe du jour en direct de l'Oratoire Saint-Joseph						5:30 AM	
9:00 AM		The Rosary in the Holy Land						Children's programming	6:00 AM
9:30 AM		Facing Life Head-On	Documentary / Movie / Series	Reel Faith	Aid to the Church in Need	Context with Lorna Dueck	6:30 AM		
10:00 AM		Vatican Connections with Alicia Ambrosio		Perpetual Help Devotions	Where God Weeps	Perpetual Help Devotions	7:00 AM		
10:30 AM	L'Angelus avec le Pape	Le chapelet à Lourdes						7:30 AM	
11:00 AM	Sunday Mass	Daily Mass						8:00 AM	
11:30 AM	Chinese Programming							8:30 AM	
12:00 PM	Papal Angelus	Angelus / Perspectives: The Weekly Edition	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Perspectives: The Weekly Edition	9:00 AM	
12:30 PM	Nothing More Beautiful	Witness	Témoign	Reel Faith	Terra Santa	General Audience	Vatican Connections with Alicia Ambrosio	9:30 AM	
1:00 PM		Documentary / Movie / Series	Lumière du monde	Facing Life Head-On	Context with Lorna Dueck	Witness	Vatican II: Inside the Council	10:00 AM	
1:30 PM			La foi prise au mot ou Hors les Murs	This Is the Day	The Gist	Documentary / Movie / Series	This Is the Day	10:30 AM	
2:00 PM	Conversations with Cardinal Dolan	Vatican Connections with Alicia Ambrosio	Chapelet en Terre Sainte / Litanie des saints	Concert / Series	Word for Word		Documentary / Movie / Series	Where God Weeps	11:00 AM
2:30 PM					Mothering: Full of Grace	Perspectives: The Weekly Edition		11:30 AM	
3:00 PM	Sunday Mass	Daily Mass						12:00 PM	
3:30 PM	The Rosary in the Holy Land							12:30 PM	
4:00 PM	Scatechismo	Palinsesto Italiano	Documentario in italiano	Udienza Generale	Testimonianza	Documentario in italiano	Udienza Generale	1:00 PM	
4:30 PM		Notizie della Terra Santa			Notizie della Terra Santa			1:30 PM	
5:00 PM	Papal Angelus	Messe du jour de l'Oratoire Saint-Joseph						Vatican Connections	2:00 PM
5:30 PM	Chinese Programming	Vêpres à Notre-Dame de Paris						Chinese Programming	2:30 PM
6:00 PM		Chinese Programming							3:00 PM
6:30 PM	In Conversazione con Gaetano Gagliano							3:30 PM	

Legend:

English

French

Italian


Chinese

Salt + Light broadcast schedule is subject to change. Visit saltandlighttv.org or consult your on-screen guide for updated weekly schedule.

Primetime

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT
7:00 PM	Perspectives: The Weekly Edition	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Catholic Focus	4:00 PM
7:30 PM	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Perspectives / Églises du monde	Lignes de vie	4:30 PM
8:00 PM	Witness	Témoign	Reel Faith	Terra Santa	General Audience	Vatican Connections with Alicia Ambrosio	Nothing More Beautiful	5:00 PM
8:30 PM	Documentary / Movie / Series	Lumière du monde	Facing Life Head-On	Context with Lorna Dueck	Witness	Vatican II: Inside the Council		5:30 PM
9:00 PM		La foi prise au mot ou Hors les Murs	This Is the Day	The Gist	Documentary / Movie / Series	This Is the Day		6:00 PM
9:30 PM			Concert / Series	Word for Word		Where God Weeps		Reel Faith
10:00 PM	Vatican Connections with Alicia Ambrosio	Chapelet en Terre Sainte / Litanie des saints				Mothering: Full of Grace		Perspectives: The Weekly Edition
10:30 PM	Sunday Mass	Daily Mass					General Audience	7:30 PM
11:00 PM	Repeat of Prime Time							8:00 PM

Legend:

English 

French 

Italian 

Chinese 

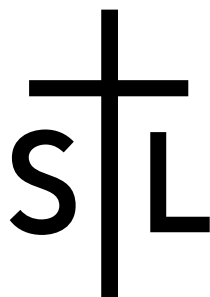
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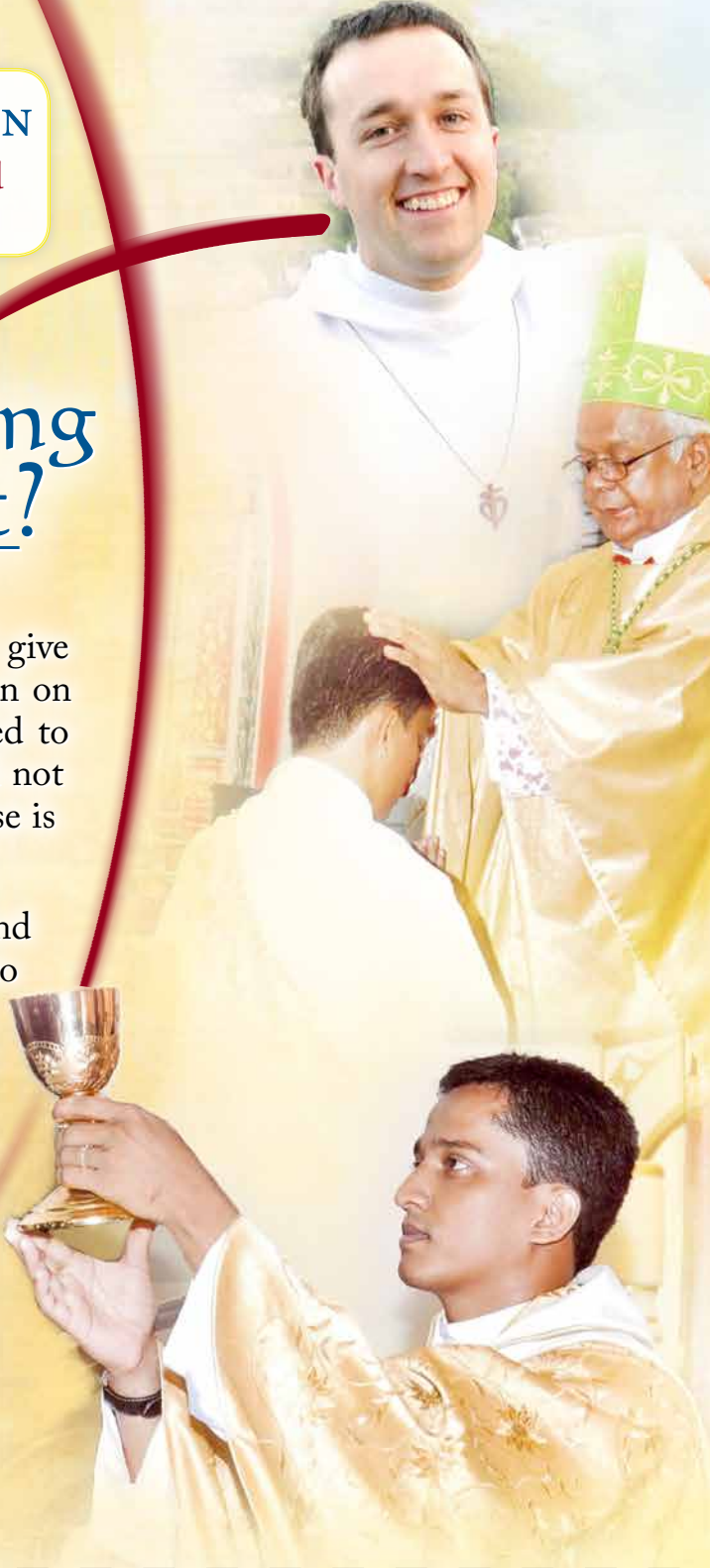
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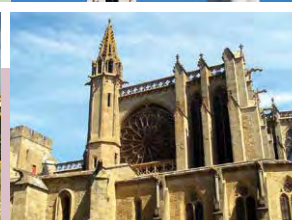


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