

# SALT + LIGHT



## Eyewitness to history

A look inside  
the Synod  
of Bishops

YEAR OF  
CONSECRATED  
LIFE

JUBILEE  
OF MERCY

WORLD  
MEETING  
OF FAMILIES  
2015

Laudato Si'

Reactions to  
Pope Francis'  
landmark  
encyclical

Word  
from the  
frontline

A look at crises  
on two different  
continents

# ROMERO

Who will finish  
the eucharist?



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- Pope Francis

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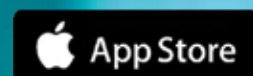




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Illustration of Blessed Oscar Romero  
by Dominic Gomes

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# MESSAGE FROM THE CEO

## DEAR FRIENDS

OF SALT AND LIGHT CATHOLIC MEDIA FOUNDATION,

One of the most significant things that we do at Salt and Light is to bring you the great liturgical celebrations and encounters of Pope Francis on a daily basis. Since publication of our last magazine, we journeyed with the Pope on his very significant and symbolic pastoral visits to various countries around the world: **Turkey, Sri Lanka and the Philippines, Sarajevo (Bosnia & Herzegovina), Ecuador, Bolivia and Paraguay**, in addition to several trips in Italy. You were there with him... thanks to the hard work of our team at Salt and Light working in close collaboration with the Vatican Television Centre. At the end of September we will bring you more memorable moments of Pope Francis' journey to **Cuba, Washington, New York City and Philadelphia for the World Meeting of Families**, as Pope Francis brings to America the joy of the Gospel and the boldness, goodness, beauty, mercy and hope of the Catholic Church.

This edition of our Salt and Light Magazine features some of the critical issues that the Church is facing in our contemporary world. The powerful story of martyred Archbishop and now **Blessed Oscar Romero** continues to challenge each of us in living out our baptismal promises. Although he is not often thought of as a communicator, he stands as an example to Christian communicators, not so much because of the work he did early in his ministry in the press and in radio, but for his vibrant homilies in the Cathedral, broadcast by radio to the whole

country. Against the historical backdrop of great strife and injustice, Romero's message of hope and reconciliation was that of the Gospel of Jesus Christ.

### SYNOD OF BISHOPS

Many of you followed last October's Extraordinary Synod through our numerous media platforms. Blessed Paul VI created the Synod of Bishops in 1965 to give the world's bishops a voice—a sounding board that would advise the pope on various aspects of the Church's life. One of the most important contributions of the recent Synod is the rediscovery of the synodal process. Synods are not about taking a poll or voting in a democratic way on Church teaching and practice but they embody a humble openness to the fact that the Lord is leading the pilgrim church through the power of the Holy Spirit.

For the October 2015 Ordinary Synod of Bishops on the Family, Salt and Light will be present once again inside this very important ecclesial meeting. I have been invited again by the Vatican to serve as the English language media attaché for the Synod. Working closely with the Vatican communications will be our own **Sebastian Gomes** (English); **Charles Le Bourgeois** (French) and **Gabriel Chow** (Chinese). Our editor, **Richard Valenti** will be with us on location in order to prepare in a ☺

*Romero's  
message of  
hope and  
reconciliation  
was that of  
the Gospel of  
Jesus Christ*

very timely fashion the daily synodal interviews and updates for Salt and Light and for the world.

I encourage you to take up Pope Francis' invitation issued during the homily of his first mass celebrated at Guayaquil in Ecuador this past July 6:

*"Shortly before the opening of the Jubilee Year of Mercy, the Church will celebrate the Ordinary Synod devoted to the family, deepen her spiritual discernment and consider concrete solutions and help to the many difficult and significant challenges facing families today. I ask you to pray fervently for this intention, so that Christ can take even what might seem to us impure, like the water in the jars scandalising or threatening us, and turn it—by making it part of his 'hour'—into a miracle. The family today needs this miracle."*

#### ON CARE FOR OUR COMMON HOME

**T**his past June, Pope Francis published his second encyclical letter, *"Laudato Si"* *"On Care for our Common Home."*

This major Church document is not just the declaration of assent to a programme of international environmental action, but also the prophetic voice of the Church. It is addressed to "everyone living on this planet" and calls for a new way of looking at things. We face an urgent crisis, when the earth has begun to look more and more like, in Francis's vivid image, "an immense pile of filth". Still, the document is hopeful, reminding us that because God is with us, all of us can strive to change course. Pope Francis is calling for conversion. This is a deeply uncomfortable encyclical because it is not content simply to face up to the institutional and moral issues of climate change and environmental degradation, but addresses the deeper tragedy of humanity itself.

Salt and Light's excellent, six-part major series **"Creation: And God saw that it was good"**, made possible through a grant from the **Hilary Weston** Foundation for Youth is our response to the great questions on why we should care for the environment. Producer and host **Deacon Pedro Guevara-Mann** joins **Sr. Damien Marie Savino, FSE**, of the University of St. Thomas in

## ***For Pope Francis, mercy is the interpretative key to the Gospel of Jesus***

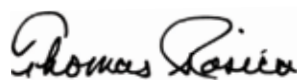
Houston, Texas, as they discover what humans have tried to do with the great environmental and ecological issues and what the Church has taught over the centuries about the sacredness of all creation.

#### MERCY

**O**n March 13, 2015 Pope Francis surprised the world by announcing a **Jubilee of Mercy** beginning on December 8, 2015. For Francis, mercy is the interpretative key to the Gospel of Jesus. He wants this jubilee to go deeper spiritually and to be a far-reaching Christian witness of mercy to the world. During the first Angelus after his election, the newly elected Bishop of Rome said: "Feeling mercy, that this word changes everything. This is the best thing we can feel: it changes the world. A little mercy makes the world less cold and more just. We need to understand properly this mercy of God, this merciful Father who is so patient" (March 17, 2013). Stay tuned to Salt and Light over the next year as we allow you to experience the **Jubilee of Mercy** around the world.

Thank for your believing in our mission at Salt and Light Catholic Media Foundation. For the past thirteen years, we have been at the service of the Church in Canada and of the Universal Church. On behalf of our entire Salt and Light family, I am grateful to each and everyone of you, and to many religious congregations of women and men in Canada—especially my own congregation of Basilian Fathers—who have supported us financially in very significant ways. We cannot continue our work without you! Be generous with us! Remember us in your legacies and allow future generations to experience the joy of the Gospel the beauty and hope of the Church through the many media platforms of the Salt and Light Catholic Media Foundation. ☪

Sincerely in Christ,



Fr. Thomas Rosica, CSB



# SALT AND LIGHT'S BLESSED JOURNEYS

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## ST. GIANNA BERETTA MOLLA

**St. Gianna** is one of two patron saints for the World Meeting of Families, 2015 in Philadelphia. She was a modern woman, a pediatrician, a wife and a mother, and is best known for giving her life in 1962 so her 4th child could be born. She was beatified by St. John Paul II in 1994 and canonized in 2004. St. Gianna is the Patron Saint for mothers, physicians and unborn children. She lived her whole life as a testament to “the family fully alive,” the theme for the WMF 2015.



# WORLD MEETING OF FAMILIES

## 2015 Philadelphia

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### THE LIGHTS

#### **Ashley and Gregory**

Light are learning to deal with the realities of building a new family. They are parents to three little girls, Mayzie, Charlotte and Hawley. Ashley stays at home while Gregory works to provide for the family. As they put it,

the world is “built for double income families”. Their choice is not without challenges. But their faith helps them keep their eyes on a bigger picture. They are filled with hope for the future knowing things will get just a little bit easier.



## ST. JOHN PAUL II

### At the Canonization

Mass for Popes John XXIII and John Paul II, Pope Francis spoke of the latter with these words: "In his own service to the People of God, John Paul II was the pope of the family. We are now in the process of journeying with families towards the Synod on the family. It is a journey which, from his place in heaven, John Paul II guides and sustains." Karol Wojtyla, marked at an early age by suffering and loss in his own family, would grow up to be a priest, Bishop of Krakow, the Bishop of Rome and a saint for the ages. He taught the world about the dignity, beauty and sacredness of marriage and family life.



**Salt + Light Television produced a series of short videos on the Saints, Blesseds and modern families for the World Meeting of Families. Check them out on our [YouTube](#) page: [Search World Meeting of Families 2015 playlist](#)**

## FR. MICHAEL MCGIVNEY

### Who could have

imagined that Fr. McGivney's small gathering of men in the basement of St. Mary's Church in New Haven, Connecticut would one day become a global organization whose

legacy is filled with heroic men? To express this sense of joy, a special theme song was chosen for this video, appropriately titled "Irish jig" from Joe Zambon's 2014 Brothers album.

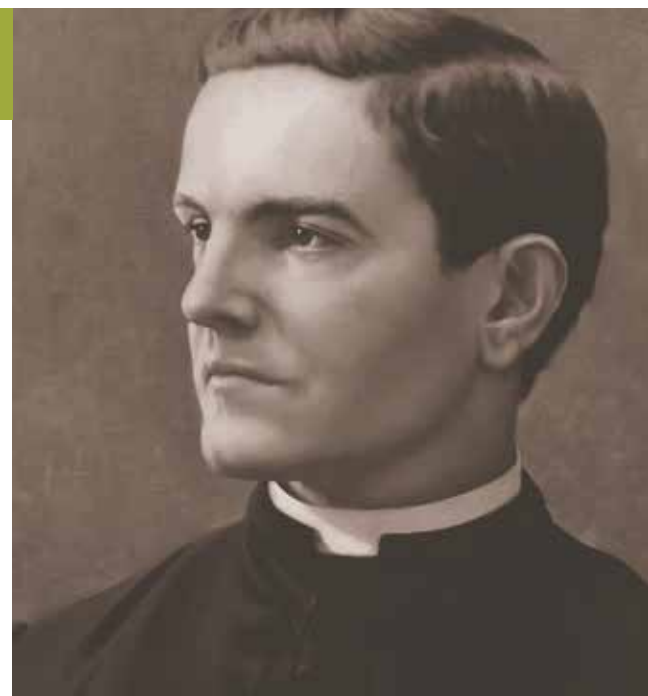
It perfectly evokes the fraternity, joy and brotherhood that gave birth to an organization that would take it upon itself to sow hope and comfort for families amidst a world of sadness."

## THE BOLGERS



**The only thing** nicer than young love is old love. In the late 1990s, Catherine Bolger of Toronto developed Alzheimer's disease. It changed not only her life, but the lives of her loved ones, taking them down a path of uncertainty, education, end of life

care, which ultimately brought her family closer together than they could have ever imagined. The story of the Bolger family is one of endless faith and eternal love, having endured the challenges and struggles of a relative suffering a debilitating disease.



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# QUÉBEC'S NATIONAL SHRINES

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A SPIRITUAL EXPERIENCE OF HEAVENLY PROPORTIONS



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JOSEPH'S  
ORATORY  
OF  
MOUNT  
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OUR LADY  
OF THE  
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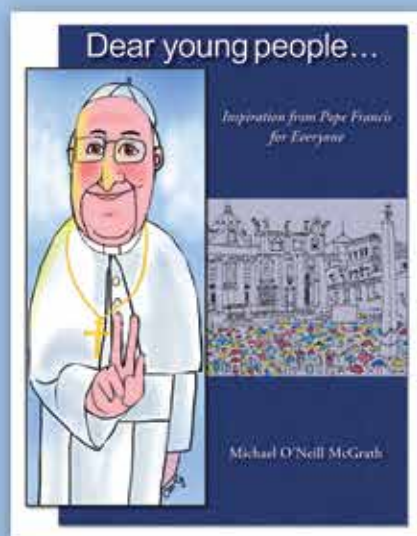
SAINT-  
ANTHONY'S  
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OF LAC-  
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# Dear young people...

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Pope Francis  
for Everyone*



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## THE POWER AND PURPOSE OF FAMILY TODAY

In September the largest Catholic gathering of families in the world meets in Philadelphia. **Teresa Hartnett**, the Director of the Family Ministry Office for the Diocese of Hamilton will be there, and with her 168 of the local faithful who see enormous value in celebrating family life together.

The moment I heard the ping on my phone I knew what had arrived—the ultrasound picture of my new grandchild. My son and his wife, originally schedule to attend the World Meeting of Families in September, had a perfect reason to stay behind—the birth of their second child. The picture showed a new life, safe and cared for in his mother's womb, already loved and soon to love. This powerful image reflected, in its simplicity, the profound purpose of God's plan in creating humans to build families.

The power and purpose of family is what the upcoming World Meeting of Families (WMF), with its theme, *Love is Our Mission: The Family Fully Alive*, seeks to explore. On page 63 of the catechesis is a simple, but extraordinary line, "The Church is a family of families." Every family matters, contributes to the whole and impacts other members of the family. The Diocese of Hamilton is part of this family of families and 168 people of all ages will travel on our Diocesan pilgrimage to Philadelphia; four families will have three generations! Those attending have sacrificed in order to gather the resources they will need to attend and are grateful that Bishop Doug Crosby has done so much to support their presence at the conference.

As Pope Francis said, "Everything is connected together in the family: when its spirit is wounded in some point, the infection contaminates everyone." In today's world so many families struggle with a wounded spirit and they do not understand the beautiful and insightful theology on family that is part of our faith teachings. For the families journeying to the WMF the theology will come to life and it is our hope that they will return to their parishes full of enthusiasm and a desire to share what their heart now knows. Pope Francis has reminded us that the family is the "fundamental cell" of society where people learn to live with each other despite their differences. The Church, being the family of families, must do all it can to support this fundamental cell to ensure that the future is strong, and that each person will be able to live their call in the family as God intended.

The ultrasound of my grandson showed a new life, giving us joy and hope for the future. The WMF will bring the same feeling to every person in attendance and draw attention to the foundation for all future generations—the family of today. 📺

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# A HOLY COUPLE

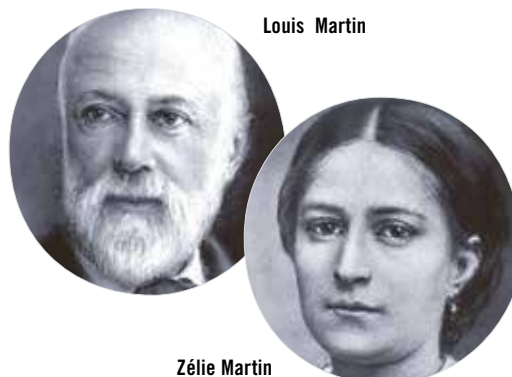
By Emilie Callan

**“The good Lord gave me a father and a mother more worthy of Heaven than of earth”**

**T**hese words come to us from Saint Therese of the Child Jesus, Carmelite nun and youngest daughter of Louis and Zélie Martin. Their names will soon be added to the book of saints in October during the Synod on the Family. They are the first couple to be canonized together. A holy couple, their story has a modern twist.

Louis and Zélie Martin met on the Saint Leonard Bridge in Alençon, France. It was an unexpected encounter. Both had previously contemplated entering the religious life. But as it became clear neither one of them were called to a life of celibacy, they vowed to offer their future marriage to God. When Zélie saw Louis, she heard a voice tell her this man was the one God had prepared for her. This conviction deepened the more they spent time together. They got married three months later on July 13th, 1858. Zélie was 27 years old and Louis 35.

Zélie already managed her own lacemaking business which she started at only 20 years old. She regularly received clients who needed her skillful hand to create or repair pieces of lace. She eventually opened a lacemaking factory that allowed her to take on apprentices. Her business was thriving.



Louis Martin

Zélie Martin

Apart from her leadership and goodwill, Zélie was an anxious woman. This is a character trait she attributed to her difficult childhood.

But if Zélie struggled with worry, Louis on the other hand was a gentle and patient man. His talent lied in clock making. He also had his own shop. Louis got into the trade at 19 years of age. Despite his excellent reputation, he retired from the clock making business to dedicate himself to his wife's lacemaking factory, becoming its client manager and bookkeeper.

Career wasn't everything to them. They were as much accomplices in their marriage as in their work. Both desired a holy marriage. They considered virginity to be an invaluable virtue even between husband and wife and so they practiced

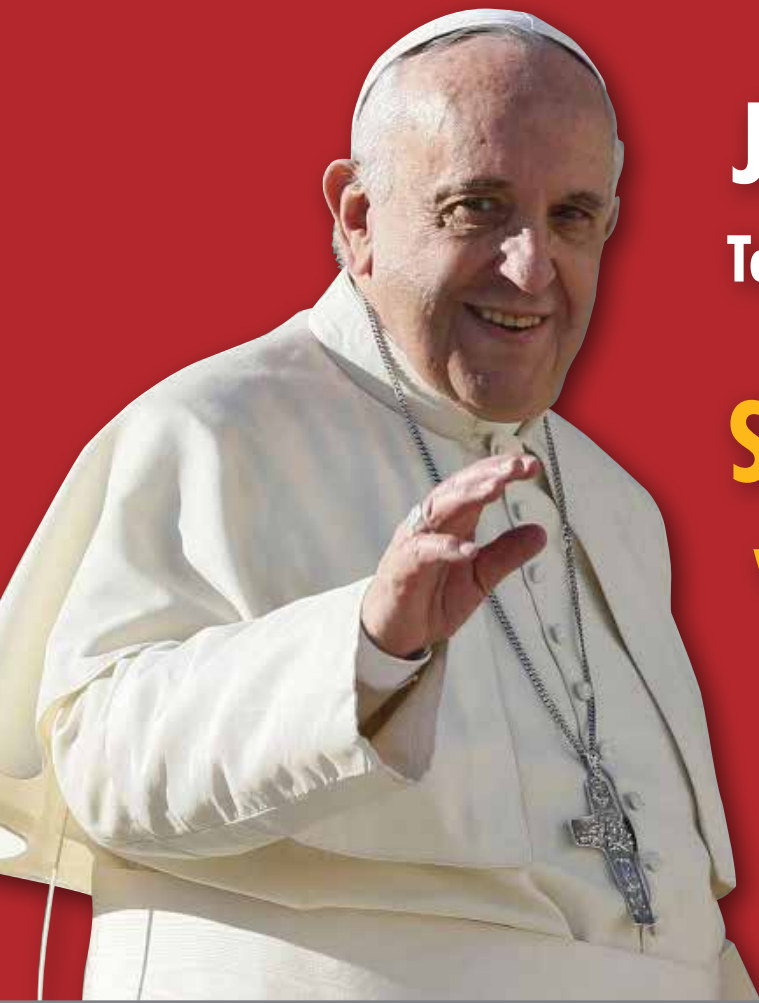
abstinence their first years or marriage. They had nine children, four of which died at a very young age. Louis and Zélie raised five girls, Pauline, Céline, Léonie, Marie, and Thérèse. They raised them in the faith and inspired in them charity and holiness. All of them eventually joined the Carmelites, except Léonie who joined the Sisters of the Visitation.

The Martins did face challenges, namely sickness. It started with Zélie when she was diagnosed with cancer. The pain intensified every day, without any hope of a cure, until she died at the age of 46. Through her suffering, Zélie held fast to prayer and patiently accepted God's will and wisdom. "If the Virgin Mary does not heal me, it is because I have done my time and that the good Lord wants me to find rest elsewhere" (last letter from Zélie to her brother Isidore Guerin, August 16th, 1877).

Some years after the death of his wife, Louis also fell ill. He had periods of forgetfulness, hallucinations and attacks of paralysis. After several episodes, he was taken to an asylum. He stayed there three years before going back home. Despite his evident weakness, he showed great strength, patience and perseverance. "The things of this earth seemed to barely touch him; he overcame any difficulty that life gave him" (Saint Therese of the Child Jesus, Autobiographical Manuscripts, 1895).

Louis and Zélie Martin call us to a total submission to God's will and providence. God was first in everything they did. Their unity of heart showed itself in their work, their family life and in their generosity towards friends and neighbours. Having known the loss of four children and of a spouse, and endurance in the face of sickness and suffering, Louis and Zélie "were witnesses to the radical gospel engagement of the vocation of marriage, to the point of heroism [...] The Martins were not afraid to do violence to themselves in order to possess the Kingdom of Heaven" (Homily, Cardinal José Saraiva Martins, Beatification of Louis and Zélie Martin, Lisieux, 2008). ☺





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# INSIDE THE SYNOD



Some of the most highly respected Vatican reporters were asked a series of questions on the Synod of Bishops: the key elements regarding the upcoming 2015 Ordinary Synod on the Family, the Synod structure, how it's changing and their personal hopes for the future.

**✠ Fill in the blanks: The Synod of Bishops is to the Catholic Church what the \_\_\_\_\_ is to the \_\_\_\_\_?**

United States senate is to the United States of America. -*John Allen*

major strategy summit is to the global multinational company. -*Christopher Lamb*

environmental impact survey is to the building development project. -*Cindy Wooden*

first councils were to the early Church. -*Austen Ivereigh*

*Above:* Pope Francis smiles outside of the Synod Hall after a morning session of the extraordinary Synod of Bishops on the Family in Oct. 2014.

*Below (framed):* Archbishop Forte leaves the concluding session of the synod, Oct. 2014. Pope Francis (*cutout*) talks with Archbishop Chaput during his general audience in St. Peter's Square, March 2014.



**✠ Most important take-away from the 2014 Synod?**

Church leaders were finally having open, frank discussions about sensitive issues that have been simmering in the background for years.

-*John Thavis*

That the Church's response to the crisis of marriage is not just about how to defend and promote marriage, but also about how to integrate and heal the victims of marital breakdown.

-*Austen Ivereigh*

**✠ Key question for the 2015 Synod to address?**

How to reconcile mercy and truth when it comes to family life. -*Inés San Martín*

What are the doctrinal limits on pastoral mercy? -*John Thavis*

**✠ Most under-reported, yet significant issue at the Synod?**

The impact of poverty on families—everything from migration to violence, from education for girl children to actually having a wedding when funds are scarce and ability to provide for a future family is uncertain. -*Cindy Wooden*

**✠ Potentially influential Bishop to watch?**

Archbishop Bruno Forte, special secretary to the Synod and leading theologian. -*Christopher Lamb*

Archbishop Charles Chaput, of Philadelphia who will also host Pope Francis for the World Meeting of Families in Philadelphia a month before the Synod.

-*John Allen*



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### ✠ Most significant update of Synod process and structure under Francis?

Making Synod accountable to bishops, and giving them genuine freedom to deliberate on church pastoral policy. -*Austen Ivereigh*

### ✠ Complete this thought in the context of the Synod: "I wouldn't be surprised if Pope Francis..."

Took at least a year before making any final decisions on the Synod's deliberations, using the jubilee year of mercy as a period of discernment." -*Christopher Lamb*

### ✠ What has been unique for you in covering these two Synods, especially the period leading up to the 2015 Ordinary Synod?

The level of interest. AP is a general audience news agency, not a religious news agency, yet the level of interest over the 2014 meeting was enormous, and I expect it will only grow in the runup to the 2015 edition, particularly after the pope's trip to the U.S. -*Nicole Winfield*

### ✠ What did you see happen after the October 2014 Extraordinary Synod? Did local Churches and leaders take seriously the Pope's request for serious consultation?

There was an attempt to put collegiality into action: the Pope and the bishops reflecting together on the major questions of marriage and family. Consultation in local churches varied but in a number of cases a serious attempt was made to harness the views of laity through questionnaires. This undoubtedly made a difference to the Synod discussions. -*Christopher Lamb*

### ✠ What do you hope will emerge during the October 2015 Synod?

Concrete initiatives that meet the challenge of the contemporary collapse of marriage in culture and law. That means a far more energetic mobilization of resources in order to better prepare those marrying and supporting married couples, so that

## THE JOURNALISTS



**John L. Allen, Jr.**  
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**Nicole Winfield**  
Vatican correspondent for Associated Press.  
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Catholics enter marriage properly catechized. But it also means imaginative ways of re-integrating those whose marriages have failed, who should be seen as victims in need of healing, rather than as sinners whom the Church needs to be protected from. -*Austen Ivereigh*

### ✠ What are you expecting the 2015 Ordinary Synod to accomplish?

I expect a discussion that will probably avoid up or down votes on new pastoral policies regarding the family. On some issues, I think the Synod will recommend further study and exploration of new approaches, specifically in areas of annulments, welcoming of gay persons, and outreach to those in irregular unions, essentially leaving the next moves to the pope. More importantly, I think the Synod will orient the church toward the "culture of encounter" the pope wants as the lynchpin of its mission. -*John Thavis*

### ✠ How have his actions regarding the two Synods surprised you?

His silence has surprised me. He was silent all throughout the debate in 2014, intervening only at the beginning and end of the Synod. Since then, I believe he has spoken about it once or twice in interviews. He talks about the family every Wednesday, but not about the divisive issues at the Synod, as if not wanting to interfere or intervene until it is time for him to weigh in officially, down the road. -*Nicole Winfield* 🇺🇸

# Eyewitness to History



## The Ordinary Synod of Bishops on the Family

All eyes will be on the Vatican **October 4-25, 2015** as the bishops of the world gather at the Vatican to discuss the most serious pastoral challenges to family life today. Salt and Light will once again be your eyes from the inside...

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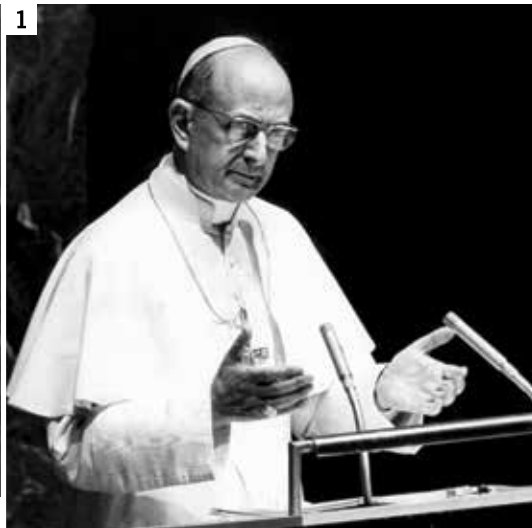
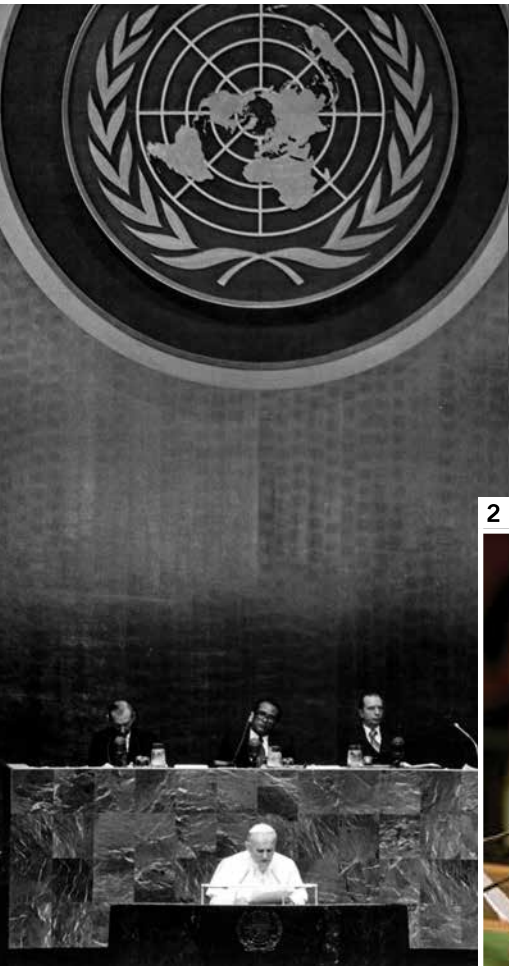


Salt and Light team includes (from top):  
Fr. Tom Rosica, Charles Le Bourgeois (above) and  
Sebastian Gomes (left, in white). Also joining the  
2015 team is Gabriel Chow (not pictured)



# WORLD STAGE

## PREVIOUS PAPAL VISITS TO THE UNITED NATIONS



### 1 Pope Paul VI

**October 4, 1965**

"No more war, war never again! It is peace, peace which must guide the destinies of peoples and of all mankind."

### 2 Pope John Paul II

**October 2, 1979**

"Every human being is endowed with a dignity that must never be lessened, impaired or destroyed but must instead be respected and safeguarded, if peace is really to be built up."

### 3 October 5, 1995

"The answer to the fear which darkens human existence at the end of the twentieth century is the common effort to build the civilization of love, founded on the universal values of peace, solidarity, justice, and liberty."

### 4 Pope Benedict XVI

**April 18, 2008**

"The promotion of human rights remains the most effective strategy for eliminating inequalities between countries and social groups, and for increasing security."

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JUBILEE OF MERCY

# Holy Year of Mercy

By Sr. Alicia Torres, FE

Annie wasn't a very beautiful woman, clearly weathered by life. Yet she stood patiently in line to register for our annual Christmas celebration that cold November day. After I wrote her name down, I asked if any children would come with her. She paused for a moment, then said "my son." Since it was difficult for her to speak, I didn't ask the age of her child but smiled and said we looked forward to seeing them soon.

On Chicago's West Side mercy is hard to come by. It's easy to see people as gangbangers, prostitutes and drug dealers, but behind every lifeless face there is still a beloved son or daughter of God the Father. The challenge is to see them with His eyes. Certainly some of our neighbors don't have spotless records, but still they are drawn into Our Lady of the Angels Church every December to remember how in His mercy God so loved the world.

As Annie & her son came up the Church steps that snowy morning, my heart stopped. He was a gaunt, middle-aged man in a wheel chair who could not speak. Yet, of all the children that came to celebrate Jesus' birth that day, none was as joyful as John. As we went



together to visit the nearly life-size Nativity Scene John's face beamed. He was so happy. I bent down to give him a hug as I held back tears.

It is so easy to put people in categories, but God's mercy doesn't do that. His mercy is love in action drawing His scattered children into His tender arms. The merciful love of a mother for her son is only a small glimpse of God's mercy at work on the West Side. ☺

Franciscans of the Eucharist of Chicago at the Mission of Our Lady of the Angels, Chicago  
[www.MissionOLA.com](http://www.MissionOLA.com)





# Rediscovering the merciful face of the Father

By Francis Denis

Last April 11th, Pope Francis officially announced the opening of the extraordinary Jubilee Year of Mercy which is to begin on December 8th, 2015. On that day he presented the most important orientations for this year, during which the entire Church is called to rediscover how “Mercy is the very foundation of the Church’s life”, are to be found in the papal document (Bull of indiction) “Misericordiae Vultus”.

## Enriching our reflection

In this document, the faithful are invited to “rediscover the merciful face of the Father!” (#17) contemplating Christ, going forward using the same methodology wanted by Pope Francis during the two synods on the family which consists in maintaining “a fixed gaze on Jesus Christ, to pause in contemplation and in adoration of his Face” (Lineamenta 2014, #11). Therefore, like in a mirror, this “reflection” will open our eyes to the beauty of our human condition and “the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters” (#2) but also to the sanctity of the One whom we’re called to resemble. In that sense, because “the mercy of God is not an abstract idea, but a concrete reality” (#6), Pope Francis invites us to put into practice the fruits of our own reflection with a real conversion.

## The occasion for a conversion

During this Year of Mercy, the Pope invites us to be aware that “This is the opportune moment to change our lives!” (#19) but also to realize more that God “feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful” (#9). Thus, some concrete examples are proposed but one specific example deserves our attention. During




Members of the Manna Life Center—which is also part of Our Lady of Mercy Community Outreach Center—lead an ecumenical prayer service June 19 at the Neighborhood House in Charleston, S.C. They prayed for the victims of the shootings at Emanuel African Methodist Episcopal Church, and the children who lost their parents

this Year of Mercy, all Holy Doors in the world will be open to welcome the faithful. This has special meaning for us Canadians because the only Holy Door found outside of Europe was built in Quebec City’s Notre-Dame de Québec Cathedral, Canada’s primate see.

## An encounter with the peripheries

From this reflection and personal experience of forgiveness, this Jubilee of Mercy should be understood as an invitation not to keep this treasure for ourselves but “to take up the joyful call to mercy once more” (#10) and help the “Church charged with the task of the new evangelization” (#12). This new vision towards the “outside” could manifest itself with a particular care for “sinners, the poor, the marginalized, the sick, and the suffering” (#8) and with many other activities in dioceses like, for instance, “missions to the people” (#18).

Pope Francis’ initiative is therefore an invitation to place God’s mercy in the center of our Christian life. Whether it is by our reflection, our personal experience of forgiveness or by our commitment to the mission, the entire Church is invited during this Jubilee to be close to the merciful heart of Jesus. 





# Standing on the Shoulders of Giants

**A rich history of Consecrated Life is cause for celebration**

Fresco of St. Agnes  
by Ambrogio Bergognone, 1495

St. Ignatius of Loyola  
artist unknown

*"I am counting on you "to wake up the world", since the distinctive sign of consecrated life is prophecy!"*  
-Pope Francis

## Consecrated Virgins

- Consecrated virginity is the oldest recognized form of consecrated life in the Church, predating religious life by centuries. The choice of life-long virginity is praised several places in the New Testament. A number of early Christian martyrs were women or girls who had given themselves to Christ in perpetual virginity.
- Charism: Betrothed mystically to Christ; Life of prayer, penance and service to others.
- Influential figures: Sts. Agnes (291 – 304) & Lucy (283–304)

## Hermits (the eremitic life)

- Hermits were women and men who fled society to live alone in solitude. This form of religious life preceded the community life of the cenobites. Elijah is considered to be the first hermit in the Old Testament and John the Baptist heralds the eremitic life in the New Testament. Both lived in the desert. Jesus is considered to have led the eremitic life when he frequently went off to deserted places to pray.
- Charism: Life of solitude, asceticism, prayer and penance
- Influential figures: Sts. Anthony of Egypt (251 – 356) & Paul of Thebes (227 – 342)

## Monasticism

- Monasticism is a religious way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work. Present in both the Catholic and Orthodox traditions, monastic life is centered in worship. It developed early in the history of the Christian Church, modeled upon scriptural examples and ideals, it has come to be regulated by religious rules (e.g. the Rules of Sts. Basil, Benedict & Augustine). Monastics are commonly known as monks and nuns.
- Charism: Community life centered in worship, and common work

- Influential figures: Sts. Benedict of Norcia (480 – 547); Scholastica (480 – 542); and Bernard of Clairvaux (Cistercian) (1090 – 1153)

## Mendicants and Itinerant Preachers

- The mendicant orders developed in the 13th century emphasizing a strict observance to poverty and dedicated to the ministry of preaching. Unlike hermits, the mendicants lived in the bustling towns and cities of the day. The mendicant orders were not simply a development of monasticism; they were a response to vital needs in the Church: the need to return to the Christian life of the Gospel, to reform religious life, and to combat the heresies of the time.
- Charism: Life of poverty dedicated to preaching.
- Influential figures: Sts. Dominic (1170 – 1221); Francis (1181 – 1226) and Clare (1194 – 1253)

## Contemplatives

- Various expressions of the contemplative life of prayer have emerged throughout the history of the Church in both the East and the West. A form was first practiced and taught by the Desert Fathers of Egypt, Palestine and Syria. The contemplatives of the Middle Ages include St. Bernard of Clairvaux, William of St. Thierry and Guigo the Carthusian, as well as the Rhineland mystics: St. Hildegard, St. Mechtilde, Meister Eckhart, Ruysbroek and Tauler. After the Reformation, the Carmelites of St. Teresa of Avila, St. John of the Cross and St. Therese of Lisieux; the French school of spiritual writers, including St. Francis de Sales, St. Jane de Chantal and Cardinal Berulle; the Jesuits, including Fathers De Caussade, Lallemont and Surin; the Benedictines, like Dom Augustine Baker and Dom John Chapman. Modern contemplatives include Cistercians such as Dom Vital Lehodey and Thomas Merton.
- Charism: Life of prayer, contemplation of the great mysteries
- Influential figures: St. Teresa of Ávila (Carmelites) (1515 – 1582)

## Missionary Orders, Congregations or Societies

- Communities dedicated to various forms of missionary work emerged after the Reformation during the exploration of the new worlds. The Jesuits (Society of Jesus) are the most well-known missionary order whose members include St. Francis Xavier and Fr. Matteo Ricci, both of whom worked in East Asia. Other missionary orders and societies include the Oblates of Mary Immaculate; the Paris Foreign Missions Society, the Pontifical Institute for Foreign Missions, Missionaries of the Precious Blood, the Missionary Society of St. Columban, the Scarborough Foreign Missions and the Catholic Foreign Mission Society of America.
- Charism: Evangelization
- Influential figures: Sts Ignatius of Loyola (Society of Jesus) (1491 – 1556) & Eugène de Mazenod (Oblates of Mary Immaculate) (1782 – 1861)



## Education and Charitable Congregations

- Congregations dedicated to serving the various social needs of developing societies began in the 17th century. Education and health care were the primary areas of concentration. Notable congregations include: the Congregation of Notre Dame (17th c.); the Sisters of St. Joseph (17th c.); The Redemptorists (18th c.); The Lasallian Brothers (18th c.); the Congregation of St. Basil (19th c.); the Sisters of Mercy (19th c.); the Congregation of Holy Cross (19th c.); The Salesians (19th c.); the Missionaries of Charity (20th c.)
- Charism: Education, health care and other social works of charity
- Influential figures: Marguerite Bourgeoys (1620 – 1700) Congregation of Notre Dame; St. Alphonsus Liguori (1696 – 1787) The Redemptorists; Mother Catherine McAuley (1778 – 1841) Sisters of Mercy; Blessed Fr. Basil Moreau (1799 – 1873) Congregation of Holy Cross; St. John Bosco (1815 – 1888) Salesians; Blessed Teresa of Calcutta (1910 – 1997) Missionaries of Charity



Trappist Father Thomas Merton pictured in an undated photo. Merton (January 31, 1915 – December 10, 1968) is considered one of the most influential contemplatives of the 20th century. CNS photo/ Merton Legacy Trust and the Thomas Merton Center at Bellarmine University

## Societies of Apostolic Life

- Societies of Apostolic Life form around a particular charism or ministry but members do not make the traditional religious vows of poverty, chastity and obedience. Various societies have arisen in modern times including the Daughters of Charity; the Oratorians; the Paulist Fathers; the Maryknoll Missionaries
- Charism: Various: preaching, health care, education, evangelization, spiritual formation

## Some Examples of New Communities

*Missionaries of Charity:* founded by Mother Teresa, who in 1948, received permission to leave her convent to serve God among the "poorest of the poor" in Calcutta, India. In addition to the three vows (poverty, chastity, and obedience), the missionaries take a fourth vow to give "wholehearted and free service to the poorest of the poor".



Blessed Mother Teresa is pictured with an unidentified woman during a 1976 visit to the U.S. CNS photo/Robert S. Halvey

*Sisters of Life:* founded in 1991 by Cardinal John O'Connor of New York. Their charism is namely for the protection of the sacredness of human life, and the promotion of the culture of life in our society. Their ministries include pregnancy care centers, pro-life rallies and lobbying, etc.

*Marians of the Immaculate Conception:* order of priests founded originally in Poland in 1673 by Bl. Stanislaus Papczynski, dedicated to spreading devotion to the Blessed Virgin Mary primarily through the Message of Divine Mercy. The Marians are the publishers and promoters of the diary of Saint Faustina in English, and the caretakers of the National Shrine of Divine Mercy in Stockbridge, Mass.

## Some Examples of New Movements

*The Catholic Worker:* Communal life of hospitality dedicated to works of charity and justice, founded by Dorothy Day (1897 – 1980) and Peter Maurin (1877 – 1949)

*The Focolare Movement:* A community promoting unity and universal fraternity founded by Chiara Lubich (1920 – 2008)

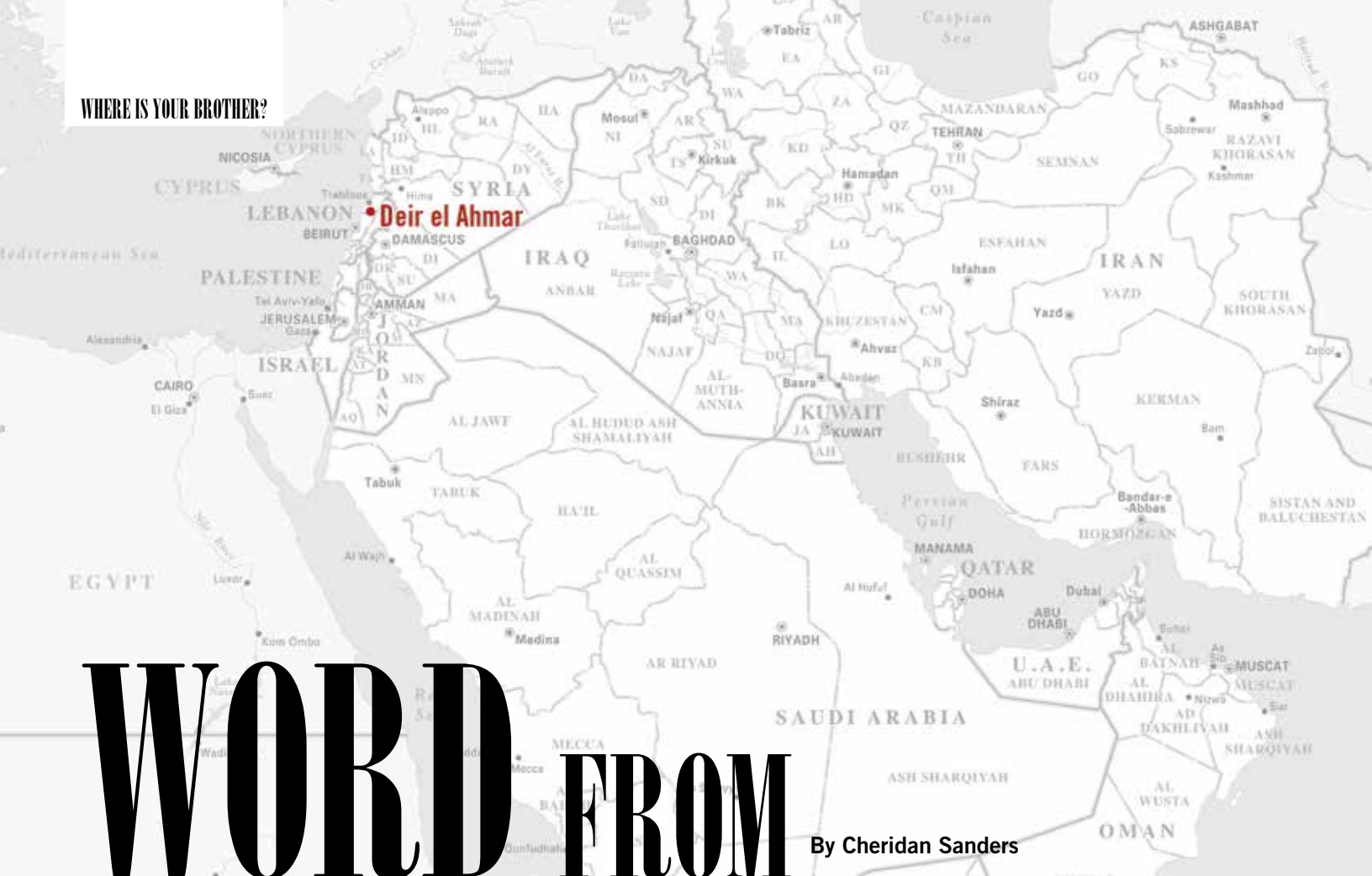
*The Community of Sant'Egidio:* A community dedicated to prayer, works of charity and ecumenism.

*L'Arche:* Communities supporting those with developmental disabilities founded by Jean Vanier (1928–)

*Taizé:* An ecumenical monastic order founded by Brother Roger Schütz (1915 – 2005) ☩



WHERE IS YOUR BROTHER?



# WORD FROM THE FRONTLINE

By Cheridan Sanders



## As refugees continue to flee from Syria and Iraq, the *Good Shepherd Sisters* are on the frontlines helping families and their children get a foothold in their new home in Lebanon.

**T**he Sisters serve all who need help, regardless of religion, and it's this Christian witness, despite the constant threat to their own safety, that inspires so many.

We had a chance to ask Sr. Micheline Lattouf, Director of the Good Shepherd Sisters Community Center in Deir el Ahmar, Bekaa, Lebanon, about life on the ground.

### **What is the current situation, and what is the population's general state of mind?**

The current situation in the Middle East is very critical. The violence committed against Christians in the region is enormous. It's as though there was a strategy to rid the region of its Christians.

The attacks against Christians in Syria since 2012 have intensified. Many families live in constant worry.

In Lebanon, the situation isn't any better: one and a half million Syrian refugees, in a country of 4 million. There are no refugee camps. Many of them rent apartments, while others live in makeshift shelters, garages, factories, and prisons. Four years after the crisis in Syria began Lebanon became the country with the highest number of refugees per capita in the world: Palestinians and Syrians. The price of rent has gone up quickly and finding a place to stay has become nearly impossible. The price of food is on the rise. While all of this is happening, a whole generation is being sacrificed. Half of the Syrian refugees are children and most don't go to school. Many work to help their families survive. Lebanese employers aren't waiting before replacing their local staff

**In the Deir Al Ahmar region, as well as in other villages on the peripheries, the situation for Christians is heartbreaking.**

with refugees who accept lower wages.

The influx of refugees has an important impact on the essential services:

- The country was already greatly affected by an electricity shortage. The population was getting on average 12 hours of electricity every day before the conflict. This average changed to 8 hours every day in 2015
- Education and Health systems are also disrupted. Even if we consider that the Lebanese state is sending half of the children to school, there is now very little space.

In the Deir Al Ahmar region, as well as in other villages on the peripheries, the situation for Christians is heartbreaking. They live off of the land but most of them are still unable to fulfill their basic needs. Because they are welcoming refugees, their social and economic situation is becoming very difficult. The number of refugees is now greater than that of the people of that region. At the center, committed to serving the poor, we commissioned ourselves in service to deprived communities in line with our mission which is to serve the local population.

### **What are the priorities? Can you think of one or two anecdotes that illustrate the impact of the work you are accomplishing?**

The essential priorities are:

- To Support the local community carrying the weight of the refugees occupying their towns, Christians who suffered greatly during the Syrian war and who are now accepting to welcome the refugees into their homes and their hearts.
- Our history with the municipality

In the last 2 years, our biggest challenge was found in our relationship with the municipality. We were told that it was responsible for helping the refugees; yet nothing was really being done. Today, however, there is more trust between us. We are now the reference point for the refugees, except in legal matters, where the municipality plays an important role. We collaborate very closely to ensure the common good of all. ☺





**Above:** A child receives polio vaccination at an informal settlement of Syrian refugees in Bekaa, Lebanon. CNS photo/Mohamed Azakir, Reuters

**Top:** A boy pushes a stroller holding another child past destroyed buildings in the besieged area of Homs, Syria, February 2, 2015. CNS photo/Thaer Al Khalidiya Reuters

**Title page:** Civilians inspect a damaged site in the Damascus suburb of Ain Tarma, May 14, 2015. CNS photo/Reuters

### ☉ What keeps you occupied during the day?

My daily concern is to be able to respond to the urgent needs of Syrian and Lebanese families. I want to support them with the proper medicine, shelter, food, etc. And, most of all, I want to ensure a serene, happy and dignified environment.

### How do you see God's presence in the work that you do?

Every day, I see God's presence in my mission, in the challenges we face and in the ways we resolve them. I also see His presence in the growth of the mission, especially when people are able to come together and open themselves up to others. That is how I see God accompanying me and how I know he watches over his own mission.

The Good Shepherd is looking for his

lost sheep, those who are wounded in their dignity. Here God invited us to intensify our presence among the refugee children and to guide our youth leaders in their commitment to love and serve the children.

### What are specific qualities that women bring in this kind of situation with the refugees? Tell us about those qualities which are useful in your ministry.

Every one of them plays the role of a mother filled with tenderness towards their children. She protects them, considering each as she would her own, and giving herself totally. She doesn't count on their difficulties to serve and love them. She believes everyone deserves a second chance because everyone holds the potential to grow.

### You work in difficult conditions, what gives you hope?

The smile on a child's face, thanksgiving and prayer, asking for the blessing of parents, children growing in openness, service and friendship, collaboration between Christian and Muslim teachers, social and human development, and the discovery of God's presence in their life.

### Pope Francis declared a Year of Mercy. In light of the Year for Consecrated Life, how do both themes connect in your heart?

Of course they are connected in my life, first as a woman and especially as a religious of the Good Shepherd. Following the example of the Good Shepherd I am called to daily seek the lost sheep, most of all the wounded one, to welcome him in my heart and in my mission.

### Sister, can you give us a short description of your role in Caritas?

As a sister of the Good Shepherd we joined Caritas in a partnership to serve the less fortunate in the region of Deir Al Ahmar, to defend the rights of children, to not keep them from their right to an education and time for leisure, and to protect them from dangers that compromised their growth and development. ☺



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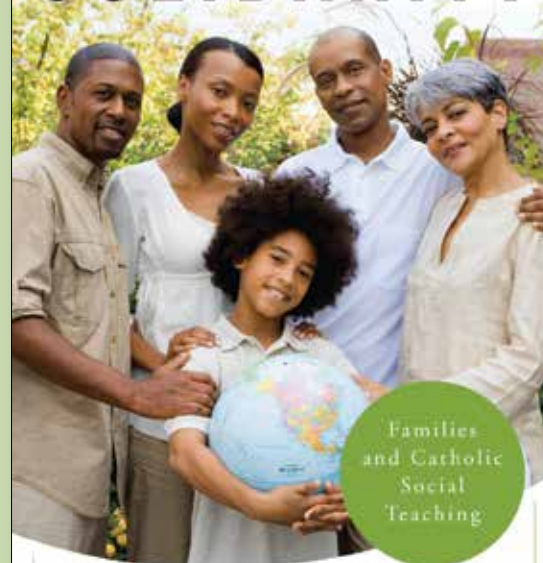
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# FAITH AND VIOLENCE

By Patrick J. Ryan, S.J.

## What Muslims could learn from Christian history

**Fifty years have passed since I first** lived among Muslims in Africa. I am often asked in America and Europe why Muslims are so violent; the question irks me. The first Muslims I knew, the Muslim Yoruba who lived peacefully with their Christian sisters and brothers in southwestern Nigeria, were not in any sense violent. I am not talking about some minor ethnic group. The Yoruba number about thirty million people today, half of them Christian and half Muslim—and all of them decidedly Yoruba, people who live their lives with a certain infectious jubilation. I often propose them as a model of symbiotic Christian-Muslim life for the rest of the world.

What are the contours of the Muslim world today? At least 1.2 billion people today define themselves as Muslim, but not all of them take their origins from the contemporary Middle East, where the faith tradition of Islam came to birth in the seventh century. Only one-seventh of the world's Muslims today are Arabs, and not all Arabs are Muslims. There are Christian Arabs as well, people with ancient roots who live until today in Palestine, Egypt, Syria, Lebanon, Iraq and Jordan.

Larger Muslim populations live outside the Arab world. More than half of Muslims today can trace their origins to southwest Asia (Turkey, Iran, Afghanistan) and south Asia (India, Pakistan and Bangladesh). There are also vast Muslim populations in Island Asia (especially Indonesia and Malaysia.) North Africa and sub-Saharan Africa north of the equator are also quite Muslim, but Christianity in sub-Saharan Africa has developed at a much faster pace than Islam over the past century. Growing numbers of people from these Middle Eastern, Asian and



A partial depiction of the  
Saint Bartholomew's Day Massacre  
Painted by François Dubois (1529–1584)

African homelands now live in Europe and North America.

Most Muslims live peaceful lives, both in their original majority Muslim homelands and in the non-Muslim countries where they live as minorities. But the conflicts that are tearing apart Muslims of various sectarian allegiances in the contemporary Middle East and parts of Asia (especially Pakistan) and Africa (especially Mali and northeastern Nigeria) remind me very much of earlier eras in the history of Christianity.

As only one example among many of religious violence in Christian history, I would cite the Wars of Religion that sundered France in the last four decades of the sixteenth century—struggles between Catholics and Huguenots (Calvinists) for political control of their country. That period made a major contribution to the gradual decline of the prestige of any sort of Christianity in France. The St. Bartholomew's Day Massacre (24 August 1572), in which Catholics slaughtered Huguenots, does not speak well for the moral record of French Catholicism at that time.

The French King was often called His Most Christian Majesty, no matter how dubious his personal piety or moral conduct. The overthrow of the monarchy in the French revolution of 1789, followed by the horrors of the early republican period, took a terrible toll on the Catholic Church in France. Although there was a Catholic revival in 19th-century France, the last century has witnessed a notable decline in active French Catholicism. France today is not only secular but secularist—committed to what the French call *laïcité*. The recent French laws forbidding Muslim women from veiling their faces also forbid anyone else from wearing noticeable religious symbols: the yarmulke of Jewish male piety and prominently displayed crosses, for instance, although these latter prohibitions are less stringently enforced.

Those “Islamists” who are tearing apart the Arab Middle East, Egypt and Libya, as well as Pakistan, Mali and Nigeria, could learn something from the history of Christianity in late sixteenth-century France. Faith cannot be forced down people's throats. Forced faith never works out well. It didn't in France four centuries ago, and it will not work out in the modern world. The Qur'an, the word of God for Muslims, teaches very wisely that “there is no compulsion in matters religious” (Qur'an 2: 256). ☪

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**Patrick J. Ryan, S.J.**

Laurence J. McGinley Professor of  
Religion and Society  
Fordham University

# A CHURCH IN DIALOGUE

Excerpts from *A Church in Dialogue*

*Catholics & Muslims in Canada: Believers & Citizens in Society*

issued by the Episcopal Commission for Christian Unity,  
Religious Relations with the Jews & Interfaith Dialogue  
Canadian Conference of Catholic Bishops

July 8, 2014

## ISLAMIC TEACHING

Islam is the name of the religion; this word means submission, allegiance. Muslims submit to God's will. They are called to surrender to God. The word al-qur'an, which is of Syrian origin, means "recitation." The Qur'an (Koran is the anglicized version of the name) is four fifths as long as the New Testament and is divided into 114 chapters, or Suras, arranged from longest to shortest.

## THE FIVE PILLARS OF ISLAM

1. Shahadah: Confession of belief in Islam: "There is no God but Allah, and Muhammad is his Prophet."
2. Ritual Prayer: Muslims pray five times a day: upon rising, peak sun, mid decline, sunset, and before retiring to bed. A muezzin (crier) calls people to prayer from a minaret (turret of a mosque). The people say, among other things, "Allahu Akbar" –God is most great. Muslims pray turned toward Mecca.
3. Acts of Charity: a 2 1/2 percent tax is to be paid on a person's wealth to help the less fortunate.
4. Fast of Ramadan: Muslims follow a 12-month lunar calendar. Ramadan is the holy month of Islam when Muslims commemorate the first recitation that Muhammad received and the migration from Mecca to Medina, which happened 10 years later. During this month, Muslims fast from dawn to sunset. The feast of Eid el-Fitr marks the end of the fast.
5. Pilgrimage to Mecca, called the hajj: At least once in their lifetime, those who are able are expected to travel to the holy city. The pilgrims wear white clothing – white is the ritual colour of Islam – signifying that all Muslims are equal.

## SHARED BELIEFS—CATHOLICS AND MUSLIMS

- We worship one God, but do not relate to God in the same way; we acknowledge God as merciful and almighty. ☺

## BASIC RELIGIOUS CONCEPTS

Muslims believe in one God who is merciful and almighty.  
The human person is called to submit to God's will.  
God is the creator of heaven and earth.  
On the Day of Judgment, God will reward the good and punish the wicked.





*"The Christian community is called to help [parents] in teaching children how to live in a media environment in a way consonant with the dignity of the human person and service of the common good."*

Message of His Holiness Pope Francis  
for the 49th World Communications Day  
23 January 2015



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## WHERE IS YOUR BROTHER?

An Iraqi man carrying  
a cross and a Quran  
attends Mass at  
Mar Girgis Church  
in Baghdad.  
CNS photo/Ahmed Malik,  
Reuters



# A CHURCH IN DIALOGUE CONT.

- We believe that God created heaven and earth.
- We believe that God has spoken to humankind, although our understanding of revelation is not the same.
- We await the Day of Judgment.
- We believe in the resurrection of the dead.
- We try to live lives that are morally upright.
- We pray, give alms and fast.

## DIFFERENCES BETWEEN CATHOLICS AND MUSLIMS

- Catholics believe in the Trinity: one God in Three Divine Persons- Father, Son and Holy Spirit. Muslims do not accept this doctrine. (The Qur'an clearly denies three great mysteries of the Christian faith: the Trinity, the Incarnation, and Jesus' death and resurrection.)
- Muslims revere Jesus as a prophet. Catholics worship Jesus as the Son of God.
- Catholics believe that Jesus is fully divine and fully human. Muslims do not believe that God became incarnate in Jesus.
- Catholics believe that Jesus redeemed our sins through his death on the cross. Muslims do not share this belief.
- Catholics believe that Jesus Christ is God's final revelation to human-kind. Muslims believe the Qur'an to be God's final revelation.
- Catholics believe that all people are born with the wound of original sin. Muslims believe that Adam and Eve sinned, but were forgiven, and that their descendants did not inherit their sinfulness.
- Catholics believe that God's law prohibits divorce; the Qur'an permits but discourages divorce.
- In Islam, God makes his will known. In Christianity, God not only gives his will, he gives himself. ☪

# Canadian Multiculturalism: A Failed Experiment?

**By Safiah Chowdhury**

*Safiah, a Sunni Muslim Canadian, holds an MPhil in Islamic Studies and History from the University of Oxford. She is an Urban Fellow for the City of Toronto.*

Long hailed as the model par excellence of a healthy pluralist society, Canada's multicultural experiment faces new and complex challenges. As Safiah Chowdhury explains, Islam and religious liberty are at the heart of the matter.

**T**his past year, the Islamic fasting month of Ramadān coincided with the longest days of the year. Eighteen hours of no food or drink came on top of existing work and household commitments, leading to a unique exhaustion for Muslims across Canada. By the end of the month however, perseverance had proven itself rewarding beyond measure. After a day of fasting, I know that I have successfully conquered my own desires and needs, that I am doing something beloved for my Beloved, that I am stronger and more resilient than I realize, and that I am capable of sacrificing for a greater good. These reminders—among the many that Ramadān provides—are ones increasingly important as I navigate the many challenges of growing up a Muslim woman of colour in post-9/11 North America.

I identify as a proud Muslim and as a proud Torontonian. I suffer alongside the city's other sports fans, though I drink non-alcoholic drinks and pray to God for my team's success. I love Toronto's food scene, with special attention to places that serve halāl. Nonetheless, the singular portrayal of Muslims as dangerous "others" has led to adverse opinions both in public perception and in public policy. Between micro-aggressions and major political debates, Muslims find themselves at the center of an ongoing debate about religious accommodation and identity in Canada.

This debate, while concentrated on Islam, implicates other religions and should be a concern for us all. For example, it was the attempted inclusion of Muslims that led to all groups losing their right to faith-based arbitration in Ontarian courts in 2005. It is also the fear of the Muslim veil that motivated the bulk of Quebec's proposed Charter of Values, which would have seen the Sikh turban, the Jewish kippa, and the Christian cross banned for public employees. In many ways, Islam is the catalyst for the curtailment of religious rights in Canada.

It is through this lens that I see that the Canadian state project is relatively unequipped to deal with Islam, if not displays of public religiosity overall. First introduced to accommodate the growing Christian Eastern European population of the 1960s and 1970s, Canadian multiculturalism continues to be used as a catch-all to include the racial, ethnic, and religious diversity that came with a more open immigration policy. But despite the way Canada's demographics have changed in recent decades, this same model is being applied. Canadian multiculturalism has mechanisms to address white, Christian forms of difference, but it struggles with non-Christian religiosity because it was not fundamentally created for this purpose.

Nonetheless, there is reason for hope and the potential for positive change. Indeed, there is evidence that institutions are adapting. Take my high school,

for example. After attending private Islamic elementary school, I enrolled in a publically-funded Catholic school in the diverse neighborhood of Malvern. The transition was surprisingly smooth. The school adapted to accommodate the various demographics of the community. The work for social justice, environmentalism, and community involvement were promoted as values shared by all major faith groups. The school held inclusive events like: a walk against male violence; the '30-hour famine'; and even an international night. As someone personally committed to these values as per the dictates of Islam, I was seen as a good representative of the Catholic community of my school. In fact, my school awarded me—a veiled, visibly Muslim student—the Catholic Student of the Year. Five years later, my younger sister was named valedictorian. Watching her speak in a church as a representative of her graduating class while wearing a hijāb and standing under a cross was a powerful symbol of the common ground beneath our traditions and the vast potential for working together. Such solidarity is desperately needed in our changing, ever-diversifying world.

Truly, one of the greatest lessons of Ramadān is the blessing found in fortitude and communal struggle. Interestingly, the Catholic practice of Lent does so as well. It is but another example of solidarity between Muslims and Catholics. We all have a stake in the future of a multicultural Canada. Just as rights are won for all, rights are taken away just the same. By working together, we can advance mutual values such as justice, rights, and solidarity. Fasting—be that in Ramadān or in Lent—teach us the value of sacrifice, perseverance, and hopefulness. It is upon these common values of our faiths that we must push for a more equitable and representative society both for ourselves and for our larger human family. ❹





# NO PLACE LIKE HOME: COMPASSION ON THE BORDER

By Dr. Carolyn Woo President & CEO, Catholic Relief Services

**M**any in the United States look at our southern border with fear, seeming to think that those who try to cross it are at worst criminals, at best caught up in some sort of gold rush fever, seeking their fortune in the United States, taking it from those of us already here.

*Top:* A woman in Mexico peers through the slats of the border fence as a group of U.S. bishops celebrate Mass in Nogales, Arizona, April 1 2014. CNS photo/Nancy Wiechec

*Right:* U.S. Border Patrol vehicles carrying representatives of the U.S. Conference of Catholic Bishops travel along the fence separating Mexico and the U.S. near Nogales, Arizona March 31, 2014. CNS photo/Nancy Wiechec



But at Catholic Relief Services (CRS) we see mainly desperation, people leaving home not because they want to, but because they feel they have to. The way to stop them is not with the fear that leads to building fences and hiring guards. It is with the love and compassion that helps them find the lives of dignity God intended for them in their homes, towns and communities.

That is what we at CRS try to do in our work in the countries in Central America that send so many of their young people on the dangerous journey north.

Two main factors cause them to leave: poverty and violence. They are linked. It is the unemployed youth who see no other future who fall prey to the gangs that bring so much violence to these neighborhoods. Many of the young people who show up on the U.S. border are sent by their parents who hope they will find a safer life.

In El Salvador, CRS has worked with local partners to implement one

particularly successful program called YouthBuilders, or Jovenes Constructores in Spanish. It helps at-risk youth find economic opportunities. From one-on-one counseling and life skills training to vocational training and remedial education, Jovenes Constructores gives youth hope and moral support.

Let me tell you about Nelly, aged 23, who in Jovenes Constructores discovered an interest in baking. She learned how to manage books, provide customer service, and make a profit. Jovenes Constructores provided seed money so she could invest in a gas oven. She now owns a baking company and is the only person in her family bringing in income. It is not hard to imagine Nelly coming north if it weren't for this business.

Between 2010 and 2014, CRS saw more than 6,000 youth in El Salvador go through the six-month program. It works with some 250 employers to find these young people jobs. It helps employers to trust the youth, giving them a second chance at life. And it works: an incredible 80% of participants who complete Jovenes Constructores either find work or return to their education. As a result, it is being replicated throughout the region and with additional support could be further scaled up.

Education is of course crucial for the success of these youngsters so CRS has worked in Honduras to help keep 54,000 children in more than 1,000 schools. They are in the Intibucá department in rural southwestern Honduras that has the third lowest human development index in the country. Not surprisingly, it is an area of high emigration.

The project, funded by the McGovern-Dole Food for Education program, employs several approaches. First, we seek to enhance the quality of education by improving schools and training teachers. Secondly, we provide healthy food: daily breakfast from a school

*Top:* Fredy Rayo Miranda, collects cow dung to feed the Bio Digester they received from ACORDAR project in their home in Molino Sur community, Matagalpa department, Nicaragua

*Middle right:* A child from "Escuela Rural Mixta La Democracia" primary school in El Cedral, Jesús de Otoro, Intibucá, Honduras showing a food ration given by the Food For Education Project of CRS—USDA



*Bottom:* Claudia Julissa Cruz Ochoa, 23 along with her daughter Jessie, 4 and cousin Kristofer, 12 tried to migrate to the United States on July 24, 2014. Claudia borrowed the equivalent of \$2,600 to pay coyotes (smugglers) to help her get through Guatemala and Mexico safely. She almost lost her daughter when she fell off the raft Claudia hired to shuttle her across the a river between Mexico and Guatemala

*Middle left:* Nelly Escobar Campos, 23, lives in Santa Ana, El Salvador. She received training from Fe y Alegría, an NGO supported by CRS, which provided part of the money to buy an oven that helped her start a micro family business

garden, community contributions, and commodities from the US. Third, safety patrols and transportation to school help families overcome the security barrier. All of this for about \$6 million per year, or about \$111 annually per child.


The result: attendance rates for boys and girls are above 90% and ministry officials assert that academic achievement statistics have dramatically increased across the department.

One reason for urban problems in Central America is that so many cannot make a living from agriculture as their families have for generations. So their first migration is to the city. In Nicaragua, a program called ACORDAR -- Alliance to Create Rural Development Opportunities through Agro-enterprise

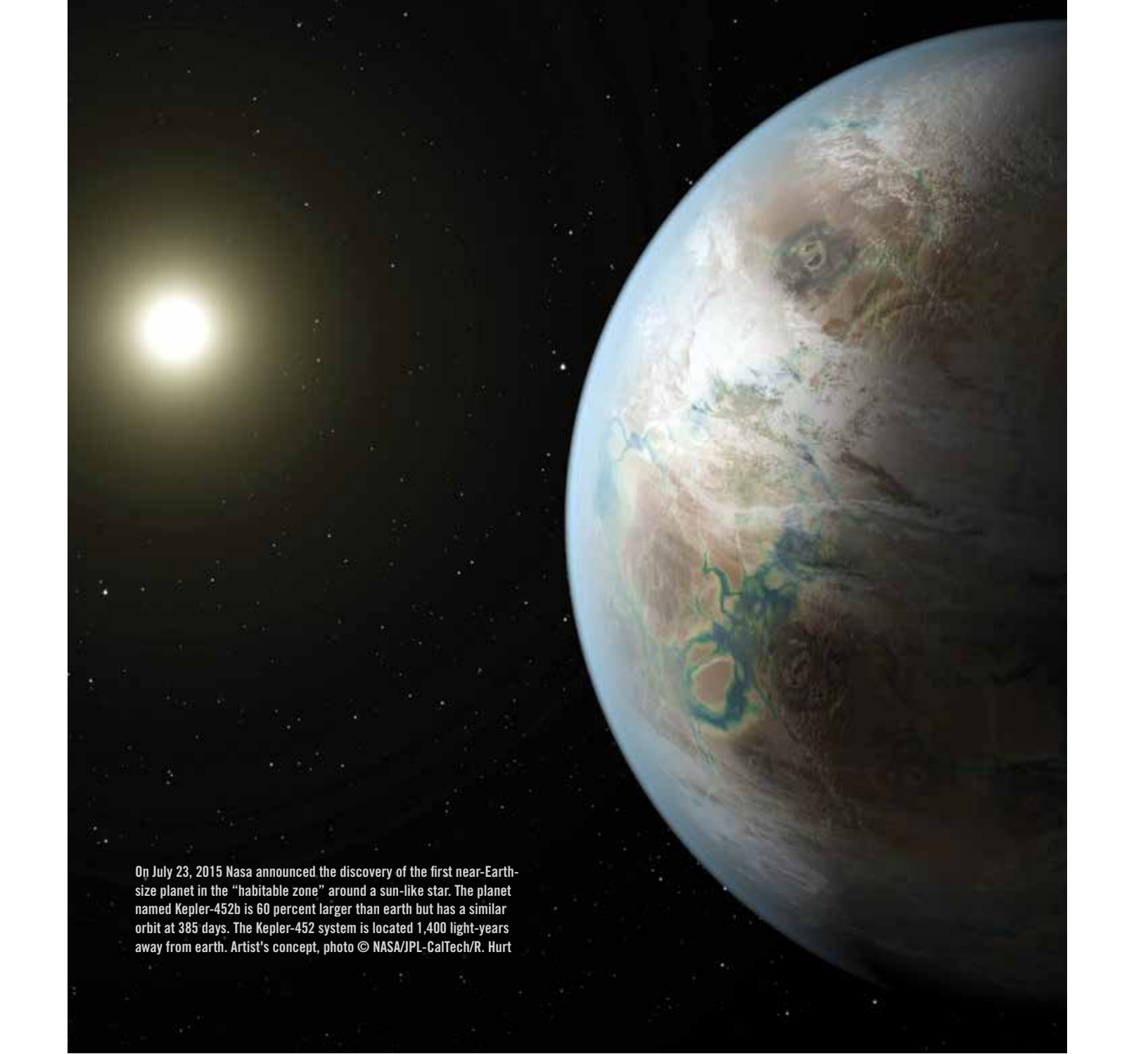
Relationships -- has shown how it is possible to make small farmers profitable, moving them out of poverty with the right combination of training, technical assistance, access to credit, and marketing support.

Launched in November 2007, the \$53 million, public-private sector, five-year initiative directly benefited 7,000 producers organized in 107 cooperatives. They are part of the 67,000 farm families CRS and local partners have worked with throughout Central America since 2007. ACORDAR increased annual coffee revenue on average by 268 percent to (\$3,980) by the end of the program, successes that created well over 5,000 new jobs and doubled producers' incomes.

And of course these economic benefits resonate throughout the community. Farmers are doing so well that in at least one case, one brother returned home from the US to help out on the family farm.

At CRS, we have worked with people all over the world for more than six decades. We know that almost all of them, just like you and me, love their homes. They want to stay there. We must help them, with love and compassion, do just that. 





On July 23, 2015 Nasa announced the discovery of the first near-Earth-size planet in the "habitable zone" around a sun-like star. The planet named Kepler-452b is 60 percent larger than earth but has a similar orbit at 385 days. The Kepler-452 system is located 1,400 light-years away from earth. Artist's concept, photo © NASA/JPL-CalTech/R. Hurt

# CREATION

**Why should we care for the environment?** This is the question that Salt + Light Television, in partnership with the *Environmental Science and Studies Department of the University Of St. Thomas in Houston*, addresses in a new six-part documentary series.



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# REFLECTIONS OF A FRANCISCAN SISTER AND AN ENVIRONMENTAL SCIENTIST

By Sister Damien Marie Savino, FSE

**O**ver the past weeks many people have asked me: What do you think of the new encyclical? Three words come to mind: *Radical. Integral. Deeply Franciscan.*

*Radical* in the sense of “getting to the root.” In Chapter 3 the Pope identifies two human roots of the ecological crisis: the “technocratic paradigm” (§106-114) and an “excessive” and “misguided anthropocentrism” (§115-129). The Pope is not opposed to technology per se, as he recognizes the human creativity involved in its development and the benefits we have received (§102-103); he calls business a “noble vocation” (§129), especially when it promotes “business creativity,” dignified work (§124-129), and “circular” models of production (§19). What he is concerned about is the uneven balance of power possessed by the few who have technology, to the detriment of the many poor and underprivileged who don’t; the paradigm of dominance inherent in the technocratic paradigm; the “rapidification” of human activity (§18) which promotes the idea of unlimited progress, divorced from a commensurate increase in values, ethics, and contemplation (§105-106); and the “internal logic” of the technocratic paradigm which concentrates into “superdevelopment” of a wasteful and consumerist kind” (§107-109). This, he says, has resulted in a throwaway culture dominated by technology which ultimately divorces people from contact with reality (§115-117). In a beautiful, prophetic statement, Pope Francis says (§117): “When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities... it becomes difficult to hear the cry of nature itself.” So the encyclical calls us to be “radical” in rooting

out disordered attitudes and behaviors in order to return to a fuller conception of reality, “to read reality in a Trinitarian key” so that we can live our fundamental call to be in union with God, with others, and with all creatures (§239-240). Wow! That’s a tall order—a call to reconciliation, conversion, and love of the poor in a profound and comprehensive way.

*Integral* in the sense of whole, holistic. First of all, the Pope addresses the encyclical not only to Catholics but to the whole world. And he unites his concerns

■

*“When we fail to  
acknowledge as part of  
reality the worth of a poor  
person, a human embryo,  
a person with disabilities...  
it becomes difficult to hear  
the cry of nature itself.”*

■

with those of his predecessor-Popes, along with Patriarch Bartholomew and other scientists, philosophers, and theologians. By the very methodology he uses, he teaches us a holistic, dialogical approach: consult contemporary science (Ch. 1); bring theology into dialogue with science (Ch. 2)—something I particularly appreciate as a sister-scientist; and include ourselves in the whole picture of ecology and the causes of the crisis (Chs. 3 and 4). But don’t stop there. Ever the pastoral Pope, Francis calls for dialogue

with politics, economics, science and the international community toward real, comprehensive solutions (Ch. 5); and finally, he ends with the need for ecological conversion “towards a new lifestyle,” where “less is more” (Ch. 6). The centerpiece of the encyclical is his focus on “integral ecology” (Ch. 4), by which he means the connectedness between natural and human ecology. The intrinsic worth of nature and of the human person are to be respected as one whole. Without accepting and protecting the continuity of all life, we cannot truly love and care for creation in an integral way.

Finally, *deeply Franciscan*. As “the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically” (§10), St. Francis of Assisi can teach us to examine the ruptures in our fundamental relationships so that we can learn how to embrace God, others, and nature in a fraternal embrace that will help us to care well for “our common home.” As St. Francis embraced the leper, we are to feel the pain of creation disfigured and of the neglected poor and to assuage that pain. In small daily acts of kindness, solidarity and love, we can live with joy an “ecology of daily life” that will bring forth fruitfulness rather than degradation. Then our lives will truly be ones of praise: “Laudato Si”! ☺

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**Sister Damien Marie Savino, FSE** is a Franciscan Sister of the Eucharist and Associate Professor and Chair of the Environmental Science and Studies Department at the University of St. Thomas in Houston, Texas. For the past five years she has been collaborating with Salt and Light Television on production of the six-part documentary series, *Creation*.



# Justice for the Earth, a Future for All

By Emma Norton

**THE SLOGAN OF LAST YEAR'S PEOPLE'S CLIMATE MARCH** in New York was, "To change everything, we need everyone". With this march, hundreds of thousands of people around the world called for climate justice. With his recent encyclical on ecology, *Laudato Si'*, Pope Francis has raised his voice in solidarity with them.

The encyclical brings the concept of climate justice into mainstream religious thought, and clarifies that climate change is not solely an environmental issue; it is also a moral, social and economic issue that impacts everyone. With this encyclical, Pope Francis has brought the Catholic Church into dialogue and communion with the climate justice movement.

This movement values people and planet over profit, and demands we end what has become a dangerous status quo of fossil fuel extraction and oppression of our fellow human beings. This movement calls us to step up and demand action, because we know the problems and we have the solutions.

We know that a thriving world based on empathy and free from fossil fuel-based energy sources is possible. With this in mind, it is my hope that the Pope's encyclical will encourage leaders in the church and their congregations to do more than ride bikes, turn down thermostats and carry re-usable coffee mugs. To solve the climate crisis we have to think much bigger than that.

Our solutions lie in interventions that imaginatively challenge the powers upholding the status quo. These are the tools of effective social movements: community engagement, peaceful civil disobedience and protest. The Church has played an essential role in many social movements throughout history and has an amazing ability to create and sustain communities in those movements. By recognizing climate change as a reality and a social and moral issue, Pope Francis has mandated the Catholic Church's involvement in this movement.

Abuse of the natural environment and the unfettered extraction of fossil fuels continue because forces in our society unjustly place less value on some people's lives than others. In

The current system the majority of voices, including the most vulnerable and those on the frontlines of the climate justice movement, are marginalized or completely discarded. As Pope Francis writes, "the mindset which leaves no room for sincere concern for the environment is the same mindset which lacks concern for the inclusion of the most vulnerable members of society". (§196) Pope Francis is calling on those of us with privilege to hear the cries for justice from those who have, until now, been ignored. Hearing these cries for justice also means taking direction from them and including them in decision making.

The climate justice movement is full of hopeful people. We see a world capable of prospering with a healthy social and economic system that promotes resilient communities, a flourishing natural environment, and healthy individuals. We know that we can learn from and understand our social and ecological history while rejecting dangerous attitudes of colonialism and other unjust norms that have been a part of it.

Today we are fighting pipelines, building community gardens, running divestment campaigns, supporting clean energy policy, and blocking fracking infrastructure and offshore oil rigs. We challenge fossil fuel companies' social license to destroy the climate and ecosystems in order to collect another dollar. We also promote more efficient, clean, decentralized, smart, community-owned energy systems.

Everyone can be a part of this movement. As Pope Francis writes, "All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents". (§14) History proves that social movements can bring about radical, beautiful, positive change. Together with Pope Francis, let us each do our part to bring about that change that is needed now more than ever. ☺

**Emma Norton** lives in K'ijipuktuk (Halifax, Nova Scotia) on the unceded Mi'kmaw territory where she is the Energy Efficiency Coordinator at the Ecology Action Centre. She volunteers with groups such as *Stop the Energy East Pipeline-Halifax*, *If You Build It*, and the *Deanery Project*.



Above: Mercy sisters join hundreds of thousands of demonstrators in the People's Climate March in New York Sept. 21, 2014. CNS photo/Jim West

# Time to Meet the Climate Challenge

By Mardi Tindal



**I**wonder if Pope Francis imagined the attention that his ecology encyclical, *Laudato Si'*, would attract. Years earlier John Paul II spoke of the need for a "global ecological conversion" and more recently Pope Benedict urged humanity to "quickly arrive at a global lifestyle that respects the covenant between humanity and nature". Yet Pope Francis' words have garnered far broader and unprecedented attention.

He is not the first to give spiritual leadership to environmental causes, though his leadership in this area is both eloquent and powerful; but he is, perhaps, the first to offer such leadership to a world ready to receive it. Increasingly, moral and spiritual resources are recognized as vital for creating healthy, sustainable relationships between humanity and the rest of creation.

Pope Francis' words resonate particularly with people of faith, in Canada and beyond. As the only North American church leader to participate in the 2009 United Nations climate talks, I was thrilled—just three years later—to be among a large group of 25 Canadian faith leaders to issue *A Call for Leadership and Action on Climate Change*, in advance of the 2011 talks. Now, the encyclical is encouraging an even broader contribution to this year's critically important UN climate talks, November 30 to December 11th. Momentum is building.

As with other movements for change, countless conversations and small yet significant actions have been preparing the ground for a growing consensus that we are ready to act together globally to address a challenge that we cannot meet as individuals.

As people of faith we are called to transform cultures of self-interest and unprecedented consumption into cultures of justice for all. We understand that a sustainable economy is only possible within a sustainable ecology, the great household of God. Ultimately our commitment to the common good is motivated by love. If we are to live by Jesus' words of love as reflected in the Great Commandment (Mt. 22:37-40), our lives will demonstrate love of both our Creator and of all creation, love for this generation and the next.

Climate scientists tell me that they're counting on us—people of faith—because we speak to hearts when our minds can take us only so far. Ultimately love is the only power great enough to unleash compassion for those suffering from climate change today, and those who will suffer tomorrow—including our own children's children.

In *Laudato Si'* Pope Francis calls us to a deep and expansive dialogue rooted in the conviction that "The Spirit dwells in every living creature." He invites us all to explore what this truly means—not only globally but locally. While we may disagree on some of the particulars, surely we can accept his invitation to bring our best to an historic conversation. And where else would we find a greater diversity of views, helping us find our way together, than within parishes and across churches?

We carry a love that holds us, a love strong enough to hold a creative dialogue of differing views, for the sake of God's creation. ☺

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**Mardi Tindal** was Moderator of the United Church of Canada 2009-2012, during which time she became known for what the *Toronto Star* described as her "compelling voice" on environmental issues. She collaborates with faith leaders throughout Canada and around the world to encourage action on the moral and spiritual challenges of global warming, climate and ocean change.











# Romero's Transformation

By Alicia Ambrosio

In a small park in Ciudad Barrios, the shouts and cheers of a group of children playing soccer echo through a park. Across the street another child, a skinny little boy with an air of seriousness about him, walks along with his father. He hears the happy ruckus in the park and glances over at the game in play, but is not interested in joining in. This 12 year old, Oscar, is quite content by his father's side. His father, Santos Romero, is the town telegraph operator and Oscar is helping deliver telegrams that arrived this morning. Oscar won't be able to help his father much longer. His father has arranged for him to begin training with a local carpenter. This will ease the strain on the family's resources and give Oscar the skills to secure a good paying job one day.

Oscar, however, never becomes a carpenter. He works as an apprentice for one year and then his life changes completely. A priest comes to town to visit the local parish and Oscar, who has always been attached to the life of the church, realizes his heart's deepest desire is to be a priest. His father does not like the idea, but eventually he relents and agrees to let Oscar enter the seminary.

## Fr. Oscar Romero

By the time Oscar Romero is ordained to the priesthood in 1942 he has studied in El Salvador and Rome. The time in Rome deepens his attachment to the structures of the institutional church but also his faithfulness to the pope and the magisterium of the Church. When Fr. Romero returns to El Salvador this dual attachment leads him to maintain the status quo, but at the same time paves the way for his transformation into an outspoken critic of the injustice and corruption that are rampant in the country.

Fr. Romero gains a reputation as a "conservative", traditional-minded priest in the diocese of San Miguel in the 1940s. He runs the diocesan newspaper which, under his leadership, takes on a pro-pope, pro-magisterium editorial line. This is interpreted by church and government leaders as a sign that Fr. Romero is quite happy to simply do his work and not rock the boat.

## Bishop Romero and the 1970s

By the 1970s when Fr. Romero is named auxiliary bishop of San Salvador, he has spent years ministering to Salvadoran Catholics from all walks of life. He has seen the startling conditions in which the poorest, most faithful Catholics live and the comfort that the well off Salvadoran Catholics enjoy. Coming from a humble background himself, Romero is not untouched by the living and working conditions of his parishioners. Still, he is shy and introspective and is more likely



Archbishop Romero inside the church at San Antonio Los Ranchos in Chalatenango, El Salvador, 1979. CNS photo/Octavio Duran

to meditate on what he sees rather than denounce it publicly.

However tension between the Salvadoran working class and the elite landowners is on the rise through the 1960s and 70s. There is an increase in left wing guerilla groups trying to wrestle power away from the ruling class. At the same time there is an increase in activity by right wing paramilitary groups.

Amid this tension many priests are putting the church's preferential option for the poor into action: living side by side with the campesinos, helping them ask for fair wages, and in some cases getting involved with guerilla groups. Some priests, like Romero's friend Fr. Rutilio Grande, try to empower the campesinos by forming their faith so they can have a personal relationship with Christ, who is freedom.

This distinction is not clear to the government and paramilitary groups. Any priest working with the poor is seen as a threat to the establishment. In 1977, the same year that Romero is named Archbishop of San Salvador, Fr. Grande is ambushed and killed on his way to celebrate Mass in a rural parish.

## The Death of Rutilio Grande

For Romero the violent death of his seminary classmate and lifelong Jesuit friend is a moment of awakening. When he learns of Grande's death Romero runs to the home where the murdered priest's body has been taken. There he witnesses a scene he never imagined: the landless campesinos Fr. Grande worked with arrive in droves to keep vigil over his body. They mourn him as one would mourn their father, and yet they have hope. They make no secret of the fact that they believe Jesus will send someone else to help them.

As he has until now, Archbishop Romero meditates on what he sees. This time, however, he feels that God is calling him not only to continue Grande's work with the poor, disenfranchised workers but also to use his position as archbishop of the nation's capital to be a voice for the voiceless. 🕯️



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# OSCAR ROMERO

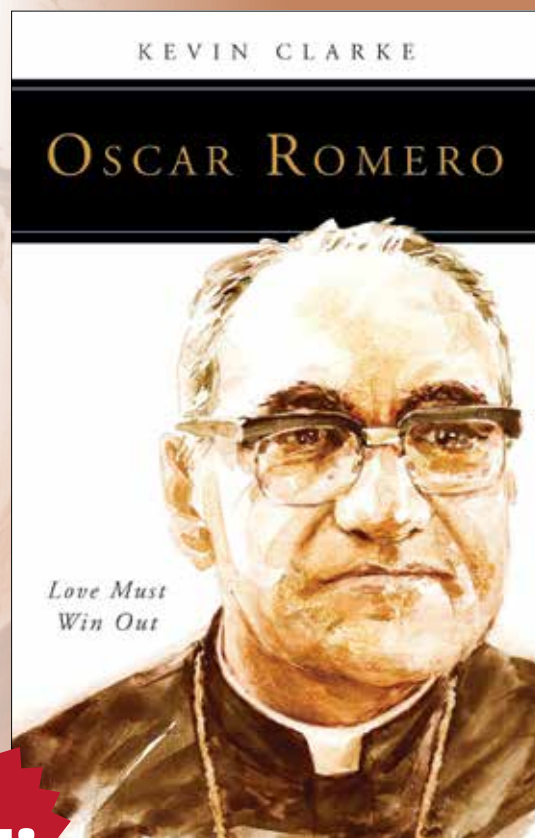
## Love Must Win Out

*Kevin Clarke*

“A superb short introduction to the life of one of the great prophets of the 20th century. Kevin Clarke’s beautifully written and solidly researched biography of Archbishop Romero is an inspiring introduction to the life of a man who gave everything—including his life—for the poor, for the church and for God. Highly recommended.”

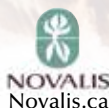
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# Romero's World

By Kevin Clarke

What kind of society did Blessed Oscar Romero survey as he accepted the heavy burden of leading the church of El Salvador in 1977? His archdiocese, San Salvador, was at the political epicenter of a deeply troubled nation.

El Salvador in 1977 was nearing a historic crescendo of poverty and despair, built on decades of inequity and repression aimed at containing the resentment of a majority in the nation growing up impoverished, hungry and with few prospects for peaceful change. It is impossible to exaggerate the wretchedness of the poor in El Salvador at that time. As much as 75 percent of the children of El Salvador were malnourished, and infant mortality exceeded 60 percent.

"It is sad to read that in El Salvador the two main causes of death are: first diarrhea, and second murder," Blessed Oscar Romero said connecting the twin specters of poverty and violence that haunted his country. Much of the murder he deplored was political in nature, arising out of El Salvador's complex history of economic and political repression.


The suffering within Salvadoran society could be traced back to 19th century efforts to "modernize" its economic order. Communal forms of land ownership, typical in the subsistence farming communities of El Salvador's indigenous and mestizo communities, were outlawed, beginning a process of displacement of the poor which persisted for decades. The nation's subsistence farmers were driven from the land and into the

economically perilous lives of day laborers or harvest workers as the economy was restructured in the service of a coffee trade which concentrated wealth and power into a tiny elite. This powerful group became known as "las catorce familias," the 14 families (there were in fact many more). These conditions were challenged by a small uprising in 1932 that would eventually lay a large claim to the nation's psyche.

A group of peasants supporting Communist leader Agustin Farabundo Marti began a brief and ill-conceived rebellion that was quashed within days. The uprising, such as it was, inspired a harrowing retribution that continued over weeks of slaughter that may have claimed the lives of as many as 40,000—anyone of indigenous appearance, dress or language were targeted by the rural Guardia and bodies began filling the ditches of the nation's roadsides. This brutal retribution came to be known as the Matanza, "the massacre."

In the nation's historic memory, victim and victimizer of the Matanza became inverted, so that by the time Blessed Oscar Romero became archbishop many within the elite perceived the landholders and Guardia of 1932 as the trembling victims of the violence, a final, embattled rampart between "progress" in El Salvador and the murderous, anarchic fury of the peasantry. That dark memory became a template, recreated in Romero's time in the brutal repression of social forces that at first peacefully advocated for change in El Salvador.

After the Matanza the cycles of exploitation and repression continued as even more land, wealth and political power were diverted from the nation's indigenous, who began to abandon the culture and language which marked them for violence.



Archbishop Romero walks with a crowd as he arrives to celebrate Mass in San Antonio Los Ranchos in Chalatenango, El Salvador (1979). He was detained by soldiers for 20 minutes before being allowed to continue his pastoral visit. CNS photo/Octavio Duran

Many in Salvadoran society and within the church had begun to ask why this state of inequity and human ruin could be allowed to persist year upon year, decade upon decade, generation after generation. Surely Blessed Oscar Romero had seen enough repetitions of cycles of poverty in his lifetime to understand that something was broken in Salvadoran society, that something had to change. His experience as bishop in Santiago de María in 1974 and the acute pain of the loss of his friend, the assassinated Jesuit Rutilio Grande, in 1977 drew out his determination to seek that change.

Oscar Romero's brief tenure as shepherd of El Salvador can be said to mark a unique pivot point in Latin American church history. In Romero's lifetime, with the exception of pastoral outliers it can be safely said that national churches in Latin America most often saw the best interests of the church served in an informal alliance with prevailing government powers, even when that power sometimes expressed itself in a fiercely authoritarian manner. A meeting of Latin American bishops in Medellín, Colombia, in September 1968 set in motion a process which began to create a realignment of church interests, now turning to a "preferential option for the poor."

Blessed Oscar Romero, overturning church priorities and the expectations of the powerful, was one of the first Latin American prelates to attempt to translate that lofty rhetoric into a practical social campaign of peaceful change and conversion; it only cost him his life. ☹

**Kevin Clarke** is senior editor and chief correspondent for America Media and the author of *Oscar Romero: Love Must Win Out* (Liturgical Press).

# Q & A

**Author Kevin Clarke talks about his latest book *Oscar Romero: Love Must Win Out* part of the *People of God* series.**

**This book begins with a frank conversation between Oscar Romero and John Paul II. Why did you choose to start there?**

It seemed to me, and I was writing this months before the announcement that Oscar Romero's martyrdom was finally officially recognized by the church, that the archbishop's cause had been part of the collateral damage of inter-church politics. I had to set the stage for that with the problems Blessed Oscar Romero had with the folks at the Curia and their inability to fully comprehend what he was trying to tell them about conditions in El Salvador.

**Romero's homilies were a touch-point of consolation for many, but they were also galvanizing—tell me why his homilies were so stirring and how they are relevant today?**

They remain painfully relevant today because in the deeper context of these homilies can be found a lot of the messages we are hearing today from Pope Francis, being a church of and for the poor, reaching out to the peripheries, standing up to a throwaway economy that treats human beings as little more than soulless inputs. The church in El Salvador was about the closest real-world exemplar to that frontline hospital Pope Francis promotes, administering to the wounded and oppressed, his vision of what the church should be.

**You've drawn comparisons between Pope Francis and Blessed Oscar Romero—where you do see their greatest similarity in approach?**

You see elements of what I'll call strategic humility in the decisions of both of these leaders. They are gestures that are largely symbolic, it's true, but they are also practical and wise, a voluntary humility that is an example for all of us, but also that was instructive in real ways for Romero as it no doubt will be for Pope Francis.

**In your book, you suggest political categories such as 'left' or 'right' fall short of understanding Romero... why is that important in the telling of Romero's story.**

Romero was trying to save the nation from civil war and the people from the horror of it and to that end he sided with the poor; but he did not side with the left, he sided with the people who were suffering from a great injustice.

Nor did he stand against the right in a sense. To the end what he called the nation's elite to was to embrace their better selves, not to a political reform, but to a personal revolution of spiritual conversion. He was trying to save the oppressors from their sins just as much as he was trying to save the oppressed from their suffering. Those political labels can never tell a story like that. ☹





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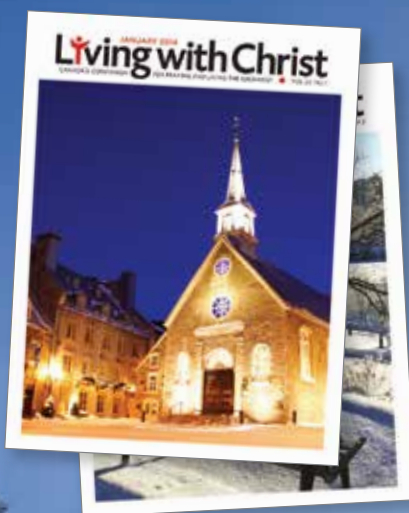
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# CHRISTIAN MARTYRDOM

By Archbishop Arthur Roche *Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments*

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**THE WORD 'MARTYR' IS NOT** infrequently used nowadays in the media. It generally refers to jihadists who sacrifice their own lives in order to destroy the lives of others. Clearly, they are murderers and assassins, even though they consider that what they do will make them great in the sight of God. This claim to martyrdom brings the very concept into considerable disrepute not least at a time when many Christians in the Middle East and in many other parts of the world are being martyred simply for their belief in Christ. Unlike jihadists, Christians do not set out to be martyrs. It is something that happens to them as a consequence, not of just criminal charges, but because they bear the name of Christ, refusing to turn their back on their faith and sometimes on the lives of others.

What poignant witness was given to this recently by the 21 young Christian men who were decapitated on video by ISIS simply because they were Christians. They died, not like soldiers, but guiltless men of deep faith who called on the name of Jesus as they were mercilessly executed. What ISIS had hoped to show through a display of sickening brutality instead revealed to the world how suffering gave way to deep love, retribution to forgiveness and death to eternal life.

In writing a letter to Pope Francis a group of Iraqi Christians told him that their faith was stronger for having chosen to remain faithful to Christ than renounce their faith in order to live in their homeland. Instead, they left behind everything they possessed in order they said, to be found "worthy of

being among his sheep, members of his flock". Without an ounce of self-pity, they continued, "O good Father, simple and humble, we ask you to pray and act for us and for our wounded people in the Arab world for the forgiveness of our sins, so that the peace of Christ can reign. However, we want to pray first for all those who are the cause of all this evil and those wicked works. We want to pray for all those who have shed the blood of many innocents, observing the laws of evil and darkness. O Holy Father, we want you to pray so that they can repent before their Creator, so that they can become instruments of peace and love and no longer instruments in the hand of the Evil One, so that they can become true children of God".

The most telling thing in Christian martyrdom is the depth of love, not hatred, which is clearly evident. How many of the martyrs from the English seminaries abroad went to their deaths praying for their sovereign under whose crown they were condemned, openly praying for their countrymen and forgiving their executioners. They loved their land and their fellow citizens, but they loved God more. As the Preface of Holy Martyrs puts it, "For the blood of your blessed martyrs poured out like Christ's to glorify your name, shows forth your marvellous works, by which in our weakness you perfect your power and on the feeble bestow strength to bear you witness". This is not life thrown away; it is life fully embraced and given freely; a life full of faith, full of love for God.

The video which ISIS produced to show the world its hatred of Christians was

entitled: 'A Message Written in Blood to the Nation of the Cross'. Threatening, certainly, but the prospect of martyrdom is not foreign to the consciousness of Christians. The Scriptures confirm this in places like 2 Timothy 3:12, where we read that "all who desire to live a godly life in Christ Jesus will be persecuted." Or when Jesus says in John 15:20, "if they persecuted me they will also persecute you." Jesus himself was brutally crucified by the state-sponsored terrorism of Rome. It was an effective method of deterrence; even the majority of his followers fled the scene in fright in order to avoid a similar fate. The Resurrection, however, taught Christ's followers to honour the cross ever since as its most valuable icon and to join their sufferings, both great and small, to his who laid down his own life for the life of the world. They came to understand that Jesus had entered into the fearful prospect and the ugly power of death in order to wrestle it to the ground; to overcome it neither by ruthless violence nor the callousness of unforgiveness and retribution, but by the power of love.

Like the 21 Coptic martyrs, many have endured death at the hands of others with the name of Jesus on their lips and many acclaiming that 'He is Lord!' asserting his kingship and a reign, not from a throne, but from a cross whose power is forgiveness and not hatred. Many tyrants like ISIS, up and down the centuries, have thought that they could eliminate Christianity through extreme cruelty, but as Tertullian observed long ago, the blood of the martyrs is the seed of the Church. ☪





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# “Dying for the truth and living with the truth”

## Remembering The Jesuit Martyrs of El Salvador

By Fr. Michael Czerny, SJ

**DURING THE 1970S IN EL SALVADOR,** farm-worker movements, trade-unions and other grass-roots organizations were seeking economic, political and social change. In the 1980s this agitation became civil war, as several guerrilla organizations united in the Farabundo Martí National Liberation Front to fight the military-dominated government which enjoyed the unconditional support of the United States. The war came to a military climax in late 1989 when the FMLN attacked and took control of half the capital city. At that point of maximum tension, the outcome which the armed forces most feared was that Fr. Ignacio Ellacuría, SJ, might be appointed mediator, forcing them to recognize—and make concessions to—the FMLN.

On Monday November 13, 1989, Ellacuría returned from Spain and came home to the UCA of which he was rector. The Jesuit residence used to be located in the nearby neighbourhood, but for reasons of security, a new one had just been built on campus. That same evening, the house was raided by commandos of a U.S.-trained counter-insurgency battalion, allegedly in search of weapons. Later that week on Wednesday evening November 15, at the principal military base about a kilometer from the Jesuit campus, the High Command met. Assessing the risk of an Ellacuría mediation, the order came down: “Kill Ellacuría and leave no witnesses.”

Soon after midnight November 16, members of the same battalion invaded the campus and forced their way into the Jesuit residence. Five of the priests were taken out, forced face down on the lawn, and shot in the head. The oldest was killed inside, along with two women who had taken refuge in a near-by sewing room.

Who are these eight martyrs of the UCA? First there were two women who were terrified by the fighting near their gatehouse cottage and found safety at the Jesuit residence. **Julia Elba Ramos** was a very simple woman, semi-literate, faithful and cheerful. She worked in the Jesuit theologate (where I lived for 2 years). While doing the cooking and cleaning, Julia Elba was truly one of the formators of the Jesuit formation community and offered wise counsel to the discouraged. Julia was 42 years old and died embracing her high school age daughter **Celina**, 15, as if to shield her from the bullets. Julia Elba and Celina represent the people of God, for whom the UCA martyrs did their work and offered up their lives.

There were also two Jesuits whom I had only briefly met: **Juan Ramón Moreno**, well-prepared in philosophy and theology, and formerly Master of Novices in the Central American Province and then the Provincial's secretary. He was 56 years old, a gentle and soft-spoken Jesuit confrère. **Joaquín López y López**, from one of the richest families in El Salvador, was a Jesuit who embraced simplicity and humility. He founded Fe y Alegría, a Jesuit-founded programme of basic education for the poorest populations. Lolo was 71 years old.

For over ten years, **Ignacio Ellacuría** was Rector of the UCA. An acute thinker, philosopher and theologian, he was most gifted in his political intuitions and as a mediator. The long-suffering poor motivated his zeal to promote a negotiated settlement to the war. Ellacuría was 59 years old.

**Segundo Montes** was first among the Jesuits to show concern for the refugees displaced by the war and to research their situation. As a sociologist, he produced

fine studies of Salvadoran agriculture as well as indigenous culture and religious beliefs. Segundo founded the Human Rights Institute of the UCA (IDHUCA), where I succeeded him as director at age 43. He was 56 years old.

I knew two of the Jesuits best: **Amando López** and **Ignacio Martín-Baró**. I first met Amando López in Managua in 1978 where he was rector of the Central America High School. A gentle, loving and kind man, he was 53 years old. Around the same time in 1978, Ignacio Martín-Baró and I were both graduate students at the University of Chicago. With great intellectual capacity, Nacho put social psychology at the service of the “voiceless” people, founding the Public Opinion Institute at the UCA (IUDOP). He was 47 years old.

The legacy our companions have left us is their witness of faith and deep love for the poor and vulnerable. This is their great strength: as disciples of Jesus, they stood faithful to his Word to the point of offering their lives. So they are a sign, in the midst of growing misery and despite globalized indifference, mediocrity and selfishness, of the radical love of God.

*“Per fidem martyrum pro veritate morientum cum veritate viventium.”* St. Augustine sums up the mystery: By the faith of the martyrs dying for the truth and living with the truth (City of God, IV, 30). Such truth is not true if it does not include Christ, justice and peace. For this fullness of truth, they gave their lives. ☉

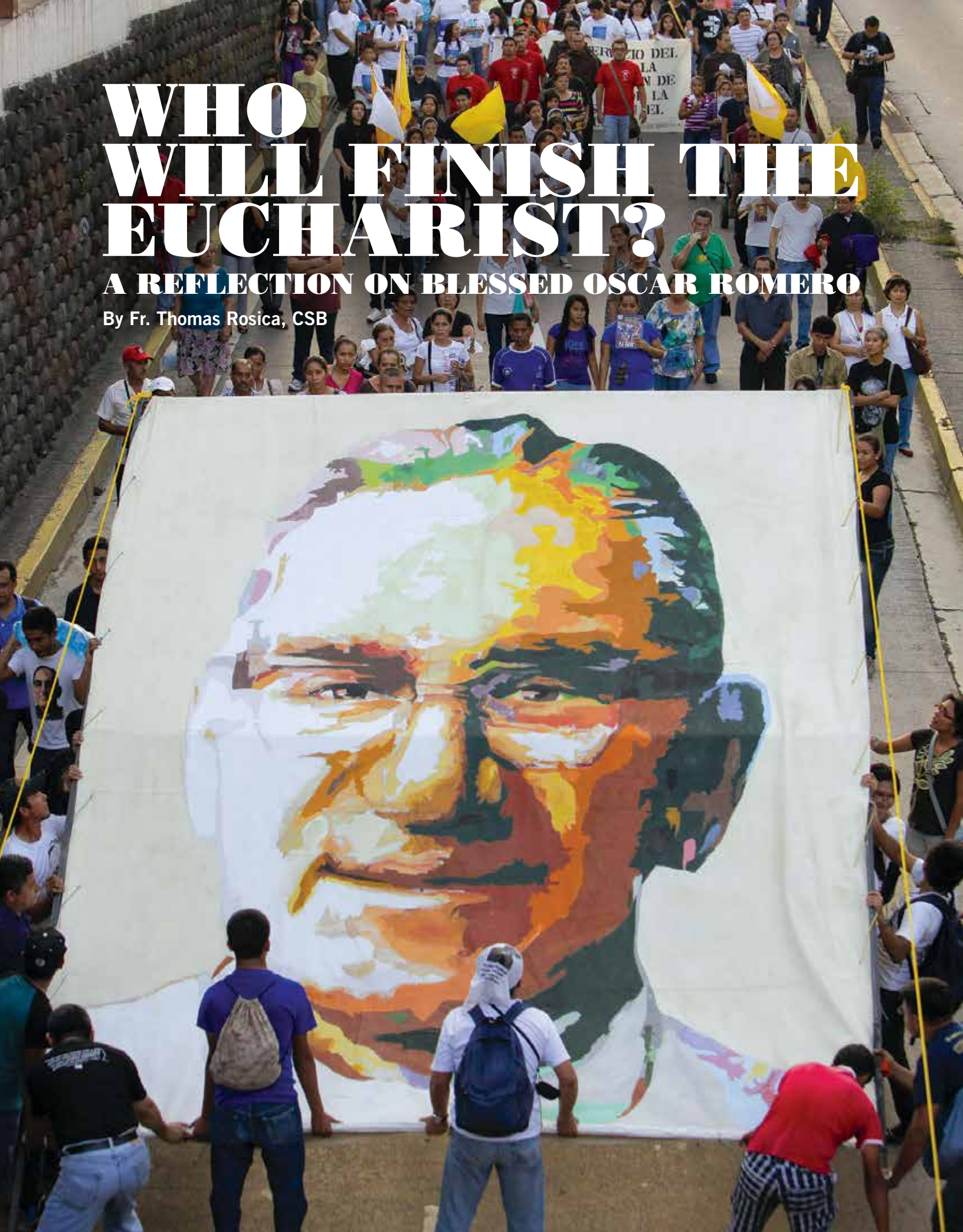
**Fr. Michael Czerny S.J.**, a Canadian Jesuit, was director of the Jesuit Centre for Social Faith and Justice in Toronto when, 26 years ago, the eight men and women at the Central American University (UCA) were assassinated. The then Canadian Provincial Fr. William Addley S.J., accompanied Michael to the funeral and, shortly thereafter, missioned him to El Salvador to help re-build the UCA. Fr. Czerny is now Special Assistant to Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace at the Vatican.



# WHO WILL FINISH THE EUCHARIST?

**A REFLECTION ON BLESSED OSCAR ROMERO**

By Fr. Thomas Rosica, CSB



# “Martyr” is the Greek word for ‘a witness.’

**T**he Catholic Church recognizes martyrs as people who were killed for refusing to renounce their faith, often during bouts of anti-Christian persecution. The declaration of martyrdom exempts the candidate for sainthood from the beatification requirement that the Vatican confirm a miracle attributed to his or her intercession. A second miracle is usually required for canonization. Martyrdom assumes that the killer intended to kill out of hatred for the person's belief in Christ, such as the many Christian martyrs who were killed in Latin America and those being killed today in the Mideast at the hands of Islamic extremists. If in the past the term ‘in odium fidei’ (hatred of the faith) was strictly linked to the faith, today it is filled with the great themes of charity, justice and peace.

One of the most significant examples of Christian martyrdom in recent history is that of Oscar Arnulfo Romero y Galdamez, born in 1917 in the town of Ciudad Barrios, in the mountains of El Salvador near the border with Honduras. As a newly ordained priest, Fr. Romero served in a country parish before taking charge of two seminaries. He was appointed in 1967 as Secretary General of the El Salvador National Bishops’ Conference.

Oscar became bishop in 1970, serving first as assistant to the then-elderly Archbishop of San Salvador. Within three years he was Archbishop of San Salvador. Just one month after his inauguration as Archbishop, Fr. Rutilio Grande, a Jesuit who headed a rural parish, and who was one of Romero’s closest friends, was killed by state agents. This tragic event would leave a deep and lasting mark on

Oscar’s life and ministry.

There was growing unrest in the country, as many became more aware of the great social injustices of the peasant economy. Romero’s pulpit became a font of truth when the government censored news. He risked his own life as he defended the poor and oppressed. He walked among the people and listened. “I am a shepherd,” he said, “who, with his people, has begun to learn a beautiful and difficult truth: our Christian faith requires that we submerge ourselves in this world.”

Oscar Romero was brutally killed on March 24, 1980 by right-wing death squads—while celebrating mass. He was murdered because every week he told the truth about the violence endured by the poorest: who had been arrested, who had disappeared, who had been assassinated. His killers were presumably baptized Catholics from overwhelmingly Roman Catholic El Salvador—who vehemently opposed his preaching against the repression of the poor by the army at the start of the country’s 1980-1992 civil war. Romero’s last words in the homily just minutes before his death reminded his congregation of the parable of the wheat. *“Those who surrender to the service of the poor through love of Christ, will live like the grain of wheat that dies. It only apparently dies. If it were not to die, it would remain a solitary grain. The harvest comes because of the grain that dies...”*

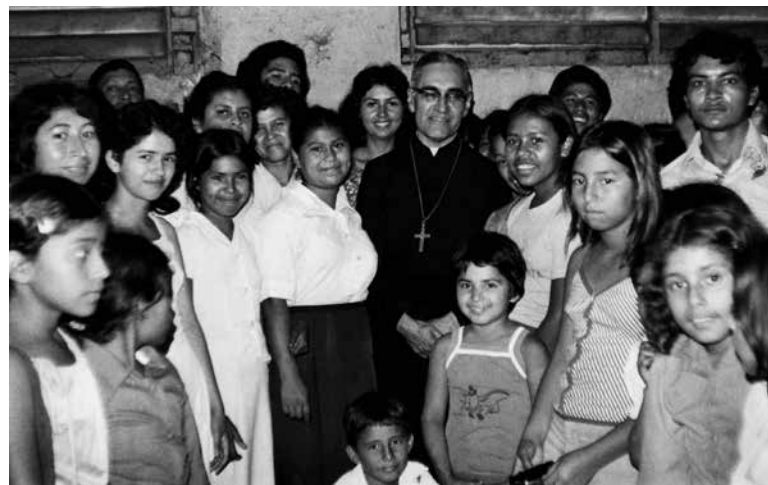
Oscar Romero was not a theologian and never considered himself part of Liberation Theology, a radical Catholic movement born of Vatican II. But he shared with the liberationists a vision of a Gospel meant to protect the poor. “Between the powerful and the wealthy, the poor and the vulnerable, who should a pastor side with?” he asked himself. “I have no doubts. A pastor should stay with his people.” It was a wise, pastoral and political decision, but justified theologically.

The spirituality and faith behind Romero’s struggle for life flows from his belief in the God of the living who enters into human history to destroy the forces of death and allow the forces of life to heal, reconcile, and lift up those who walk in the valley of death. Poverty and death go together. His fundamental moral choice was between dialogue and violence. Dialogue is not about making compromises. It is not about negotiation but transformation. The deepest truths are only attainable through patient exchange, building friendship, transforming our hearts and minds. It is the very opposite of violence.

For Romero meditation on the Word of God involves a much more disturbing experience. It subverts our shallow and narrow identity, and sets us free for friendship with God and unexpected people. Romero said: *“I always wanted to follow the gospel but I did not know where it would take me.”* ☺

*Left (full page): People carry a banner of Archbishop Oscar Romero in San Salvador, El Salvador, March 22, 2014. CNS photo/Roberto Escobar, EPA*

*Right: Archbishop Romero poses for a photo in this undated photo. CNS photo/Octavio Duran*







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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.

## ROMERO

☉ On May 23, 2015, thirty-five years after his assassination, Oscar Romero was proclaimed blessed in a ceremony in San Salvador. His cause for beatification and sainthood was delayed for years by the Vatican, primarily due to opposition from conservative Latin American churchmen who feared his perceived association with liberation theology would strengthen the movement that holds that Jesus' teachings require followers to fight for social and economic justice. It was also delayed over related questions about whether Romero was killed out of hatred for his faith or his politics. If killed for his politics, it was argued, he couldn't be declared a martyr of the faith.

In the final moments of his pontificate, Pope-emeritus Benedict XVI gave the go ahead to proceed with Romero's cause. But it was a Latin American Pontiff, Francis of Argentina, who decreed that Romero was killed as a martyr out of hatred for the faith, or "in odium fidei." Such a decree confirmed the acceptance of a new understanding that martyrs can be killed, even by church-going Catholics, out of hatred for their Gospel-inspired work in favor of the poor and disenfranchised. Oscar Romero's life was rooted in the Word of God, a word of friendship. It invites us to go out from our cocoons, from our imaginary spiritual bubbles and hermetically sealed theological constructs—to be liberated from self-obsession. It calls us to flourish and find true happiness in a love that knows no bounds. Is this not the essence of Gospel joy of which Romero modeled and which the current Latino Bishop of Rome so powerfully embodies for the entire world?

Archbishop Oscar Romero did not finish the celebration of the Eucharist. Neither was the Eucharist of his funeral Mass finished. Gunfire and death were again present, and people had to rush into the cathedral for cover. Romero's blood continues to cry out today wherever women and men are tortured, belittled, humiliated and killed, especially for the faith. Many see the "unfinished Eucharist" of Romero as



Tomb of Blessed Romero at the metropolitan cathedral in San Salvador. CNS photo/Luis Galdamez, Reuters

symbolic of what yet needs to be done in El Salvador, in Central and South America, and in every place that people suffer in their struggle for liberation. Who will finish the Eucharist? The Eucharist is the re-enactment of the drama of the passion, death, and resurrection of Jesus Christ. Oscar Romero was doing in ritual what he had done throughout his life: offering himself with Christ as a peace offering, so that the earth might be reconciled with its creator, and sins be forgiven. Blessed Oscar Romero gives hope and consolation to the new wave of martyrs today, and to all those who stand up for the truth. The beatification process has also begun for his friend, Fr. Rutilio Grande, SJ—the inspiration for his ministry in favor of the poor. Let us hope and pray that Romero's beatification has now paved the way for similar martyrs from Latin America and from many other parts of the world.

Blessed Oscar Romero's own words in **The Violence of Love** sum up very well what his beatification is all about:

*"For the church, the many abuses of human life, liberty, and dignity are a heartfelt suffering. The church, entrusted with the earth's glory, believes that in each person is found the Creator's image and that everyone who tramples it offends God. As holy defender of God's rights and of his images, the church must cry out. It takes as spittle in its face, as lashes on its back, as the cross in its passion, all that human beings suffer, even though they be unbelievers. They suffer as God's images. There is no dichotomy between man and God's image. Whoever tortures a human being, whoever abuses a human being, whoever outrages a human being abuses God's image, and the church takes as its own that cross, that martyrdom."*

Blessed Oscar Romero and Servant of God, Rutilio Grande, SJ, pray for us. ☪



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# Canonization of Junípero Serra

By Alicia Ambrosio



**Above:** The basilica at Mission San Carlos Borromeo del Rio Carmelo in Carmel, California. Entombed in the mission's basilica are the remains of Saint Junípero Serra. CNS photo/Gregory A. Shemitz

**Right:** A statue of Saint Junípero Serra outside Mission Basilica San Juan Capistrano in San Juan Capistrano, California. CNS photo/Bob Mullen

Say the name Junípero Serra in American church circles and you are likely to get a mixed set of reactions. Some will tell you he is the saintly Franciscan who evangelized what is today the U.S. Others will tell you this is the man who forced the natives to convert by confining them to the Mission and through threats of physical punishment. With two such opposite viewpoints, surely neither one is entirely true. At the same time, neither one is entirely false.

Junípero Serra was born Miguel José Serra on the Spanish island of Majorca. He entered the Franciscan order at age 15 and began what seems to have been a life dedicated to studying. By the age of 24 Serra was a professor at the Lullian University (today the University

of the Balearic Islands in Palma de Majorca). He was quite happy with this academic life, yet at a certain point realized he yearned to do something “more” than studying and teaching in a university. He wanted to follow in the footsteps of Francis Solano, the Franciscan missionary to Peru who was canonized in the period when Serra joined the Franciscan order.

In 1749 Serra and a group of other Spanish Franciscans traveled across the Atlantic, across the continent, to Mexico City. Serra left behind his promising academic career and his

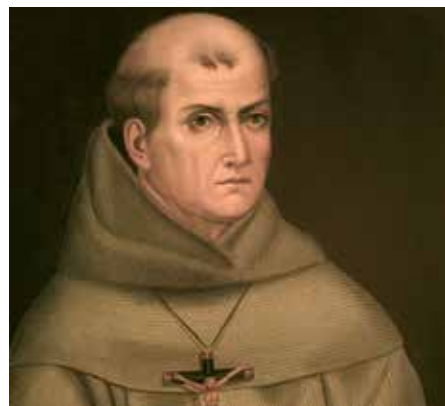
ageing parents to bring the Gospel to the “new world”. Serra, along with his companions, set sail for Mexico City. He soon moved to the Sierra Gorda missions where he discovered the locals were both spiritually and economically poor. He learned their language and made a point of showing that he was there to serve them. During the worst of the droughts they experienced, he led his confreres in ensuring the locals were fed. He helped build a church that is still used today, and encouraged the natives to produce crops and wares that they could sell to support themselves. All this to keep Spanish land interests at bay. Going against what was normal at the time, Serra referred to the natives as “gentiles”, refusing to use the terms “barbarians” or “pagans.”

Why the negative reaction to Serra? Converted natives were moved into the Mission and were under the authority of the Franciscans. As was normal at the time, they could be hunted down if they left and either whipped or shackled if they were disobedient. While all of this was considered normal practice at the time, today it is viewed as a tragic part of North American history.

The realities of life in the missions coupled with the fact that Serra was, reportedly, not a cheerful person, helps take attention away from his heroic Christian virtues. One biographer wrote that he was not prone to laughter... ever. Thankfully the Church does not recognize saints because of their cheery dispositions. ☹

**Right:** Saint Junípero Serra is depicted in a copy of an undated oil-on-canvas painting by Franciscan Father Jose Mosqueda. CNS photo/ Santa Barbara Mission Archive

**Far right:** Mission Basilica San Diego de Alcalá, was founded July 16, 1769, and was the first to be established by Saint Junípero Serra in what is now the state of California. The current church was built in 1931, north of downtown San Diego. CNS photo/Mike Nelson



Ivstitia (Justice) statue outside the Supreme Court of Canada. The parliament buildings Peace Tower is shown in the distance. Photo Sean Marshall

# THE FUTURE OF RELIGIOUS LIBERTY IN CANADA

By Stefan Slovak

Canada has long been a nation that has proudly protected the religious liberties of its citizens. In fact allowing people to freely practice their faith has been an important factor in ensuring the peaceful coexistence of people of many different Churches and religions over the nation's 148-year history. However that long held notion, something that Canadians assume is inherent and guaranteed, is becoming less and less of a sure thing.

We see more frequent if not regular examples of where Canadians face institutional discrimination based on the religious beliefs they hold to be true and unchanging. It is an about face from what are our historical traditions, along with what is legally on the books. We need not look further than the state itself, a culprit that in the province of Quebec has progressively marginalized the role of religion in society.

Loyola Catholic High School, a private Catholic institution

in Montreal, sought exemption from the newly mandated provincial "Ethics, Religion and Culture" (ERC) program. The ERC, which replaces religious instruction in schools, is branded as a balanced approach to teaching religion, doing so from an objective point of view. Designed for a province where all publicly funded schools are secular, the program would seem a terrible fit for a faith-based school where religious instruction is the norm. The school's failure to obtain an exemption from the government led to a dispute that lasted seven years. The legal battle ultimately saw Loyola defeat the provincial government, although it wasn't before the case ended up in the hands of the Supreme Court of Canada.

The state, so aggressively pursuing a policy so hostile to a private religious institution, should really come as a wake-up call to Canadian society. That a government would feel not only compelled, but also so sure of itself, that it would take such a calculated risk, shows how far the pendulum has swung. However the state is not the only place where Canadian's religious and conscience rights have been institutionally put to the test.

In the province of Ontario, the College of Physicians and Surgeons voted overwhelmingly to abolish the conscience rights of its membership in March of this year. This means that if a doctor in Canada's largest province does not wish to provide a service or procedure they believe is unethical or goes against their personal beliefs, they must provide what is called an effective referral. Considering the multitude of medical services available in Ontario that might come into quarrel with a physician who holds something like their Catholic faith near and dear, it creates for an enormous conflict of conscience.

Anything from contraceptives to abortion or now even euthanasia would be on the table. Although given the title of the statement from the College of Physicians and Surgeons on the matter, you'd hardly know there was any concern at all: "College Council approves new policy that safeguards human rights and puts patients first."

One of the hallmarks of a free society is that a person's freedoms should not come at the expense of another's, especially in a case where they can easily find what they are looking for elsewhere. As mentioned off the top, freedom of religion has allowed for Canadian society to coexist peacefully since its inception a century and a half ago. We would be doing not only ourselves, but future generations a great disservice by continuing down this path, as these are just two of a multitude of examples of where we see religious liberty slowly beginning to erode.

Our rights and our freedoms come from our creator, not the state or any other institution. While faith may find itself further and further on the margins of our society, it makes the rights and freedoms that people of faith enjoy no less inherent than those enjoyed by anyone else. ☺





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# HOMILETIC DIRECTORY

**Archbishop Arthur Roche**

Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments

**I** was very taken recently by a phrase spoken by Pope Francis on his recent visit to the city of Turin. He said in his homily, *The spirit of the world is always looking for something new, but it is only the faithfulness of Jesus that is capable of true innovation, of making us new men.* (21 June 2015) How true it can be of our consumerist culture that we tend to look for a quick solution to the problems and difficulties we encounter in life. Such a pragmatic approach tends to fix a problem, at least in the short term, but its approach, by its very nature, is to park the thing back on a shelf. But on which shelf does it belong? Is the quick fix also an escapist solution? The answer to those questions belongs more to the area of wisdom than of pragmatism.

Recently, the Holy See, under the authority of Pope Francis, published a 'Homiletic Directory' in response to a request by the world's bishops in 2008. Their concern was that greater attention should be given to the preparation of homilies so that the Word of God may respond more clearly to the difficulties of our world today.

The Bishops were aware of the importance of the homily as a way of deepening our faith and instructing us in the teachings of the Church by offering us a broad spectrum of wisdom from God's own Word to stand by us in our daily lives.

The Second Vatican Council had foreseen this urgent need for the nourishment of God's family both in its dogmatic constitution on the Liturgy, *Sacrosanctum Concilium*, and on divine revelation, *Dei Verbum*. The Fathers of the Council proclaimed that the 'wonderful workings of God' in history are not simply a commentary on the past but a life-giving source for the people of today. At the back of their minds they had echoing the words of Saint Paul, *How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?* (Romans 10:14) Indeed, Jesus himself was to say to the congregation in the synagogue as he handed back the scroll of Isaiah from which he had been reading: *Today this Scripture has been fulfilled in your hearing.* (Luke 4:21) The power of the homily is in its ability to bring the reality of God directly into our own immediate world.

The homily is the means by which the 'wonderful workings of God' are kept alive in the hearts and minds of believers. Christ is truly present in his Word and he wishes to be heard today and in every generation. His presence in his Word is so powerful that it leads to his presence in the sacrament through the ministry of the priest. As Pope Francis notes in *Evangelii Gaudium*, his Apostolic Exhortation, *the homily has special importance due*

*to its Eucharistic context: it surpasses all forms of catechesis as the supreme moment in the dialogue between God and his people, which leads up to sacramental Communion.* (n. 137)

The 'Homiletic Directory' does not set out to provide a ready-made sermon for every Sunday of the year! It does, however, scan with great agility the integrity of the entire Liturgical Year, and many other celebrations in our lives, through the central mystery of our faith: the Lord's Paschal Mystery. This is the place where Christ tackles to the ground and defeats once and for all through his own life, death and resurrection, sin and death and all that is destructive in our lives. He then brings us to life again, through him.

This is not a quick fix. It is real and is lived in union with Christ by every Christian who takes seriously the journey to God. How important it is, therefore, to have our eyes open to this reality mapped out in Scripture, but also played out within our own very lives. This is not an escapist strategy but one lived square on with reality, where the eternal intersects with this world and transforms it.

This, of course, demands of the priest or deacon, that as he stands in the presence of the Lord in the Scriptures, he also allows himself to be converted, continually rekindling in his mind and heart the depth of the mystery of God's love for the world. Clearly this requires of him also a solid understanding of Catholic doctrine; familiarity with the liturgical books and the context of the liturgical season; the cultivating as best he can of skills of communication; and, importantly, the ability to understand the needs of the particular community that is gathered in prayer. As Pope Francis again deftly notes, *Preparation for preaching is so important a task that a prolonged time of study, prayer, reflection and pastoral creativity should be devoted to it*" (EG, n. 145).

A good preacher, even if he is not the most gifted speaker, can do precisely these things: he can guide us to a better understanding of God's revelation, he can open our hearts to give thanks to God, he can strengthen our faith, he can prepare us for a fruitful sacramental Communion with Christ, and he can effectively exhort us to live the Christian life genuinely amidst all the vagaries of our world today.

While the 'Homiletic Directory' will not solve all the problems or challenges of delivering a homily, it will certainly act as a useful instrument in the training and ongoing formation of those who are called to preach in the name of Christ and his Church and to lay before us God's wise workings and ways, moulding us into the 'new man'. ☪



# 編者的話

## 親愛的鹽與光好友

**對**鹽與光來說，我們工作的最大意義，是每日無間地為您播送教會重大禮儀慶典，及跟進教宗的牧靈活動。自上一期鹽與光雜誌出版之後，我們一直緊隨教宗方濟各的腳步，報導他在世界各地的牧靈訪問：土耳其、斯里蘭卡、菲律賓、薩爾瓦多、拉丁美洲的厄瓜多爾、玻利維亞及巴拉圭，當然還有多個在義大利境內的訪問，全都是意義深遠且發人深省的使徒之旅見證。非常感謝我們的同事，日以繼夜地與梵蒂岡電視中心緊密合作，好讓大家的心神得與教宗出訪同行。九月底，教宗繼續展開另一連串歷史性的訪問，造訪地點將有古巴、華盛頓、紐約市、及費城之世界家庭會議，這是教宗把福音的喜樂帶給美國的重要一程，也同樣將天主教教會的公義無懼、美善慈悲、與常懷希望的信仰，一併在人前展現。

### 主教會議

**去**年十月的世界主教會議第三屆非常會議，我們在不同傳播平台，為您們提供會議內的現場跟進報導。世界主教會議乃教宗真福保祿六世於1965年成立，

祈求耶穌基督  
接納那如加納  
婚宴中的水，  
縱使不純潔，  
並且拌雜著我們的  
煩惱和恐懼，  
成為祂『時間』  
的奇蹟。

旨在為教宗在領導教會的一些議題上，開放聆聽世界各地主教的意見。而參與世界主教會議的主教，不是為教會的訓導或執行，進行民主公投，而是藉著這個共同商議的發言平台，彼此開心見誠，謙恭聆聽，讓天主聖神引領旅途中的教會前進。

即將在10月舉行的世界主教會議常規會議，主題是家庭，鹽與光再度榮獲邀請，進入會內報導這個全球教會非常重要的會議，而本人亦同樣再獲梵蒂岡邀請擔任英語傳媒專員。鹽與光將派出英文部的Sebastian Gomes、法文部的Charles Le Bourgeois、及中文部的Gabriel Chow，親赴梵蒂岡全程跟進，隨行更加入我們的剪接師Richard Valenti，以便第一時間將即日的現場報導訪問及最新消息，傳送給鹽與光及世界各地的觀眾。

迎接會議的家庭訊息，我鼓勵大家接納教宗方濟各7月7日牧靈訪問厄瓜多爾期間，在瓜亞基爾舉行的首個彌撒講道中發出的邀請：

「在慈悲禧年將展開之際，教會將舉行以家庭為題的世界主教會議常規會議，為正處困難及嚴

峻挑戰的家庭，以明辨之恩去考慮更具實質可行的救助方案。我懇請您們為此意向虔誠祈禱，祈求耶穌基督接納那如加納婚宴中的水，縱使不純潔，並且拌雜著我們的煩惱和恐懼，一一成為祂『時間』的奇蹟。這是我們今日家庭需要的奇蹟。」

### 愛護共同家園

**在**剛過去的六月，教宗方濟各發表了他的第二份通諭，名為「願祢受讚頌」(Laudato Si)，主題是愛護我們的共同家園。這則教會重要文獻，不僅聲援國際環保行動，更是教會先知性的言論，向「每一位生活在地球的生命」說話，喚醒我們要換轉一個嶄新的態度看待萬物生態。我們身處的地球儼如教宗方濟各在通諭中的驚世描繪，是「一個龐然大廢墟」，人類正面對一個急不容緩的災難。然而，教宗的通諭仍是滿懷希望，提醒我們天主是與我們同在，他語重深長地勸諭眾人回頭更新，因為我們每人都享有改弦易轍的救恩。這是一道令人看後百感交集的通諭，探討的不僅是表層的氣候變化及環保生態衍生的制度及道德問題，而是人性悲劇的深層反思。

### 感受慈悲


**教**宗方濟各於2015年3月13日，宣佈一個震動全球的大喜訊，就是慈悲禧年將於今年12月8日展開。教宗說慈悲就是詮釋基督福音最佳的關鍵。他希望

**慈悲  
就是詮釋基督福音  
最佳的關鍵。  
讓我們感受慈悲，  
因慈悲能  
改變一切。**

望這個禧年能更具深厚的靈修意義，讓基督徒向全世界作出廣泛的慈悲見證。在他獲選教宗後的首個三鐘經祈禱中，新當選的羅馬主教說：「讓我們感受慈悲，因慈悲能改變一切。慈悲是一種最美麗的感覺，能改變世界。只要一點慈悲，就能讓世界少一點冷漠，多一點公義。我們需要對天主的慈悲有正確的理解，慈悲的天父永遠充滿耐性。」明年遍佈全球的慈悲禧年禮儀活動，鹽與光將會為您一一送上，敬請留意收看。

謝謝您們一直擁護鹽與光的福傳廣播事業，在過去13年裡，我們有幸為普世教會及加拿大教會服務。我謹代表全體鹽與光成員，向您們每一位善長、多個加拿大男女修會、特別是我本人所屬的巴西略會，為鹽與光所作的無比經濟支援，獻上無言感激。沒有您們的支持，一切的福傳熱誠也難以實現。懇請繼續慷慨捐助，好讓我們的後代，仍能得享鹽與光在不同的傳播平台，為他們帶來福音的喜樂，教會的美善，永恆的希望。

在基督愛內，



羅思家神父（巴西略會士）  
鹽與光天主教傳媒機構行政總監

譯：Madonna Lee - 鹽與光  
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# 精彩的一年「家庭」成焦點



**對**於天主教會，二零一五年可謂是精彩的一年。獻身生活年直至明年二月才結束，而慈悲禧年將於今年十二月就會展開。今年年底前，世界家庭會議將於九月在美國費城舉行，而十月更會於梵蒂岡舉行世界主教會議，這些都是教會難得的盛事。

世界家庭會議每三年舉行一次，讓來自世界各地的家庭分享信仰。成人和兒童各自有不同活動，讓他們鞏固家庭的關係。會議的焦點是「國際神學和牧民大會」，參與者透過演講、討論和研討會去明白怎樣活出基督徒家庭的生活。

世界主教會議則是梵二後的一個恆久制度，透過全球主教團選出的代表，聚集一起開會，研究教會在世界行動中有關家庭的牧民問題。這次世界主教會議討論的範圍相當廣泛，不僅包括俗世傳媒只關心的再婚和同性戀的問題，而且還包括婚姻準備、新婚家庭、同居關係、單親家庭、分居夫婦、生育率下降、獨身生活、家庭的福傳職責等等。



世界家庭會議看似是為平信徒，而世界主教會議看似是為主教，但實際上這倆的目的是一致的。教會的存在意義是為讓人得到救恩，分享耶穌基督受難贖世之功。耶穌將婚姻提升為聖事，使家庭得以鞏固，人類得以繁衍，天主的光榮得以分享。這兩會議同時能令家庭成為一個信、望、愛的團體，使之實現教會的共融。

鹽與光電視有幸能直播這兩項教會盛事，中文部也會派員到會議作採訪，令全球華人教友能得到最快、最全面的消息，這真是華人教會的福份。為能讓更多人得到天主的福音，請支持鹽與光電視和向親友推廣，一起作福傳的使者。

文: Gabriel Chow (周佳播)

鹽與光中文節目監製

# 齊來回應 獻身生活年

「獻身生活年」於2014年11月30日(將臨期第一主日)開啟，直至2016年2月2日(獻耶穌於聖殿慶日)結束。在獻身生活年中，教宗給度獻身生活者的使命是：「你們喚醒世界吧！」要實踐這個「喚醒世界」使命，首先我們要知道「聖召」是什麼。大部份人談及「聖召」時，都會將它狹義化，會第一時間聯想起修道聖召；即是用於神父、修士、修女身上。事實上，聖召可分為三種，就是修道、結婚、獨身。每一種都有它的意義和價值。人無論以任何方式生活，都能完成、回應天主在他身上的召喚。但是，我們怎樣才知道自己有聖召呢？我們要從生活實踐中去領會，加上不斷地去問天主，細心聆聽和發現，然後去作出回應。簡單來說，聖召是要用一生的時間去追尋，但請緊記往往是天主主動地踏出第一步來召喚您，如父母般召喚您。人就是天主的兒女，我們應慷慨地回應祂的召喚。

中華道明修女會的楊永芬修女及慈幼會士江志釗神父，他們分別在2015年慶祝發願25週年及晉鐸25週年，加上今年適逢是「獻身生活年」，為他們的慶祝更有特殊的意義。天主如何召喚了他們？讓我們細味他們的分享，並邀請您為聖召祈禱。

文：Rodney Leung(梁樂彥)  
鹽與光中文節目監製



2015年四月十一日，教宗方濟各於梵蒂岡向參與教廷獻身生活部所舉辦的國際代表大會的修女及司鐸致敬。





# 感謝主召為司祭 恩寵福佑澤群羊

筆者：江志釗神父，慈幼會會士，Fr. Denis Kong, SDB

## 反思廿五年 鐸職的經歷， 我以下列 四個主題 來分享：

### （一）為何要做慈幼會神父？

最初，本來是打算當老師，因為想把自己認為是好的學識，以及生命理念傳給後代！然而，後來遇到的修會神父及修士，除了有學識，更是很有喜樂、活力和投入感，令我想到做神父是一好選擇！不過因母親極力反對我領洗，一直拖延到我離開中學前才能領授洗禮！也因著當時的助理本堂神父江潤坤，鼓勵我加入善會，好讓我投入堂區！我在青年善會中，與其他教區、堂區的禮儀慶典，找到了生命中的喜樂和平安，我仿似找到了自己的福地。因著要進入大學，藉天主的助佑，讓我達成一個像不可能的夢—奇妙地取得美國的學生簽證！在美國生活的期間，透過顯主會修女李月好及慈幼會會士張士彬神父，令我明白到慈幼會對

青年服務的使命；回到香港後，我最終加入了慈幼會。感謝父親及長兄的助佑，母親的諒解，我進入了修院！

### （二）是天主召叫了我嗎？

進入修會後，我明白到不是我揀了作神父，而是要辨析是否天主有召叫我。透過十年的修院培育，我和修會的培育者、共同生活的會友、及我所服務的教友，辨析到是天主召叫了我；同時，也助我明白到對自我認知的不足，要學習接受自己的有限。在哲學和神學的七年培育中，我學會了邏輯地思考及理性地表達耶穌在教會內給我們的教導，並開始認識和明白到天主的大能及恩賜。我也學到不同的祈禱方式，並且學會如何以修會的神恩去完成上主給我的使命。

### （三）鐸職中遇到的困難！

人生怎會無困難？關鍵是在於如何去面對困難，以及在克服困難後，學會了甚麼？作為修會會士，團體生活是一項最大的考驗。雖然，我自小在一個大家庭長大，但修會內全是男人，各人有不同的文化和年齡背景，以及

在歷史中神父與修士之間留下的張力等等問題；人際溝通成了最大的衝擊！

至於三聖願：首要聽命，起初我真的能謙遜而有信德地接受長上的命令！但隨著工作經驗，年紀的增長和對會友的認識多了，開始對長上有了疑問！另外，要捨棄一切私念及事物，以全心跟從上主，也似乎不太容易了！再加上接觸的人多了，不如意的事也隨之多了，藉神修祈禱和天主的契合，也分心多了！

在工作上，因應修會內的不同工作及突發的要求，都要重新學習和適應。年紀大了，也須要更長的時日磨合！尚幸，自己很容易在很少的事情上，都可體會到天主的照顧和恩賜，並開心地生活！也感謝神師的開導和支持鼓勵，教友們的代禱及摯誠的關心支持！

我明白到困難之源皆因自己的堅持固執及私意，又不向天主求問引領！我明白到只有認真地尋求和信靠天主，把自己全託付於聖母的助佑！我便會有內心的平安和喜悅！以下是在一次退省的地方所見到的標語，增強了這體會：

如意如意，如如意意；人有人意，我有我意；合得人意，恐非我意；

合得我意，恐非人意；人意我意，恐非天意；合得天意，自然如意。

原來尋求天意才有真的如意！

我經驗到一切都是天主的恩寵，在我最無能力、最不知方向的時刻，祂解救了我！我不再無奈！不再不知所措！因為是祂在帶領我，是祂在治癒我！我明白要真心地感恩，必須先要體會到祂所賜給我的每一項恩寵。

#### （四）鐸職中主給我的恩賜

我醒覺到祂不斷地助我成長及超越自我。在婚前及婚後的輔導工作中，令我對兩性間的不同有更新及深的認識，並明白溝通所須的條件及心態！

祂也助我在靈性上有了超越。首先，在祈禱方面，透過聖言分享：我學會了打開心靈去聆聽天主給我及其他人的啟示。在依納爵神操中：我學會了進入內心作長時間的默觀聖言，因而找到內心的平安及寧靜。藉著歸心祈禱：我體會到

信靠天主及全心交託於祂手。在聖神同禱中：我獲得了身體和心靈的治癒，也明白天主因我信賴祂而作的祈求，會給與有信心者身體和心靈的治癒！

祂在不同的聖事內，助我明白到聖神的臨在和力量！在修和聖事中：我明白到天主藉著告罪者提醒我自己也有犯錯！當聖神藉我的口講出祂的教導時，我明白到祂也是在教導我！在聖體聖事中：我明白到祂要我把自己的生活變成為對祂的奉獻！我體會到聖神的臨在，否則餅酒不會轉變為主的體血！每當我飲食祂的體血時，我明白祂為我的罪祭獻自己，也在我心中給予我提示！在近距離的聖體降福時，我經驗到祂轉化及治癒人心的奇妙！

祂在我對青年的工作方面，首先是因著籌辦世青的朝聖團，讓我有機會接觸教區及其他教區內的團體，例如修道團體及堂區；



也能體會不同國家的民族性及處事待人的獨特，能與當地人共處交往，建立友誼，經驗到世界一家的實在！同時，也體會到教會的普世性及共融於一牧一棧中！在世青前的準備、朝聖中及事後的跟進，也協助青年人加深了對信仰上的體會！

在主持慕道班中，祂讓我在分享自己的信仰體會及成長時，也醒覺自己要在信仰上增強認知及體會，而且要有不斷的更新。因著主持慕道班，使我成為很多人的代父，能感受兒孫滿堂之福！

天主我要時時處處感謝祂！讚美祂！

閱讀更多江志釗神父的聖召歷程，請到：

[www.saltandlighttv.org/chinese](http://www.saltandlighttv.org/chinese)

慈幼會中華會省網頁：

[www.sdb.org.hk](http://www.sdb.org.hk)





# 為了愛 - 奉獻 - 與主相遇

筆者：中華道明修女會 - 楊永芬修女



**為**走修道這條路，在奮鬥八年之後，於一九八九年十二月九日穿上會衣。我在一九九一年十二月二十八日發暫願，當天教會慶祝「諸聖嬰孩」瞻禮，而諸聖嬰孩則代表無辜犧牲者的見證。選在這天發願，肯定有主的旨意。一路堅持走過，肯定留下痕跡。有修女問我：「怎麼你這麼快樂？」其實，我也有不快樂的時候，但是，當我想到天主這麼愛我，我怎能愁眉苦臉面對天主。

每個生命都有他的開始，源頭始終來自天主愛的啓示。為我，先是父親的蒙恩。高中時，父親罹患肺癌，家庭生活出現混亂。癌症令父親全身痛

楚，心中常問：「哪一位神，可以幫助父親減輕病苦？」就在這時，我就讀的天主教靜修女中舉行了紀念于斌樞機追思彌撒，當時我不是教友，但心中懷有一個思想是「為父親祈禱」。彌撒中，當神父舉著聖體站在我面前時，我傻住了，身旁的唐同學是基督徒，用手肘推並暗示我「張口、吃下去」。彌撒後，莫名地喜樂、平安充滿我心。兩星期後，父親過世。值得安慰的是，過世前一天，有一位基督教的弟兄來到父親面前，父親接受了他的祈禱。其實，在父親心中「神」是存在的。因為，我經常聽到父親說：「當他駕駛飛機離地起飛的一剎那，他感受得到神的偉大創造。」

蒙受天主召叫的經驗多不

勝數，同學邀請參加臺北聖瑪竇天主堂聖誕節晚會打開了進入天主教的門，接著我每主日參加彌撒。因學業繁重，我沒時間參加慕道班。本堂神父見我每主日參加彌撒，就請服務的魯小姐問我：「有沒有意思領洗？」於是本堂神父網開先例，准我領洗並領聖體，等我有時間了，要重新聽道理才領堅振聖事。領洗是為了走修道生活的第一步，因為有一個思想早就在心中引導著我「要好好讀書，學習各種經驗，進入修會後，很多你想做的事，不會如你心願的」。領洗後，我便學習堅振聖事，代母高益人介紹我認識王敬弘神父，從此與「聖神同禱會及心靈醫治」結下不解之緣。及後，藉著「社會工作人員研習」認識了「中華道明修女會」，也多次參與在修會所在地斗南所舉辦的「聖神同禱會及心靈醫治」，藉著王敬弘神父的代禱，我意外地治好了「鼻竇炎」。當時，還有一件神奇的事，修女帶我們一群尋找聖召的女生去「嘉義梅山天主堂」朝聖，本堂神父見我

就說：「你將來會是中華道明修女會修女。」我本能反應：「不會吧，我可以有自己選擇權。」真的經過八年的分辨、選擇，我乖乖地回到原點「中華道明修女會」答覆天主的召叫直到今日。

我曾在聖言會辦的女生宿舍工作，由聖家會修女負責管理。工作還不到一年，負責管理的伍修女說：「聖言會有新計劃，這裡將要拆除。你有甚麼安排，會否到我們的團體做修女？」我回答：「先做個八天的避靜，再說吧。」其後在彰化的耶穌會避靜院開始八天的避靜。第二天，我約了神師辦告解並跪著說：「天主請原諒我的固執、驕傲，我一直想要尋找我自己的路，我不接受禰的安排。」話才說完，一股熱流從頭灌入全身。聽完神師訓誨，筋疲力竭回到房間，跪著念玫瑰經求聖母，頭腦一片空白。清晨時份，我反覆地問：「我是要去中華道明修女會嗎？沒有別的選擇，我一定要去中華道明修女會？」突然一把男聲如雷灌頂在耳邊響起：「是！」。於是，我和祂約定：「舊曆年初二離開家，前往斗南入會。」一九



八八年一月十九日清早，與媽媽和姊姊告別後，我拉著皮箱上了火車，亞巴郎的故事浮現腦際：「離開你的故鄉、你的家族和父家，往我指給你的地方去。」整整八年的尋找，就此完結。

成為修女之後，我曾在台灣、洛杉磯服務。現服務於多倫多天主教聖曹桂英堂。有一首簡短聖歌「我必須有主在我生命中，我必須有主在我心，在我行走，在我談話、在我休息，在我甦醒，必須有主在我心」。

我們都必須在中心信靠主，將生命的一切掛慮完全交託主的手中。一路走來的生活回顧，借用前輩的一句話：「天主祢給的我都要，祢要的我都給」作為本文的結束。路是長遠的，祈求主的奇妙雙手扶持我，勇敢的背起自己的十字架，昂首闊步向前走，直到生命的終結。

閱讀更多楊永芬修女的聖召歷程，請到：

[www.saltandlighttv.org/chinese](http://www.saltandlighttv.org/chinese)  
中華道明修女會網頁：

[www.catholic.org](http://www.catholic.org).

[tw/dominicanfamily/](http://tw.dominicanfamily/)

[ChineseDominicanSrs/](http://ChineseDominicanSrs/)



# 陳日君樞機在秘魯利馬的專訪 分享「福音的喜樂」

# 去

年 1 0  
月，我  
代表鹽  
與光參  
加在秘  
魯利馬  
舉行的

第五屆海外全球華人牧傳研討會。開幕彌撒由香港教區榮休主教陳日君樞機主持，講道內容以教宗方濟各的「福音的喜樂」為本，教宗「行出去」的呼籲，如陳樞機所言，非常充滿動力，正好用來啟動研討會。

研討會日程緊密，感謝陳日君樞機夜深接受訪問，好讓鹽與光的讀者，也能分享他「福音的喜樂」。訪問既畢，陳樞機仍繼續埋首處理其他電郵，無限敬意與感激，在此獻上！以下是陳日君樞機在秘魯的專訪。

## 教宗的勸諭...行動的呼籲

教宗方濟各的「福音的喜樂」，是一個非常重要的文獻，但他很謙遜，稱這為勸諭，而不是通諭，事實上這與通諭等同重要。我們有一個如此寶貴的喜樂根源，不應自私地藏起來。福音帶來的喜樂，是天主白白的恩賜，自身領受了這喜樂，這寶貴的寶藏，我們得要拿來與人分享，這是福傳的使命。教宗這第一個勸諭，正是以「分享」為大題目。

「福音的喜樂」另一創新的地方，是風格平易，並以一個異常生動的「影像」來表達，就是今日的教會要「行出去」，一個很有動力的勸諭。我們不能把這時代看作一個平靜的時代，安逸舒適地坐在那裡。相反，我

們要行出去，行到邊緣的地方。因為需要聽福音的人實在很多，他們不是在我們附近，而是與我們相隔很遠。乾是在等他們來是不行的，特別是神父不該是在教堂裡等，而是要行出去，衝出去找他們，要到邊緣去，因為傳福音是我們的使命。

教宗引用見於聖經裡的使命：亞巴郎起行離開自己的家鄉、梅瑟肩負出埃及的大使命，他們都不知該怎樣走，但就是向前行，聽天主的話而付諸實行。而信徒的特點就是「去」，聽天主的召叫向前行，向天下傳福音，像耶穌派遣宗徒往訓萬民，「你們往普天下去，向一切受造物宣傳福音…」（馬爾谷福音十六15）。即是說我們要採取行動，不要安定地坐下來，天主在等著

我們眾人的歸化。然而，行出去是有困難，並且不一定成功，但是我們要有一個開放的心。行出去，傳福音。

## 福音的中心是仁慈

勸諭中提到福音最重要的道理，就是天主是「仁慈」的。祂造化我們，對我們有計劃，想我們幸福，祂甚至把愛子耶穌基督賜給我們，為我們被釘死在十字架上救贖我們，祂是我們的父親，我們彼此是兄弟姊妹。福音中最重要的德行也是「仁慈」，我們要將天主的仁慈傳給別人，天主在等著我們回到祂那裡去。我們的教會是個慈母，以開放的心將這喜訊帶給別人。無論牧民、福傳，都應以此心此態度為中心。然而，這份喜樂我們要先感受到，才可有喜樂傳給人。

## 認識我們面對的挑戰

教宗的勸諭，開宗明義指出我們現今福傳的挑戰，有外來的挑戰及內部的危機。

現今的經濟沒有關懷的心。福傳的對象是生活在這世界上的人，他們身處的社會經濟狀況，與他們息息相關。今日太多人追求物質錢財的享受，完全自私地去爭取，鼓吹自由競爭自我



淘汰。但人是天主的子女，是不能淘汰的。定期性的經濟金融災難，受害的是老百姓，政府的責任是保障公共利益。一個沒有公義的社會，是沒有平安的。

再者今日世界講的是全球化地球村，但訊息傳得快不等如進步。從前天主教的國家信仰淡化了，甚至很多家庭也沒有將信仰傳下來。反之在相對主義的社會，沒有真理，大家可各有自己想法，宗教被視為一個個人立場。世上沒有真理，人生沒有意義。天主教的理想，是

讓我們認識真理，找到人生的意義，喜樂的由來。

談到內部危機，教宗勉勵我們自我省察。Mission這外文是指被派遣的意思，即是要忘記自己。太過關心自己，吝嗇自己的時間，成為束縛懶惰的藉口，應勤力積極，熱心憧憬，喚醒傳教精神。也不應存悲觀之想，福傳不是一下子就得到，十字架是必經之路，依靠一己自私的追求，會使我們灰心。開放接受所有人，與弟兄姊妹建設一個和好關係，從別人身上見到耶穌，自然找到喜樂。

「福音的喜樂」整本勸諭是很寶貴的訓勉，教宗幫助我們明白，接受福傳使命的時候，我們是面對一個艱難的環境。希望我們在檢討牧靈與福傳時，應時時以此書為對照。

文：Madonna Lee  
鹽與光中文市場經理





"When you approach the confessional, know this,  
that *I Myself am waiting there for you.*  
I am only hidden by the priest, but  
*I Myself act in your soul.*"  
—Jesus to St. Faustina

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# Salt & Light special guests



Over the past year Salt and Light had the privilege of hosting and interviewing a number of special guests. *From top:* Stephen Colbert, host of The Late Show on CBS was interviewed at America house in New York, April 2015. *Middle left:* George Stephanopoulos, Chief News Anchor for ABC was also interviewed at America house. *Middle right:* Katie Couric, Yahoo Global News Anchor visited our Toronto studio and did interviews in August 2015. *Bottom:* Chris Wallace, Fox News Sunday Anchor met staff and did a number of interviews at our studio in June 2015.



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## SALE E LUCE TV: TUTTE LE NOVITÀ



**I**nglese, francese, cinese e ora anche italiano. Salt and Light TV, o meglio, Sale e Luce TV si arricchisce di un altro spazio editoriale con nuovi contenuti. Dalla fine di marzo infatti ogni martedì e giovedì alle 4.30 pm orario di Toronto va in onda Prospettive, il notiziario di cinque minuti che racconta gli ultimi fatti dal Vaticano, con un occhio di riguardo alla messa domenicale e all'udienza generale del mercoledì. Non solo news da piazza San Pietro ma anche dal mondo religioso senza dimenticare, ovviamente, la comunità canadese e la città di Toronto. Se Prospettive è il programma televisivo, saleelucetv.org è il nuovo sito, la versione italiana di saltandlighttv.org. On-line dalla fine di maggio, questo spazio si pone l'obiettivo di raccontare quotidianamente la ultime vicende, con approfondimenti, articoli e commenti, senza tralasciare una rassegna stampa dei principali quotidiani italiani che guardano a ciò che avviene intorno al Vaticano.

Su saleelucetv.org è possibile guardare i nostri programmi attraverso il live-streaming, vedere tutte le puntate di Prospettive poco dopo essere state trasmesse, oltre alle varie interviste con

Testimonianza—Witness. Il blog è lo spazio per gli articoli, ma i social media sono i nuovi strumenti per condividere informazioni e link, e per questo da tre mesi Sale e Luce è presente su Facebook con la propria pagina e su Twitter. Due piattaforme attraverso le quali potete seguirci senza perdervi nessun aggiornamento, così come il canale Youtube in italiano dove potete trovare tutti i contributi video proposti. Tutti questi contenuti avranno sempre un punto di vista diverso, italiano, e inevitabilmente legato ad un pubblico speciale.

Dall'Enciclica pubblicata a giugno ai prossimi viaggi del Papa, passando per il Sinodo di ottobre e fino al Giubileo straordinario che inizierà a dicembre, ci attendono mesi interessanti, impegnativi e ricchi di appuntamenti, con la speranza di potervi raccontare tutto portandovi dentro gli eventi nel modo migliore.

Seguiteci, perché ci sarà tanto da condividere e da leggere. ❸

-Matteo Ciofi



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Emilie Callan  
Salt + Light producer



# TELEVISION SCHEDULE FOR 2015

## Day time

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT
6:00 AM	Palinsesto Italiano							3:00 AM
6:30 AM	In Conversazione con Gaetano Gagliano							3:30 AM
7:00 AM	Catholic Focus	Perspectives: The Weekly Edition	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Catholic Focus	4:00 AM
7:30 AM	Lignes de vie	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Églises du monde	4:30 AM
8:00 AM	Chapelet							5:00 AM
8:30 AM	Children's Programming	Messe du jour						5:30 AM
9:00 AM		The Holy Rosary					Children's Programming	6:00 AM
9:30 AM		The Church Alive	Documentary / Movie / Series	Vatican II: Inside the Council	Facing Life Head-On	Context with Lorna Dueck		6:30 AM
10:00 AM		Connect5 / Vatican Connections		Perpetual Help Devotions	Where God Weeps	Perpetual Help Devotions		7:00 AM
10:30 AM	L'Angelus avec le Pape	Le chapelet à Lourdes						7:30 AM
11:00 AM	Sunday Mass	Daily Mass						8:00 AM
11:30 AM	Chinese Programming							8:30 AM
12:00 PM	Papal Angelus	Angelus / Perspectives: The Weekly Edition	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Catholic Focus	Angelus / Perspectives: The Weekly Edition	9:00 AM
12:30 PM	Lectio Divina with Cardinal Thomas Collins	Witness	Témoign	Aid to the Church in Need	Terra Santa	General Audience	Connect5 / Vatican Connections	9:30 AM
1:00 PM		Documentary / Movie / Series	Lumière du monde	Facing Life Head-On	Context with Lorna Dueck	Witness	Faith Clips	10:00 AM
1:30 PM	Vatican II: Inside the Council		La Foi prise au Mot	This Is the Day	The Church Alive	Documentary / Movie / Series	This Is the Day	10:30 AM
2:00 PM	Catholics Come Home			Dogmatic Theology	Openings		Where God Weeps	11:00 AM
2:30 PM	Life Is Worth Living	Connect5 / Vatican Connections	Chapelet				Terra Santa	11:30 AM
3:00 PM	Sunday Mass	Daily Mass						12:00 PM
3:30 PM	The Holy Rosary							12:30 PM
4:00 PM	Concerto	Documentario in italiano	Palinsesto Italiano	Udienza Generale	Testimonianza	Documentario in italiano	Udienza Generale	1:00 PM
4:30 PM			Prospettive / Notizie della Terra Santa		Prospettive / Notizie della Terra Santa			1:30 PM
5:00 PM	Papal Angelus	Messe du jour					Connect5 / 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](http://saltandlighttv.org) or consult your on-screen guide for updated weekly schedule.

## Primetime

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT
7:00 PM	Perspectives: The Weekly Edition	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives / Catholic Focus	Perspectives: The Weekly Edition	Catholic Focus	4:00 PM
7:30 PM	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Églises du monde	Lignes de vie	4:30 PM
8:00 PM	Witness	Témoign	Aid to the Church in Need	Terra Santa	General Audience	Connect5 / Vatican Connections	Lectio Divina with Cardinal Thomas Collins	5:00 PM
8:30 PM	Documentary / Movie / Series	Lumière du monde	Facing Life Head-On	Context with Lorna Dueck	Witness	Faith Clips		5:30 PM
9:00 PM		La Foi prise au Mot	This Is the Day	The Church Alive	Documentary / Movie / Series	This Is the Day	Vatican II: Inside the Council	6:00 PM
9:30 PM			Dogmatic Theology	Openings		Where God Weeps	Catholics Come Home	6:30 PM
10:00 PM		Connect5 / Vatican Connections				Chapelet	Terra Santa	Life Is Worth Living
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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