

SALT + LIGHT



MARY

A LOOK AT THE
DIVERSITY OF
DEVOTIONS
FROM AROUND
THE GLOBE

POPE FRANCIS
-STYLE IS SUBSTANCE
-REACHING THE PERIPHERIES

SCRIPTING CHANGE:
THE MAKING OF A NEW SERIES

MARGUERITE BOURGEOYS
AND THE
CONGRÉGATION DE
NOTRE-DAME

TWO HOLY POPES

ST. JOHN XXIII
ST. JOHN PAUL II

PREDICTING THE
UNPREDICTABLE

YOUR CATHOLIC CHANNEL OF HOPE

OUR MISSION

To proclaim Jesus Christ and the joy of the Gospel in Canada and globally by telling stories of hope that bring people closer to Christ and the Catholic faith.

WHAT WE DO

Born on the wings of World Youth Day 2002 in Canada, Salt + Light is a unique instrument of the New Evangelization. It is dedicated to being – and helping others become – the salt of the earth and the light of the world. Our mission is to proclaim Jesus Christ and the joy of the Gospel to the world by telling stories of hope that bring people closer to Christ and the Catholic faith.

We share the joys and hopes of the Gospel through television, radio, print, and online media. Our work unites people together through prayer, celebration, reflection, education, authentic dialogue and enquiry, thought-provoking reporting and stories of faith and action. We also challenge believers to grow in the knowledge of the faith and the Catholic tradition in its many expressions. We strive to offer an invitation to all peoples, especially those on the peripheries of faith and the Church, to draw closer to the Lord and experience the community of the Church.



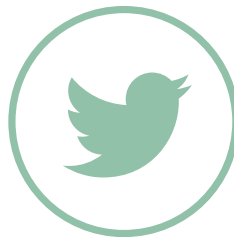
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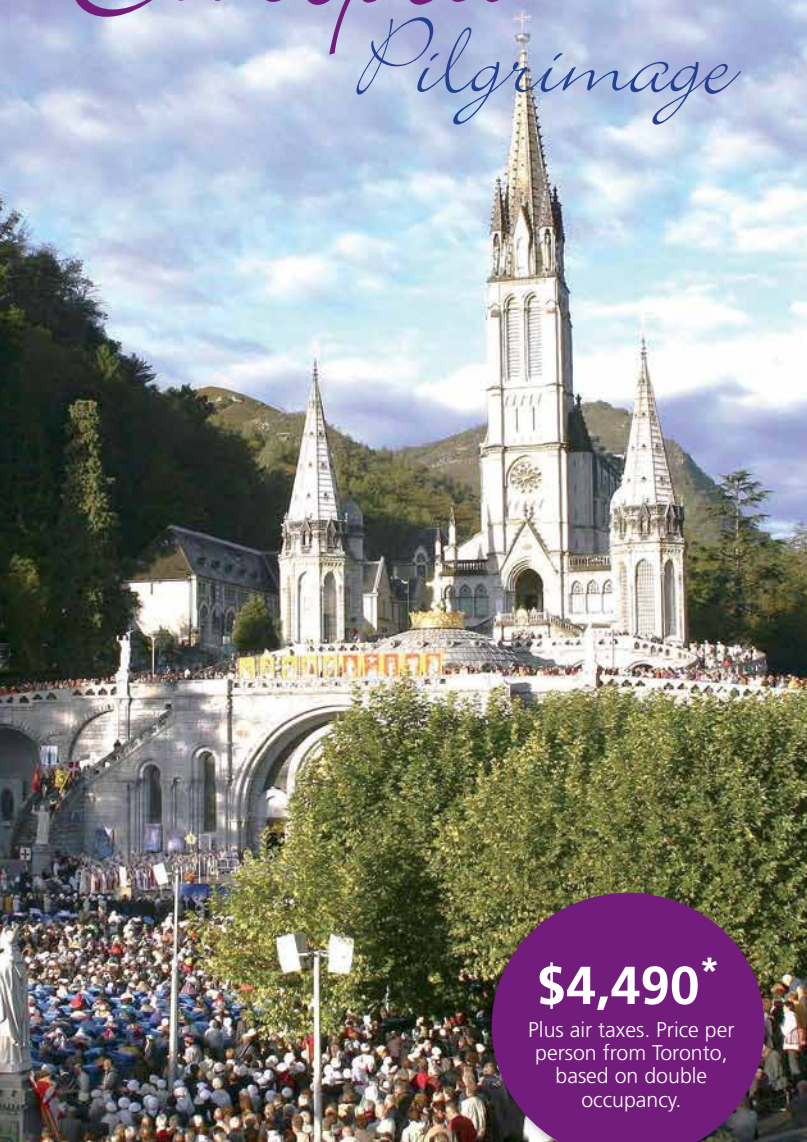
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Statue of Our Lady of Guadalupe, Santuario de Guadalupe Church (1781), Santa Fe, New Mexico, USA

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Letter from the CEO

Dear Friends of Salt and Light,

What a year it has been for us since the publication of the last issue of this magazine! What many called “the honeymoon period” of Pope Francis’ Pontificate—a passing period of infatuation with the first Pope from the New World, continues to the present moment. This is proof that the true love, affection and respect for him from every corner of the globe is not a passing fad or trend.

In his address to the Brazilian bishops last summer in Rio de Janeiro during World Youth Day, Pope Francis retold the story of Our Lady of Aparecida as a parable of the Latin American church. Tired fishermen, who had experienced failure in a dilapidated boat with old, torn nets, found a broken statue that needed to be mended. “In Aparecida, from the beginning, God’s message was one of restoring what was broken, reuniting what had been divided,” Francis explained.

What has happened in the church, and how can it be that a 77-year-old, retirement-bound archbishop from Buenos Aires has captivated the world? How can we describe the sense of springtime that

has come upon the church? How is it fathomable in our day and age that not only Christians and Catholics but millions of others are speaking about “Papa Francesco” as if he were their own?

Many have spent the past year finding similarities between Francis of Assisi and Francis of Buenos Aires, who took up residence in a guesthouse in Vatican City rather than the papal apartment in the Apostolic Palace. We become easily fixated on lots of eye-catching, buzz-causing externals and great photo opportunities: A Pope who abandoned the red shoes—that were never an official part of the papal wardrobe! A Pope who dresses modestly, pays his own lodging bills, drives around Vatican City in a Ford Focus and invites street people to his birthday breakfast. This pontiff specializes in kissing babies and embracing the sick and infirm, and disfigured broken bodies of those streaming to see him. A pope who picks up the phone and calls people who are hurting. We sit back, smile and utter: “What simplicity!” “Wow!” “Awesome!”

But that is not the whole story. I have realized more and more over the past year that while I have always loved Francis of Assisi and all the romantic ideals he embraced and stood for, Francis of Buenos Aires doesn’t transport me back to medieval Assisi. He takes me back to Bethlehem, Galilee and Jerusalem.

There are those who delight in describing the new Pope as a bold, brazen revolutionary sent to rock the boat. Others think he has come to cause a massive shipwreck. But the only revolution that Pope Francis has inaugurated is a revolution of tenderness, the very words he used in his recent major letter on “The Joy of the Gospel.” [Evangeli Gaudium #88] It is this revolution that is at the heart and soul of Pope Francis’ ministry.

We have dedicated this edition of the Salt and Light Magazine to Mary, Mother of the Lord, not only since many of will read it during the month of May,

but because there is a Marian “style” to the Church’s work of evangelization so alive in the Petrine ministry of Pope Francis. He writes beautifully in the conclusion of his masterful and programmatic Apostolic Exhortation “Evangeli Gaudium” (#288).

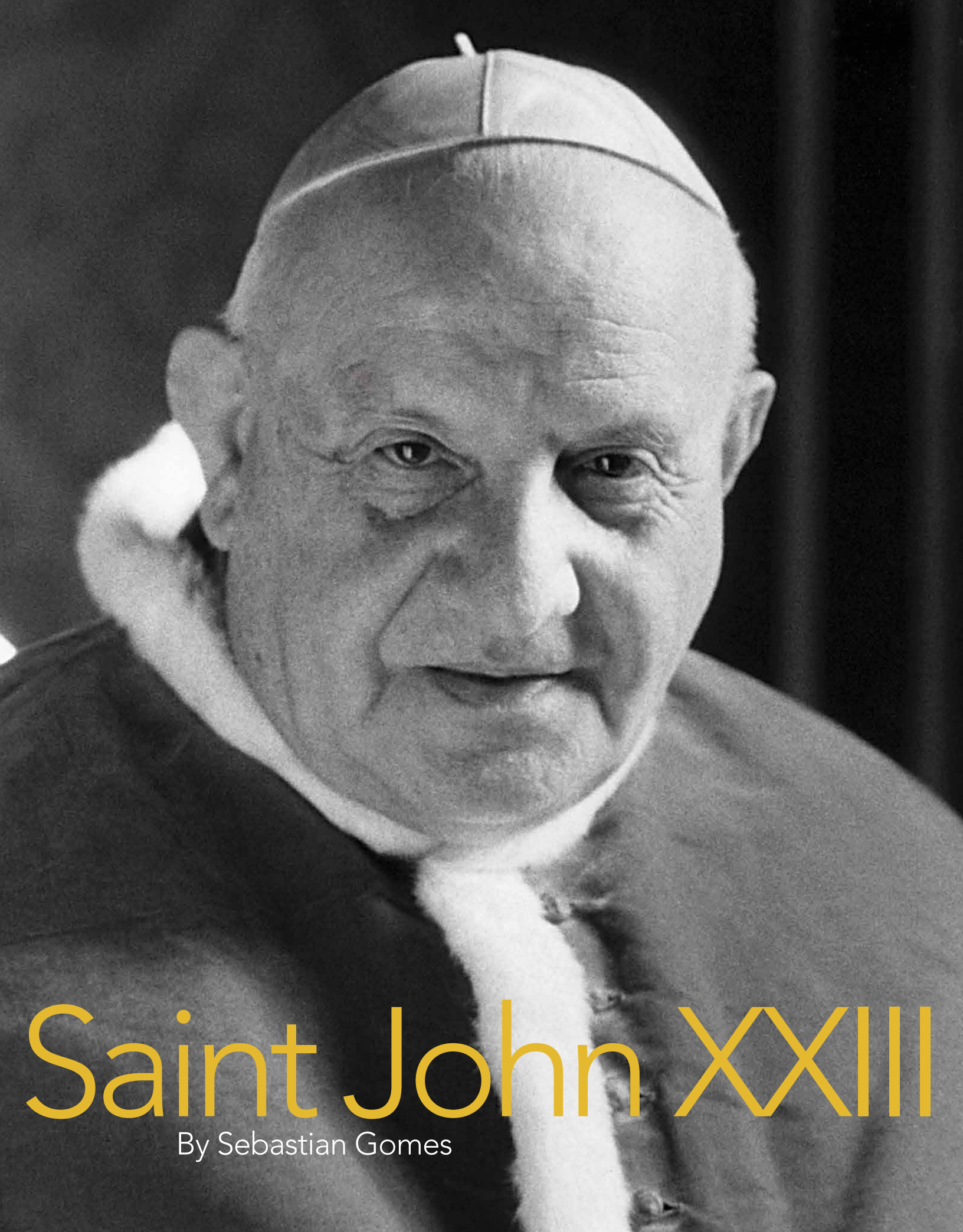
“Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves. ... Mary is able to recognize the traces of God’s Spirit in events great and small. She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town “with haste” (Lk 1:39) to be of service to others. This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization.”

To all of you who make possible our own work of evangelization through the ministry of Salt and Light, my deepest thanks. In particular, I offer deep gratitude to the Congrégation de Notre Dame, this remarkable group of women religious in Canada and throughout the world, who have made possible this edition of the magazine. In the following pages, you will read of St. Marguerite Bourgeoys, and the great things the Lord has done through her spiritual daughters through the ages, in giving flesh and blood to the words of the Beatitudes through this “interplay of justice and tenderness, of contemplation and concern for others” in the Church and in the world.

Yours in Christ,

Thomas Rivera, CEO

CEO, Salt and Light Catholic Media Foundation



Saint John XXIII

By Sebastian Gomes

If you ever visit St. Peter's Basilica in Rome and spend some time walking about, you will notice two succinct groups of prayerful pilgrims: one at the tomb of Pope John Paul II and one at the tomb of Pope John XXIII.

John Paul II, a pope of recent memory who reigned for 27 years, touched the lives of so many people. In many ways, a widespread devotion to him is to be expected. But how do we explain the love and devotion that so many feel for Pope John? He was only pope for four and a half years and died back in 1963.

Interestingly, the best way to explain it may be to look at Pope Francis. He has not hidden his personal esteem for Pope John, telling pilgrims from John's home diocese of Bergamo that, "the wise and fatherly guidance of Pope John, his love for the Church's Tradition and his awareness of the constant need for renewal, his prophetic intuition of the convocation of the Second Vatican Council and his offering of his life for its success stand as milestones in the history of the Church in the 20th century; and as a bright beacon for the journey that lies ahead." (St. Peter's Basilica, June 3, 2013)

In the first year of his pontificate, Francis announced that he would waive the requirement of a second miracle and

move ahead with John's canonization. He also elevated Loris Capovilla, the 98 year old former secretary of Pope John, to the College of Cardinals.

In a remarkable revelation from the 2005 conclave, it has been reported that Cardinal Bergoglio who was strongly rumored to have been the leading contender to Cardinal Joseph Ratzinger would have chosen the name John had he been elected Pope.

Clearly Francis has immense respect for his predecessor. But there is also a great affinity between the two men. In so many ways they are kindred spirits, as a few examples from John's pontificate illustrate.

When he was elected in 1958, Pope John insisted on fulfilling his role as Bishop of Rome. For centuries no pope had taken up those pastoral responsibilities with such enthusiasm. He regularly left the Vatican to visit local parishes, hospitals and prisons.

He liked to tell jokes; he loved being with people; he was easy to approach and pleasant to speak to. He was spontaneous. Some people thought he was too undignified to be pope because of the casual way he carried himself.

When he took possession of the Basilica of St. John Lateran, he insisted that he was not a "prince," but "a priest, father, and shepherd."

The media loved him. He was deemed, "The Good Pope," or "Good Pope John." Shortly after his election one journalist wrote that, "It is a relief to finally have a human pope."

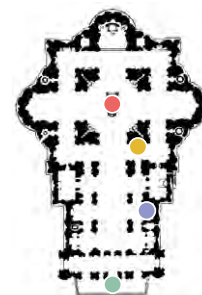
In the first months of his papacy he established regular meetings with the different curial offices in the Vatican to create more open and direct communication. He also moved quickly to expand and internationalize the College of Cardinals, raising the number to 87 by 1962—the highest ever.

He was a man of dialogue and a strong promoter of the ecumenical movement. In 1960, he received the Anglican Archbishop of Canterbury at the Vatican for the first time ever.

Of course, history will forever identify Pope John with the Second Vatican Council of the 1960's, and rightly so. He was the great dreamer behind that moment of a new Pentecost in the Catholic Church.

But I doubt that the council is the reason why thousands of pilgrims pray at his tomb each year. They come because he is a Saint. They come because he was a man of God: a man of humility and simplicity, of peace and serenity, of mercy and compassion, of hope and joy. In other words, they come for the same reasons that they now come for Francis. ❏

He was the great dreamer behind that moment of a new Pentecost in the Catholic Church.



St. Peter's Basilica Floor Plan

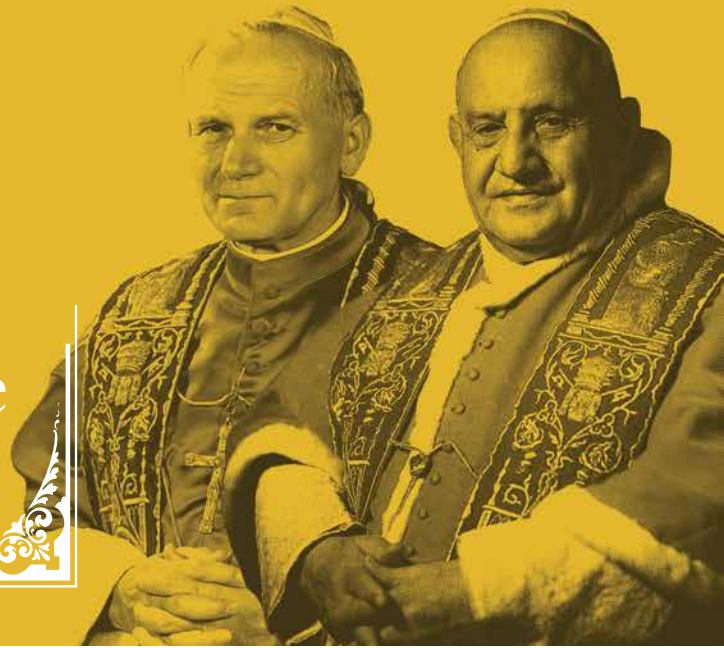
- Main Entrance
- Tomb of St. John Paul II
- Tomb of St. John XXIII
- Tomb of St. Peter

On June 3, 2013 Pope Francis prayed at the tomb of Saint John XXIII in St. Peter's Basilica—to mark the 50th anniversary of his death. The body of the late pope rests under the Alter of St. Jerome.

Images © 2014 Catholic News Service (CNS).

Two Holy Popes Who Loved God's Chosen People

By Fr. Thomas Rosica, CSB



With the canonizations of Blessed John XXIII and Blessed John Paul II on Sunday, April 27, 2014, let us recall the unique relationships and efforts of both popes with and for our Jewish brothers and sisters. Both John XXIII (Angelo Roncalli) and John Paul II (Karol Wojtyla), had very significant relationships with the Jewish people and were deeply marked by the Holocaust.

Angelo Roncalli

As Papal Nuncio in Istanbul, Turkey, then-Archbishop Roncalli helped save thousands of Jews, sometimes defying the policies of his superiors. He provided bogus papers to help Jewish refugees flee the Nazis and escape to Palestine. He personally encouraged the Catholic queen of Bulgaria to persuade her husband to protect the Jews of that nation. Perhaps because of what he saw during the Holocaust, John XXIII never lost an opportunity to modify church practices that nurtured anti-Semitism. He removed the term "perfidious" Jews from the Good Friday prayer. The pontiff decried theological anti-Semitism: "Across the centuries, our brother Abel was slain in blood which we drew...." he once prayed. "Forgive us, Lord, for the curse we falsely attributed to their name as Jews."

John warmly received countless Jewish delegations during his five-year Pontificate. During one such audience, he introduced himself with a Biblical verse that alluded

to his baptismal name and underscored the relationship between Christians and Jews: "I am Joseph your brother."

Even though he did not live to see the completion of the Second Vatican Council, John XXIII gave the impetus to the formulation of the 1965 landmark decree *Nostra Aetate*, which overturned centuries of Catholic attitudes towards Jews. *Nostra Aetate* established Catholic Church teaching that the entire Jewish people of the time of Jesus was not complicit in his crucifixion, and that Jews of subsequent generations should certainly not be burdened with any form of collective guilt.

Karol Wojtyla

When he was a young boy, Karol Wojtyla, the future pope, played with Jewish classmates in his hometown of Wadowice in southern Poland. As a young man in Poland under Hitler, Karol Wojtyla was witness to hell on Earth. He personally rescued a starving 13-year-old Jewish girl at a rail station, feeding and caring for her. His papal dealings with Jews and Judaism reflected that lifelong personal relationship. Pope John Paul II was a true friend and ally of the Jewish people, and broke down historic barriers of misunderstanding and suspicion in a way that was both bold and encouraging. Even the occasionally trenchant criticisms of the Pope by some Jewish spokespersons attest to the solidity that relationship attained under him, which no

longer necessitated the polite delicacy and diplomatic niceties of the early, uncertain years of Jewish-Catholic conversation.

Less than five months into his papacy, he met with leading representatives of world Judaism. In that important first meeting, he reiterated the Second Vatican Council's condemnation of anti-Semitism and pledged to foster Catholic-Jewish dialogue and "do everything in my power for the peace of that land which is holy for you as it is for us."

Meetings with representatives of the local Jewish community were a regular feature in his travels to 129 countries around the world. Pope John Paul met with more Jews and Jewish communities in more places around the world than all the previous popes since Peter.

Visiting Germany in 1980, he summarized the proper Catholic approach to Judaism with the words: "Who meets Jesus Christ meets Judaism." He described Jews as "the people of God of the Old Covenant never retracted by God."

Under Pope John Paul, the Vatican published guidelines on how Catholics should teach and preach about Jews and Judaism and issued a major document on the Holocaust that expressed repentance for the Christians' failure to oppose the persecution of Jews. In 2000 the pope presided at a liturgy of repentance for the wrongs of Catholics toward Jews.

Four moments of John Paul's remarkable relationship with Jews stand out for me in their profound symbolism:

TWO HOLY POPES



Photo courtesy of Osservatore Romano Photographic Service.

Left: Pope John Paul II speaks with Rabbi Elio Toaff in Rome's central synagogue on April 13, 1986. It was the first recorded papal visit to a synagogue in the church's two thousand year history.

What Pope John XXIII did in the realm of theoretical, theological teaching, John Paul II translated into practical, visible, unmistakable preaching by example. First in 1979 during the Pope's first home visit to Poland after being elected to the throne of Peter, he prayed at the Auschwitz concentration camp. He paused at the Hebrew inscription commemorating the Jews killed there and said, "It is not permissible for anyone to pass by this inscription with indifference." He acknowledged what happened in Auschwitz, calling it "the tragic fruit of programmed hatred," and remembered the millions "who, through no fault of their own, bore inhuman sufferings and were annihilated in the gas chambers and crematoriums." Making a firm resolve never to repeat the past, Pope John Paul II stated that we must let the cry of the people martyred there change the world for the better, by drawing the right conclusions from the Universal Declaration of Human Rights. We pledge to move forward together, as Christians and Jews.

Then in April 1986, Pope John Paul II went to Rome's synagogue to pray with the city's Jewish community. He was not only the first to visit a synagogue in 1986, but his embrace of Rabbi Elio Toaf told of a willingness to reverse the antagonisms of two millennia. What he spoke went further yet, when he called Jews "our elder brothers of the Ancient Covenant never broken by God and never to be broken." Noting Christianity's unique

bond with Judaism, he said, "You are our beloved brothers ... you are our elder brothers" in the faith of Abraham. This one-mile trip across the Tiber River to the Synagogue of Rome was believed to be the first time since Peter that a pope had entered the Rome synagogue, and symbolically it marked a watershed in Catholic-Jewish relations. Christianity has an organic relationship to Judaism that it does not have to any other faith.

Again in 1994, he attended a Vatican-hosted concert commemorating the Holocaust, Hitler's World War II effort to exterminate all Jews. "We risk making the victims of the most atrocious deaths die again if we do not have a passion for justice," he said.

On March 26, 2000, at the conclusion of his historic Jubilee pilgrimage to Jerusalem, Pope John Paul II visited the Western Wall, remnant of the ancient Jerusalem Temple, and placed a prayer in a crevice in the wall as Jews have done for centuries. This act crowned his lifelong commitment to furthering Catholic-Jewish understanding. The Pope's prayer struck the major themes of his thoughts on Jews and Judaism: that Christians share with Jews reverence and worship of the same God, the common ancestry of Abraham to all who look to the Bible for inspiration, the unjust suffering directed against Jews over the millennia and the need for forgiveness for Christians and others who caused this suffering, the need to resolve to improve one's future

behavior in order to achieve genuine repentance, and, finally, recognition of Jews as the continuing people of God's ongoing and eternal Covenant. After meditating at Jerusalem's Western Wall, the Pope placed in the wall a written prayer to God expressing deep sadness for all wrongs done to Jews by Christians. The prayer reads:



**God of our fathers,
You chose Abraham and his
descendants
To bring Your name to the nations;
We are deeply saddened by the
behavior of those
Who in the course of history have
caused these children of Yours to suffer
And asking Your forgiveness
We wish to commit ourselves to
genuine brotherhood
With the people of the Covenant.**



Throughout his priestly, episcopal and Petrine ministry, Pope John Paul II consistently condemned anti-Semitism as a sin and acknowledged the suffering of Jews throughout the ages and in the Holocaust. He used the Hebrew word 'Shoah' to speak about the Holocaust. John Paul II became a true embarkation point for Christians and for Jews. He taught both Christians and Jews not to be afraid of each other, nor to fear our deep, biblical narratives that unite, rather than divide us. Nothing can remove our sense of belonging to, participating in, and being the beneficiaries of God's saving encounter with Israel and with the broken world, which occurred in the crucifixion of Jesus, who we Christians believe to be son of Israel and Son of God.


For the Jewish people, a traditional Jewish expression of sympathy at the

Image: Pope John Paul II touches the Western Wall in Jerusalem on the final day of his Holy Land pilgrimage (March 26, 2000).

death of loved ones is “Zikhrone li-verakhah” (May his memory be for a blessing). Pope John Paul II’s life and papacy were indeed a blessing for the Catholic and Jewish communities, and for the unique relationship between them. As the years pass, may his memory also be a blessing, a model, a point of embarkation and an inspiration, that another generation of Catholics and Jews will commit themselves to pursuing with energy, commitment, respect and faith the dialogue which was so close to Pope John Paul’s heart, and which will remain such a key part of his historical legacy.

Upon John Paul II’s death in April 2005, Rabbi Gerald Zelizer, of Neve Shalom Synagogue in New Jersey, offered one of the most touching and hopeful evaluations of John Paul’s legacy in terms of Catholic-Jewish dialogue:

“When Michelangelo was on his deathbed, his students at his bedside wailed: ‘Michelangelo, how will Rome ever get along without you?’ To which, it is reported, Michelangelo faintly waved his hand to the window, with its vision of his sculptures and architecture, and whispered, ‘Rome will never be without me.’ Surely, John Paul would not be so boastful. But because he has reshaped the Catholic Church during his long tenure, we Jews, “the elder brother,” are hopeful in declaring, “We Jews shall never be without you.”*

Both Blessed John XXIII and John Paul II were righteous popes in the clear ways that they stood against anti-Semitism in the Roman Catholic Church. While Pope Francis approved John XXIII and John Paul II for the church’s highest honor in a process that quick-stepped protocol, Jews, on the other hand, remember both of these men for taking steps that were a millennium in the making. 

*“Respect for faith’s ‘elder brother,’” in USA Today (April 5, 2005); on line at: www.usatoday.com/news/opinion/columnist/2005-04-05-elder-brother_x.htm



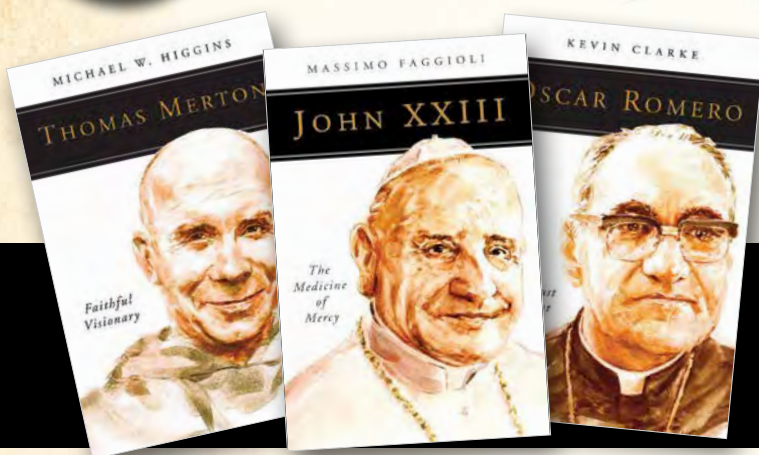
Biographical note:

Fr. Thomas Rosica, CSB, holds advanced degrees in Theology and Sacred Scripture from Toronto, Rome and Jerusalem. A lecturer in Sacred Scripture and former Catholic Chaplain of the University of Toronto, he served as National Director and CEO of World Youth Day 2002 and the last visit of Pope John Paul II to Canada. He also served as the CCCB representative on the National Christian-Jewish Consultation from 1994-2008. He is the founding CEO of Salt and Light Television, Canada’s first national Catholic Television Network. Appointed by Pope Benedict XVI to the Pontifical Council for Social Communications in 2009, Fr. Rosica was Media Attaché at two Synods of Bishops at the Vatican in 2008 and 2012 and most recently served as English language Deputy Spokesperson for the Vatican during the Papal transition.

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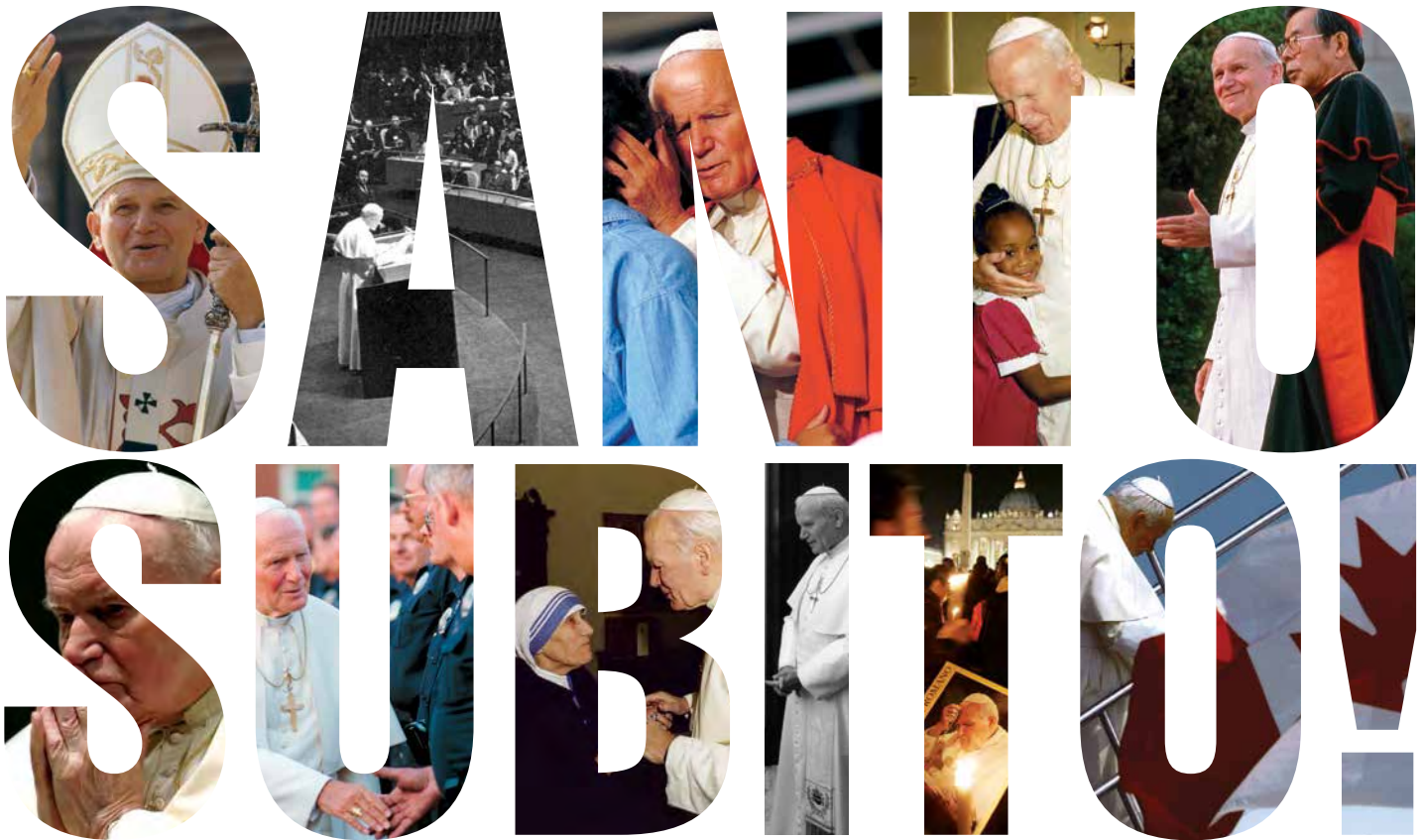
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Excerpt from Introduction of
John Paul II: A Saint for Canada
 Fr. Thomas Rosica, CSB
 Novalis, 2014

When the throngs of people began chanting “Santo Subito!” at the end of Pope John Paul II’s funeral mass on April 8, 2005, what were they really saying? They were crying out that in Karol Wojtyla, they saw someone who lived with God and lived with us. He was a sinner who experienced God’s mercy and forgiveness. He was the prophetic teacher who preached the Word in season and out of season. He looked at us, loved us, touched us, healed us and gave us hope. He taught us not to be afraid. He showed us how to live, how to love, how to forgive and how to die. He taught us how to embrace the cross in the most excruciating moments of life, knowing that the cross was not God’s final answer.

He belonged to the entire world, but in a special way, he belonged to Canadians. More than any other pope in history, John Paul II had made his mark in this country, blessing and speaking to people from coast to coast. He even made a special trip back to a distant Aboriginal community in the far north just to keep a promise. He brought the papacy home to us, shared his concerns—and listened to ours—and made us believe he had seen into our souls. This book is about that special relationship.

That a person is declared “Blessed” or “Saint” is not a statement about perfection. It does not mean that the person was without imperfection, blindness, deafness or sin. Nor is it a 360-degree evaluation of the pontificate or of the Vatican. Beatification and canonization mean that a person lived his or her life with God, relying totally on God’s infinite mercy, going forward with God’s strength and power, believing in the impossible, loving enemies and persecutors, forgiving in the midst of evil and violence, hoping beyond all hope, and leaving the world a better place. That person lets those around him or her know that there is a force or spirit animating his or her life that is not of this world, but of the next. Such a person lets us catch a glimpse of the greatness and holiness to which we are all called, and shows us the face of God as we journey on our pilgrim way on earth.

In the life of Karol Wojtyla, the boy from Wadowice, Poland, who would grow up to be a priest and Bishop of Krakow, the Bishop of Rome, and a hero for the ages, holiness was contagious. We have all been touched and changed by it. Pope John Paul II was not only “Holy Father” but “a Father who was and is holy.” At his funeral mass,



Cardinal Joseph Ratzinger (soon to become Pope Benedict XVI) told the world that the Holy Father was watching us and blessing us “from the window of the Father’s House.” What a declaration of holiness and proximity to God!

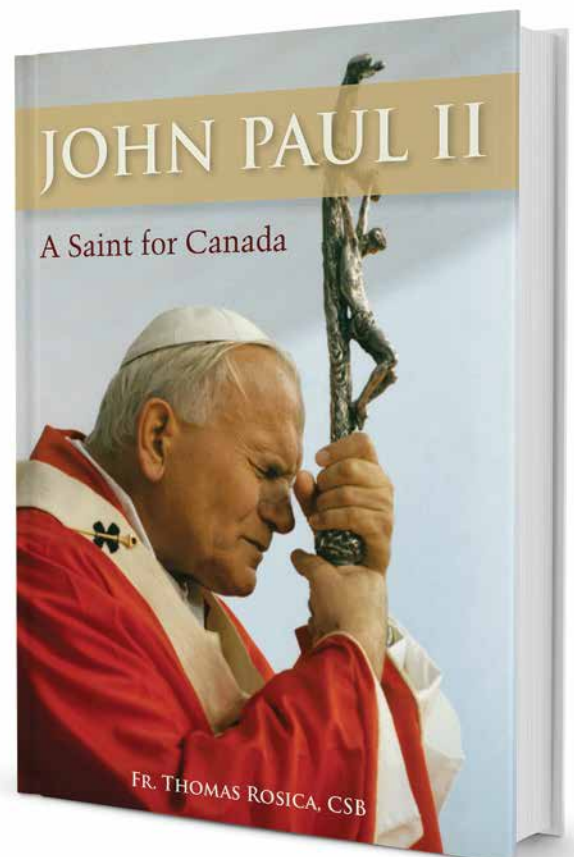
Canadians had this taste of holiness firsthand in three visits during John Paul II’s pontificate. The September 1984 cross-Canada tour is still within living memory for many thousands of people—and not just Catholics—who thronged to the stadiums, the roadsides and the made-to-order worship sites to listen to this charismatic holy man. At that time, he was still handsome, hale and strong—a captivating presence on stage or in person. Whether he was blessing the fishing fleet in Flatrock, Newfoundland, or meeting with Polish families in Toronto or the sick and elderly at the Martyrs’ Shrine near Midland, Ontario, he enthralled us. His love-filled gaze took us in, and we returned the favour.

Bad weather forced the cancellation of a visit prepared for Fort Simpson, Northwest Territories, where John Paul II was to meet with First Nations peoples. The Pope felt so deeply sad about missing this visit with them that he promised to return. And he did, in 1987, when he spoke to Aboriginal peoples gathered from across the North. His reverence for the First Nations peoples and compassion for their history of suffering helped change the way Canadians viewed their own troubled relationship with their Aboriginal sisters and brothers.

That week, Pope John Paul II told the young of the world—as he had done so many times before—“Do not be afraid” to live out your faith and be the best you can be. The pope went home after an exhausting outdoor Mass with more than 850,000 people at Toronto’s Downsview Park. The young went home with joy in their hearts to live what they had seen and felt during that privileged week. The event had ripple effects across the country, as many of the young, particularly the thousands of volunteers, continued to network with each other and share their gifts with the Church, either as young professionals in communications and ministry, or as volunteers in their parishes and schools. Even today, those participants at WYD 2002, now more than a decade older, recall this period with great fondness. Many trace their conversion to Catholicism to that luminous summer week in Toronto.

This book before you is not a history of the pope’s trips to Canada, nor a scholarly analysis of his impact on the Church here or even of Catholicism in general. Rather, it is a spiritual reflection based on my own personal involvement with this amazing holy man and my experience at the heart of World Youth Day 2002 and since. If it has an emphasis on the young, it is because the youth had a special place in this pope’s heart, demonstrated in so much of what he said and did. Today, many younger Catholics call themselves “John Paul II Catholics,” meaning that they came of age during this papacy and that their own understanding of being Catholic in the world today is marked by this one man.”

Three years ago, in 2011, we celebrated the beatification of Pope John Paul II. On April 27, 2014, he is being enrolled in the book of Saints of the Catholic Church. May we learn from “Papa Wojtyla” how to cross thresholds, open doors, build bridges, embrace the cross of suffering and proclaim the Gospel of Life to the people of our time. May we learn how to live, to suffer and to die unto the Lord. Let us pray that we may receive a small portion of the fidelity of Peter’s witness and the boldness of Paul’s proclamation that were so mightily present in Karol Wojtyla—Saint John Paul II. May he intercede for us and for all those who suffer in body and spirit, and give us the desire to become holy and to be saints. ❧





Marguerite Bourgeoys

and the

Congrégation de Notre-Dame

By Patricia Simpson, CND



On October 7, 1640, a young woman set out from her home in the ancient and beautiful city of Troyes in Champagne, France to take part in the Rosary Procession at the Dominican Church. She found that “there was so great a number of people that the cloister was not large enough. So we crossed the street and passed in front of the portal of Notre-Dame [aux-Nonnains] where there was a statue of stone above the door. And glancing up to look at it, I found it very beautiful. At the same time I found myself so moved and so changed that I no longer recognized myself. When I returned home this was apparent to everyone.” The young woman was Marguerite Bourgeoys and in the last decade of her long life she described this as the moment in which the Congrégation de Notre-Dame of Montreal had its origin.

Marguerite's first response to what she was afterwards to call her “touch” of grace was to seek entrance into the Carmelites. Inexplicably, or better, providentially, her request met with refusal and her attempts to enter other contemplative communities were unsuccessful. Still determined to give herself completely to God, Marguerite became a member of an outreach group

attached to a community of cloistered sisters founded at the end of the previous century. These young women, while remaining at home in their families were trained to go out and teach the children in the poorer sections of the city whom their cloister prevented the sisters themselves from reaching. Through her association with this group—with whom she worked for more than twelve years—Marguerite was to form convictions that were clearly to inspire her own later work and vision.

These included the realization that alms giving is not enough but that the poor must be given an education that enables them to earn their own living, to be able to support their families in dignity and self-respect. They also include the insistence that women must be educated to play an important role not only in the family but also in the Church and in society at large. Children should always be treated with gentleness and the school should be an inviting place to which the children want to come. The school is also a place through which to reach the families to which the children belong.

During these days when Marguerite was later to describe herself as “burning with love” she met a spiritual director

who suggested to her a completely new pathway. Antoine Gendret told Marguerite that there was room, that there was even a demand, for a new kind of religious life for women in the Church, women who would live in community among and, in many ways, like, the people they served not separated from them by the cloister. Their model would be the women disciples in the post-Pentecostal Church and above all, the Blessed Virgin herself. The first attempt to form such a community in Troyes was unsuccessful but Marguerite's hope remained alive and was to be realized in a way of which she had never dreamed.

Late in 1652 there arrived in Troyes Paul de Chomedey de Maisonneuve, the brother of the nun who directed the outreach group of which Marguerite was, by now, the prefect. He was also the governor of the tiny missionary settlement of Ville-Marie on the island of Montreal in New France. Ville-Marie had been founded a decade earlier in an attempt to carry the Gospel to the Native Peoples of North America through the establishment of a settlement that would itself embody the Christian message as had the early Christian Church. Marguerite Bourgeoys was invited to return with him to open a school in this still fragile and imperiled colony deemed by many as a “crazy enterprise.”

It was a difficult decision especially because she had to go alone so, it seemed, to abandon the idea of the community of women that would imitate the life of the Blessed Virgin. But Father Gendret assured her that what God had not willed in Troyes He would perhaps bring to pass in Montreal, and so it was to prove.

One of Marguerite's greatest gifts was that of drawing those around her into community. It was apparent on that first difficult and dangerous journey when the ship was discovered to be leaking 350 leagues at sea and forced to return to land and when disease broke out among the “Hundred Men” who really represented a second founding of Montreal. This gift was to determine her relations with those first Montrealers through the almost half-century of life that remained to her as they turned to her for hope, for



Sister Patricia Simpson interpreting a visitor's info panel as part of a “in the footsteps of Marguerite Bourgeoys” tour in Old Montreal—summer 2013.

courage and for help in both their moral and their practical difficulties. Eventually it drew other women to live in community with her to form the *Congrégation de Notre-Dame*, one of the first uncloistered communities of women in the Catholic Church. During the lifetime of Marguerite the Congregation numbered not only French women but “*Canadiennes*,” as the children of the first colonists were already known, Native women and even English women from the American colonies.

The sisters did not just teach in the school Marguerite had opened in 1658 and the other schools that would also open along the Saint Lawrence but went out on what were known as the “traveling missions” spending a few weeks in even remoter settlements to prepare the young people for First Communion, their rite of entry, at 13, into adult life. From her arrival, Marguerite looked after young women who had come to Montreal in the hope of marrying and establishing families there. When the king began to recruit such women to strengthen the colony in 1663 Marguerite was down at the shore to greet them and to invite them to live with her because, she wrote, “the house of the Blessed Virgin should be open to all women.” In them, she saw

the future of the colony. If they lacked the skills they needed as wives and mothers in the a pioneer world she and the sisters taught them the skills they themselves had acquired for theirs was a community that was self-supporting.

In the last decade of her life, Marguerite had to struggle hard to make sure that the Congregation would remain free to practice hospitality and to travel wherever “charity or need required” carrying their cloister in their heart, like Mary on her visit to Elizabeth. It was still very difficult to persuade some ecclesiastical authorities that the lack of a physical cloister was anything but a temporary expedient. Finally, less than two years before Marguerite's death, the rule of the community was officially approved and the sisters made public vows for the first time.

For more than three centuries the sisters of the Congregation have continued the mission entrusted to them by Marguerite Bourgeoys, bringing hope, courage and liberating education wherever they were called. Like her, they have crossed oceans to carry the news of God's universal love and are now active from sea to sea in Canada and also in the United States, Japan, Guatemala, Honduras, San Salvador, France and Cameroon. ■

Visitation

A SPIRITUALITY OF SERVICE

By Mary Anne Foley, CND

The first two chapters of Luke's gospel are filled with miraculous events: an angelic messenger appears twice, with the promise of God's bold and unexpected action, and then the promise is fulfilled in the impossible births of John and Jesus, the latter accompanied by a heavenly chorus. In between, in verses 39-56 of the first chapter, the two women who will be the mothers of Jesus and John meet and sing a song of thanks and celebration. No angels, no apparent miracles. This brief narrative, known as the Visitation, would seem an unlikely source for a vibrant spirituality.

Yet during the seventeenth century, when Marguerite Bourgeoys was gathering women to form a community dedicated to service lived outside the cloister, she turned almost instinctively to what she called the "journeying life" of Mary as inspiration for her Congregation of Notre Dame. Ever since, the sisters and increasingly now the women and men associates of the Congregation have followed Marguerite's urging to "go through [Mary's] life and stop at whatever Our Lord inspires us to do." Since Visitation serves as a paradigm for the whole of Mary's "journeying life," the Congregation has paused there often to contemplate the three movements of this simple story: Mary's journey, her visit with Elizabeth, and their song. Our hope is that this story will become the pattern of our own lives.

In this approach, Mary is not simply an object of devotion but a mentor, a companion on our journeys, "truly our sister," as Pope Paul VI put it. This image of Mary as a woman actively engaged in service challenged seventeenth-century assumptions about women and about

holiness. Today our assumptions are different, but we still seek to remain both spiritually grounded and responsive to the needs around us, in the midst of lives very much on-the-go. Visitation can challenge as well as inspire us in that quest.

Our culture prides itself on taking initiative, pulling ourselves up by our own bootstraps, setting and meeting goals, working efficiently. We are taught to value activity in terms of productivity, always keeping an eye on the bottom line. It's all too easy to internalize the values of our culture and then translate them into the spiritual realm. It seems to me that too often contemporary first-world Christians evaluate themselves by the work they do, so that service becomes a "product." They—we—are tempted to get lost in the activity and ignore its Spirit-dimension. Visitation implies a different kind of productivity.

In the first movement of Visitation, as Luke recounts the story, Mary learns of Elizabeth's pregnancy from the angel who declares Mary full of grace and receives her yes to the invitation to bear God's Son. As soon as she hears about Elizabeth, Mary sets off quickly, eagerly, and apparently without a plan. Service in the spirit of Visitation flows out of the experience of being graced by God. Sometimes we simply happen into it; it does not always wait for the "right" moment, when we are prepared and everything is in place. Living Visitation calls for a readiness to be interrupted, to be surprised.

Of course, service is not always spontaneous. Often we must choose and plan how we will serve, and then continue serving day after day. Even and perhaps especially then, it is important to hold our plans lightly. The initiative remains

God's, and so does the "product." Maintaining the delicate balance between passion for service and nonattachment to the outcome can be very difficult.

Humbling though it is to admit it, the impulse for service often comes from our need to be needed or our need to succeed. Acknowledging our mixed motivation can be the first step to letting go of the fruits of our action. At the same time, the angel's message to Mary remains true of us as well, "Blessed are you...the Lord is with you." Visitation service requires reaching down into that well of mercy and kindness again and again, praying as if everything depended on God—for it does—while working as if everything depended on us—for somehow that is true as well.

The second movement of Visitation begins with Mary's arrival at Elizabeth's home. In Luke's account of the Visitation, we don't hear Mary's voice at first. Her greeting to Elizabeth, which causes the child to move within her, is spoken off-stage, as it were. In those first moments of their encounter, Mary serves Elizabeth not by what she does or says, but simply by her presence to the older woman and to God's action within her. This may be the most challenging aspect of Visitation service for many of us. The urgent needs of the hungry, thirsty, naked, alienated, imprisoned draw us into service, and we want to be doing something! It's hard to believe that our presence could be enough.

These days when CND sisters first go to serve in foreign settings, even when they know the language they often do not move right away into a specific work of service. Rather they are asked to take several months exercising a "ministry of presence" during which the people



there can begin to reveal themselves and their giftedness, as well as their need. It's important to continue a ministry of presence, making room for that listening stance, even after the initial stages are over and we're engaged in very active service. This implies a discipline of stopping at regular intervals to take stock.

What is the effect of Mary's ministry of presence? New life moves in Elizabeth, and she speaks. In the memorable feminist expression, Mary's coming has heard her into speech. And she continues to speak with courage and clarity. When her child is born she does not hesitate to contradict those who assume he will be named after his father: "No, his name will be John." Visitation, then, involves becoming present to others in a way that calls them forth, enabling them to claim and speak a word that is their own.

Hearing another person into speech demands intent listening, the way we have to listen to someone speak a foreign language, or even someone who speaks our own language, but with a foreign accent. A few years ago I participated in a five-day gathering of over three hundred Congregation sisters and associates who spoke four languages. We met several times in three different groups of eight, two of which involved at least two languages. These groups included some

people who knew more than one of the languages, but most had no professional translators. Yet somehow we managed to hear and understand one another, and that experience seemed to prepare us for when we met in single-language small groups, where we continued to speak simply and listen intently, and as a result shared very deeply.

In conversation people often say, "I know just what you mean" in order to encourage the one who has been speaking. The phrase seems to suggest that I've heard you and understood. But in reality we often begin as "foreigners" to one another. When we begin to speak, I probably don't know what you mean, but if I can wait and listen, our conversation may give you the opportunity to reveal it to me.

The need to begin from a listening stance points to another characteristic of service in the spirit of Visitation: mutuality. Luke tells us that Mary stays with Elizabeth for about three months, a long time for a visit under any circumstances. This visit cannot happen unless Elizabeth makes a place to receive Mary into her home and into her heart. Because of Elizabeth's hospitality, Mary has plenty of time to ponder what is happening within her and come to terms with it, as she shares her wonder and her fears.

When it feels as if she must be deluded in thinking that God is working in her, she can turn and see the new life coming to birth in the older woman. In other words, surely Elizabeth "visits" Mary, as truly as the reverse. Visitation is mutual.

Thus, in order for service to become true Visitation, the one serving must allow himself to receive from, as well as give to, the one being served. This mutuality extends into the final movement of Visitation, when Mary is freed to sing Magnificat, the joyful song that proclaims the great things that the holy and merciful One has done for God's lowly servant and celebrates how God has overturned the fortunes of the powerful, raising up those who are hungry for food and for God.

Luke gives the impression that Elizabeth is simply a silent witness to Mary's prayer. But how could that be? Mary is singing about what Elizabeth has experienced: God's lifting up the lowly. Not only has Elizabeth seen her status as barren woman reversed, but she has also felt new life stir within her as God's Spirit filled her and made her prophet. If asked how she had the right to join in Mary's song, she'd have to respond in the words of the nineteenth-century hymn: "How can I keep from singing?" Visitation draws Elizabeth as well as Mary into Magnificat. And serving in the spirit of Visitation always invites the other into that joyful song of praise.

As Mary moves toward Elizabeth in Visitation, her presence stirs the new life already present within the older woman. She becomes a mirror, enabling Elizabeth to see herself as she can be. Surely Mary's greatest joy is to be transparent enough that Elizabeth comes to encounter, recognize, and celebrate the Holy One who visits her through Mary. In Marguerite Bourgeoys's invitation to live out this mystery of Visitation, she entrusted a treasure to the Congregation of Notre Dame. In this time when the Church is called to spread the "joy of the gospel" in new ways, the whole Christian community is invited to share in this treasure. ❧

This text has been adapted from Moving toward the Other: The Spirituality of Visitation (Wilton CT: Congregation of Notre Dame, 2009).

Two of Marguerite's Daughters

By Stéphanie Manseau



Sr. Lorraine Caza



Sr. Marie de Lovinfosse

Sister Lorraine Caza entered the *Congrégation de Notre-Dame* in 1958. Sister Marie de Lovinfosse pronounced her vows in 2004. While over fifty years separate their entering religious life, these two theologians have many points in common.

Together in conversation, they shared their views on religious life, the charism and mission of the *Congrégation de Notre-Dame* as well as their views on the hopes and challenges for the 21st century.

Let Yourself be Surprised...

In 1987, Sr. Lorraine Caza became the first woman in the world to hold the position of Dean in a Pontifical Faculty of Theology in the Church. It was certainly not common for a novice to study theology, even if it was her dearest wish. She explained it in this way: “When I was a novice, I prayed often for the opportunity to deepen my understanding of the Word of God. But I was being guided toward teaching all subjects and then finally mathematics. I cannot say that I felt as though my prayers had been heard at that time.”

Still, what followed confirmed Sister Lorraine in her choices. She stated: “Our dearest wishes are promises from God. God would not plant such a profound desire in my heart if He did not want it to be fulfilled, and in such a surprising way. From the standpoint of my 78 years of life, He has *super-fulfilled* my deepest desires, in His own way (...).” Should not the prayer of all Christians have total confidence in whatever God does? Should it not contain this request from the Pater Noster: “Your will be done”?

Sister Marie’s words echo those of her elder when she speaks of her religious vocation. This life choice revealed itself to Sister Marie as a total acceptance of “let yourself be surprised.” The child who once dreamed of adventure recog-

nized in God the greatest adventurer of all! And she willingly followed Him to a most unexpected place. Just as she was about to abandon her studies in Economics to enter a congregation, Sister Marie paused and listened: “Why are you calling me to become a sister in accord with your heart?” Following a period of discernment, she continued her studies in a rather secular field. Marie exclaimed: “Lord, your surprising ways amaze me!” In her opinion, God is so impassioned by our humanity that everything pertaining to human beings affects and interests Him. Those people who consider themselves alienated (or distant) from God are exactly those to whom God wants to be nearer.

Sister Lorraine insisted: “The life to which we commit ourselves in the Congregation may seem as though it closes many doors. But looking back in time, I have achieved many things I would never have even considered. (...) Marie, has other challenges. They are very different from those I faced.”

What impassions Sister Marie “is building with others, while benefiting from the richness of other cultures and of different generations. This also characterizes The Visitation: Mary and Elizabeth, two women of different generations who acknowledge individually and together

that God requests something new of them. Dare to believe in the power of journeying together.”

Sister Lorraine responded to the word “together.” Developed in a new way, it enabled the study of the role of the Virgin Mary within the community of the Apostles in connection with the charism of the *Congrégation de Notre-Dame*. “In the Congregation, we speak of many things as though it has always been this way.” But it was not! *The Writings of Marguerite Bourgeoys* needed to be read in the light of new questions. The same applies to the Gospels! This work to update faith in connection with charism is a constant endeavour.

In fact, Sister Lorraine is taking a keen interest in the work of Sister Marie, who is studying Theology with the objective of becoming an exegete of the New Testament. She believes that “in a not so distant future, Sister Marie will enable the entire Congregation to move forward illuminated by a new light that will reveal its reality. She will undertake this enterprise with a group much smaller than the one with which I journeyed but which will be international in scope. For her, the challenge will be to benefit from the richness of different cultures while collaborating in their harmonization.”

This is reflected in the new Constitu-

tions of the Congrégation de Notre-Dame, where interculturalism and internationality are very often mentioned. “This does not mean that these questions did not concern us in the past,” clarified Sister Lorraine, “We were just not ready to express them in such a structured fashion.”

Community life is still a very demanding commitment. Hence, it is unlikely, according to Sister Lorraine, that “everyone at this time agrees that the best thing for Sister Marie is to pursue long studies.” But the Congregation will benefit from her studies. Again this stresses the importance of patience... and of intergenerational relations! It is, among other things, Sister Lorraine’s support and understanding that provide Sister Marie with such “stubborn hope!”

Hopes... and Challenges

In Sister Marie’s view, we are experiencing “a turning point in the Church and in the history of humanity (...). Our challenge is to be able to bear witness to this Word of God which has been transmitted to us in human words. The Bible is a living Word. (...) How is it Good News for us today? How does God speak to us and motivate us as we walk along our path? My desire is to contribute with others to the individual and collective experience of God speaking to us because He, above all others, listens to the desires we hold most dear. He is the one who comes and saves what is lost in our eyes. It is a Word of hope (...) in order to dare to commit, dare to give our life with others and on a long term basis, knowing full well the precariousness of our human condition.”

When Sister Lorraine pronounced her vows, there existed a vast Catholic “comfort zone”—it was the dominant perception. It was, in some way, a unique perception and it was not flawless: we needed to learn openness... Today, another unique perception is to be feared: no longer the Catholic unique perception but the Atheist unique perception. “And through all this, added Sister Lorraine, we need to make our way as Christians.”

For Sister Marie, the challenge we face is “our questioning ourselves in relation to our fundamental beliefs.” She explained: “If I believe Jesus Christ

came to live among us... on what do I base this? Today, this faith no longer goes unquestioned, yet it brings us back to our fundamental beliefs. I find this energizing. It is like when you meet the person you love: Why do you love him? Because I have met him! While living the experience of God which opens hopeful horizons in your life, the person with you could say “God does not exist for me.” But, my fundamental beliefs are linked to my life experience. I would not be who I am today without this meeting with God. It teaches us to enter into true dialogue; one that does not try to convince the other to think like us but rather one which tries, in mutual openness, to become touched by the other’s experience and dares to share our own, while ready to motivate ourselves in our own development.”

Liberating Education

In this context, what is the situation with respect to the mission of liberating education of the Congrégation de Notre-Dame? As a young woman, Sister Lorraine admitted to having been at first interested in social work and the very young Congrégation des Soeurs du Bon-Conseil de Montréal which she found at that time to be “much more modern than the Sisters of the Congrégation de Notre-Dame.” But, a sister of the Congrégation de Notre-Dame said something to her which she has always remembered: “Don’t forget that the primary form of social work is education.” At the time when Sister Lorraine was teaching, we did not use the expression “liberating education.” However, as she explained, “it seems to me that I have done nothing if not try to help women stand upright and bring life in their milieus. Teaching mathematics is not like doing social work at a grass roots level but I already had the same inspiration I have today (...). We are still concerned about helping people stand upright but our methods are different.” One of the greatest liberations that we can bring to human beings is to remind them that life is also made up of a transcendent dimension.

Sister Marie thinks that “a good thing that our charism can bring, in addition to our ability to question ourselves, is

the way we experience leadership. My joy is to learn how to live it in different ways. For example, with another sister, Sister Huguette Lévesque, we live in a house with twenty young people and contribute to helping each other become men and women of co-leadership. Liberating education is giving me the possibility to constantly question this issue and promote with others a way of being attentive to the leadership of one another. It is “a way of liberating enrichment, an education.”

Marguerite Bourgeoys: A Leader for our Times

The leadership of Saint Marguerite Bourgeoys can be inspiring to us. She was an active listener. She thought it was important to consult others; not because she wanted others to decide for her, but rather because she wanted to be attentive to everyone’s needs and concerns. In this way she let herself be surprised and be reached in the deepest parts of her heart. She was a leader because she dared to believe that what had never been done before was possible; for example, founding a non-cloistered congregation in the New World!

Of course, Sister Lorraine reminds us, the context in which Marguerite Bourgeoys lived in the 17th century was very different from the one in which we are living today. The same applies to the concept of people’s relationship to authority and the practice of leadership.

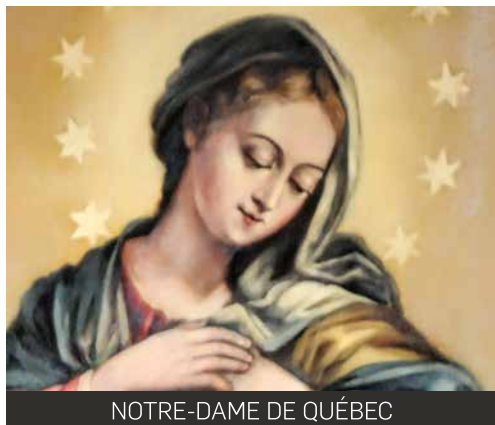
That being said, I really thought I heard her today... what does “let yourself be surprised by God and his way of fulfilling our desires” mean, if not what Marguerite expressed in these terms:

It is true that all I have ever desired most deeply and what I still most ardently wish is that the great precept of love of God above all things and of the neighbor as oneself be written in every heart.

The Writings of Marguerite Bourgeoys, p. 187

From beyond the generations, as far back as 17th century, I feel that daughters of Marguerite speak with one heart from which each one discovers her own voice and her own path with and for others. ❏

FIRST HOLY DOOR IN AMERICA



NOTRE-DAME DE QUÉBEC



AFTER ST JOHN LATERAN, ST PETER'S BASILICA, ST PAUL OUTSIDE THE WALLS AND ST MARY MAJOR IN ROME, SANTIAGO DE COMPOSTELLA IN SPAIN AND ARS IN FRANCE, NOTRE-DAME OF QUÉBEC IN CANADA OPENS ITS HOLY DOOR!

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- 4 Shrine of Sainte-Anne-de-Beaupré
- 5 St. Anthony's Hermitage of Lac-Bouchette

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Living the Charism of Marguerite Bourgeoys Today

By Denise Lamarche, CND

A charism is an inspirational force, a dynamic commitment with a perspective that mobilizes, a gift, a skill, an ability to carry out part of a mission and the capability to act or to bear witness. In short, it is a gift from the Holy Spirit for the common good. That is the message conveyed as we reread Chapter 4, verse 11 of the Letter to the Ephesians. The different gifts or charisms listed in this verse, those of being apostles, prophets, evangelists, pastors and teachers, are not, so to speak, gifts given strictly to the persons who receive them. They receive these gifts “to equip the holy ones for the work of ministry, for building up the body of Christ” (Ep 4:12).

In 1653, a woman named Marguerite Bourgeoys came to our country from Troyes, France. She was filled with a great charism, that of education. She came to New France to join Jeanne Mance and Paul de Chomedey de Maisonneuve in order to open a school for the settlers’ children. However, because of the very harsh climate, children died at a very young age. Therefore, it was not until 1658 that she was able to open her first school. During the five years when she could not teach the children, she did not bury her charism, her talent for education. Rather, she used it, elsewhere and differently than in a school, by teaching men and women about family life, civic life and Christian life. With her companion, Catherine Crolo, she welcomed the Kings Ward’s and taught them how to be good wives and mothers. She gathered men to raise the cross on Mont-Royal and to build Notre-Dame-de-Bon-Secours Chapel. By these actions and in her role as a school teacher, which she practiced as soon as she could, Marguerite Bourgeoys sought to raise people up so that they might, in turn, raise up others. Today, according to Paulo Freire, we call this liberating education.

The Sisters of the Congrégation de Notre-Dame, founded by Marguerite Bourgeoys, have been teachers for a very long time. They have educated generations of young people in primary and secondary schools, in classical colleges and in

universities. Other sisters responsible for cooking and cleaning taught housekeeping to the young girls who helped them. Now, due to the evolution of society and due to age, there are considerably fewer teaching sisters; however, they still carry Marguerite’s charism, only differently. Some sisters of the Congregation work for and with children who have serious family problems. The sisters welcome them, help them succeed in school and accompany them in their physical, emotional and spiritual development. They teach them how to relate to others and show them how important they are. They free them from being demoralized and help them find their dignity.

Some sisters also work for and with adults. They teach classes or facilitate retreats and various sessions that foster growth in faith. They thus free people by accompanying them in their search for meaning in their life. Others volunteer at collective kitchens and sewing workshops, sharing their talents with women and men who have to discover their own gifts in order to then share them with their families or certain organizations. Others work in a prison environment or with former inmates, revealing to them that they are greater than the offenses for which they must pay their debt to society. In this way, they help them free themselves from hate, from the desire for revenge and the false idea that they are worthless. Others help young single mothers learn how to educate the child that they love but who has turned their life upside down. Others welcome women who are isolated or abused and teach them the arts which gives them a sense of self worth and enables them to meet others in similar situations. Others are members of Boards of Directors. Others share their expertise with Christian communities and dioceses. Others collaborate with organizations focused on social justice. They free voices that demand: respect for women and their place in society and the Church; the rights of the poor; the protection of the planet. Others who exercise positions of authority at the heart of the Congregation try to ensure that all sisters

LIVING THE CHARISM



Sr. Denise Lamarche and Sr. Lucille Corrigan

assume, in diverse ways, this charism of liberating education, the treasured heritage of Marguerite Bourgeoys.

The Sisters of the Congrégation de Notre-Dame and the associates of this congregation want to continue the mission entrusted to Marguerite Bourgeoys: to foster an education that focuses on the meaning of life and growth in faith; that fosters fraternal life in the light of the Gospel; that encourages one to accomplish works of justice; that is oriented towards prayer and the celebration of the Lord.

Marguerite Bourgeoys’s greatest desire was “that the great precept of the love of God above all things and of the neighbor as oneself be written in every heart.”* Her entire educational work could be summed up in this aspiration that her daughters must also have. This is why she asks them to carry out her vision in a spirituality which recognizes that “the life led by the Blessed Virgin throughout her time on earth ought to have its imitators.”** Was it not Mary who taught the infant Jesus and the Apostles during the birth of the Church?

For over three hundred years, women, following Marguerite Bourgeoys, have devoted their lives to God to educate by teaching in schools, by training young girls in domestic arts and by using all means to help awaken intelligence, the will and heart... They have thus contributed and continue to contribute to the liberation of persons who find, in the endless apprenticeship to freedom, a road that leads to the well-being of women and men who know how to raise up others in order that they may be happy. **SL**

*The Writings of Marguerite Bourgeoys, p. 187.

**Ibid., p. 88.



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The Marian Devotion of Pope Francis is a Model for Us

By Fr. Thomas Rosica, CSB

Over the past year, we have seen how much Pope Francis is in line with his predecessors, showing a strong Marian devotion. Anyone who has known former Cardinal Jorge Mario Bergoglio understands well that his Marian devotion, far from being a recent manifestation, is a long-established devotion. From the very beginning of his Pontificate, he has let us experience his love for Mary, Mother of the Lord. Appearing for the first time to the world, he told us on the night of March 13 “Tomorrow I want to go to pray to the Madonna, that she may protect Rome.” We were moved the following morning by the scenes of the newly elected Pope praying in the Basilica of St. Mary Major in Rome.

This Basilica was built in honor of Mary, Mother of God, which is the first and most important title of Our Lady. It is a living witness to that great moment in the history of the ancient Church, the Council of Ephesus, in which the divine motherhood of the Virgin Mary was authoritatively defined. This Church is the first Marian shrine in Rome and in the entire West, in which the image of the Mother of God—the Theotokos—is venerated under the title of *Salus Populi Romani*. ►

Left: The day after he was elected Pope Francis went to pray in a chapel of the Basilica of St. Mary Major in Rome.

“The Mother of God. This is the first and most important title of Our Lady. It refers to a quality, a role which the faith of the Christian people, in its tender and genuine devotion to our heavenly Mother, has understood from the beginning.”

~Pope Francis at Holy Mass on the Solemnity of Mary, Mother of God, January 1, 2014

► From his very first meeting with his brother cardinals in the Clementine Hall on March 15th, Pope Francis stressed his link with Mary and the role he ascribes to Jesus’ Mother. He said: “I entrust my ministry and your ministry to the powerful intercession of Mary, our Mother, Mother of the Church. Under Her maternal gaze may each one of you walk happy and docile on your path, listening to the voice of Her divine Son, strengthening your unity, persevering in your common prayer and bearing witness to the true faith in the constant presence of the Lord.”

During the second Angelus of his pontificate on Palm Sunday 2013, Francis once again showed his deep Marian devotion by invoking the intercession of the Blessed Virgin “to accompany us during Holy Week.”

Forty days after his election, Pope Francis went to St. Mary Major again to lead the recitation of the Rosary the first Saturday of May, the month dedicated to the Blessed Virgin, and to take official possession of the Basilica as he had done for the Basilicas of St. John Lateran (April 7, 2013) and St. Paul Outside the Walls (April 14). “Mary is the mother,” said the Pope during the recitation of the Rosary, “and a mother’s main concern is the health of her children ... Our Lady guards our health ... helps us grow, face life and be free.”

On the eve of his departure for Rio de Janeiro, Brazil for World Youth Day 2013, Pope Francis visited once again the Basilica of St. Mary Major and entrusted World Youth Day 2013 to Mary’s care. During his unforgettable experience in Brazil last July, he made a side-trip to the renown shrine of Our Lady of Aparecida in central Brazil. Aparecida evokes first of all a major Marian shrine that was the venue of a very important meeting of bishops of Latin America and the Caribbean region back in 2007. During that important continental gathering, in which then Cardinal Bergoglio played a

decisive role, bishops were confronted on a daily basis with the traditional piety of Latin America that finds rich, moving, beautiful expressions manifested toward the Mother of the Lord. The Mother of the Lord brings together past, present and future and offers countless opportunities of creativity and fidelity to the millions of people who flock to this shrine.

During their stay in Aparecida, bishops had regular contact with huge numbers of the faithful that come to the shrine on pilgrimage. The shepherds had the opportunity to “take on the odor of the sheep.” This important gathering was not held in a downtown convention centre or major hotel complex, nor in the quiet confines of a monastery or abbey. The meeting took place in the midst of a continuous pilgrimage of God’s people. Such a pilgrimage becomes a privileged opportunity to witness popular piety and devotion and experience new missionary endeavors that are all part of this reality called the New Evangelization. The 2007 Aparecida meeting of Bishops took place

in an atmosphere of liturgy and prayer. As the bishops voted on propositions, paragraphs and amendments to the text, the Latin American and Caribbean Churches were singing and praying around them and for them.

At Aparecida and in the document that now bears the name of that hallowed shrine, bishops promised to defend the poor and excluded, including children, people who are ill or have disabilities, at-risk youths, the elderly, prisoners and migrants. They also pledged to promote formation for Christian politicians and legislators “so they contribute to the building of a just and fraternal society.”

The Aparecida Document from that historic meeting in 2007 serves as a roadmap and lexicon of sorts for the Petrine Ministry of Pope Francis.

In his moving homily in the Aparecida Shrine on July 24, 2013, Pope Francis said:

“When the Church looks for Jesus, she always knocks at his Mother’s door and asks: “Show us Jesus.” It is from Mary that the Church learns true discipleship. That is why the Church always goes out on mission in the footsteps of Mary.

Today, looking forward to the World Youth Day which has brought me to Brazil, I too come to knock on the door of the house of Mary—who loved and

Pope Francis waves to the crowd surrounding the National Shrine of Our Lady of Aparecida in Brazil on July 24, 2013.



raised Jesus—that she may help all of us, pastors of God’s people, parents and educators, to pass on to our young people the values that can help them build a nation and a world which are more just, united and fraternal. For this reason I would like to speak of three simple attitudes: hopefulness, openness to being surprised by God, and living in joy.

...Dear friends, we have come to knock at the door of Mary’s house. She has opened it for us, she has let us in and she shows us her Son. Now she asks us to “do whatever he tells you” (Jn 2:5). Yes, dear Mother, we are committed to doing whatever Jesus tells us! And we will do it with hope, trusting in God’s surprises and full of joy.”

Mary, Undoer of Knots

Pope Francis has also introduced the world to the little known Marian devotion to “Mary, Undoer of Knots.” He has a very special devotion to Mary under a title that goes all the way back to the second century. When young Jesuit Fr. Jorge Mario Bergoglio was completing his graduate studies in Germany, he was captivated by a Bavarian painting of “Holy Mary, Our Lady Undoer of Knots”^{*} that he saw in a Church in Augsburg. Bergoglio obtained a copy of the painting and brought it back with him to Argentina where he helped spread the devotion among his people. While this devotion is relatively unknown in our part of the world, it is known and loved in Argentina.

Later as auxiliary bishop and then archbishop of Buenos Aires, Bergoglio encouraged the veneration of Our Lady Undoer of Knots. This devotion originated from a painting executed by the German artist Johann Georg Schidtnr around 1700 and located in St. Peter am Perlach Church in Augsburg, Germany. In the painting the Virgin is shown in the act of untying a knot on a long white ribbon while crushing the serpent, which stands for evil.

The theology of Mary untying knots goes back to the second century—less than one hundred years after the death of the Apostles. Saint Irenaeus of Lyons wrote “the knot of Eve’s disobedience

was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.” The understanding of Mary’s universal mediation and her subordinate role to Christ in human salvation is beautifully summed up in this saying of Saint Irenaeus. The fact that it goes back to the second century reveals that this is not a medieval accretion. It’s a doctrine going back to the Apostolic period.

The faithful commit themselves to Mary’s intercession when confronted with a difficult situation in their lives.

Holy Mother of God

In conclusion, let us recall Pope Francis’ words this past January 1 on the Solemnity of the Mother of God. In his homily in St. Peter’s Basilica, the Holy Father said: “The message of hope in God’s blessing, was fully realized in a woman, Mary, who was destined to become the Mother of God.”

“Mother of God is the first and most important title of Our Lady,” Pope Francis said, noting that in their devotion to her from early times, the faithful had understood this “from the beginning.”

“Mary is our Mother too, ever since Jesus, dying on the Cross, gave her to us as our Mother, saying ‘Behold your Mother!’”

Through the most difficult and trying times, Mary’s “sorrowing heart was enlarged to make room for all men and women, whether good or bad and she communicates “her maternal affection to each and every person... a source of hope and true joy.”

Inviting the faithful to entrust to her “the journey of faith, the desires of our heart, our needs and the needs of the whole world, especially of those who hunger and thirst for justice and peace,” Pope Francis said by Mary’s “example of humility and openness to God’s will she helps us to transmit our faith in a joyful proclamation of the Gospel to all, without reservation.” And turning towards the statue of Our Lady near the main altar of St. Peter’s Basilica, Pope Francis invoked her three times, repeating forcefully: “Holy Mother of God!”[■]



^{*}*Holy Mary, Our Lady Undoer of Knots*
Johann Melchior Georg Schmittner
c. 1700

Prayer to Mary, Undoer of Knots

Virgin Mary, Mother of fair love,
Mother who never refuses to come to the
aid of a child in need,
Mother whose hands never cease to serve
your beloved children
because they are moved by the divine
love and immense mercy
that exists in your heart,
cast your compassionate eyes
upon me and see the snarl of knots that
exist in my life.
You know very well how desperate I am,
my pain,
and how I am bound by these knots.
Mary, Mother to whom God entrusted
the undoing of the knots in the lives of
his children,
I entrust into your hands the ribbon of
my life.
No one, not even the Evil One himself,
can take it away from your precious care.
In your hands there is no knot that
cannot be undone.
Powerful Mother, by your grace and
intercessory power
with Your Son and My Liberator, Jesus,
take into your hands today this knot.

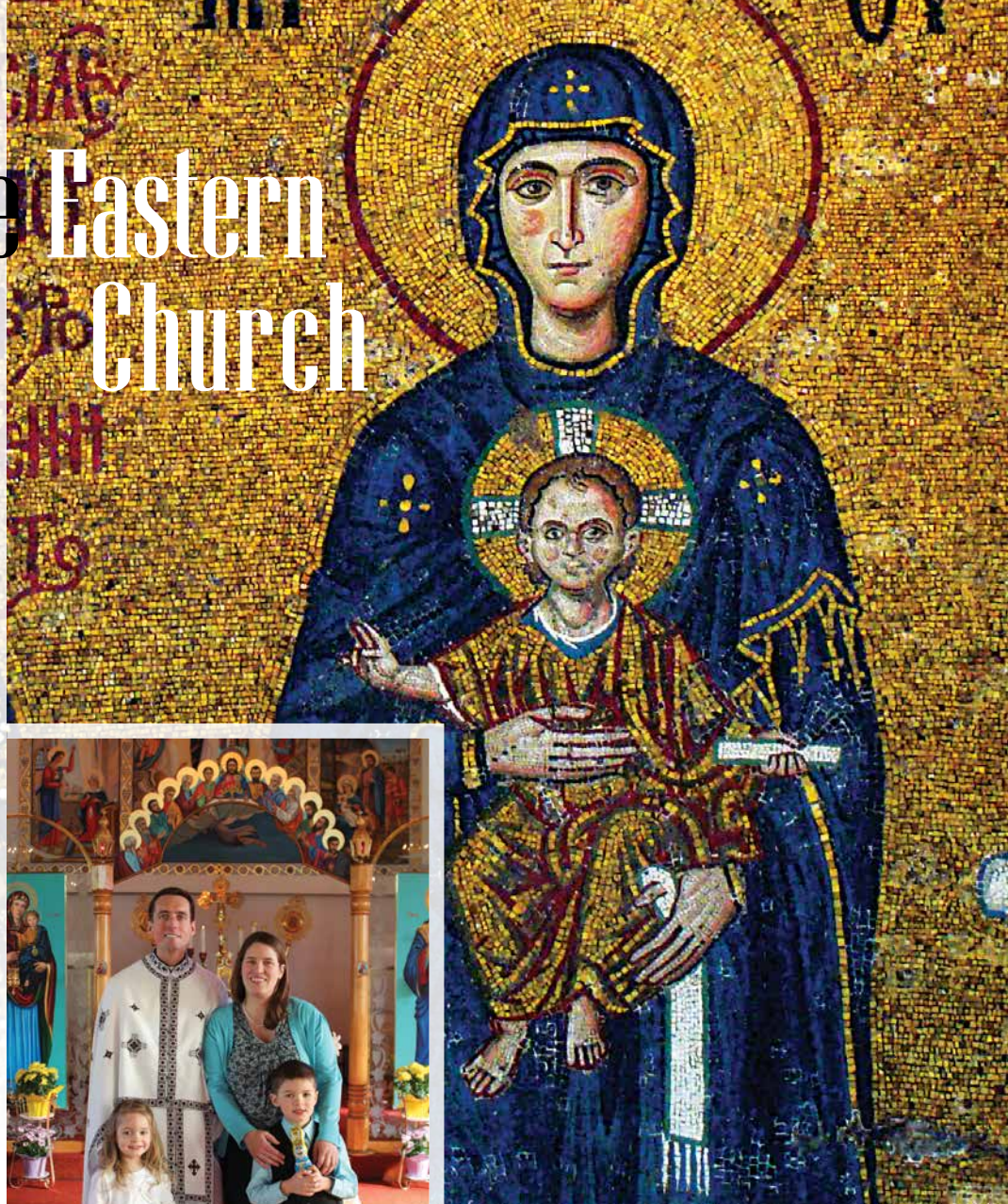
Mary and the Eastern Church

By Fr. André Lalach

"It is truly right to bless you, O God-bearing one, as the ever-blessed and immaculate Mother of our God." This hymn, chanted by the congregation at the end of the Eucharistic Prayer during the Byzantine Divine Liturgy, illustrates the high level of affirmation and distinction that Eastern Christianity gives to Mary the Mother of God. Indeed, the Eastern Church holds Mary, the Birth-giver of God, in the highest honour. This is exemplified throughout our liturgical services, which are replete with hymns and prayers dedicated to her. In fact, prayer to Mary consists mostly of hymnography, to the extent that about one-fifth of the Byzantine Office is hymns to or about Mary.*

From a theological perspective, this is significant. In many Byzantine Churches, the image of Mary occupies a prominent place. Her image is usually on the wall behind the altar, her hands upraised in prayer, symbolically leading the faithful in their prayer to God. Mary as intercessor is confirmed not only by the iconography of the sanctuary, but also by the words of the Divine Liturgy. In the first antiphon, the refrain to the use of either Psalm 66 (on Sundays) or 92 (on weekdays) is "Through the prayers of the Mother of God, O Savior, save us." At the end of the Divine Liturgy, the celebrant blesses, "Christ our true God, through the prayers of His most Holy Mother... will have mercy on us and save us, for He is gracious and loves all of us."

The reason for the primacy of Mary among all the followers of Christ comes from her motherhood, that she is "Theotokos", the birth-giver of God. God dwelt in her womb, and since God is the Creator of all that is, her womb is greater than all creation. As a result, veneration of Mary can only be understood in the context of her intimate participation in the mystery of the incarnation—God becoming human. At the heart of Byzantine spirituality



Top: Mosaic in Hagia Sophia, Istanbul, depicts Virgin Mary and Child (1122-1134).

Left: Fr. André Lalach with his wife Luba and their children Roman & Annika.

is the notion of 'deification'—that the whole project of the Christian life is to become God-like, to be partakers of the divine nature. If becoming like God is the goal of every Christian, then what better human person to imitate than She who contained within her God himself!

It has always struck me that the music written for the special hymns to Mary in Byzantine liturgical services incorporate a sense of tenderness and beauty that many of us may have for our own mothers and those that nurtured us as infants. Quite simply, I find them to be the most beautiful and consoling

hymns that we sing. In my parish - The Dormition of the Blessed Mother of God Ukrainian Catholic Church—very often we will conclude our Divine Liturgy or parish meetings with singing 'Rejoice Virgin Mary'. My wife and I sing the same hymn when praying with our children at bedtime. Peaceful, soothing, and nurturing, yet a reminder and affirmation of our own journey to give birth to God in our lives and in our world. ❧

*David M. Petras, "Mary in Eastern Liturgical Tradition", in *Liturgical Ministry* 6 (Winter, 1997) 14.

María de las Américas

By Deacon Pedro Guevara-Mann

Had you asked me when I was growing up, it would never have occurred to me to say that the Latin American Church was a 'Marian' Church.

But when most of your friends are named Maria de Lourdes, Maria Angélica, Maria de los Ángeles, Maria Alejandra, Maria Lorena, Maria del Pilar, Maria Eugenia, Maria Teresa, Maria del Carmen, or simply Lourdes, Carmen, Pilar or Guadalupe, you have to wonder where this comes from. No one can deny that a devotion to Mary is the most popular characteristic of Catholicism in Latin America.

When I first started reflecting about this I thought that this devotion began with the apparitions of Our Lady of Guadalupe in Mexico. After all, Mary of Guadalupe is responsible for the conversion of some 10 million Aztecs to Catholicism. But what is it about Mary that made so much sense to the native Mexicans and to native peoples throughout the continent?

When the Spanish and Portuguese first came to the continent in the late 15th century, they brought traditions that were dear to them. History shows that almost to the man, they had devotions (or superstitions) to the Virgin Mary. One story is that of conquistador Vasco Núñez de Balboa who, some 25 years before the apparitions of Guadalupe, founded the settlement of

Santa María La Antigua del Darién. St. Mary the Ancient was an image venerated in Seville and a banner with the image had been brought across the Atlantic by Balboa. The native chief Cémaco threatened battle and the Spaniards vowed to Santa María that they would name a settlement after her if they defeated the attackers. Needless to say, the Spanish were victorious.

The image is generally represented by Mary who carries the child Jesus on one arm. Jesus is playing with a little bird. In her other hand, Mary has either a sceptre or a thornless rose. Although it is a sweet depiction of the Madonna and Child, the image does not gain its devotion because of its sweetness, but because of the Moorish wars in Spain. Various legends at the time of El Cid recount the image's miraculous powers to win battles.

According to legend, this devotion began when King Fernando attempted to retake Seville and had a vision of an angel who guided him to penetrate the city all the way to the mosque. When he did, one of the walls of the mosque turned to glass, and behind it appeared the image of Our Lady of la Antigua. A few days later the Moors surrendered. The first thing the King did was return to the mosque to rescue the image and an ancient church was found buried under the mosque. The image had survived centuries under the Muslims. ➤

Continues on page 27.



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➤ The Cathedral of Seville is built on that same site, and that is where the original image rests to this day.

From that moment, Santa Maria de la Antigua was enlisted to accompany the crusaders in all their battles. In every town that was taken, the mosques were converted into churches, and the first image that entered the new church was the image of the Virgin of Antigua. This is why the explorers, beginning with Columbus looking for a new route to the Indies, brought her along. The intercession of Mary that led the Spaniards to drive away the Moors also helped them conquer the New World.

So why did the image of Mary become so popular with the indigenous people of the Americas who were being conquered? Some scholars will say that it is because the Natives could relate to the image of a goddess or the idea of the earth as mother. Others will say that it is because there is a connection between oppression and maternity and Mary is the perfect image to offer comfort to the oppressed. Perhaps it is because of the influence of Our Lady of Guadalupe or perhaps Guadalupe had so much influence because of these reasons. No one can know for sure. What is certain is that at some point Mary went from being a conqueror to being a liberator. Maybe that is the transforming power of Guadalupe.

Two hundred years later, Latin American liberators also took the mantle of Mary when fighting for their independence from Spain and Portugal. South American liberator General San Martin named the Virgin of Carmel “general” of his army before crossing the Andes. And it is well known that one of the first things Simón Bolívar used to do when arriving in Chiquinquirá would be to visit the image of Our Lady.

Today, every single country in the continent has Mary as a patroness, venerated under a different name (see sidebar). For all people of the Americas, Mary is no longer mother of the conquerors but mother of the poor, the captives, and of the exiles. She is comforter; a liberator and mother of the oppressed. She is the Virgin of hope. ■



1. Our Lady of Luján (Argentina). 2. Our Lady of Copacabana (Bolivia). 3. Our Lady of Aparecida (Brazil). 4. Our Lady of Carmel of Maipú (Chile). 5. Our Lady of Chiquinquirá (Colombia). 6. Our Lady of the Angels (Costa Rica). 7. La Virgen the Caridad del Cobre (Cuba). 8. Nuestra Señora de las Mercedes (Dominican Republic). 9. Our Lady of Quinche (Ecuador). 10. Our Lady of Peace (El Salvador). 11. Our Lady of the Rosary (Guatemala). 12. La Virgen de Suyapa (Honduras). 13. Our Lady of Guadalupe (Mexico). 14. Our Lady of "El Viejo" (Nicaragua). 15. Santa María La Antigua (Panama). 16. Our Lady of Caacupé (Paraguay). 17. Our Lady of la Merced (Peru). 18. Our Lady of the Divine Providence (Puerto Rico). 19. La Virgen de los Treinta y Tres (Uruguay). 20. Our Lady of Coromoto (Venezuela). 21. Immaculate Conception (United States). 22. Our Lady of the Cape (Canada).

Style *is* Substance

Interpreting the Francis Effect By Sebastian Gomes



In one year Pope Francis has drastically changed the public perception of the Catholic Church from rigidity and defensiveness to mercy and acceptance. A new headline has emerged and it can be seen everywhere: The Francis Effect.

At Salt and Light we feel that we have a special obligation to help tell this story, not only because we represent Catholic media, but also because we were fortunate enough to be up close and see it unfold from the very beginning.

The historic papal transition was itself a storyteller's dream. But after a few months it was obvious to us that it was only the beginning and that Pope Francis was effecting a much more fundamental change in the Catholic Church than others suspected.

For example, on June 29th, the feast of Saints Peter and Paul, Fr. Rosica and I attended Mass with Pope Francis and listened to him preach on the need for synodality, an ancient term which

translated from the Greek literally means "walking together." It means that decisions effecting the beliefs and practices of the Church are made by the world's bishops together with the Pope and under his authority. Though present in the Church from earliest times, synodality found its fullest expression at the Second Vatican Council, particularly in the Dogmatic Constitution on the Church: *Lumen Gentium*.

At the same time, Francis was receiving unprecedented global media attention, even from the most unexpected sources. What was so attractive about him to so many people? At that point we knew a film on the Francis effect had to be made.

Such a film could succeed simply by recounting the powerful words and gestures of Francis in the first year of his pontificate. But this was not enough for us; we had to go deeper.

In the various conversations surrounding the new pope we began to hear a common refrain: "Francis represents

a change in style, not substance." This interpretation recognizes in the pope a renewed emphasis on the Christian tenets of mercy, forgiveness and a preferential option for the poor, but foresees no fundamental changes to official Church teaching.

While this interpretation may be theoretically accurate, it limits the potentially transformative power of the Christian message on the lives of individuals. It presumes that real change in the Catholic Church can only be effected on paper and that conversion might even be reduced to an equation.

What guarantee is there that, if the Church changed its teachings on marriage or the practice of a celibate male priesthood, the flood gates would open and our contemporaries would convert to the faith en masse?

Doctrines and Church teachings don't change people's hearts. But, as Francis is showing us, the attributes of Jesus can: mercy, forgiveness, tenderness, acceptance, love. What could be more substantive than a direct challenge to the disproportionate emphasis commonly placed on Church teachings in our evangelizing efforts? "I have a dogmatic certainty," said Pope Francis: "God is in every person's life." (*A Big Heart Open to God* in America Magazine, Sept. 30, 2013).

Our documentary, *The Francis Effect*, is an attempt to shed light on the remarkable moment in which the Catholic Church has unexpectedly found herself. It is a complex moment with historical, spiritual, ecclesial, social, cultural, and even doctrinal consequences.

But most of all it is what Christians call a *kairos* moment – a moment of great joy and hope in the world because God has chosen to act. We did our best to tell the story, but it would be a mistake not to recognize the Francis effect for what it truly is: a script being written by a hand much bigger than any of ours. ■

THE FRANCIS EFFECT



For air dates, or to order your copy please visit:
saltandlighttv.org/thefranciseffect



Pope Francis Reaching the Peripheries

It's not only major newspapers and news networks that are covering Pope Francis. Prominent magazines, entertainment sites and social media have also been talking about the Holy Father—reaching a much larger and more diverse demographic. Positive words are now coming from the most unexpected places.



Pope Francis was named TIME's 2013 Person of the Year.

In February, the Holy Father became the first Pope to grace the cover of Rolling Stone magazine—solidifying "rock star" status.



Esquire

The Best Dressed Man of 2013: Pope Francis

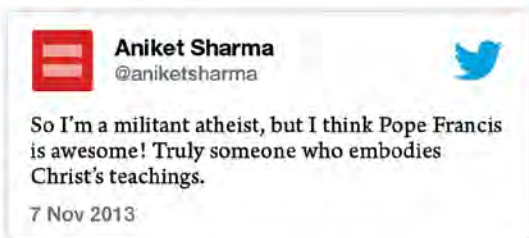
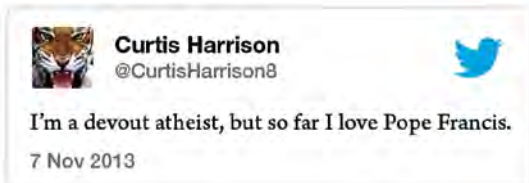
It was a shock to many when Pope Francis was chosen by Esquire magazine as the Best Dressed Man of 2013. His simple attire, devoid of papal splendor, signals a 'new era for the Catholic Church'. His pectoral cross depicts Christ as the Good Shepherd holding the lost sheep around His neck, while a dove representing the Holy Spirit watches from above—a simple piece of jewelry which has become a best seller for vendors in Rome.



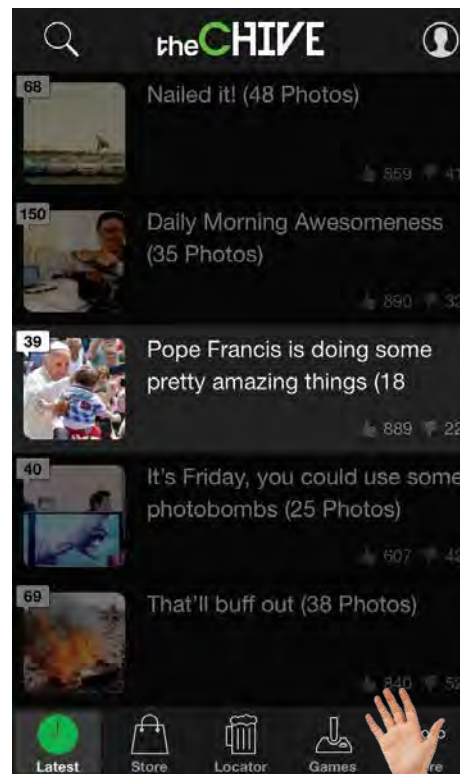


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After the image of Pope Francis embracing Vinicio Riva went viral, many began posting their thoughts on Twitter. This powerful gesture of tenderness prompted some religious critics to change their tone and rethink what it means to be a Christian today...



The Young Turks, a popular progressive online talk show that covers politics and pop culture, praised Pope Francis' economic stance after the release of his Apostolic Exhortation *Evangelii Gaudium*. A show typically dismissive of organized religion had anchor Ben Mankiewicz saying: "For the first time in my life I find myself interested in news about the pope, and what the pope will do next...The pope is being a leader on the most critical issues of the day, and I know he doesn't give a crap about what I have to say about him, but God bless the pope!"



The Chive, a popular entertainment website among young adults, catalogues funny, viral and interesting photos. Earlier this year they posted eighteen photos in a series on Pope Francis—one of the few religious series posted in the seven year history of the website.

SiriusXM's The Catholic Guy, Lino Rulli may have described it best in an interview with Catholic News Service when he said: "I love the positive press Pope Francis has gotten... And I don't think they've gotten the story completely right, and I'm okay with that! For somebody who's really into the church they might want to nuance his words, but then I say, "Have you noticed a lot of Catholics don't go to church anymore?" I'm not so much into nuance right now... I love the fact that this positive press we're getting—which may not be completely accurate—makes people want to go back to church, back to confession. The mainstream media is telling our story better than we are, and if it's getting people back closer to God, I love that secular media."

Photo © Jeffrey Bruno



COVERING Francis

By Alicia Ambrosio

To people accustomed to life in an Anglo-Saxon context, life connected to the Vatican can seem disorganized, unscheduled, and confusing. However, Vaticanists would tell you that until very recently it was possible to predict Vatican events with alarming accuracy.

The seasons were ruled by the liturgical calendar, papal messages would be made public a specific amount of time prior to a major event, and appointments followed a generally accepted “rule” that took into account a prelate’s years of service to the Holy See, and ecclesiastical title.

Life was so regular that Vatican Radio would release a monthly schedule for the benefit of journalists.

On March 13, 2013 Vatican Radio stopped issuing monthly schedules. A year later, the phrase “monthly schedule” has been forgotten.

In the first few days of his pontificate Pope Francis gave everyone a taste of what his schedule would be like. From the balcony of St. Peter’s he announced “tomorrow I will go thank Mary,” and the next morning rustled up the minimum number of Vatican Gendarmes, one or two prelates, and led a visit to the Basilica of St. Mary Major. A couple days later he grabbed a trusted Gendarme and asked to be taken to a nearby hospital where Argentine Cardinal Jorge Mejia was recovering from a heart attack. Unprepared hospital staff stood open mouthed as the new Pope stopped at the nurses’ station for directions to the cardinal’s room.

The new pope’s spontaneity has meant that those of us who follow the Vatican for a living can not predict when something will be announced, who will be appointed to what role, where certain events will take place, or what protocol will be followed in given situations.

This has some up in arms over what they perceive as “disorder” and the usurpation of “the way things are supposed to work.” Others are simply having too much fun flying by the hem of Pope Francis’ cassock, so to speak.

In the past, covering the Vatican successfully meant cultivating an assortment of high ranking, male, curia officials, who were happy to leak information to their favorite journalists. These days the really useful information is stumbled upon by talking to the people who really keep the Vatican running: the gardeners, the custodians, the sisters in clerical positions, and a host of others who usually work behind the scenes.

These are the people who can tell you if the Pope left the Santa Marta this morning, at what time, with whom, and in which direction he was headed.

The key to predicting what Pope Francis’ next move might be in a given situation is far removed from the mental chess-mass of previous papacies. It comes down to one question: What would Jesus do?

When trying to figure out how Pope Francis might reform the Curia, or trying to predict how he will reach out to Catholics who are divorced and remarried, or what his reaction will be to a major international situation that threatens world peace, the answer is simple: He will do whatever Jesus would do.

Such a shift, however, requires a new type of research from Vaticanists. Now, instead of reading up on Church history, or tracking past appointments, we have to read the Gospel and let it sink in deeply. ■



WHAT DOES IT MEAN TO BE SALT AND LIGHT FOR THE WORLD TODAY?

POPE FRANCIS

During his weekly Sunday Angelus Address on February 9, 2014, Pope Francis commented on the Sunday's Gospel reading in which Jesus says to his disciples, "You are the salt of the earth; You are the light of the world."

"It is rather surprising if we consider to whom Jesus addressed these words. Who were those disciples? They were fishermen, simple people. But Jesus saw them through God's eyes, and his statement may be understood precisely as a consequence of the Beatitudes. He meant to say, if you are poor in spirit, if you are meek, if you are pure of heart, if you are merciful... you will be the salt of the earth and the light of the world!"

Jewish law prescribed the addition of a little salt to every offering presented to God, as a sign of alliance, and light was for Israel the symbol of the messianic revelation, triumphant over the darkness of paganism. Christians, the new Israel, therefore received a mission in relation to all mankind: with faith and charity they were able to guide,

consecrate and make fruitful all humanity. We all, as baptized persons, are missionary disciples, and are called to become a living gospel in the world: by a holy life we bring 'flavour' to many contexts, and defend them against corruption, like salt; and we will bring the light of Christ with our witness of true charity.

But if we Christians lose our flavour, and renounce our presence as salt and light, we lose our effectiveness. But our mission to bring light to the world is beautiful! And it is also beautiful to preserve the light we have received from Jesus. The Christian must be a luminous person, who brings light, who always gives light! A light that is not his or hers, but rather a gift from God, and a gift from Jesus. And we bring this light. If the Christian allows this light to be extinguished, his life no longer has meaning; he is a Christian by name only. It is God himself who gives us this light, and we offer it to others. Shining lamps! This is the Christian vocation.

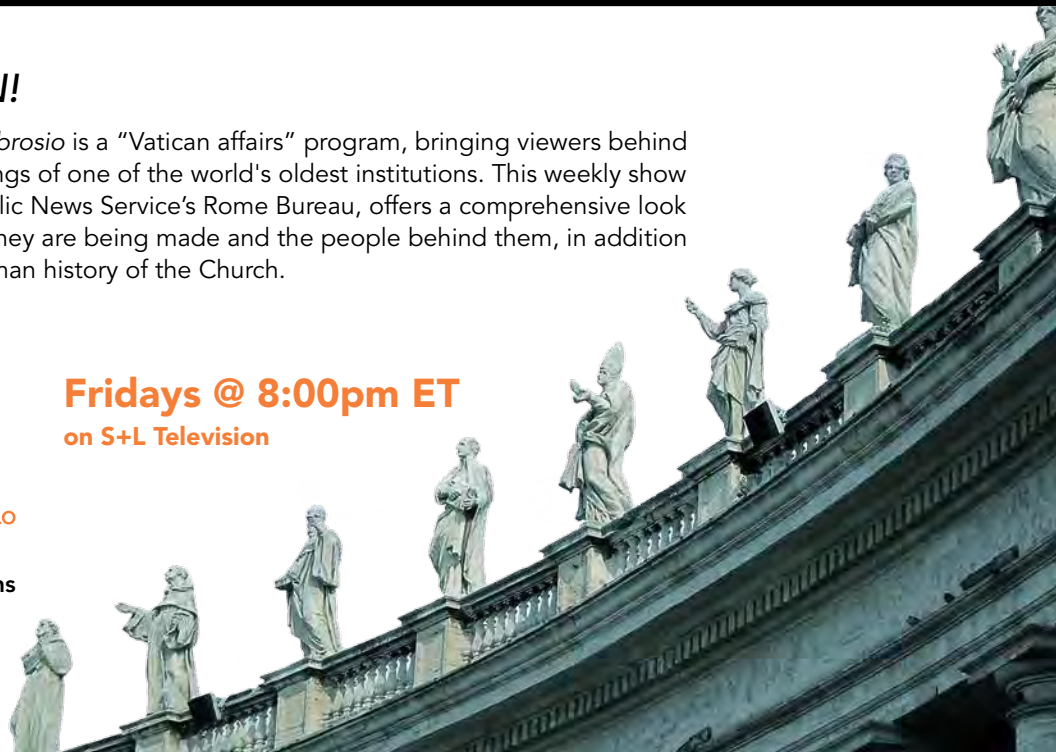
ALL THINGS VATICAN!

Vatican Connections with Alicia Ambrosio is a "Vatican affairs" program, bringing viewers behind Vatican walls to see the inner workings of one of the world's oldest institutions. This weekly show produced in partnership with Catholic News Service's Rome Bureau, offers a comprehensive look at the decisions being made, how they are being made and the people behind them, in addition to informative segments on the Roman history of the Church.

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SCRIPTING change

By Cheridan Sanders



If you
want to
make God
laugh, tell
him about
your plans
~Woody
Allen

God must have had a good chuckle as Sebastian Gomes and I prepared to produce *The Church Alive* series. We had no idea what we were in for. I'll start with the most obvious reason: the Pope resigned. No one saw that coming!

But before we unpack why that was a good thing, let me take you back to the beginning of this adventure. About six months prior to the papal transition, Sebastian and I were asked to develop a TV series about the New Evangelization. We decided on a thirteen-part series exploring major themes coming out of the Second Vatican Council, which would include stories of new evangelization in action. Our recipe: one part solid Church teaching to one part hope-filled inspiration.

The thing is 'the New Evangelization' sounds both lofty and ambiguous. It's enough to leave even the most 'churched' with the feeling that you missed the class

where the teacher explained exactly how you're supposed to do this. So *The Church Alive* was designed to break this intimidating topic into bite-sized nuggets. Things progressed quickly and our plans were in full swing by the time 2013 rolled in.

But then on February 11, 2013, Pope Benedict—whose pontificate made the New Evangelization a church priority—resigned. I'm sure we weren't alone in thinking: what just happened here?!

After the announcement, just like that, our plans were washed away with the huge tidal wave of change that swept over the Church. History was in the making, and once that wave passed, what emerged was altogether astonishing: The first Pope from South America, the first Jesuit to become Pope, and the first Pope called 'Francis'.

Looking back, I'm delighted to see that although our plans were swept aside, our work's intentions were not. We came

to appreciate that the themes we'd tapped into weren't tied to a particular papacy but spoke to our entire tradition. As we developed and reworked the series, we uncovered the continuity that exists between Pope Benedict and Pope Francis, and in fact all of the Popes since the Council. Like the working of a kaleidoscope, each lens-shift brings a new, brilliant expression, but it's always the same light illuminating the scope's view. Pope Francis' call to embrace those on the periphery echoes the original mission of an itinerant preacher from Galilee whose message of redemption changed the world forever.


I never imagined we'd feature as many people as we did. Initially, we focused mostly on Canadian stories but in the end we featured stories from three continents: North and South America, and Europe. Shooting at the CBC studios in downtown Toronto was a turning point for us and another example of an unforeseen blessing.

I find it reassuring to realize that no matter how big you dream—God always has something far bigger in mind. We were fortunate enough to attend the Synod on the New Evangelization, and later, Sebastian assisted our CEO, Fr. Thomas Rosica, CSB, as he fulfilled his role as one of the official spokespersons during the papal transition. After the election, Sebastian even had the honour of reading at his inaugural Mass.

From L.A. to Edmonton, New York to Minnesota, Rome to Rio and back again, we never imagined that working on this series would unfold in such a dramatic way.

Of all of it, however, some of the most meaningful experiences happened once we were all crammed inside the edit suite, working with our editor, Richard Valenti. It's intriguing, the editing process, because here again you can go in with a plan, but ultimately the footage might take you in a different direction, revealing things you never expected. The editing process is revelatory, and you quickly learn that you've got to allow yourself to be open to newness—ready to conceive of the story in a new way. I can't help but draw a comparison to

our work in the New Evangelization: we can't be afraid to go off-script to allow ourselves to genuinely respond to the times in which we find ourselves.

In parting, I leave you with these words "...What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, 'If the Lord wills, we will live and do this or that.'" James 4:13-17 

Previous page from left: Cheridan Sanders (Church Alive Producer), Fr. Thomas Rosica, CSB (Salt and Light CEO), Andrew Santos (former Associate Producer), Sebastian Gomes (Church Alive Producer), David LeRoss (Camera Operator).

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編者的話

親愛的鹽與光好友：

轉眼新一期的鹽與光雜誌又與你們見面！教宗方濟各當選至今，全球目光依然落在他身上，這不是潮流，是人心最真的寫照。對教宗的愛戴、敬重、與關懷，原來到處一樣。

去年夏天普世青年節，教宗方濟各向巴西主教們講述「阿帕雷西達聖母」，來比喻拉丁美洲教會。說一群筋疲力倦的漁夫，乘著破船帶著殘破魚網出海，途中發現一尊損毀有待修補的聖像。他解釋，上主在阿帕雷西達的訊息，從來就是要讓破損的修好，分裂的結合起來。

過去一年，大家都愛將亞西西的方濟各，與教宗方濟各拿來比較。報導他不愛住進教宗府邸，選擇住在宿舍；放棄那雙教宗官式穿戴中必然的紅皮鞋，換上一身簡樸；旅館住宿自己支付，出入以Ford Focus房車代步，生日邀請流浪者共進早餐，公開接見群眾時愛親吻嬰兒，擁抱遠道而來與他相遇的病人、傷殘人士、容貌損毀的傷心人，親自致電慰問別人…傳媒鏡頭下的教宗，大家看罷會說：真的很簡樸！

然而，這不是教宗故事的全面。對我來說，聖人方濟各的理想與追求，一直是我所景仰。過去一年，教宗沒有把我帶回聖人的故鄉，他帶我回到伯利恆，加利肋亞，及耶路撒冷。

有說這位新教宗，敢作敢為，將帶來巨大衝擊，或興起一場風浪。事實上，他真的帶來了一場革命，一場發自溫良慈愛的革命，撫慰人心。正如他在「福音的喜樂」(Evangeliu Gaudium #88) 所說，他就是一心一意，以溫良慈愛來領導教會。

五月聖母月，我們特意將今期敬獻給聖母瑪利亞，讓大家翻閱時一起默想她的溫良。聖母的溫良與教宗方濟各領導教會的作風，同出一轍。在「福音的喜樂」(Evangeliu Gaudium #288) 教宗寫道：每當我們仰望聖母時，她教我們再次領悟，慈愛與溫良的轉化本能。在她身上，我們看到謙遜與溫良，不是弱者專利的美德；真正的強者，無用踐踏他人，才能找到存在的價值。聖母在大小事上，都看到天主聖神旨意。她不斷從宇宙大地、人類歷史、世人生活，來默想天主的奧秘。在納匝肋的時候，她是個熱愛祈禱及勤務的婦女；她又是「永援聖母」，路加福音1:39「瑪利亞就在那幾日起身，急速往山區去」。這些聖母的記述，義行、溫良、默想、關懷別人，正是教會以聖母為福傳榜樣的因由。

感謝您們一直支持鹽與光的福傳工作！更特別多謝 Congregation of Notre Dame 修會，在全球及加拿大為主奉獻，更慷慨捐助今期鹽與光的印製。內頁 St. Marguerite Bourgeoys 的文章，及其修會的服務，緊隨真福聖訓，以「義行、溫良、默想、關懷別人」，來侍奉教會及世人。

在基督愛內，

Thomas Rosica, C.S.B.

羅思家神父 (巴西略會士)

鹽與光天主教傳媒機構行政總監



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講者：香港教區榮休主教陳日君樞機

5月啟播

LAUNCH OF THE NEW CHINESE PROGRAMMING

中文節目全新出發

BY RODNEY LEUNG



Above: Billy Chan (S+L Webmaster), Rodney Leung (S+L Chinese Program Coordinator), Yvonne S. H. Tang (Host of Mandarin Perspectives) and Jane Qian Lu-lin (Co-Host of Vatican Connections) at the 2013 Venite Adoremus Christmas Concert.

Below: Rodney Leung, Brother William Ng, Billy Chan and Madonna Lee (S+L Chinese Marketing Manager) in the chapel at Salt and Light headquarters.



During the fruitful year 2013, we experienced, along with our viewers, many historical events in our Church: the resignation of Pope Benedict XVI, the Conclave thereafter, and the election of Pope Francis. Through these great moments, we have learnt the true meaning of “humility” from both Pope Benedict and Pope Francis.

The Salt + Light Chinese Programming team produced informative programs such as—“Chinese Perspective”, which brings the current events and affairs of the Church to viewers. In addition, we also launched the Chinese version of the “Vatican Connections”, a program that goes into detail of what our Church is. We also produced special programs on the topic of spirituality. During Christmas of 2013, we launched “The Words of God in China—Yesterday and Today”, where we highlight the importance of encountering our Risen Lord through the Bible.


To bring a greater variety of high quality TV programming to our audience, we also broadcast high quality productions by the Hong Kong Diocesan Audio-Visual Centre (HKDAVC) such as “Missing Churches of China”, “In and Out”, and other popular programs in Hong Kong.

Our objective is to serve Chinese viewers in Canada, the USA, as well as those in China, Hong Kong, and Taiwan. We use both Mandarin and Cantonese, along with Chinese subtitles in all of our production. Our goal is to use the modern media including TV, Internet and print to promote the New Evangelization. Through our informative and knowledge-based programming, our audience can learn more about our Church’s current events as well as the Teachings of the Church in order for our audience to deepen their Catholic faith. This is our way to respond to Pope Francis’ call to all Catholic media outlets, “Go out and share your testimony, go out and interact with your brothers!”

This May, we will launch a brand new lecture series called “I Believe”. This lecture series features Cardinal Joseph Zen Ze-kun, the Bishop Emeritus of Hong Kong, among other theologians and scholars on various aspects of our Catholic Faith. “I Believe” is hosted by the Salesian Cooperators (China Province) and produced by HKDAVC. Viewers can download the accompanying lecture materials from the S+L website free of charge.

S+L Chinese programs started to air daily beginning September of 2013 at the following times:

Monday to Friday, 6PM to 6:30PM (ET)
Monday to Sunday, 11:30AM to Noon (ET)
Saturday & Sunday, 5:30PM to 6:30PM (ET)

In addition to TV broadcasting, the S+L Chinese programming has a webpage. Viewers can get up-to-date information of the Church, Pope Francis' homilies, other important messages from the Vatican on the webpage, and watch live stream of the S+L channel. It also provides a programming archive service for easy access to past programs. Viewers also can follow us by browsing our Facebook page, YouTube channel and Twitter. 



Chinese programming (top left to right): Chinese Perspectives, Vatican Connections, WORD in Chinese: Christmas Special, Pope Francis General Audience—Chinese translation.

在2013年，《鹽與光》中文節目踏入一個新里程。回顧一年，感謝天主的引領。教宗本篤十六世的請辭、選舉新教宗的時刻、新任教宗方濟各的誕生，使我們有幸成為歷史的見證及與觀眾們一起上了寶貴的一課。兩位教宗更讓我們真正的體會到「謙卑」的真諦。

中文節目方面，我們繼續努力製作資訊性節目—「教會透視」，將教會的活動廣傳普世。本台最受歡迎的節目之一——“Vatican Connections”，除推出英文及法文版外，我們更推出全新的中文版—「梵蒂岡連線」。為迎合加拿大，美國及中港台的觀眾，此節目更配以中文字幕及國粵雙語製作，務求將教會資訊更全面地傳遞。在製作的過程中，透過資料搜集、嘉賓訪問等，讓我們更能學懂教會的訓導，從而在節目中與大家分享，運用各種傳播媒體來實踐新福傳。

教宗方濟各經常要信友們「走出去」，將天主的喜訊送往普世、達至地極。《鹽與光》正與各大天主教媒體回應教宗的訓導。

為使觀眾更認識及了解天主聖言的重要性，我們在2013年的聖誕期中，推出了「中華聖言——昨日·今天」節目，讓我們藉此機會拿起聖經，與主相遇。

除本地製作外，我們也播放來自香港教區視聽中心的節目，如「失落的中國教堂」、「出家入世」等。此外，學習信德，不分時地。在2014年5月份，更會推出由聖鮑思高慈幼協進會(中華會省)主辦，香港教區視聽中心誠意製作，由多位教會學者講授(當中包括香港教區榮休主教陳日君樞機)的「我信——信德年信仰培育課程第一單元」。內容豐富，費用全

免。課程筆記可於本台網頁下載。

自去年9月起，一個全新的中文時段誕生，天天播放精彩節目。

加拿大東岸時間:

星期一至五


星期一至日

星期六、日

黃昏6時至6時30分

早上11時30分至中午12時

黃昏5時30分至6時30分

從2013起，《鹽與光》電視也致力開拓網絡新領域，也增設了全新的中文網頁。在網頁中，提供免費網上即時收看服務、最新的教會資訊、教宗的講道、節目重溫等。此外，也設有Facebook專頁、Twitter、YouTube頻道，只要到我們的網頁即可立時連結，務求讓您隨時隨地與教會緊密聯繫，接收最新教會資訊。



S+L Chinese Webpage 《鹽與光》中文網頁:
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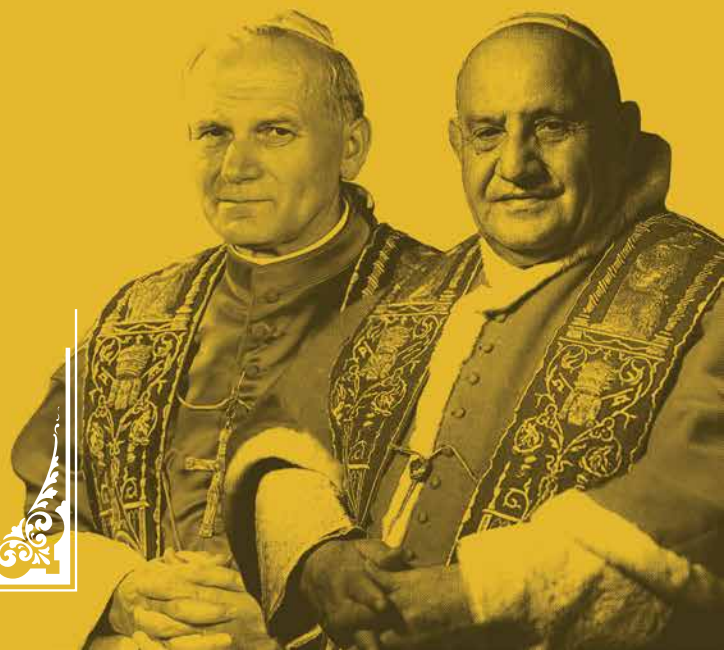
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youtube.com/user/SaltandLightChinese



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兩位深愛 天主選民的教宗

羅思家神父



全世界正在準備在四月二十七日，為兩位真福：若望二十三世，及若望保祿二世舉行封聖。此刻讓我們一起回顧，若望二十三世(龍卡利)，及若望保祿二世(卡羅爾·華迪卡)，兩位可敬的教宗，為猶太弟兄姊妹所作的一切，並記取大屠殺的慘痛，寫下手足情不可滅的一頁。

龍卡利

大主教龍卡利在土耳其伊斯坦堡出任羅馬教廷大使時，為營救數千名猶太人的性命，為他們偽造文件來逃離納粹魔掌，逃亡到巴勒斯坦。更親自勸勉身為天主教徒的保加利亞女皇，游說丈夫保護國內的猶太人。因親眼目睹大屠殺的慘痛，所以從不放棄任何機會，修正教會內導致反猶太主義的機會。如在受難日的禱詞中，刪去「不忠信的」猶太人此說法，更公開反對神學上的反猶太主義。「多個世紀以來，我們的弟兄亞伯爾慘遭血腥殺戮…」在一次祈禱中他祈求道：「上主求祢寬恕我們，就因他們的名字叫猶太，我們犯下這咀咒。」在他當教宗的五年裡，接見無數猶太代表。在一次公開接見活動中，他以聖經自我介紹：「我就是若瑟你的兄弟」，語帶相關地以自己領洗時的聖名，隱喻基督徒與猶太人的關係。雖然在他有生之年，若望二十三世未能看到第二次梵蒂岡會議的圓滿結束，他卻推動了一個劃時代的觀念，深深影響1965年頒布的「教會對非基督宗教態度宣言」，改變世代天主教徒對猶太人的態度。在此宣言裡，訂立天主教教會的訓導，就是與耶穌同

期的猶太人，不是串謀釘死耶穌的共犯，他們的後代不該為此集體負責。

卡羅爾·華迪卡

小時候的未來教宗卡羅爾·華迪卡，在波蘭南部的家鄉小鎮華杜維斯(Wadowice)生活，他常與猶太同學玩耍往來。年青時的他，活在希特拉統治下的波蘭，親眼目睹這人間地獄的慘況，他曾在火車站救起一個快將餓死的十三歲猶太女童，給她食物及照料。日後他以教宗的身份，繼續關懷猶太人及猶太教，真情可鑑。天主教與猶太人間的隔膜，因長久的誤會而造成，為化解這段歷史，他勇於作主動，釋出真愛摯誠，令人欽佩折服，連一些愛批評教宗的猶太人，也不得不承認他所作的努力，不是外交把戲，而是由衷的愛。在他上任教宗不到五個月，他即與全球各地的猶太教領導人會面。在這首次重要的會議中，教宗重申梵蒂岡第二次大公會議對反猶太主義的譴責，並許諾促進天主教與猶太人之間的對話，更「盡自己所有的力量，保護這片土地的和平，因為這土地對您們來說是神聖的，對我們來說也一樣。」在任期間他出訪全球一百二十九個國家，每次例必會晤當地的猶太人團體，可算是伯多祿之後，走遍全世界會見最多猶太人及猶太團體的教宗。1980年訪問德國，他說：「誰與主耶穌基督相遇，就是與猶太教相遇。」一言道出天主教怎樣看待猶太教。猶太人就是「舊約中的天主選民，天主是永不離棄的。」此外，為幫助天主教徒應如何教導及宣講猶太

人及猶太教，若望保祿二世命梵蒂岡編印一份指引，並制訂一份關於大屠殺的重要文獻，為基督徒未能反對猶太人受迫害而深表懺悔。2000年，教宗更為天主教徒對猶太人曾作的不是，親自獻祭一個懺悔禮儀。在我的回憶裡，教宗若望保祿二世與猶太人以下的四個珍貴相遇，意義深長：

若望二十三世在神學方面的啟思，若望保祿二世將之活現出來。1979年，他剛被選為教宗，首次出訪就是故鄉波蘭，教宗親到奧許維次集中營祈禱，佇立在一塊以希伯來文，記下營中慘死者的紀念碑前，他婉道：「誰可以走過這裡而不為所動！」他明白奧許維次集中營的悲劇，是「蓄意煽動仇恨帶來的惡果」，數以百萬計的無辜生命，忍受非人道的對待，在毒氣室及火葬場中慘遭滅族屠殺。若望保祿二世日後透過「人類權益的全球宣言」，堅決表示不要讓歷史重演，讓這些殉道者的哭聲，喚來一個更美好的將來，願基督徒與猶太一起並肩前進。

1986年4月，若望保祿二世到訪羅馬的猶太會堂，與該市的猶太團體一起祈禱，他不僅是首位造訪猶太會堂的教宗，他前行擁抱拉比伊利奧杜夫(Rabbi Elio Toaf)，化解雙方面兩千多年以來的芥蒂。他稱呼猶太人為「我們的兄長，天主從不曾，也不打算撕毀自遠古所訂立的盟約。」深明彼此間的微妙關係，教宗續說：「你們是我們摯愛的弟兄…是與亞巴郎同一信仰的兄長」。到羅馬猶太會堂的路，僅是橫渡天巴河(Tiber River)一



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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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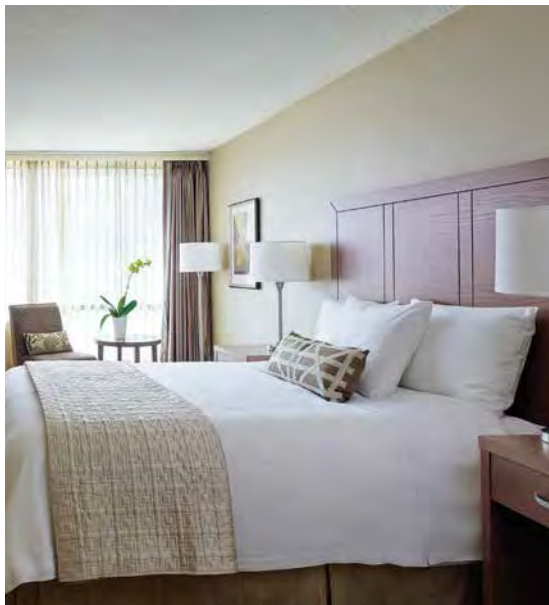
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1986年4月13日，若望保祿二世到訪羅馬猶太會堂，與拉比伊利奧杜夫 (Rabbi Elio Toaf)會面，這是二千年以來，首位歷史記載造訪猶太會堂的教宗。

▶ 里之遙，但對基督徒與猶太人間的關係，卻是跨越歷史洪溝的一大步。在該年教宗出席梵蒂岡舉辦，紀念猶太人在第二次世界大戰，慘遭希特勒大屠殺的音樂會時，他呼籲：「若我們不渴求公義的話，這些慘死的生命，將陸續重演」。2000年3月26日，教宗若望保祿二世到耶路撒冷朝聖，就如世世代代的猶太人一樣，他站在古老的耶路撒冷聖殿哭牆祈禱，把小紙條攝入哭牆的裂隙，來結束此歷史性之旅。

「我們的天父，
祢揀選亞巴郎及他的後裔
向萬民傳揚祢的名字；
在歷史過程中，
一些讓祢子女深受痛苦的行為
我們感到傷心難過。
懇求祢寬恕我們，
並幫助我們與祢的選民
建立手足之情。」

從神父、主教、到教宗，若望保祿二世一生痛斥反猶太主義，為猶太人在大屠殺及不同時代所受的迫害而難過，他以希伯來語「Shoah」來述說大屠殺的慘痛，教導基督徒與猶太人不應彼此害怕對方，因為我們都是屬於以色列的天主；而那為我們被釘死

在十字架上的耶穌，祂是以色列之子也是天主子。

原來猶太人對摯愛離世有個傳統說法「Zikhrono li-verakhah」：是指對死者的懷緬就是一份祝福。歲月流逝，教宗若望保祿二世，對天主教徒及猶太人來說，正是一份祝福，後代的天主教徒及猶太人，在尋覓信仰的旅途上，以他那份尊重及忠誠的心思相待，這就是他在我們歷史裡留下來的祝福。

米高安哲羅離世前，他的學生環繞他病榻哭別：「羅馬怎可能沒有你？」他卻凝望窗外，處處可見皆是自己的雕塑作品及建築，遂以微弱的聲音回道：「羅馬永不可能沒有我！」2005年4月教宗去世，他當然沒有米高安哲羅的豪語；然而，遠在新澤西猶太會堂的拉比史拉沙，追思這位教宗時說：「我們的兄長，我們猶太人永不可能沒有你！」

在羅馬天主教裡，這兩位真福：若望二十三世及若望保祿二世，為公義，為反猶太主義挺身而出。當教宗方濟各快步冊封他們為聖人時；猶太人將會憶記起，這兩位教宗，一路為他們走出歷史的傷痛，無懼步履艱辛。S■

作者簡介：

羅思家神父，CSB，在多倫多、羅馬及耶路撒冷取得神學及聖經學高等學位。曾在多倫多大學教授聖經學並任駐校天主教牧民神師。2002年教宗若望保祿二世親臨多倫多舉行的普世青年節，乃由羅神父出任全國總監及行政總監。1994年至2008年期間，代表加拿大主教擔任加拿大基督徒與猶太教之間的顧問。羅神父創立的鹽與光傳媒機構，乃全加拿大首個天主教電視網絡，並由他出任為行政總監。教宗本篤十六世於2009年9月委任他為大眾傳媒的宗座顧問；在2008年及2012年的梵諦岡主教團會議，及最近的教宗請辭及選舉交接期間，擔任英語傳媒專員。



WORLD MEETING OF FAMILIES

2015 Philadelphia

By Most Reverend Charles J. Chaput, OFM Cap, Archbishop of Philadelphia

Salt and Light has served the Church in an extraordinary way for many years. So when my good friend Father Rosica asked me to offer some thoughts about the 2015 World Meeting of Families, I was happy to do just that.

Let's start with a simple fact: The dignity of the human person is what all Catholic teaching seeks to advance. We learn this first and most fruitfully in the school of love, which is the family. Vatican II described the family as "the first and vital cell of society." And it very wisely taught that "the well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life."

The power of the family boils down to a particular kind of witness. This is why the greatest gift a father can give his children is to love their mother. What sets the Catholic faith apart from every other revolutionary movement for justice is the rejection of violence and the affirmation of the power of love. Real love—love that involves a complete surrender of ourselves to meet the needs of another person—is life's most challenging and rewarding experience.

Nothing is more demanding, and nothing takes more care and self-sacrifice, than love within a family. But neither is anything more joyful than when a parent's love comes to harvest in a child who grows into a man or woman filled with character, courage and grace. Loving "humanity" is easy. Theory is always easier than reality. But loving real persons in all their complexity as God wants them to be loved, day in and day out—that's what separates the wheat from the chaff. And nowhere is that truer than within a family.

Blessed (and soon to be canonized St.) Pope John Paul II once described the Christian family as "the most effective means for humanizing and personalizing society," building up the world "by making possible a life that is, properly speaking, human."

We've never needed healthy Christian families more urgently than now. The developed world has created an environment where both parents frequently have jobs outside the home; a

society of more work and more stress, caused by our addictive consumption of goods, which is fueled by the relentless marketing of products, which creates more consumer debt, which generates the need for longer work hours, in order to make more money. Families have no time to be a family. And tens of millions of husbands and wives are essentially working to service their credit-card debt. They live to pay their bills.

To counter this, one of the most important gifts parents can give their children and each other is gratitude. The German martyr and theologian Dietrich Bonhoeffer once said, "... in ordinary life, we hardly realize that we receive a great deal more than what we give, and it is only with gratitude that life becomes rich."

Gratitude is the beginning of joy. Gratitude leads to humility. Humility makes us aware of others. And an awareness of others and their needs softens our hearts to forgive—and leads us to see our own sins and our own need for repentance. These are the seeds of both justice and mercy, without which no society can survive.

We need to teach our children that what we do becomes who we are. We need to share more and acquire less. We need to unplug a little from the network of noise that surrounds us. We need to create the room for a silence that we can fill with conversation—conversation with each other and with God.

We can't do this alone. And therein lies the tremendous value of families coming together to reinforce each other's vocation, to deepen their faith and to experience the presence of God. This is the mission of the World Meeting of Families: to show the joy of Christian family life to the world, and to invite others from around the world to share in it.

In September next year, families from around the globe will gather in Philadelphia for the eighth World Meeting of Families, and we have strong hopes that our wonderful Pope Francis will join us. Salt and Light will be there. So will the Spirit of God and his transforming joy. Please join us - and invite others to do the same. I hope to welcome all of you to the City of Brotherly Love in 2015! ❧



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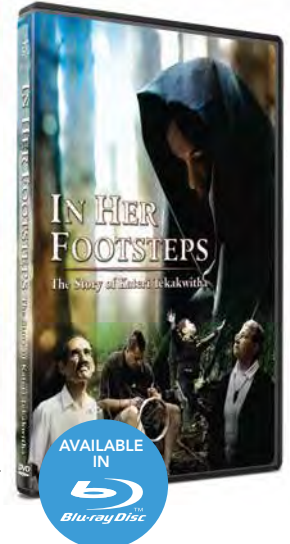
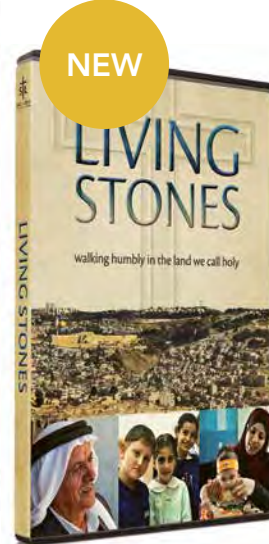
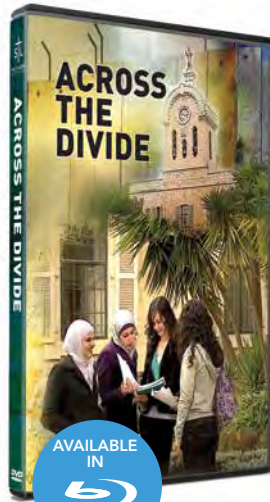
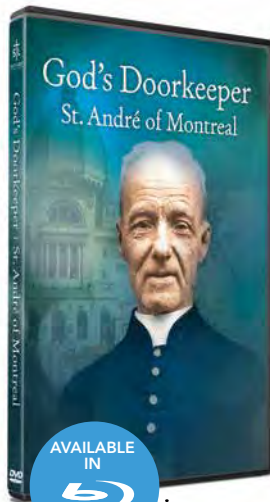
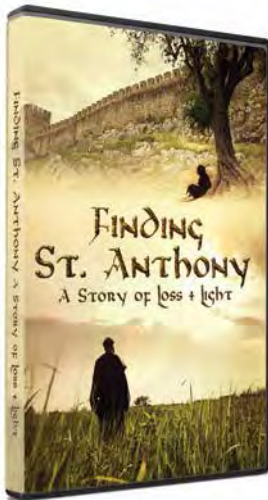
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Finding St. Anthony

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.

Gods 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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Television schedule for 2014 (for *prime time* see next page)

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	Perspectives hebdo	Lumière du monde	Perspectives / Échos du Vatican	Perspectives / Églises du monde	Perspectives / Témoin	Perspectives / Audience générale	Focus catholique	4:00 AM
7:30 AM	Catholic Focus	Perspectives: The Weekly Edition	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives: The Weekly Edition	4:30 AM
8:00 AM	The Rosary in the Holy Land							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		Context with Lorna Dueck	Documentary / Movie / Series	Documentary / Series	Mothering: Full of Grace	The Church Alive	Children's programming	6:00 AM
9:30 AM		Word for Word			The World I Know	General Audience		6:30 AM
10:00 AM		Christopher Closeup	Facing Life Head-On	Perpetual Help Devotions	Word on Fire	Perpetual Help Devotions		7:00 AM
10:30 AM		Le chapelet à Lourdes						
11:00 AM	General Audience	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	Sunday Mass	Witness	Églises du monde	Concert / Series	Documentary / Series	Witness	Vatican Connections	9:30 AM
1:00 PM	Documentary / Series	Vatican Connections	Témoin			Documentary / Series	Documentary / Series	Context with Lorna Dueck
1:30 PM		Documentary / Movie / Lectio Divina	Lumière du monde	Terra Santa	Aid to the Church in Need	10:30 AM		
2:00 PM	Facing Life Head-On		Where God Weeps	11:00 AM				
2:30 PM	This Is the Day			The Church Alive	General Audience	This Is the Day	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	Concerto o evento del Vaticano	Documentario in italiano	Concerto o evento del Vaticano	Udienza Generale	Concerto o evento del Vaticano	Documentario in italiano	Udienza Generale	1:00 PM
4:30 PM								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.



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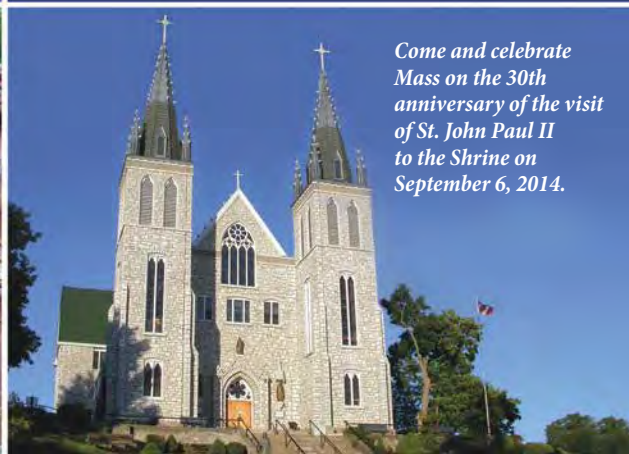


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September 24th to October 6th, 2014




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Television schedule for 2014 (continued)

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: The Weekly Edition	Catholic Focus	4:00 PM
7:30 PM	Nouvelles de Terre Sainte	Perspectives / Églises du monde	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Focus catholique	Perspectives hebdo	4:30 PM
8:00 PM	Witness	Témoign	Concert / Series	Documentary / Series	Witness	Vatican Connections	Documentary / Series	5:00 PM
8:30 PM	Vatican Connections	Lumière du monde				Context with Lorna Dueck		5:30 PM
9:00 PM	Documentary / Movie / Lectio Divina	La foi prise au mot ou Hors les Murs	Terra Santa	Documentary / Series	Documentary / Movie / Series	Aid to the Church in Need		6:00 PM
9:30 PM			Facing Life Head-On			Where God Weeps		6:30 PM
10:00 PM			Chapelet en Terre Sainte / Litanie des saints	This Is the Day	The Church Alive	General Audience	This Is the Day	Word for Word
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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