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THE HOLY FATHER
IN MANILA
AND
WORLD YOUTH DAY '95

BOLETIN ECLESIASTICO DE FILIPINAS

The Official Interdiocesan Bulletin

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In this Issue

HONORATO CASTIGADOR, O.P.

Editor

Pope John Paul II came to the Philippines for the second time. The warm welcome of the Filipino crowd that received him at NAIA and through Roxas Blvd., the route of his Pope mobile, till the Nunciature in Taft Ave., was irrepressible. Wherever he went, the Filipinos were there, in hundreds of thousands. They were there to see him, to have even just a glimpse of him, to cheer him, to listen to him, to kiss his hand if possible. Then the record four million gathered at the Luneta for the World Youth Day Mass was unprecedented. Emotions soared. Tears of joy were shed. Feelings of peace pervaded in many hearts. The Holy Father's presence was indeed a blessing.

But he left. He has to resume his journey. Yet he left to the Filipinos thousands of beautiful memories. And he too brought with him equally happy memories. The number of the Filipinos who gathered around him and their enthusiasm was, for the Holy Father, just phenomenal. When he bade the Filipinos goodbye, it was not without some emotions of sadness.

More than a month has passed. The Father's Visit is still in everyone's mind and heart. Each Filipino has an experience to share,

an experience of faith. Emotions are still high. The images of the Holy Father in one's memories are still vivid.

But we have to realize that sooner or later new experiences, new memories may ease off the Holy Father's presence in our minds to the background. The Holy Father came with a message, with a challenge. He has expressed his expectations of the Filipino youth, of the Filipino people. There is a charge that he left us, something we have to do after his visit. Herein lies the importance of listening to him once again, of constantly referring ourselves to his words. Hence, the necessity of putting into record his messages and homilies. This is what this issue of *oiBoletin* is all about. That is why, with the exception of the two reflections and other speeches connected with the International Youth Forum and the World Youth Day, we are devoting this whole issue of *Boletin* to the text of the Holy Father's speeches and homilies. It is with the hope that through the accessibility of the Pope's words, our readers will be able to catch once again and constantly, the Pope's message and be inspired to translate it into concrete reality.

To the Filipino young people, the Holy Father said: "The little community of the first disciples, like a tiny mustard seed, has grown to be like a very big tree... on that tree, your country is an especially strong and healthy branch, stretching out to the whole vast continent of Asia. In the shade of this tree, in the shade of its branches and leaves, the people of the world can find rest" (Prayer Vigil, Rizal Park). Addressing the Bishops of the Philippines, he said: "In the Lord's name I encourage you to respond to the special grace of your vocation to carry the Gospel beyond the shores of this beautiful Archipelago to the other peoples of this vast continent... Asia needs your help if it is to hear the Good News of Christ crucified and risen" (Meeting with the Bishops' Conference). And in his homily at the World Youth Day Mass, he urged the Filipino people to "...go forth in the power of the Holy Spirit to renew the face of the earth—your own world first, your families, your communities and the nation to which you belong and which you love; and the wider world of Asia, towards which the Church in the Philippines has a special responsibility before the Lord; and the world beyond..." (Holy Mass, Rizal Park).

Reiterating the theme of the Tenth World Youth Day, "As the Father sent me, so am I sending you," the Holy Father turns to the Filipinos to carry out the mission of the Church towards and through the Third Christian Millennium.

International Youth Forum

Welcome Address

MANILA-06.01.1995

Fr. Rolando V. de la Rosa, O.P.*

His Eminence, Cardinal Eduardo Pironio
His Eminence, Cardinal Jaime Sin
Most Rev. Carmelo Morelos, Their Excellencies and Monsignori
Monsignor Renato Boccardo and his staff
Rev. Fathers/Sisters
Delegates and observers of the International Youth Forum
Good Morning.

We Filipinos like to communicate a message through a story. So, allow me to share with you a story which I learned when I attended a multi-lingual conference such as this one.

Two delegates met for the first time at the breakfast table. One spoke only French; the other was a Mexican who spoke only Spanish.

***Fr. Rolando V. de la Rosa, O.P., Rector of the University of Santo Tomas delivered this welcome address to the Delegates to the International Youth Forum. The sessions were held on January 6-10, 1995 at the Continuing Medical Education Auditorium of the UST Faculty of Medicine and Surgery.**

To break the silence, the Frenchman greeted the Mexican with: "*Bon Appetit!*" The Mexican thought that the Frenchman was introducing himself. So, he replied: "Juan Gonzalez." At lunchtime, they met again. Once more, the Frenchman greeted the Mexican, "*BonAppetW*" Again, the Mexican replied: "Juan Gonzalez." But this time, the Mexican wondered why the Frenchman was always introducing himself. He conferred with his fellow Mexican who explained to him that "*Bon Appetit*" is the way French people wish someone a good meal. At suppertime, the Mexican smiled sweetly at the Frenchman and said: "*Bon Appetit.*" To which the Frenchman replied: "*Juan Gonzalez.*"

The lesson of the story is this: communication is an event that brings about the advent of shared meaning. The success of every dialogue such as this International Youth Forum depends to a great extent on our ability to communicate our deepest thoughts and feelings. Authentic conversation is the way to mutual understanding.

From a very human point of view, it might be impossible for almost two hundred young people speaking different languages to understand each other. This gathering could be this Tower of Babel revisited. And yet, as in the past four International Youth Forums, the miracle happens. The Tower of Babel becomes transformed into the upper room of the first Pentecost, the Holy Spirit loosens our tongue, and we speak the message that he wants us to utter. All of us hope for this miracle of understanding; but more than that, we hope for the greatest miracle of all when understanding happens, not because we are good communicators but because we are authentic witnesses; when we ourselves are transformed to become the message we proclaim. In this case, words are no longer necessary. We are the medium; we are the message. When the words of faith, hope and love become flesh in us, we experience a new incarnation, Christ is reborn, the world is recreated, virtue is resurrected.

It is in this spirit of hope and expectation that we, the Academic community of the University of Santo Tomas, welcomes all of you to this 5th International Youth Forum. It is the same spirit of hope and expectation that inspired us to prepare the University to be fitting venue for this conference. For nine months, preparations were underway, spearheaded by the different committee members, especially Dr. Ramon Sin, the Dean of the Faculty of Medicine and

Surgery and his staff for preparing all the conference facilities; the Rector of the Seminary, Fr. Frederik Fermin; the University's Economic Council, especially the Treasurer, Fr. Roberto Pinto, who approved all the expenditures of the Forum; and Prof. Giovanna Fontanilla, the energetic Chief Operating Officer of all our preparations. On their behalf, and on behalf of the whole University of Santo Tomas, I welcome all of you to this 5th International Youth Forum.

Introduction to the 5th International Forum*

MANILA-06.01.1995

Eduardo F. Card. Pironio

"Get up, shine, for your light has come..." (Js 60:1)

I would like to begin with the words of Isaiah that are an invitation to hope: *"Get up"*. These are the very same words that Jesus, the missionary of the Father, will tell the paralytic: *"Get up, pick up your bed and go home"* (Mt 9:6). Or, the same words that Peter, sent by Jesus, will address to the paralytic asking for alms at the gates of the Temple: *"I have neither silver nor gold, but I will give you what I have: in the name of Jesus the Nazarene, walk!"* (Ac 3:6).

We begin providentially this forum on the day of the Epiphany — manifestation or revelation—of the Lord. It is a challenge to hope, to transparency, to be missionaries. In this time in which hope is

•Speech delivered by Eduardo F. Card. Pironio during the first day session of the 5th International Youth Forum, at the Continuing Medical Education Auditorium of the UST Faculty of Medicine and Surgery.

demanding, but is strongly threatened. In this time in which the missionary call of Jesus becomes stronger. *"You go to my vineyard too"* (Aft 20:4). *"Go out to the whole world; proclaim the Good News to all creation"* (Ai* 16:15).

We have been called to the *"light in the Lord"*, a living transparency of Jesus, *"the true light that enlightens every man who comes into the world"* (Jn 1:9), to fulfill the command of the Lord: *"You are the light of the world"* (Aft 5:14). In the prologue of the Gospel of St. John — which talks to us about the Word that was the true light — we are told that John, the Precursor, *"came as a witness to speak for the light"* (Jn 1:7). I would like to speak to you about that light: the Light that is Christ, the light that is the Church (cf. LG, 1), the light that is all of us. Most especially of the light that is you, young people — boys and girls — privileged to be called by the Lord to be missionaries in the heart of contemporary society. I also would like to speak to you of the Light from on high that was born in these blessed and privileged lands of the Orient. Jesus was born here.

We have just celebrated Christmas. In the first reading of Christmas Eve, the Liturgy brings to us the voice of Isaiah, the prophet of Hope: *"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone"* (Is 9:1). Light which is synonymous to love, to joy, and to hope. *"You have made their gladness greater, you have made their joy increase"* (Is 9:2). I wish that this were the fruit of our 10th World Youth Day, of which precisely this 5th Forum commences the first part. We are in search of the Light. We will allow ourselves to be engulfed by the Light *"from on high"* (Lk 1:78) and become witnesses of that Light. *"I am the light of the world; anyone who follows me will not be walking in the dark; he will have the light of life"* (Jn 8:12). In Denver we spoke of the Life: *"I have come so that they may have life and have it to the full"* (Jn 10:10). That Life is identified with the Light that is Christ: *In him* — in the Word that was with God and was God — *was life and the life was the light of men"* (Jn 1:4). I would like to very much emphasize on this idea of light because it will introduce us into the Forum as a demand and as an itinerary of hope. I would like (that this word "hope" profoundly marks this Forum, as a result of an encounter with the Light. *"Get up, shine out, for you light has come"* (Is 60:1). I think that this Forum should, more, perhaps, than the previous ones, be characterized by that serene restlessness of a

yearning — *"Master, where do you live?" "Come and you will see"*— for the joy of living together and of a shared experience and for an absolute availability of whatever the Lord asks from us: *"Good Master, what must I do to inherit eternal life?"* (Mk 10:17). To introduce ourselves to the Forum, from the perspective of life and of hope, I would like to dwell a bit upon three points: the meaning of the Forum, the theme of the Forum, the fruit or manifestation of the validity of the Forum.

I. The meaning of the Forum

"The Apostles rejoined Jesus" (Mk 6:30). The Forum is a space and a time of *"encounter"*: encounter with the Lord, with the Pope, with the other young people. Encounter with ourselves. It is not fundamentally a time for study or for discussion. Yes, it is a time for interiority and profundization, a time for search and encounter, a time for silence and prayer, a time for listening and sharing. Fundamentally, it is a time to experience Jesus in a joyful ecclesial fellowship with the other youth; an experience that brings us into an interior transformation and a missionary dynamism. I would like to call to mind three evangelical texts that can help us understand the meaning of the Forum:

1. The evangelist St. John describes to us the calling of the first disciples: *"Again the next day John was standing there, and two of his disciples. And looking upon Jesus as he walked by, he said, 'Behold the lamb of God!' And the two disciples heard him speak, and they followed Jesus. But Jesus turned around and seeing them following him, said to them What is it you seek ?' They said to him 'Rabbi (which interpreted means Master), where do you live ?' He said to them, 'Come and see.' They came and saw where he was staying; and they stayed with him that day. It was about the tenth hour. Now Andrew, the brother of Simon Peter, was one of the two who had heard John and had followed him. He found first his brother Simon and said to him, 'We have found the Messiah (which interpreted is Christ).' And he led him to Jesus"* (Jn 1:35-41). It is a very beautiful page in which I would like to highlight three attitudes and sentiments.

—*the yearning for Jesus: 'Master, wheredoyou live?'*. *"Come and see,"* Jesus tells them. It is important to experience this restlessness of a search. Do the young people of today feel it? But it is

necessary that someone, like John the Baptist, points it out to them: *"This is the lamb of God."* The Forum is a privileged moment of search for the Lord: in the silent prayer, when listening to the others, in the working groups.

— *the joy of the encounter*: *"The came and saw where he was staying; and they stayed with him that day"*. One has to know how to stay, to listen, to contemplate, to ask, to decide. It is the moment of the greatest decisions. Not rapid nor superficial decisions; but profound and lasting decisions. The Forum should mature the definitive choices.

— *the need and the urgency of the testimony*: *"We have found the Messiah (which interpreted means Christ)"* {Jn 1:41}. It is the missionary urgency. No one can communicate Jesus if he has not yet found him; but no one has truly found Jesus unless he feels the irresistible need to communicate him. *"We have found the Messiah."* It is not enough to savour the encounter. One has to communicate the fruit of his contemplation.

2. In the Gospel of St. Mark, we are told how the Apostles, upon returning from the first mission *"came together to meet Jesus and reported to him all that they had done and taught"*. And he said to them: *"Come apart into a desert place and rest awhile. For there were many coming and going, and they had no leisure even to eat. And they got into the boat and went off to a desert place apart."* (Mk 6:30-32). In the intensity of the missionary work it is necessary to stop awhile: to find oneself with Jesus, in the desert, to again listen to him in silence and share with our brothers. This Forum wishes to be a moment and an occasion of encounter with the Lord and with the others; to listen and to share. The world needs our words; however, it even needs our silence more. The desert — when one is filled with the Holy Spirit — is the place where the best expressions are engendered and the richest testimonies, the wisest and the most ardent words. The young people of today are hungry and thirsty for God, for contemplative silence, for personal and shared prayer.

Perhaps the most dense and most fruitful moments of this Forum may be the moments of prayer. This should not be a faceless and cold prayer, but a prayer that springs from the sufferings of men, centered on the contemplation of the Word of God made man, and that ends up in a new and burning missionary dynamism.

3. Finally, the Gospel of St. John narrates that one day some Gentiles went up to Philip and told him: "*Sir, we wish to see Jesus*" (Jn 12:21). I think that this yearning is very strong among the youth today: there is a search for God that each time is becoming deeper and more evident in the younger generations. A search for peace, justice, fruth, solidarity, love; at the bottom, an irresistible search for God. We would like to respond to this restlessness from the depths of this Forum. We wish that it were a moment in which the Light of God shines on us. That the Lord talk to us and show himself to us. That the Holy Spirit work in our hearts. That the Most Blessed Mary teach us, from her contemplative silence, to receive the Word. The Forum must be realistic: taking off from the reality of the youth, of the world, of the Church; and transporting us to the reality of our missionary commitment in society, but always accompanied by the Light of the Word and the fire of the Spirit.

II. The Theme of the Forum

More than a theme, it is about a line we must follow or a phrase that must illuminate us; because, as we have said, the Forum is not a time for study or for discussion, but for an encounter, for reflection, for experience. Experience of the missionary mandate of Jesus: "*As the Father sent me, so am I sending you*" (Jn 20:21). It was the Pope who gave us this theme for our reflection and our decision. It is about becoming aware of our essential missionary vocation. In reality, it deals with just one vocation: "*The calling to the mission derives itself from the calling to sanctity... The universal vocation to sanctity is closely united to the universal vocation to mission. All faithful are called to sanctity and to mission* (JRM, 90). I don't want to stress so much on this because I know that you understand it and that you want to live it. I only want to point out three aspects of the mission from Jesus that must be fulfilled in each one of us, in accordance with the indication of Jesus: "*As the Father sent me, so am I sending you.*"

1. "*As the Father has loved me, I also have loved you*" (Jn 15:9). All mission springs from a profound experience of the love of God who calls, who consecrates and who sends. And that experience — that is particularly strong in a special moment in our life—is renewed daily. That is why our missionary mandate is new everyday. One has to experience everyday that joy of listening within us the voice of the Lord who sends us: "*Go, I command you. Be not afraid for I am with*

you." *"There! I am putting words into your mouth"; "wherever I send you, you will go, and say whatever I command you" (cf. Jr 1:7-9).* This experience of having been chosen out of love, gives us so much serenity and strength; it inspires and confirms our fidelity: *"Here I am, send me" (Js 6:8).* It gives us the contemplative capacity to discover in every moment our vocation and the sphere of our mission. *"To be missionaries in the heart of our society."* But, where, how, and with whom? The experience that Jesus loves us and goes with us in the missionary way, takes away all doubts and fears. *"Go into the whole world and preach the Gospel to every creature" (Mk 16:15). "And I will be with you until the consummation of the world" (Mt 28:20).* It deals, undoubtedly, with a mission *"ad gentes"*, well beyond the frontiers. It also deals with daily mission in the family, in school, in the profession, in the place of work, in the parish.

My beloved young people: I would like to share with you my long missionary experience. That which has always sustained me and inspired my words has been — with special grace from God — the profound experience of the love of the Father manifested in Christ Jesus, Our Lord (cf. Rm 8:39).

3. *"The Spirit of the Lord is upon me because he has anointed me; to bring good news to the poor he has sent me" (Lk 4:18).* We cannot change the missionary scheme of Jesus. We are also consecrated by the Spirit and guided by him. Insofar as our availability to the Spirit, the message that we carry will always be the Good News of Jesus. We will be, like the prophets, the "mouth of God;" and we will discover the new poor to whom the Lord sends us. That the oil used to anoint in baptism as "christs" and in confirmation as "witnesses" remain always fresh. How good it would be if in these days, although it be privately, we could renew our baptismal promises and the commitment of our confirmation! The Holy Spirit will make us want to contemplate the Good News so that each day it will be "Better" and "Newer", so that our testimony will be each time more ardent and comprehensible. And he will put in our lips the concrete words that will bring consolation to the poor, *"to give them a garland for ashes, oil of gladness for mourning robe, praise for despondency" (Js 61:3).* My dear young people: allow yourselves to be filled with the Holy Spirit during these days; only in this way can you be witnesses of the love of God, communicators of faith, sowers of hope. It will also help, without any doubt, to be together — coming from all continents and

many culturally diverse countries—with a humble attitude to listen **and to be with** "*Mary, the Mother of Jesus*" (Ac 1:14).

3. "*Father, the hour has come!*" (Jn 17:1). In Jesus, the missionary of the Father, it is important to remember "his time" and the plenitude or fulfillment of his time in the Paschal cross. Jesus was born "*in the fullness of time*" (Ga 4:4), that is, when the precise moment set by the Father to announce the Gospel and carry out the Work of Redemption came. Jesus intensely lives "*his time*" (Jn 2:4; 12:23-27; 17:1). He knows how to discover "*what is in the heart of man*" and reveal to the little ones the secrets of the Father (cf. Mt 11:25-27). As a good missionary of the Father, he not only announces the Kingdom of God, but he also makes it present by forgiving sins, curing the sick and driving away demons. "*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people*" (Mt 4:23; cf. Mt 9:35). It is the same mission that Jesus entrusts to the Twelve Apostles and his 72 disciples: "*He sent them to proclaim the Kingdom of God and to cure... leaving, then, they went to all the villages, announcing the Good News and curing in all these places*" (Lk 1:9; 10:1-11). The attitude that Jesus imposes on the missionaries are these: charity ("*I send you two by two*", Lk 10:1), poverty ("*take nothing for your journey*", Lk 9:3), daring or courage ("*Behold, I send you forth as lambs in the midst of wolves*, Lk 10:3). Jesus never said that the mission was easy. The true apostle has to be ready to suffer. To be a disciple Jesus is demanding. "*If anyone wishes to come after me, let him deny himself, take up his cross daily and follow me*" (Lk 9:23). Jesus consummates his redemptive work in the Paschal cross. He then marks the fullness "*his missionary hour*": "*The hour has come for the Son of Man to be glorified. Amen, Amen, I say to you, unless the grain of wheat falls into the ground and dies, it remains alone. But if it dies, it brings forth much fruit*" (Jn 12:23-24). The times that we are living are times of martyrdom.

I would like, from now on, to point out two requirements for the young missionaries of today: the capacity to understand and live their time, their missionary time and sphere, and the availability to be configured like Christ on the cross (cf. Ph 3:10: "*so that I may know him and the power of his resurrection and the fellowship of his sufferings; become like to him in death*"). We must never be afraid to talk to the young people about the cross. They are each day becoming

more generous and demanding. The cross, whether personal or social, is making them stronger, more serene, more sensible each time. I think that the youth of today have a particular sensibility to discover and to consider their own the sufferings of the others. Perhaps this reveals a greater contemplative capacity; and it is not just a superficial sensibility to be moved, reacting immediately against evil; but it is a profound intuition of Jesus made present in the poor, in the sick, in the suffering. It is here where the will to take on with gladness the sufferings of the others and the availability to give oneself is born. What can we do to get out of our own little world and try to share the suffering of the others? What can we do to alleviate a little the pain of many young people who are suffering? How can we share the joy of our faith and the gift of our charity? How do we evangelize the many young people that have lost the joy of living and have not yet heard speak of Jesus, he who came to bear our sufferings and communicate peace to us? (cf. *Is* 53:4-5). What can we do to become prophets of hope?

III. The Fruit of the Forum

"Get up, shine for your light has come" (Is 60:1). It is not a matter of reaching conclusions. If the Forum is well done, the fruits are felt within; but those from the outside, the Bishops and priests, the ecclesial communities, the different movements and associations, will perceive them right away. On top of them all, there is one ecclesial responsibility: you have not come on your personal account but as representatives of a community, of a Church or of an association. They will be the ones that will first notice the interior and profound fruits worked by the Holy Spirit in your soul. But, later, it will be the other young people that form the framework of your families, of your work or study, of your friendships. And it will be the society in whose heart you will insert yourselves as missionaries. How can we talk about Jesus, with what words, with what expressions? Here again there is a need for a personal renewal.

To communicate simply the faith that have illumined us inwardly; to communicate the hope that is in us that once again has become firmer, clearer and more ardent; to communicate the charity that we ourselves have lived as an experience of fraternity, of solidarity and of service, as an experience, above all, of a God that loved us first, that chose us out of love, that consecrated us in the Holy Spirit and has once again sent us—privileged missionaries of his love

— to the world of today, to the society of today, to the youth of today. The language that the young people, as well as the adults, the suffering and those in search, best understand is the language of love. There are three very simple expressions of love that I think we should highlight here today:

— *joy*: "*Rejoice always in the Lord; I repeat, rejoice*" (Ga 4:4). Joy is a sign of the presence of the Lord: "*The Lord is very near*" (Ga 4:5). Joy is a fruit of the Holy Spirit and an expression of love: "*the fruit of the Spirit is charity, joy, peace*" (Ga 5:22). The others have a right to our joy. The more profound is our prayer and the more authentic is our charity, the more serene, expressive and contagious is our joy. "*Rejoice always. Pray without ceasing*" (1 Th 5:15-17).

— *hope*: St. Paul synthesizes the life of the Christian community in this way: "*Let love be without pretense... rejoice in hope, be patient in tribulation, and persevering in prayer*" (Rm 12:9-12). I have always preached hope; I would like to leave it with you, my beloved young people, as a testament. Especially now that the Pope has written a book about hope *Crossing the Threshold of Hope* and has dedicated a chapter to the youth as "*the hope of the Church, of the world, and of the Pope: You are my hope!*" But not in the sense that something new must reach the third millennium; rather in the hopeful sense that something new is already taking shape now in the world, thanks to the youth. There are new generations—hungry for God and for prayer, for truth, for justice, for liberty — that proclaim hope to the world. My dear young people, be sowers of hope, communicators of hope, prophets of hope.

— *self-giving*: that which characterizes a true disciple of Jesus who loved us to the point of laying down his life for us (cf. Jn 15:13) is the capacity to give and be of service. What type of giving is the Lord demanding from us today (from me, personally), sent by him as he was sent by the Father? What is our choice of life? Where and how? Whatever our choice is, it would have to be total and definitive, marked by joy and the cross, by prayer and by service, by love and by hope. The world is expecting from us a clear and concrete testimony of our life made into a gift. Be communicators of charity. "*Greater love than this no one has, that one lay down his life for his friends*" (Jn 15:13). But how? where? What will be our way?

Conclusion

"And when they saw the star they rejoiced exceedingly" (Mt 2:10).

We begin the Fifth International Youth Forum the day in which *"some wise men from the Orient"* arrived in Bethlehem, *"entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh" (Mt 2:1-11).* We have come to the Orient from all parts of the world, we are seeking in this Forum the encounter with the little Child, and with the Star that is guiding us, Mary. Our heart is filled with immense joy: the joy of the search and the encounter, the joy of the gift and the offering, the joy of the mission discovered and shared. That Mary, *"the Star of the new evangelization"*, may continue to accompany us, she who in the contemplative silence in Nazareth know how to respond 'yes' to the word and *"the Word was made flesh and dwelt among us" (Jn 1:14);* she who in the Cenacle persevered in prayer with the disciples of the Lord waiting for the Promise of the Father (Ac 1:14), she who once again was filled with the Holy Spirit (cf. Ac 2:4) and begot the evangelizing and missionary Church. That Mary may make us humble and poor, adorers of the Father and servants of men; that she may help us understand the hour in which we live and the mission that we have received anew; that she may teach us to be true disciples of Jesus, witnesses of his resurrection, missionaries of his Kingdom. *"To be missionaries in the heart of our society." "As the Father sent me, so am I sending you" (Jn 20:21).*

Video Message before the Pastoral Visit

MANILA-09.01.1995

Dear People of the Philippines,
Dear Brothers and Sisters in Christ,

In the words of Saint Paul: *"I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the work"* (Rm 1:8).

From Rome I send you this greeting as I look forward to my visit to your country. Two great events invite me to come once more to your beautiful Archipelago. *The four hundredth anniversary* of the foundation of the Church's life in this region, with the establishment of the *Archdiocese of Manila and the suffragan Sees of Cebu, Iloilo, Zamboanga, and Nueva Segovia*. And the celebration of the *Tenth World Youth Day*, a joyful appointment with Filipino youth and with young people from all over the world to pray and meditate on the words of Christ: *"As the Father sent me, so am I sending you"* (Jn 20:21).

In God's loving Providence the two celebrations have coincided and so I will come among you as a servant of the Gospel of our Lord

and Savior Jesus Christ. This is my mission as Successor of Peter, a mission which I try to fulfill in Rome and in every other part of the world to which the Holy Spirit leads me.

The four hundredth anniversary of ecclesiastical organization in your country is an opportunity for you to look with gratitude on what your forbears have achieved and to commit yourselves anew to the great tasks which still remain before Christ's disciples in your own country and in the vast continent of Asia. *The World Youth Day* encourages us all to look with hope to the future which belongs to your young people.

With my visit I wish to show my friendship and esteem for the whole nation, and to confirm my Catholic brothers and sisters in their faith. I pray constantly that God will bless your efforts to meet the great challenges facing you, as you seek to build your national life on the principles of respect for human dignity, justice in all things, harmony and solidarity among all sectors of the population.

May God be with you all, and may the Virgin Mother of Antipolo intercede for all your needs.

Until we meet, God bless the Philippines!

Mabuhay ang Pilipinas! [Long live the Philippines!]

Message to the Youth of the World

MANILA-10.01.1995

5th International Youth Forum Delegates

English:

We, the delegates of the V International Youth Forum, have come on the invitation of the Holy Father from countries all over the world. In listening to others and sharing our faith and life experiences, we felt the universality of the Church in all its diversity.

We are living in a world full of social, human, political, economic and religious problems. Like many other young people, we are affected by all forms of suffering. These problems encountered challenge and threaten us.

At the same time we found hope and encouragement in Jesus' message and in each other at the Forum. It is our Christian responsibility to contribute our youthful spirit to make the world a better place.

Therefore, we commit ourselves:

- 1) To love Christ with all our being in order to proclaim his love to the world.
- 2) To pray and deepen our personal relationship with Jesus.
- 3) To be loving servants to others so we may all become Christ's voice and hands in our families, schools, work and daily life.
- 4) To be open to learn and experience more about our faith that calls us to act.
- 5) To work for our Church to become a vibrant community.
- 6) To build peace within ourselves and the world by bridging the gap between races, religions, the rich and poor, the laity and hierarchy, the young and old, and pledge ourselves to respect the unique characteristics of each other.

We ask you, all the youth in the world, to take courage and join us in these commitments. Together with Mary we will find strength in Jesus' love to be missionaries in the heart of society.

French:

Nous, les jeunes du Cinquième Forum International des Jeunes, sommes venus, sur l'invitation du Saint-Père, de nombreux pays partout dans le monde. En rencontrant les autres et en partageant nos expériences de vie et de foi, nous avons pris conscience de l'universalité de l'Eglise dans toute sa diversité.

Nous vivons dans un monde rempli de problèmes sociaux, humains, politiques, économiques et religieux. Comme beaucoup d'autres jeunes, nous sommes affectés par la souffrance sous toutes ses formes. Ces problèmes que nous rencontrons sont à la fois un défi et une menace.

En même temps, nous avons trouvé de l'espoir et un encouragement dans le message de Jésus et les uns dans les autres. Notre responsabilité de chrétiens est de mettre notre jeunesse d'esprit à contribution pour construire un monde meilleur.

Par conséquent, nous nous engageons:

1) A aimer le Christ de tout notre etre, afin de proclamer son amour au monde.

2) A prier et a approfondir notre relation personnelle avec Jesus.

3) A servir les autres et a les aimer, pour que nous puissions tous devenir pour eux les mains et la voix du Christ, dans nos families, nos lieux d'etudes, notre travail et notre vie quotidienne.

4) A etre prêts a apprendre davantage sur notre foi, qui nous portera a l'action/

/

5) A travailler pour que notre Eglise devienne une communauté vibrante.

6) A construire la paix en nous et dans le monde, en jetant des ponts entre les races, les religions, entre les riches et les pauvres, les laïcs et la hiérarchie, les jeunes et les vieux et nous désirons respecter les caractéristiques uniques de chacun.

Nous vous demandons, a vous, tous les jeunes de monde, de prendre courage et de vous joindre a nous dans ces engagements. Ensemble avec Marie nous trouverons la force dans l'amour de Jesus d'être missionnaires au cœur de la société.

Spanish:

Nosotros, los delegados del V Forum Internacional de Jóvenes, siguiendo la invitación del Santo Padre, hemos venido de todos los países del mundo. Escuchando y compartiendo con los demás nuestra fe y experiencias de vida, hemos sentido la universalidad de la Iglesia en toda su diversidad.

Vivimos en un mundo lleno de problemas sociales, humanos, políticos, económicos y religiosos. Como muchos otros jóvenes, nos sentimos afectados por todas las formas de sufrimiento. Estos problemas nos desafían y nos amenazan.

Al mismo tiempo hemos encontrado esperanza y fuerza en el mensaje de Jesus y en cada uno de los participantes del Forum. Es nuestra responsabilidad cristiana contribuir con nuestro espíritu joven para que el mundo sea mejor.

Por tanto, nos comprometemos:

1) A amar a Cristo con todo nuestro ser para proclamar su amor al mundo.

2) A orar y profundizar nuestra relación personal con Jesús.

3) A servir con amor a los demás, a fin de llegar a ser la voz y las manos de Cristo en nuestras familias, centros de estudio, trabajo en nuestra vida diaria.

4) A estudiar y experimentar más nuestra fe, de tal manera que nos lleve a la acción.

5) A trabajar por nuestra Iglesia para llegar a ser una comunidad vibrante.

6) A construir la paz entre nosotros mismos y en el mundo creando lazos de unión entre razas, religiones, los ricos y los pobres, los laicos y la jerarquía, los jóvenes y los mayores, respetando las características específicas de cada uno.

Os pedimos, a todos los jóvenes del mundo, que os animeis a llevar a cabo estos compromisos con valor y alegría junto con nosotros. Con María encontraremos la fuerza en el amor de Jesús para ser misioneros en el corazón de la sociedad.

World Youth Day Opens*

MANILA-10.01.1995

Jaime L Cardinal Sin

As we gather here for this celebration with which World Youth Day 1995 formally begins, the words of Peter at the Lord's Transfiguration come unbidden to our lips: "It is good for us to be here!"

It is good for us to be here! Here with you, young people from all regions of the Philippines; with you, young people from every country of Asia; with you, young people from every sector of the world. "It is good for us to be here," Peter cried out, "Let us build three tents..."

You, young people, represent the youth of Asia, first of all. Asia holds nearly two-thirds of the population of our planet earth, and some two thirds of the people of Asia are young! You represent them here this evening. And with you are gathered also the representatives of young people from every continent on earth! In a way, then, all the youth of the world stand together here tonight, in massive ranks. And

•Homily delivered by His Eminence, Jaime L. Card. Sin, Archbishop of Manila, during the Mass Opening the Celebrations for the Tenth World Youth Day 1995, held last January 10, 1995, at Luneta, Manila.

so we can cry with joy from hearts full of gladness: It is good for us to be here!

This is the first World Youth Day assembly to be held in Asia: surely this fact has a meaning for us! Asia is the continent of all the great religions of humankind. In the Asia that stretches from the Middle East to the Pacific, every major religious tradition has been born, and/or has lived, and lives still today. And here, after two millennia, the Christian faith has hardly a foothold: Only three percent, we are told, of over two billion Asians are Christian. And nearly half of all Asian Christians are in this country. Fittingly then, has the Holy Father chosen as the theme of this great assembly, "As my heavenly Father sent me, so also I send you!"

We might imagine our crucified and risen Lord standing before this altar this evening. He looks out upon you, you who form a joyous sea of people, a sea which stretches out in all directions from this altar. And looks out upon Asia, upon the many peoples of Asia, millions upon millions in lands stretching out beyond the reach of our eyes. He looks upon entire nations, and upon men and women and children. As the Gospel said of him, looking upon the rich and good young man, "He looked on him and loved him."

As he came to share our human lives, to make our human lot his own, so he wants to share the lives, the joys and sufferings of our peoples especially the young! To all he wants to proclaim his Good News, which we can sum up in his own words, so dear to the Holy Father: "Be not afraid!" "Be not afraid because I have loved you! Be not afraid because I have redeemed you. Be not afraid because I have come that you may have life, ever more abundant life!"

And to us, to you young people, what does he say? "As my heavenly Father has sent me, so do I send you!" "Bring far and wide the Good News I came to bring from my Father. Bring his love to the millions of Asia. Bring the dream of the Kingdom of my Father to them. As you gather together, fill your minds and hearts with that dream. Make it your own, and be its heralds wherever your feet may take you, wherever you may journey as my disciples, as my friends!"

What is this dream of the Kingdom which Jesus shares with you, dear young people, the dream which he wants you to share with the youth of Asia, and the youth of the world?

When the Asian Bishops gathered here in Manila in 1970, on the occasion of the first Asian journey of the great Pope Paul VI, they tried to sum up in words the dream of the Kingdom, in its fore-shadowings in our Asian continent. Well they knew, as we know, that the Kingdom itself in its full reality, the Kingdom in its fulfillment, can only come as a gracious gift of God. We can build its beginnings in history. We can do this under God, with the light and energy and courage he gives us, by the power of his Spirit. "We can do all things, in him who strengthens us!"

Let us catch again the dream through the words they left us, for that dream is ours, and we must make it shine again!

The Asian Bishops said, and now we can say after them: We see around us the faces of our peoples, our peoples in their hour of awakening, we see a continent where the history of the new age of humankind is even now being written. We see etched on these faces their aspirations, their longings, as they look to the future they hope for. A future where passivity and fatalism have largely ended; where poverty and ignorance, illnesses and homelessness are vastly diminished, injustice and exploitation, mismanagement and corruption radically cut down. We see expectations in our people's eyes: expectations of better and fuller lives, at least for their children; more rice on their tables, education for sons and daughters; increased freedom and recognition in society; human dignity held sacred, human rights respected, the realization of a life more fully worthy of the human person!

Casting our eyes over our vast continent, they dream of an Asia coming together as a true community of peoples. Barriers of race and color and tongue falling one by one. People of diverse religions no longer locked in fratricidal wars, but seeking the saving truth in all conscience, walking faithfully toward the one God of redeeming love. Asians coming to know each other as brothers and sisters beneath their differences. Nations bound together by friendship and trust, by ever-growing collaboration and solidarity: nations "grounded on truth guided by justice, moved by charity, realized in freedom, flowering in peace" (Pope John XXIII, *Pacem in Terris*). All of us, yes, all of us going forward in the ways of brotherhood, "doing justice, loving mercy, walking humbly with our God."

These dreams, dreams made one in the "dream of the kingdom" our bishops saw in 1970, written on the faces of our people. Now, 25 years later, shall we not renew that dream? Shall we not pledge ourselves again, but now more urgently, now more ardently, because your youthful energies enable and empowers us — shall we not awaken again in our souls that vision which springs from the heart of Asian peoples, but also from the heart of the Gospel, from the heart of Christ Jesus... of him who alone is our hope?

Tonight, dear young people here present, and you who look upon youth with love, as Jesus did: shall we not, together, ask the Spirit of Jesus to inflame our hearts anew with that grand vision — that plan of the Father for all the world's shalom?

But you ask: can we bring it forward, can we bring it close to reality for all the millions "who sit in darkness" with so little hope? Can we move it from words to reality, as the third millennium comes upon us?

Shall we not answer, tonight, that we can? We can! That "in him who strengthens us, we can indeed do all things!" Is that not why we are gathered here? To the world that has learned that human ideologies cannot save us; that human efforts, unaided, can only go so far and no further; that sinful humanity cannot redeem itself— is it not our mission to bring hope to that world? As Saint Paul cries out, "we have the mind of Christ!" And not the mind of Christ only, but the power of his resurrection, the might of his spirit!

"As my heavenly Father has sent me, so do I send you!" My dear young people, tonight Christ Jesus our Lord sends you forth! Sends you with so much love! Sends you forth with so much longing, because he so loves the world into which you are sent! "God so loved the world," the gospel of John tells us, "that he gave his only begotten Son, so that everyone who believes in him may not perish, but have eternal life! For God sent his Son into the world, not to condemn the world, but so that through him the world might be saved."

My dear youngpeople, there is your mandate! You must love the world to whom God sent his Son, love world as he loved it, love the world for which he gave his Life.

Young men and women, that is your vocation, at the eve of the third millennium. To be yourselves the *Spes Christi*, the hope of Christ, for all your brothers and sisters everywhere on this hungering earth. From you they await, from your witness, the word of the Father, full of grace and truth. Go forward then, your hearts full of his love! Go forward, beloved young people, forward in the name of the Lord!

Welcome Ceremony*

MANILA- 12.01.1995

Ninoy Aquino International Airport

You are called to give Gospel witness in Asia

Dear President Ramos,

Dear People of the Philippines,

I thank you, Mr. President, for your kind words of welcome, full of the warmth and hospitality with which Filipinos traditionally welcome their guests. I greatly appreciate all that you and your Government have done to make this visit possible.

*The Holy Father's Pastoral Visit to the Philippines began with arrival ceremonies on the afternoon of Thursday, 12 January, at Ninoy International Airport in Manila. The Pope was welcomed by President Fidel Ramos and Church dignitaries, including Cardinals Jaime Sin, Ricardo Vidal and Eduardo Pironio, and Archbishop Carmelo Morelos, President of the Catholic Bishops' Conference of the Philippines. After being greeted by President Ramos, the Holy Father gave this address. He commented on the four centuries of evangelization in the Philippines and invited the young people to see with the eyes of Jesus. He encouraged cooperation between Church and State in fostering solidarity and the integral development of the human person.

For a long time I have looked forward to stepping on to Philippine soil once more. The Filipino people are never far from my mind and heart, and I reach out to embrace each one with esteem and affection. We are indeed old friends, ever since my visit in 1981 for the Beatification of Blessed Lorenzo Ruiz, now Saint Lorenzo Ruiz.

2. My Brother Bishops, Cardinal Sin and Cardinal Vidal, and all the Bishops — whom I gladly greet in the Lord — expressed many times their wish for the Successor of Peter to share the joy of Filipino Catholics on the *Fourth Centenary of the Archdioceses of Manila, Cebu, Caceres and Nueva Segovia*. I am here to celebrate with the Catholic community of the Philippines *four hundred years of the organized and hierarchical presence and action of the Church in these Islands*. The first evangelization has produced enduring fruits of Christian life and holiness, of civilizing action, of the transmission — especially through a strong family life — of fundamental human and civic values. As the Third Christian Millennium approaches, we should all be convinced that those fruits can thrive even more in concerted action by all sectors of society, in the building of a nation resolutely set on the path of genuine and integral development, and fully committed to the well-being of all its citizens, with special concern for the weakest.

3. The thought of celebrating the Tenth World Youth Day *in Manila, in the Philippines, in Asia*, has gladdened me and given me encouragement. The Spirit of God has led thousands of young men and women here and they are now filling the streets of Manila with their youthful joy and Christian witness. A large group of them are right here. *I greet each one of you*: I warmly embrace every young person here, all the youth of the Philippines, and all those who have come from other countries and continents.

At Denver, during the last World Youth Day outside Rome, we meditated on the "new life" which comes from Jesus Christ: "I came — he said — that they may have life, and have it abundantly" (*Jn* 10:10). Now, here in Manila, we gather to hear him say: "As the Father sent me, so am I sending you" (*Jn* 20:21). During these days we shall reflect on and pray about what these words mean for each one of you, for the young people of the end of the Twentieth Century, the young people of the Third Christian Millennium.

4. To all Filipino young people, to all gathered for the World Youth Day, I make this invitation: See the world around you with the eyes of Jesus himself. The Gospel says that when he saw the crowds, "he had compassion for them, because they were harassed and helpless, like sheep without a shepherd" (Aft 9:36). The Good News of God's love and mercy — the word of truth, justice and peace which alone can inspire a life worthy of God's son's and daughters — must be proclaimed to the ends of the earth. The Church and the world look to young people for new light, new love, a new commitment to meeting the great needs of humanity.

The young people gathered in Manila for the World Youth Day know this. The Church in the Philippines knows that it has a special vocation to bear witness to the Gospel in the heart of Asia. Guided by Divine Providence, your historic destiny is to build a "civilization of love", of brotherhood and solidarity, a civilization which will be perfectly at home among the ancient cultures and traditions of the whole Asian continent.

5. Mr. President, members of the Government, and distinguished representatives of the Filipino people: the Church and the political community work on different levels and are mutually independent, but they serve the same human beings (cf. *Gaudium et Spes*, 76). In that service there is ample room for dialogue, cooperation and mutual support. You have a very valid and specifically Philippine model of cooperation for development in *The Social Pact*, formally signed in March 1993. I pray that the "new solidarity" which *The Social Pact* espouses will be a striking success for the good of the Filipino people, and for the pride and glory of the Nation as a beacon of peace and harmony in Asia.

Cardinal Sin, Cardinal Vidal, Brother Bishops, Filipino Brothers and Sisters in Christ: I look forward to celebrating with you in faith the great things done in the Church and by the Church in these Islands over the last four centuries. Together we shall pray that God may continue to protect and guide his pilgrim People in the Philippines!

God bless the Philippines!

Mabuhay ang Pilipinas! [Long live the Philippines!]

Holy Mass for Forum Delegates*

MANILA, 13.01.1995
Seminary, University Santo Tomas

"Good Teacher, what must I do to inherit eternal life?" (MA 10: 17).

Dear friends in Christ,

A young man once asked Jesus this question. In reply, Jesus reminded him of God's commandments. And when the young man indicated that he had kept all the commandments from his earliest days, *Jesus looked at him with love and said:* "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and *come, follow me*" (Mk 10:21).

"The first event on the Holy Father's schedule for Friday, 13 January, was Mass with the delegates to the International Youth Forum. Participating in the liturgy were about 300 people from around the world who gathered in the seminary chapel of Manila's University of Santo Tomas. After the Gospel the Pope preached this homily. He explained that Jesus calls all those whom he loves to "come, follow me" and invites them to live their life with a sense of vocation. The Lord calls us all by name especially the young, and sends us to proclaim his word to others.

"Come follow me!" The call which the Lord addressed that day to the young man in the Gospel re-echoes in our time. The Church repeats this call when the Pope, the Bishops, and those involved in the pastoral care of young people invite them to gather together. There are many such occasions for young people to meet: In their parishes and dioceses, and for the past ten years at the *World Youth Days*; in Rome, then in Buenos Aires in Argentina, later in Santiago de Compostela in Spain, in Jasna Gora in Poland, and in Denver in the United States. Today we are here in Manila, in the Philippines, in Asia. Even though there are delegations here from most of the world's countries, we have to say that this is, in a special way, the World Youth Day of the Churches of Asia and the Far East.

2. The Fifth *International Youth Forum*, organized by the Pontifical Council for the Laity, under the presidency of Cardinal Eduardo Pironio, has brought together the delegates of the Bishops' Conferences, and of international Movements, Associations and Ecclesial Groups, to share their experiences in the apostolate in different parts of the world, and to reflect on the theme of the World Youth Day.

The theme this year is expressed in the words of Christ to the Apostles after the resurrection: *"As the Father has sent me so am I sending you"* (Jn 20:21). Two thousand years ago these words *set in motion the Church's never ending mission to proclaim the Gospel of salvation to the ends of the earth*. The Lord Jesus said to the Apostles: *"Receive the Holy Spirit"* (Jn 20:22), and the mission — in obedience to these words—began on the day of Pentecost, when the Holy Spirit came upon the Apostles and those simple men became the holders of the divine power which enabled them to announce the Gospel with courage, even to the shedding of their blood.

3. *What do these words mean today ?* What do they mean for you, young people of the International Youth Forum? When Jesus says: *"As the Father has sent me, so am I sending you"*, his words have *the same* meaning now as they did immediately after the Resurrection. At the same time they *always have a new meaning*. The task of the World Youth Day, and especially the task of the Forum, is to disclose this meaning, which is both eternal and contemporary. In a way, *your task is to invite the Holy Spirit to this Filipino cenacle, where Jesus' words can become once again a mission, a sending of apostles*.

4. It is always Christ who sends. *But whom does he send?* You, young people, are the ones he looks upon with love. Christ, who says: "Follow me", wants you to live your lives with a sense of *vocation*. He wants your lives to have precise meaning and dignity. Most of you **are** called to marriage and family life; but some will receive a call to the priesthood or religious life.

In fact there is a representative group of *Seminarians, Novices and young Religious* present at this Mass. I greet each one of you **and** encourage you to be steadfast in answering the call to a total self-giving love of the Lord. He will make many demands on you. He will require the fullest commitment of your whole being to the spreading of the Gospel and to the service of his people. *But do not be afraid!* His demands are also the measure of his love for each of you personally.

5. What is it that Christ wants young people to do? The Second Vatican Council has made us more aware that there are many ways of building up the Church. Every form of the apostolate is valid and fruitful if it exists *in* the Church, *by* the Church and *for* the Church, the Mystical Body of Christ, spoken of in the teaching of Saint Paul.

The World Youth Day can be for all of you an occasion for discovering your calling, for discerning the particular path which Christ sets before you. The search and discovery of God's will for you is a deep and fascinating endeavor. It requires of you the attitude of trust expressed in the words of the Psalm used in today's liturgy: 'You will show me the path to life, fullness of joy in your presence, the delights at your right hand forever' (*Ps 15:11*). Every vocation, every path to which Christ calls you, ultimately leads to fulfillment and happiness, because it leads to God, to sharing, in God's own life. [*Adlib: on Filipino people being joyful and bringing joy to the Pope.*]

6. Do not be slow to answer the Lord's call! From the passage of the Book of Exodus read to us in the Mass we can learn how the Lord acts in every vocation (cf. *Ex 3:1-6;9-12*). First, he provokes a new awareness of his presence — the burning bush. When we begin to show an interest *he calls us by name*. When our answer becomes more specific and like Moses we say: "Here I am" (cf. v.4), then he reveals more clearly both himself and his compassionate love for his people in need. Gradually he leads us to discover the practical way in which we should serve him: *"I will send you"*. And usually it is then that

fears and doubts come to disturb us and make it more difficult to decide. It is then that we need to hear the Lord's assurance: "*I am with you*" (Ex 3:12). Every vocation is a deep personal experience of the truth of these words: "*I am with you*".

So, we see that every vocation to the apostolate springs from familiarity with God's word and involves being sent to communicate that word to others. These "others" can be people who already know the language of the revealed word. But they can also be people who do not yet know that language, as happens in the case of the missionary vocation. The word of God is unknown to some because they have *not yet heard it*. Others have *forgotten it*, or have *abandoned* what they once heard. No matter what the difficulties, the apostle knows that he is not alone: "*I am always with you.*" I pray every day that the Catholic young people of the world will hear the call of Christ and that their response will be what the Responsorial Psalm says: The Lord is "my allotted portion... I set the Lord ever before me; *with him at my right hand I shall not be disturbed*" (Ps 15:5,8).

7. *Enormous tasks* lie before the youth of the world; especially before the Catholic youth of the Philippines, of Asia and the Far East, on the eve of the Third Millennium. *The largest mission land of the world* is in need of workers, and the Church constantly prays the Lord of the harvest to send them.

As I go to the altar, I wish, together with the Bishops and priests gathered here, to offer up under the forms of bread and wine all that you, youngmen and women, carry in your hearts. The bread and wine will become, in the Eucharist, the Body and Blood of Christ. When you receive him in Holy Communion, may you have the courage to listen to his call. Let me express this call in the words of a song which I learned from young people when I was still in my own country. Their song goes: "*Come with me to save the world, for already it is the twentieth century!*". Indeed, the twentieth century is now coming to an end. So Christ says: "*Come with me into the Third Millennium, to save the world!*"

[*Adlib*: I am so anxious to meet you personally and say to you...]

"*As the Father has sent me, so am I sending you...*" Amen.

Rector's Welcome Address

MANILA- 13.01.1995

Fr. Rolando V. de la Rosa, O.P.*

Holy Father, it is said that love is lovelier the second time around. Today, we hope that the love you feel for us Filipinos has doubled in intensity because this is your second visit to the Philippines.

We also hope that our manifestation of affection could equal, if not surpass the love you have for us. The people who are gathered here today to welcome you are all young - in age, or at heart. We know you have a special place in your heart for the young people of the world because you see in them the future, the hope, the aspiration for a better world. The people gathered here today also represent the academic communities in various schools, Colleges, Universities in the Philippines. We know that as an excellent academician and intellectual, you have a message for all of us who work for the moulding of the youth's mind.

•Fr. Rolando de la Rosa, Rector of the Pontifical University of Santo Tomas delivered this welcome address at the UST Parade Ground after the Holy Mass for the Forum Delegates and the Holy Father proceeded to meet the students of the University.

Holy Father, as we welcome you once more to this University which you have visited in 1981, and your predecessor, Pope Paul VI in 1970, we are filled with gratitude.

We are grateful for the example of courage that you continually show to our youth.

We are grateful for your determination to bring out the best in us.

We are grateful to you, for giving voice to the hopes of those who are muted by ignorance, war, poverty, fear and discrimination.

We are grateful to you for telling the world that God is truly present, despite his apparent absence.

Holy Father, we welcome you today, filled with gratitude because by your presence, you tell us, you tell the world of God's abiding love.

Meeting with Students*

MANILA- 13.01.1995

Parade Ground University Santo Tomas

*In Christ you will find **the truth***

Dear Father Rector, Dominican Fathers, Faculty, Staff and Students of the University of Santo Tomas, Distinguished Faculty and Students of the "University Belt",

I am deeply grateful to all of you for your presence here, and to Father Rector for his kind words of welcome. As a Pontifical University, Santo Tomas has a special right to the Pope's attention. In fact this is the third visit of a Pope to the oldest university in Asia:

*** After the Mass on 13 January with participants in the International Youth Forum, the Holy Father was taken to the university's Parade Ground to meet the faculty and students. Fr. Rolando De La Rosa, O.P., Rector of the University of Santo Tomas, greeted the Pope who then gave this address in English. Here, he emphasized the importance of a University education which truly forms the whole person, instilling in the student a great sense of responsibility towards family and society, and for building the future. This formation must never neglect the spiritual dimension of the human person.**

Pope Paul VI came here in 1970; I came in 1981 and now God gives me the grace of being here again to meet the "university world" of the Philippines. As a former University Professor myself, I feel a special affinity with you. I wish to encourage you to live the University experience with dedication and commitment, in the pursuit of human and academic excellence, with a great sense of responsibility towards your families and society, towards your future and the future of your country.

2. A University, and especially a Catholic University, cannot but be sensitive to the widespread and growing demand in society for authentic values, for sure ethical guidelines and for a transcendent vision of life's meaning. A University therefore should not only impart knowledge according to the proper principles and methods of each area of study and with due freedom of scientific investigation; it should also educate men and women who will be true leaders in the scientific, technical, economic, cultural and social fields. It should thus be a community with a mission to train *leaders in the all important field of life itself*; leaders who have made *a personal synthesis between faith and culture*, who are willing and are able to assume tasks in the service of the community and of society in general, bearing witness to their faith both in private and public. May my visit therefore serve to encourage the Filipino academic community to reflect on "the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter" (cf. *Address at UNESCO*, June 2, 1980, No. 22). The cause of the human person will only be served if *knowledge is linked to conscience*, if men and women of science preserve the sense of the transcendence of the human person over the world, and of God over human person (cf. *Ex Corde Ecclesiae*, No. 18).

3. Most of you are still young, and youth constitutes a very special chapter in the book of life: there is enthusiasm, energy, hope and expectation. The "problems of life" have not yet come to stay. Instead you are acquiring the skills and experience which will make you mature citizens of your nation and true sons and daughters of the Church — the Church which loves you and needs your cooperation.

What does the Church look for in Filipino youth? *For help in saving your own generation from the futility, frustration and emptiness* in which so many of your contemporaries find themselves. When

I think of all the young men and women who should be the strength, the hope and even the conscience of society, but instead are caught in a web of uncertainty, or are desperately seeking happiness along paths that cannot lead to happiness - then I pray all the more that the young Catholics of the end of the twentieth century will *come to an ever more profound knowledge of Jesus Christ* and will be convinced of the marvelous challenge and adventure which he represents for every one of them.

4. In Christ and in his teaching you will find "the way, and the truth, and the life". In him you will discover the answer to all the fundamental questions. The world and the Church need young people who know the beauty of living consists in giving oneself to others, in doing good to others. Let the light of Christ enlighten your consciences to true good, and to the evil of sin and everything that tarnishes true love.

Young people of the Philippines, the modern world needs a new kind of young person: it needs men and women who are capable of self-discipline, capable of committing themselves to the highest ideals, ready to change radically the false values which have enslaved many young people and adults. All this is possible with trust in the Lord, and with the help of good teachers, in the University and in your parishes and groups.

5. This University was founded in 1611 under the title of "Santo Tomas de Nuestra Señora del Rosario". The Blessed Mother is a special teacher for all of us. She teaches us the most important lesson of all: love of God and love of neighbor for God's sake. May she continue to love and protect all of you! May she be close to your families! God bless you all!

Stations of the Cross*

MANILA- 13.01.1995

Video Message

You must take up your cross each day

'Unless I go the Spirit will not come to you.' (Jn 16:7).

Dear young people,

1. These words of Jesus at the Last Supper speak to us of his return to the Father. As you follow the *Way of the Cross in Luneta Park and through the streets of Manila*, you will meditate on what this "going back to the Father" means.

Each one of us is personally involved. The mystery of the Passion, Death and Resurrection of Jesus Christ affects the whole of

***On the evening of Friday, 13 January, the young people attending World Youth Day participated in the Way of the Cross, which began in Luneta Park and continued through the streets of Manila. The day was also one of personal sacrifice offered in solidarity with the people of Rwanda. Although he did not attend the Stations, the Holy Father spoke to the young people in a video-message.**

human history, and reaches down to every human being, with the power to bring the *newness of life* which we all desire when we yearn for fulfillment and happiness.

2. In the inscrutable mystery of God's design, "*the Word became flesh and dwelt among us*" (*Jn* 1:14). He took a body like ours, was born of the Virgin Mary... and through his death on the Cross he takes us — wayward and sinful humanity—back to the Father, so that we may live in the certain hope of the Resurrection.

The manner of his going also was a part of the Father's plan. We read in the Gospel: "The soldiers... threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head... And kneeling before him, they mocked him... and when they had mocked him... they led him off to be crucified" (*Aft* 27:27-31).

3. The executioners stand for everyone who does evil in the sight of God. At times it even seems that evil is taking over, and that people are helpless to stop it. Young people ask *what can be done in the face of so much suffering, so much injustice, so much violence and death?*

We begin to see the answer when we look at the other people in this drama.

The Gospels speak of a man named Simon whom "they pressed into service to carry his cross" (*Aft* 27:32). And the weeping women who followed him all the way to the place of crucifixion (cf. *Mt* 27:55, *et al.*). Tradition refers to a woman named Veronica who wiped the face of Jesus with a towel. The Gospel of Saint John tells us that "*standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala*", as well as "the disciple whom he loved" (*Jn* 19:25-26).

The faithful ones did not abandon the Son of God hidden in the suffering Son of Man.

For us too, Jesus on the Cross becomes *the ultimate test of our faith and the Judgment of God on our behavior.*

4. The Tenth World Youth Day is holding a *day of solidarity with the suffering people of Rwanda*. Overcome by the terrible evil that has come down on them, our Rwandan brothers and sisters need your material aid, but they also need encouragement *in restoring the sense*

of their dignity as sons and daughters of the Living God. May they be heartened to know that you are making sacrifices for them, sacrifices which signify your real concern for brothers and sisters who are far "away, but not forgotten.

Each one of you is being challenged to listen to the words of the Lord: "whoever wishes to be my follower must deny his very self, *take up his cross each day and follow in my steps*" (Lk 9:23): the cross of rejecting the ways of thinking which contradict the teachings of Jesus; the cross of rejecting desires and behavior which are not worthy of the followers of Christ. You are being invited to allow the transforming grace which flows from the Cross of Christ to enter your lives—especially through the reception of the Sacrament of Penance and Reconciliation. There are many priests with you who will act as instruments of the Lord's loving forgiveness in this Sacrament.

5. Lord Jesus Christ: At the Last Supper you said: "Unless I go the Spirit will not come to you" (Jn 16:7). Send the Holy Spirit upon these young people, so that he may teach them to love *your* Cross and the cross *which belongs to each one of them personally*.

Help them to follow closely in your footsteps along the Way that leads to Calvary, the Way that leads to the Resurrection, and beyond that to where you are "seated at the right hand of the Father".

From there, O Lord, *send the Holy Spirit into the hearts of the young people gathered in Manila for the Tenth World Youth Day!* May he help them to respond generously and fearlessly to your call: "*As the Father sent me, so am I sending you*" (J/t 20:21). Do this, for the glory of God the Father. Amen.

Holy Mass for the 4th Centenary*

MANILA-14.01.1995

Esplanade, P.I.C.C.

i

*Remain faithful, Filipino people,
to what has been handed down to you*

"Full authority has been given to me both in heaven and on earth.

Go therefore and make disciples of all the nations (Aft 28:18-19).

Dear Brothers and Sisters in Christ,

1. These words from today's Gospel take on a special meaning in the context of the Jubilee which, together with the World Youth Day, the Church in the Philippines is celebrating. Four hundred years ago, *in 1595, the first Ecclesiastical Province was set up on these Islands:*

On the morning of Saturday, 14 January, the Holy Father went to the Philippine International Convention Center to celebrate Mass for the 400th anniversary of the establishment of the Ecclesiastical Province of Manila and the creation of the suffragan sees of Cebu, Caceres and Nueva Segovia. After the Gospel, the Pope preached this homily in English to the more than two million faithful present for the liturgy.

the Archdiocese of Manila and the Dioceses of Cebu, Caceres and Nueva Segovia.

The establishment of a Metropolitan Church in the Philippines bore witness to the fact that *the work of the first missionaries had home abundant fruit*. The process of planting and building up the Church had already taken place in other parts of the world, especially in the European countries. In the case of my own Poland, it had taken place in the year 1000. Later, the same thing happened in the countries of South America, Central America and North America. So it happened and continues to happen in Africa, in Australia and throughout Oceania, and on the continent of Asia. All this has a meaning that is not just a question of ecclesiastical administration. *The Church is a living body*. Like a living body, at a certain point she reaches a stage of *maturity* which makes it possible for a particular Church to give life to other Churches like itself.

2. Four hundred years ago the Church in Manila became the Metropolitan See for the Church in Cebu, Caceres and Nueva Segovia. In the space of these four centuries *the number of the particular Churches in the Philippines has greatly increased*. Those first four Dioceses have each become a Metropolitan See, and alongside them numerous particular Churches have developed and continue to grow. In this part of the world *it is the Philippines which enjoys the greatest wealth of ecclesial life*.

Dear Brothers and Sisters, we have *come together here to give thanks to God* precisely for this grace. Not just you who have come from all over the Philippines, but also representatives of the Churches throughout Asia and the Far East. All together we greet the delegates of the other Christian Churches and Communities, as well as the representatives of other religions. For me it is a great joy to be here with you on this day, as Bishop of Rome and Successor of Saint Peter. Together let us praise God for the grace of this Four Hundredth Anniversary. In one great chorus let us commend the Church in the Philippines and the whole Nation to God's Providence: *"Save your people, Lord, and bless your inheritance (JPs 28:9)*.

In the midst of our joy on this occasion we cannot forget our Filipino brothers and sisters who live in difficult social and economic conditions, and those who are trying to recover from the natural disasters which have occurred with a certain frequency in recent

times.-I am thinking in particular of the *victims of the Pinatubo eruption and its after effects*. I ask God to strengthen and comfort those who have lost their loved ones, their homes, their livelihood, and I earnestly hope that their appeals for further help and solidarity will not go unheard.

3. Today, we cannot fail to remember *the first messengers of the Good News* who came to these Islands. Their origins were in Spain, for it was above all *the Iberian Peninsula which gave rise to that great missionary thrust* which followed the discovery of America by Christopher Columbus. At that same time other brave explorers were traveling south and east, round Africa by way of the Cape of Good Hope, through the Indian Ocean, towards Asia and the Far East. Those remarkable voyages opened up for the Church vast new horizons for her evangelizing passion. It was in that context that the evangelization of the Philippines began.

It is significant that *the first Episcopal See in Manila* was originally attached to Mexico, in spite of the enormous distance involved in crossing the Pacific Ocean. Clearly that was a temporary measure, until the first independent Ecclesiastical Province was erected in the Philippines, precisely in 1595. After hesitation at the beginning, the missionary Church of that early period gradually became more truly Filipina as the number of native-born priests and bishops increased.

Looking back today on that past, we must express our thankfulness to God for those pioneers who laid the foundations of the Church in this land: for the Augustinians who were the first to arrive, followed by the Franciscans, the Jesuits, the Dominicans and the Augustinian Recollects. The early missionaries who sought to defend the native peoples from the abuses of the *conquistadores* and *encomenderos* found a vigorous leader in the Dominican Fray Domingo de Salazar, the first Bishop of Manila. As early as 1582 he summoned the first Synod, which decided many questions regarding conquest, settlement and administration in accordance with the principles of the faith and Christian morality.

4. Saint Paul writes to the Ephesians: "May the God of our Lord Jesus Christ, the Father of glory, grant you *a spirit of wisdom and insight...* that you *may know the great hope to which he has called you* ... and the immeasurable scope of his power in us who believe" (*Ep*

1:17-10). What Saint Paul wished for the Christian community at Ephesus is what I wish today for the Catholic people of the Philippines. I pray above all that you will appreciate ever more fully the grace of your Christian vocation as explained by the Second Vatican Council in its Constitution on the Church (cf. *Lumen Gentium*, 40).

This vocation has its beginning and source in Christ himself. All Christians live by the inexhaustible riches given to us in him. Saint John of the Cross, the great Spanish mystic who lived just at the time when the evangelization of the Philippines was getting underway, reminds us of this fact. He wrote in the *Spiritual Canticle*: "(Christ) is like a rich mine with many recesses containing treasures, and no matter how men try to fathom them the end is never reached" (st. 36).

In the work of the missionaries and in their service to the people, the power of Christ, Crucified and Risen, was being manifested—the power of Christ, who is seated at the right hand of the Father and who, as Redeemer and Bridegroom of the Church, works through her in the Holy Spirit. It is very important not to confuse the Church with some merely human or humanitarian organization. *The Church lives and grows in Christ and through Christ*. All her members, in their thoughts and actions, are called to bear witness to the living presence of the Redeemer.

5. The Father, as we read in the Letter to the Ephesians, "has put all things under Christ's feet and has made him thus exalted, head of the Church, which is his body" (*Ep* 1:22-23). That is why, after his Resurrection, Christ sent out the Apostles with the words: "*Full authority has been given to me both in heaven and on earth*" (*Mt* 28:18). This saving power of the Redeemer is what sustained the missionaries who came to the Philippines in the sixteenth century. This same power is what has preserved the sons and daughters of your nation in living their lives as Christians, in forming Christian families, in educating your children in the faith. By doing all of this, your forefathers laid the foundations of the only predominantly Catholic country in this part of the world, a region which still presents an enormous challenge for evangelization. In time, children of this land, as priests and Bishops, took over full pastoral responsibility, while others filled the ranks of the Congregations of Men and Women Religious, so that the Church which is the "fullness of him who fills the universe in all its parts" (*Ep* 1:23) would be truly Catholic and

universal, but also truly immersed in the life and culture of these Islands.

6. *Today therefore is a day of great joy.* The Responsorial Psalm contains an appropriate invitation: "All you people, clap your hands, shout to God with cries of gladness... For the king of all the earth is God... God reigns over all the nations" (*Ps* 47:2,8-9). The faith which springs from the Gospel transforms the life both of individuals and of nations. For four hundred years the Church has served as a leaven and as a kind of soul for Philippine society, most of all by her healing and elevating impact on respect for the human person, and by the way in which she strengthens families and communities, and imbues everyday activity with a deeper meaning and reference to God (cf. *Gaudium et Spes*, 40). Inspired by their faith, Filipino Catholics have begun countless initiatives for the good of society, in the fields of education, health care and service of all kinds. Out of the Church's religious mission during these four hundred years there came a light and fire energy which have served to structure and consolidate the human community according to the divine law (cf. *ibid.* 42). *This is the source of our joy.* This is the reason for the Philippine Church's joy, visible in this celebration, with all the color and vitality of your culture and Christian traditions. *But this is also your task and responsibility:* to remain faithful to what has been handed down and to build on it, so that God's law will abide in your hearts and his blessings will increasingly be poured out on your nation.

A great boost to our joy is given by the young people of the *World Youth Day* who have come to Manila from every corner of the Philippines, from many parts of Asia and the Far East, and from the other continents. They are the sign and the confirmation of your living faith.

7. The joy of the human heart springs from the presence of God in us. Isaiah writes: "All who... hold to my covenant I will bring to my holy mountain and make joyful in my house of prayer" (*Is* 56:6-7); *The spiritual joy of God's people in the Philippines has two fundamental points of reference: the house of prayer and the holy mountain.* First, the community gathers in "the house of prayer"—which is the home, or a chapel, a parish church or a cathedral — to celebrate the mysteries of our redemption and to profess the one, holy, catholic and apostolic faith. From there God's pilgrim people go forth to ascend

"the holy mountain": marching forward in hope towards the fullness of God's kingdom, all the time striving to make present and operative at every level of your personal and national life that kingdom of holiness, justice, peace and solidarity.

8. Filipino People of God: at every Mass you hear the call to *lift up your hearts: Sursum corda!*

Lift up your heart, holy Church, which in four centuries has built a solid dwelling place for God in these Islands!

Whole generations have gone up from here to the Holy Mountain, where the God of glory dwells. The sign of this ascent are your *Filipino Saints*, beginning with Saint Lorenzo Ruiz whom I had the joy to beatify here in Manila and to canonize in Rome. They remain closely united with you in the Communion of the Saints. *They show you the way to God*, which is the fulfillment of the vocation of each and every human being.

Rejoice, holy Church of Manila, Cebu, Caceres, Nueva Segovia! Rejoice, every Filipino Diocese and parish! Rejoice, for it has pleased the Father to give you the kingdom! This promise of the Father is fulfilled unceasingly through the power of Christ: to him be honor and glory for ever! Amen.

Meeting with Bishops' Conference*

MANILA- 14.01.1995

Archdiocese

Fight the loss of noble ideas

Dear Brothers in our Lord Jesus Christ,

1. My wish to celebrate the Tenth World Youth Day in Manila at the same time that the Filipino Catholic community commemorates the Fourth Centenary of the Archdioceses of Manila, Cebu, Caceres and Nueva Segovia, could not fail to include a desire to have this special meeting with you — the *Pastors of the Church of God in the Philippines*. Gathered together in his name (cf. Mt 18:20), *we are living icon* of the communion which gives life to the Church. Every meeting of the Bishop of Rome with members of the College of Bishops recalls the joy and evangelical enthusiasm of Pentecost when "Peter,

*On Saturday, 14 January, the Holy Father joined the members of the Philippine Bishops' Conference for lunch at the archdiocesan chancery in Manila. After being greeted by Archbishop Carmelo Morelos of Zamboanga, President of the Conference, the Pope gave this address in English.

standing with the Eleven" (Ac 2:14), fearlessly **proclaimed the Good News of salvation through the Death and Resurrection of the Lord.** Today in Manila, in this **Hall dedicated to Domingo Salazar — the first Bishop of the Philippines—we experience anew the same bond of charity and affection which united the Apostles in Jerusalem.**

2. Down **the** centuries, *the Christian message* has become deeply **rooted in the Filipino soul and remains the animating force of your society.** More than four and a half centuries after the Catholic faith was first preached here, **the** Spirit who led **the** peoples of this Archipelago to embrace the Gospel without forsaking **the** many positive elements of their cultural heritage is now calling **the** Church to bear a renewed witness to the power of the Gospel to transform *human* life and culture (*ci. Gaudium et Spes*, 59).

In order to further the "great springtime for Christianity" (*Redemptoris Missio*, 86) which God is preparing as the Third Millennium draws near, your particular Churches have wholeheartedly committed their spiritual and pastoral energies to the *new evangelization.* The *Second Plenary Council of the Philippines* (PCP-II), celebrated in accordance with the directives of the Second Vatican Council, is a decisive landmark in your journey to the Great Jubilee of the Year 2000. I urge everyone — Pastors, priests, Religious and laity: make the implementation of the Acts and Decrees of the Plenary Council and the National Pastoral Plan the fulcrum of your lives and apostolate.

3. As you acknowledged in your *Conciliar Document*, *attention to catechesis* is "the first element of a renewed evangelization" (No. 156). The catechesis of the new evangelization is meant to call people, as a first step, to a more profound *conversion of heart.* This *metanoia*, the path of conversion leading to the Great Jubilee of the Year 2000, involves a "commitment to walk the hard way of the Cross" (*ibid*, No. 669). Pastors must be vigilant to ensure that preaching and catechesis will present the Good News fully and systematically, without distortion (*cf. Catechesi Tradendae* 30), especially as regards the Sacraments, by which your people's faith is sustained and nourished. You are wisely developing a thorough and sustained catechesis in this regard, aimed at leading the faithful to a more prayerful celebration of these "masterworks of God" (*Catechism of the Catholic Church*, No. 1116). In this way, the specifically supernatural nature of the

Church's mission will be safeguarded and abundant spiritual energies will be activated in the lives of the faithful.

4. The Church's pilgrimage to the Kingdom passes through the world which she strives to serve. In order to be God's instrument of redemptive love amidst the social crises of our day, *the Church must be a convincing sign of her Lord*, who "emptied himself, taking the form of a servant" (*Ph 2:7*). She is called to exercise "a truly prophetic role, condemning the evils of man in their infected source, showing the root of divisions and bringing hope in the possibility of overcoming tensions and conflicts and reaching brotherhood, concord and peace at all levels and in all sections of human society (*Reconciliatio et Paenitentia*, 4). You know well the enormous challenges presented to you as Bishops: the loss of noble ideals, confusion of the moral conscience regarding good and evil, growing materialism and religious indifference, the injustices inherent in certain economic and political policies, the increasing gap between rich and poor. By addressing these and other questions with the liberating power of the Gospel your pastoral mission goes to the heart of Filipino society. Integral evangelization must aim at generating and nourishing a faith which brings about a genuine transformation of individuals and of society.

A situation where economic wealth and political power are concentrated in the hands of a few is, as you have written, "an affront to human dignity and solidarity" (*PCP-II Conciliar Document*, No 296). Too many families remain without land to till or a home to live in, and too many people are without employment and basic services. Your task must be to help create *a new attitude, a conviction shaped by the principle of the social purpose of power and wealth*, which can lead to appropriate changes in the prevailing order. The riches of creation are a common good of all humanity, and those who possess the various forms of "wealth" in a given society are meant to regard themselves as "stewards, ministers charged with working in the name of God" (cf. *Tertio Millennio Adueniente*, 13).

5. Fulfilling your role as Pastors, you have committed the Church in the Philippines to be a "*Church of the Poor*". You have called on Catholics to embrace "the evangelical spirit of poverty which combines detachment from possessions with a profound trust in the Lord as the source of salvation" (*PCP-II, Conciliar Document*

No. 125). This is the way of the Lord Jesus, with his special love for the suffering, the marginalized, the little ones and sinners. You have not remained silent before injustices committed against the poor but have energetically defended their rights. In the Philippines the poor are called to be the vigorous agents of evangelization and not merely its objects.

You have strongly defended the truth about man in your teaching on *the value of human life and the sanctity of procreation*. Last year in my *Letter to Families* I wrote that "we are facing an immense threat to life; not only to the life of individuals but also to that of civilization itself (No. 21). When powerful interests promote policies which are against the moral law inscribed on the human heart (cf *Um* 2:15), they offend the dignity of man who is made in the image and likeness of God, and in doing so they undermine the foundations of society itself. Because the Church treasures the divine gifts of human life and its inalienable dignity, she cannot but strenuously oppose all measures which are in any way directed at promoting abortion, sterilization and also contraception. Your firm stand against the pessimism and selfishness of those who plot against the splendor of human sexuality and human life (cf *J'CP-II, Conciliar Document*, No. 585) is an essential demand of your pastoral ministry and of your service to the Filipino people.

6. Since "to each is given the manifestation of the Spirit for the common good", the "varieties of gifts" and the "varieties of service" present in the Christian community must all be channelled to build up the one body of Christ (cf. *1 Co* 12:4-7). As your "helpers, sons and friends" (*Lumen Gentium*, 28), priests have the first claim to your guidance, encouragement and inspiration so that they can carry out their ministry faithfully and fruitfully. Your efforts to give a fresh impulse to evangelization will depend greatly on your careful attention to the *spiritual development of priests and seminarians*. I am pleased to note that your Conference is preparing an updated Philippine Program for Priestly Formation which will be based on the *Ratio Fundamentalis* and *Pastores Dabo Vobis*, emphasizing sound formation in the spiritual life and the theology of the ministerial priesthood (cf. *National Pastoral Plan*, art. 75, 77.1). The entire community should feel the need to *promote priestly vocations*, and it falls to you to ensure that "the vocational dimension is always present in the whole range of ordinary pastoral work, and that it is fully

integrated and practically identified with it" (*Pastores Dabo Vobis*, 41).

It goes without saying that *men and women religious* have a major role to play in the new evangelization of the Philippines, just as they had since the beginning of the Church's presence here. Each Institute is called to examine its particular charism in the light of the signs of the times, placing its communal gifts at the service of the Church (*cf. Perfectae Caritatis*, 20). The regular consultation through open channels of communication between Bishops and Major Superiors which you recommend in the *National Pastoral Plan* (*cf. No. 89.1*) cannot but make more effective that "work" in the vineyard from which the Lord will reap his harvest.

The Second Vatican Council — which must be regarded as the "great gift of the Spirit to the Church at the end of the second millennium" (*Tertio Millennia Adveniente*, 36) — opened the doors for *the laity* to develop a spirituality proper to their state in life. It urged them to participate more broadly in the areas of the Church's life which rightly belong to them. Filipino lay Catholics must be encouraged to assume their full responsibility for the Church's mission in the world. Since their *specific vocation*, is to order temporal affairs "according to the plan of God" (*Lumen Gentium*, 31), the challenge before them is to be "holy in all conduct" (*cf. 1 Pt 1:15*), drawing others to Christ by the convincing witness of their lives in the daily forum of human activities. For this they expect from you the resources for a spiritual and doctrinal formation capable of meeting the demands of an increasingly complex world.

7. A particular challenge facing your ministry is that of defending *the family and strengthening family life*. Filipino society still has a strong tradition in this regard, but increasingly — as you are well aware — families need help to offset the negative social and cultural effects accompanying the rapid and profound economic transformations taking place throughout Asia. I wish to thank you for all that your Conference, and in particular your Commission on Family Life, has done to focus attention on the family's needs during the past *Year of the Family*.

Likewise, the special gifts and needs of *young people* deserve careful pastoral attention. Young people are the source of hope for the

future, as we have seen during the *Tenth World Youth Day* right here in Manila. With their enthusiasm and energy, they must be encouraged and trained *to become leading characters in evangelization and participants in renewal of society** (*Christifideles Laici*, 46). They are evangelizers who bring the Gospel to their peers, especially those alienated from the Church who often cannot be reached by normal pastoral activities. While the ordinary means of youth work in parishes should continue and be developed, in order to ensure that the young are not isolated from the broader community,, equally helpful are associations, movements* special centers and groups which meet their particular needs (cf. *Redemptoris Missio*, 37). The Church, which is ever young, constantly follows the paths of the world *to meet the numbers of a younger generation*, drawing inspiration from their sincere idealism, their searching minds and generous hearts.

8. Dear Brother Bishops: these are some of the thoughts which I wished to share with you who shepherd God's flock in the one nation of Asia in which the majority of the people are members of the Church. In the Lord's name I encourage you to respond to the *special grace of your vocation* to carry the Gospel beyond the shores of this beautiful Archipelago to the other peoples of this vast continent. A great harvest is awaiting those who will lead these ancient and noble civilizations to the discovery of Christ,, who alone is "the way,, and the truth, and the life" (*Jn 14:3*). *Asia needs your help if it is to bear the Good News of Christ crucified and risen.*

You are Pastors of a *people in love with Mary*. May the Mother of the Redeemer guide your episcopal ministry so that, gathered in Christ, the people of this beloved Nation "may be filled with all the fullness of God" (Ep 3:19). With my Apostolic Blessing.

25th Anniversary of Radio Veritas Asia*

MANILA-14, 01.1995
Plenary Hall P.I.C.C.

The voice of Asian Christianity

Your Eminences*
Your Excellencies
Ladies and Gentlemen,

Radio Veritas Asia is celebrating twenty-five years of outstanding service to the proclamation of the Gospel and to human devel-

***Radio Veritas Asia was established 25 years ago by the Bishops of Asia to broadcast religious news and to promote Catholic education. Its programmes are currently across the Asian continent in 17 languages. On the afternoon of Saturday, 14 January, the Holy Father attended an anniversary celebration for the radio station held at the Philippine International Convention Center in Manila. The celebration included various Asian dances, speeches by Cardinal Jaime Sin and the General Director of Radio Veritas, and the conferral of the Radio Veritas Asia Mission Awards. A radio-message from the Holy Father was also broadcast. Here is the English text of the Pope's words.**

opment. It gives me great joy to mark this significant anniversary right here in the Philippines, the host country of this important instrument of the Church's apostolate. Together with all of you, I give thanks to God for all that Radio Veritas has accomplished over the last quarter of a century *to advance the Church's mission*, even enabling her voice to be heard in many places not otherwise accessible.

Radio Veritas Asia began as the fruit of a strong missionary commitment on the part of South-East Asian Bishops gathered for a general meeting in 1958. Their *idea was to enable Asians to hear the Good News of Jesus Christ from other Asians*. The actual realization of that ambitious project is linked to the memory of Cardinal Rufino Santos, who watched over the Radio's first difficult years of existence. Today, Radio Veritas Asia continues to be a powerful expression of the *co-responsibility of the Bishops of Asia* in pursuing with vision and enthusiasm the Church's missionary mandate. The fact that the Gospel is heard in so many of this continent's languages truly makes Radio Veritas *"the voice of Asian Christianity"*. Here I must mention with gratitude the consolation and strength which your broadcasts have provided to the Church of Silence and to all those Christians who have suffered and continue to suffer for their fidelity to the one whom Christ has made the visible foundation of the Church's unity.

2. An anniversary such as this also invites us to look to *the future, with its hopes and challenges*. For Radio Veritas Asia the future can only mean an ever greater commitment to evangelization as the third Millennium of the Redemption approaches. As I wrote in the Encyclical *Redemptoris Missio*, "the moment has come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples" (No. 3). Radio Veritas must be helped to fulfill this task, even though this will certainly involve *even greater sacrifices and renewed commitment* on the part of the Churches in Asia. The Lord of the harvest will surely bestow his abundant gifts upon those who make it possible to preach the Gospel to the ends of the earth.

Radio Veritas Asia faces the urgent task of *finding ever more effective ways of sustaining and informing the faith of those who already believe in Christ, and of proclaiming him and his Kingdom* to those who do not yet know him. Through its religious programs,

Radio Veritas Asia spreads knowledge of Gospel truths and values, and makes possible a far-reaching, often barely conscious dialogue of the mind between the message of salvation in Jesus Christ and the "seeds of the Word" present in the ancient traditions of Asia, both cultural and religious. The proclamation of the Gospel, when carried out with respect and with the attitude of sharing a precious gift with those who have not yet received it, is an invaluable service to the human family, shaping people's hearts in accordance with truth and love. Radio Veritas Asia can be proud of *the respectful dialogue which it fosters with the followers of other religions*, who make up such a large part of its listeners. Today more than ever, the followers of the various religious traditions need to know each other better, in order to work together in defending those common human and spiritual values without which a society worthy of man cannot be built. Through its educational, news and entertainment programs, Radio Veritas Asia contributes to the human development of countless individuals and families.

3.1 wish to express appreciation to President Ramos and the Philippine Authorities for extending for another twenty-five years the Act allowing Radio Veritas Asia to function on Filipino soil. For all that Radio Veritas Asia represents in the Church's pastoral and missionary outreach on this continent, I wish to say a special word of thanks to the Board of the Philippine Radio Educational and Information Center and the Management Council, as well as to the members of the Office of Social Communications of the Federation of Asian Bishops* Conferences.

I thank the Radio's supporters and benefactors: in particular, the Pontifical Missionary Work of the Propagation of the Faith, represented here by Cardinal Jozef Tomko, Prefect of the Congregation for the Evangelization of Peoples; the Bishops' Conference of Germany and the Archdiocese of Cologne; as well as the mission aid societies such as MISSIO, Misereor, Aid to the Church in Need, and the Holy Childhood Association. In a special way I acknowledge with gratitude the constant commitment of the German Government which has supported the work of Radio Veritas from its inception.

4. Dear friends: Jesus used the parable of the sower to illustrate the lavish generosity with which God spreads his word of light and life. In the spirit of that parable, another image comes to mind — an

image taken from our modern technological civilization — that of a *great radio transmitter which constantly broadcasts the Good News* over the fields and byways of the world. This is the mission of Radio Veritas Asia, and I pray that its efforts to spread the word of God far and wide among the peoples of this continent will always be sustained by the grace of Christ and the power of his Holy Spirit. May God's peace abound in the hearts of all those who cooperate in this worthy enterprise.

Radio Message to Chinese Catholics*

MANILA-14.01.1995

*I urgently ask you to seek
communion and reconciliation*

From Manila, where I have come for the celebration of the 10th World Youth Day, I wish to send a special and affectionate greeting to all Chinese Catholics who make present and visible on Chinese soil the Church of Christ, One, Holy, Catholic and Apostolic, a community of faith, hope and charity.

Dear brothers and sisters of the Church in China, I am well aware of the difficulties amid which you are called to bear witness to your faith in Christ. The Second Vatican Council speaks of the whole

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***On Saturday, 14 January, the Holy Father attended the celebration for Radio Veritas Asia's 25th Anniversary. In conjunction with the commemoration, the Pope broadcast a special message in English to the Catholics of China. This is the text of his message.**

Church in a way that is very applicable to your experience: "Like a pilgrim in a foreign land, the Church presses forward amid the persecutions of the world and the consolations of God, proclaiming the Cross and Death of the Lord until he comes (cf. *1 Co* 11:26). By the power of the risen Lord she is given strength to overcome patiently and lovingly the afflictions and hardships which assail her from within and without, and to show forth in the world the mystery of the Lord in a faithful though shadowed way, until at the last it will be revealed in total splendour" (*Lumen gentium*, n. 8).

To you, dear Catholics of China, Divine Providence has entrusted the task of living the faith in the midst of a people of ancient cultural traditions. You are called to be "the salt of the earth" and "the light of the world", "that all may see your good works and give glory to your Father who is in heaven" (*Mt* 5:16). Keep your gaze fixed then on "Christ, the light of the nations". Do not be afraid: he has overcome the world (cf. *Jn* 16:33), he is with you always (cf. *Mt* 28:20).

Your witness will be all the more eloquent if it is expressed in words and deeds of love. Jesus said so: "By this all men will know that you are my disciples, if you have love for one another" (*Jn* 13:35). Love among yourselves, first of all, but love also for all your Chinese brothers and sisters: a love which consists of understanding, respect, forbearance, forgiveness and reconciliation with the Christian community; a love which involves service, self sacrifice, fidelity, hard work, honesty and justice in society as a whole.

Genuine love however cannot be separated from truth. St. Paul reminds the Ephesians to: "live by the truth and in love" (4:15). Dear brothers and sisters, the profound unity which marks every Catholic community throughout the world must be based on the truth which shines forth in the Gospel and on the charity which is born of the heart of Christ. This must also be the case with you! Every day I pray for you, asking the Lord to help you remain united as living members of the one Mystical Body of Christ.

Unity is not the result of human policies or hidden and mysterious intentions. Instead, unity springs from conversion of the heart, and from sincere acceptance of the unchanging principles laid down by Christ for his Church. Particularly important among these principles is the effective communion of all the parts of the Church with

her visible foundation: Peter, the Rock. Consequently, a Catholic who wishes to remain such and to be recognized as such, cannot reject the principle of communion with the Successor of Peter.

How many testimonies of faith, how many messages of fidelity I have received from communities throughout China! Bishops, priests, religious and lay people have wished to reaffirm their unshakable and full communion with Peter and the rest of the Church. As Pastor of the Universal Church, my heart greatly rejoices at this. I earnestly invite you all to seek paths to communion and reconciliation, paths which draw their light and inspiration from the Truth himself: Jesus Christ.

I entrust all of you to the maternal protection of Mary, Queen of China.

The grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit be with you all. Amen.

Prayer Vigil'

MANILA-14.01.1995

Rizal Park

*Risen Christ assures us that we are called to life
beyond frontier of death*

FIRST PART

Dear Young People of the Tenth World Youth Day,

1. In your questions I see repeated once more the scene from the Gospel, where a young man asks Jesus: *Good Teacher, what must I do?* (ciMk 10:17). The first thing that Jesus looked for was the attitude behind the question, the *sincerity of the search*. Jesus

"Over a million young people from all over the world gathered in Manila's Rizal Park on the evening of Saturday, 14 January, for the Prayer Vigil that formed part of the 10th World Youth Day celebration presided over by the Holy Father. Songs, personal testimonies from the young people, traditional dances and a procession with the Cross, in addition to a solemn enthronement and proclamation of the Gospel, marked the various stages of the service. The Vigil culminated in the enthronement of the image of

understood that the young man was sincerely looking for the truth about life and about his own personal path in life.

This is important. Life is a gift of a certain period of time in which each one of us faces a challenge which life itself brings: the challenge of having a purpose, a destiny, and of striving for it. The opposite is to spend our lives on the surface of things, to *"lose" our lives in futility*; never to discover in ourselves the capacity for good and for real solidarity, and therefore *never to discover the path to happiness*. Too many young people do not realize that they themselves are the ones who are mainly responsible for giving a worthwhile meaning to their lives. *The mystery of human freedom is at the heart of the great adventure of living life well.*

2. It is true that young people today experience difficulties that previous generations experienced only partially and in a limited way. The weakness of much of family life, the lack of communication between parents and children, the isolating and alienating influence of a large part of the media, all these things can produce confusion in young people about the truths and values which give a genuine meaning to life.

False teachers, many belonging to an intellectual elite in the world of science, culture and the media, present an *anti- Gospel*. They declare that every ideal is dead, contributing in this way to the profound moral crisis affecting society, a crisis which has opened the way for the toleration and even exaltation of forms of behavior which the moral conscience and common sense formerly held in abhorrence. When you ask them: what must I do?, their only certainty is that there is no definite truth, no sure path. They want you to be like them: doubtful and cynical: Consciously or not, they advocate an approach to life that has led millions of young people into a sad loneliness in which they are deprived of reasons for hope and are incapable of real love.

Our Lady of Antipole (the national shrine located near Manila), with lighted candles **and** a final blessing from the Pope.

At three points during the prayer service the Holy Father spoke to the young people: the first time, in answer to questions they had posed; the second, in answer to questions they had for Jesus; and the third, on the theme of the Tenth World Youth Day, "As the Father sent me, so am I sending you". Here is the text and translation of the Pope's address, various parts of which were given in English, French, Spanish and Italian.

3. You ask, "what are my expectations of young people?" In *Crossing the Threshold of Hope* I have written that "*the fundamental problem of youth is profoundly personal. Young people.... know that their life has meaning to the extent that it becomes a free gift for others*" (p. 121). A question therefore is directed to each one of you personally: are you capable of giving of yourself, your time, your energies, your talents, for the good of others? *Are you* capable of love? *If you are, the Church and society can expect great things from each one of you.*

The vocation to love, understood as true openness to our fellow human beings and solidarity with them, *is the most basic of all vocations*. It is the origin of all vocations in life. That is what Jesus was looking for in the young man when he said: "Keep the commandments" (cf. *Mk* 10:19). In other words: "Serve God and your neighbor according to all the demands of a true and upright heart". And when the young man indicated that he was already following that path, Jesus invited him to an even greater love: "Leave all and come, follow me: *leave everything that concerns only yourself and join me in the immense task of saving the world*" (cf. *v.* 21). Along the path of each person's existence, *the Lord has something for each one to do.*

"As the Father sent me, so am I sending you" (*Jn* 20:21). These are the words which Jesus addressed to the Apostles after his Resurrection. These are the words of Christ which guide our reflection during this Tenth World Youth Day. *Today the Church and the Pope address these same words to you, to you, the young people of the Philippines, the young people of Asia and Oceania, the young people of the world.*

4. Two thousand years of Christianity show that these words have been wonderfully effective. The little community of the first disciples, like a tiny mustard seed, has grown to be like a very big tree (cf. *Mt* 13:31-32). This great tree, with its different branches, reaches all the continents, all the countries of the world, the great majority of which are represented here by their delegates. Dear Filipino young people: on that tree, your country is *an especially strong and healthy branch*, stretching out to the whole vast continent of Asia. In the shade of this tree, in the shade of its branches and leaves, the peoples of the world can find rest. They can gather under its welcoming shade to discover, as you have been doing here during the World Youth Day, *the marvelous truth which is at the center of our faith:*

that the Eternal Word, of one being with **the Father**,
through whom all things were made,
became flesh and was born of the Virgin Mary.
He dwelt among us.
In him was life, and the life was the light of men.
And from his fullness have we all received, grace **upon**
grace (*cf. I'rologue to the Gospel of Saint John*).

Through prayer and meditation, this evening Vigil is meant to help you to realize more clearly what *the extraordinary "Good News" of salvation through Jesus Christ* means for your lives. The "Good News" is for everyone. That is why the World Youth Day is held in different places.

5. On Palm Sunday last year, in Saint Peter's Square in Rome, young Catholics from the United States *handed over* to representatives of the Church in the Philippines the *World Youth Day Cross*. The Pilgrim Cross goes from one continent to another, and young people from everywhere gather to experience together the fact that Jesus Christ is the same for everyone, and his message is always the same. In him there are no divisions, no ethnic rivalries, no social discrimination. All are brothers and sisters in the one family of God.

This is the beginning of an answer to your question about what the Church and the Pope expect of the young people of the Tenth World Youth Day. Later we shall continue our meditation on the words of Jesus: "As the Father sent me, so am I sending you", and their significance for the young people of the world.

SECOND PART

6. Your questions this time concern the Person and the work of Jesus Christ our Redeemer. You feel the mystery of his Person drawing you to know him better. You see how his words inspired his disciples to go out and preach the Gospel to every people, thus beginning a mission which continues to this day and which has taken the Church to every corner of the world. You want to be sure that if you follow him you will not be let down or disappointed.

In other words, how can we explain the extraordinary effect of his life, and the effectiveness of his words? *Where do his power and authority come from?*

7. Una lettura attenta del Evangelio de San Juan nos ayudard a encontrar **una** respuesta a nuestra pregunta.

Vemos cómo Jesus, apesar de laspuertas cerradas, entra en la habitacdn donde los discipulos estdn reunidos (cf. Jn 20:26). Les muestra sus manos y su costado. ¿Qu6 indican estas manos y este costado? Son los signos de la Pasidny Muerte del Redentoren la Cruz. El Viernes Santo estas manos fueron traspasadas por los clavos, al levantar, su cuerpo en la Cruz, entre el cieloy la tierra. Ycuando la agonía habia llegado a sufin, el centuridn romano traspasó tambiín, su costado con la lanza, para asegurarse de que ya no vivta (cf. Jn 19:34). Inmediatamente brotaron sangre y agua, como una prueba patente de su muerte. Jesus habia muerto realmente. Murid y fue colocado en el sepulcro, como era costumbre sepultar entre losJudios. Josi de Arimatea le cedid la tumba familiar, queposeia cerca de sitio. Allt yacid Jesus hasta la mañana de Pascua. Ese dla, muy de mañana, algunas mujeres vinieron de Jerusalínpara ungirel cuerpo inerte. Pero encontraron que la tumba estaba vacía. Jesus habia resucitado.

Jisus ressuscite" rejoint les Apotres dans la salle ou Us sont réunis. Et, pourprouver qu'il est bien celui qu'ils avaient toujours connu, il leurmontre ses blessures; ses mains et son cdti. Ce sont les marques de sa Passion et de sa Mort rfdemptrices, la source de la force quil lew transmet. Il dit: «De mime que le Pere m'a envoyé, moi aussije vous envoie... Recevez l'Esprit Saint» (Jn 20:21-22).

8. La Risurrezione di Gesu Cristo e la chiave per comprendere, la storia del mondo, la storia di tutto quanto il creato, ed £ la chiave per comprendere specialmente la storia dell'uomo L'uomo, alpari di tutto il creato, £ sottoposto alla legge della morte. Leggiamo nella Lettera agli Ebrei: "E stabilito chegli uomini muoiano" (cfr. 9:27). Ma grazie a quanto Cristo ha operato, quella legge e stata sottomessa a un'altra legge—la legge della vita. Grazie alla Risurrezione di Cristo, l'uomo nun esiste piu solamente per la morte, ma esiste per la vita che si deve rivelare in noi. E la vita che Cristo haportato nel mondo (cfr. Gv 1:4). Di qui l'importanza della nascita di Gesu a Betlemme, che abbiamo appena celebrato nel Natale. Per questo motivo la Chiesa si prepara al Grande Giubileo dell'Anno 2000. La vita umana che a Betlemme fu rivelata aipastori e ai saggi che vennero dall'Oriente in una notte stellata ha dato prova della sua indistruttibilita nel giorno

delta, Risurrezione. Vi è un legame profondo tra la notte di Betlemme e il giorno delta Risurrezione.

[7. A careful reading of the Gospel of Saint John will help us to find an answer to our query.

We see Jesus, despite the locked doors, coming into the room where the disciples are gathered (cf. *Jn* 20:26). He shows them his hands and his side. *What do these hands and this side indicate?* They are the signs of the Redeemer's Passion and Death on the Cross. On Good Friday those hands were pierced with nails so that his body could be hung on the Cross, between heaven and earth. And when the agony was over, the Roman centurion thrust a lance into his side in order to make sure that he was no longer alive (*cf Jn* 19:34). Immediately blood and water flowed out: a confirmation of death. Jesus had really died. He died and was placed in the tomb, in the way that all Israelites were buried. It was the tomb offered by Joseph of Arimathea, who had prepared a family burial place nearby. Here Jesus lay, until Easter morning. Early that morning, certain women came from Jerusalem to anoint the lifeless body. But they found the tomb empty. Jesus had risen.

So, the risen and living Jesus comes to the Apostles in the room where they are gathered. And to prove that he is the same one they had always known, he shows them the wounds: his hands and his side. *These are the marks of his redemptive Passion and Death, the source of the power which he passes on to them.* He says: "As the Father sent me, so am I sending you... *Receive the Holy Spirit*" (*Jn* 20:21-22).

8. *The Resurrection of Jesus Christ is the key to the history of the world*, to the history of the whole of creation, and especially the key to the history of man. Man, like the whole of creation, is subject to the law of death. We read in the Letter to the Hebrews: "It is appointed that men die" (cf. 9:27). But because of what Christ has done, that law has been subjected to another law — the law of life. Because of Christ's Resurrection, *man no longer exists only for death, he exists for the life* which is to be revealed in us. This is the life which Christ brought into the world (cf *Jn* 1:4). Hence the importance of Jesus' birth at Bethlehem, which we have just celebrated at Christmas. For this reason the Church is preparing for the *Great Jubilee of the Year 2000*. The human life which was revealed to the shepherds and to the

wise men from the East on a starry night in Bethlehem was shown to be indestructible on the day of the Resurrection. There is an intimate link between the night of Bethlehem and the day of the Resurrection.]

9. The victory of life over death is what every human being desires. All religions, especially the great religious traditions followed by most of the peoples of Asia, bear witness to how *deeply the truth regarding, our immortality* is inscribed in man's religious consciousness. Man's search for life after death finds definitive fulfillment in the Resurrection of Christ. Because the Risen Christ is the demonstration of God's response to this deeply-felt longing of the human spirit, the Church professes: "I believe in the resurrection of the body and in life everlasting (Apostles' Creed). *The Risen Christ assures the men and women of every age that they are called to a life beyond the frontier of death.*

The resurrection of the body is more than just the immortality of the soul. The whole person, body and soul, is destined to eternal life. And *eternal life is life in God*. Not life in the world, which, as Saint Paul teaches, is "subject to futility" (Rm 8:20). As a creature in the world, the individual is subject to death, just like every other created being. The immortality of the whole person can come only as a gift from God. It is in fact a sharing in the eternity of God himself.

10. How do we receive this "life in God"? *Through the Holy Spirit!* Only the Holy Spirit can give this new life, as we profess in the Creed: "I believe in the Holy Spirit, the Lord, the giver of life". Through him we become, in the likeness of the only-begotten Son, adopted children of the Father.

When Jesus says: "*Receive the Holy Spirit!*" he is saying: Receive from me this divine life, *the divine adoption* which I brought into the world and which I grafted on to human history. I myself the Eternal Son of God, through the power of the Holy Spirit, became the Son of man, born of the Virgin Mary. You, through the power of the same Spirit, must become — in me and through me — adopted sons and daughters of God.

"*Receive the Holy Spirit!*" means: Accept from me this *inheritance of grace and truth*, which makes you one spiritual and mystical body with me. "*Receive the Holy Spirit!*" also means: *Become sharers in the Kingdom of God*, which the Holy Spirit pours into your hearts

as the fruit of the suffering and sacrifice of the Son of God, so that more and more God will become all in all (cf. *1 Co* 15:28).

11. Dear young people: our meditation has reached the heart of the mystery of Christ the Redeemer. Through his total consecration to the Father, he has become the channel of our adoption as the Father's beloved sons and daughters. The *new life* which exists in you by reason of Baptism is the source of your Christian hope and optimism. Jesus Christ is the same yesterday, today and for ever. When he says to you: "*As the Father sent me, so am I sending you*", you can be certain that *he will not let you down; he will be with you always!*

THIRD PART

Dear Young Friends,

12. The enthronement of Our Lady of Antipolo invites us to look to Mary to see how to respond to Jesus' call. First, she kept all things, pondering them in her heart. She also went in haste to serve her cousin Elizabeth. Both attitudes are essential parts of our response to the Lord: *prayer and action*. That is what the Church expects of her young people. That is what I have come here to ask of you. Mary, Mother of the Church and our Mother, will help us to hear her Divine Son.

13. "As the Father sent me, so am I sending you". These words are addressed to you. The Church addresses them to all young people around the world. Today though they are being addressed especially to the young people of the Philippines; and to the young people of China, of Japan, Korea and Vietnam; to the young people of Laos and Cambodia; to those of Malaysia, Papua New Guinea, Indonesia; to the young people of India and of the Islands of the Indian Ocean; to the young people of Australia and New Zealand, and of the Islands of the vast Pacific.

Sons and daughters of this part of the world, the home of the greatest part of the human family, you are called to the same task and challenge to which Christ and the Church call the young people of every continent: the young people of the Middle East, of Eastern Europe and Western Europe, of North America, of Central and South America, of Africa. *To each one of you Christ says: "I am sending you".*

14. Why is he sending you? Because men and women the world over — north, south, east and west — long for true liberation and fulfillment. The poor seek justice and solidarity; the oppressed demand freedom and dignity; the blind cry out for light and truth (cf. *Lk* 4:18). You are not being sent to proclaim some abstract truth. The Gospel is not a theory or an ideology! The Gospel is life! Your task is to bear witness to this life: the life of God's adopted sons and daughters. Modern man, whether he knows it or not, urgently needs that life — just as two thousand years ago humanity was in need of Christ's coming; just as people will always need Jesus Christ until the end of time.

15. Why do we need him? Because Christ reveals the truth about man and man's life and destiny. He shows us our place before God, as creatures and sinners, as redeemed through his own Death and Resurrection, as making our pilgrim way to the Father's house. He teaches the fundamental commandment of love of God and love of neighbor. He insists that there cannot be justice, brotherhood, peace and solidarity without the Ten Commandments of the Covenant, revealed to Moses on Mount Sinai and confirmed by the Lord on the Mount of the Beatitudes (cf. *Mt* 5:3-12) and in his dialogue with the young man (cf. *Mt* 19:16-22).

The truth about man — which the modern world finds so hard to understand — is that we are made in the image and likeness of God himself (cf. *Gn* 1:27), and precisely in this fact, apart from any other consideration, lies the *inalienable dignity of every human being* without exception, from the moment of conception until natural death. But what is even more difficult for contemporary culture to understand is that this dignity, already forged in the creative act of God, is raised immeasurably higher in the mystery of the Incarnation of the Son of God. This is the message which you have to proclaim to the modern world: especially to the least fortunate, to the homeless and dispossessed, to the sick, the outcasts, to those who suffer at the hands of others. To each one you must say: Look to Jesus Christ in order to see who you *really are in the eyes of God!*

16. Increasing attention is being given to the cause of human dignity and human rights, and gradually these are being codified and included in legislation both at national and international levels. For this we should be grateful. But the effective and guaranteed observ-

ance of respect for human dignity and human rights will be impossible if individuals and communities do not overcome self-interest, fear, greed and the thirst for power. And for this, man needs to be freed from the dominion of sin, through the life of grace: the grace of our Lord and Savior Jesus Christ.

Jesus says to you: "I am sending you to your families, to your parishes, to your movements and associations, to your countries, to ancient cultures and modern civilization, so that you will proclaim the *dignity of every human being, as revealed by me, the Son of Man*". If you defend the inalienable dignity of every human being, you will be revealing to the world the true face of Jesus Christ, who is one with every man, every woman and every child, no matter how poor, no matter how weak or handicapped.

17. How does Jesus send you? He promises neither sword nor money nor power, nor any of the things which the means of social communications make attractive to people today. He gives you instead grace and truth. He sends you out with the powerful message of his Paschal Mystery, with the truth of his Cross and Resurrection. That is all he gives you, and that is all you need.

This grace and truth will in turn give rise to *courage*. Following Christ has always demanded courage. The Apostles, the martyrs, entire generations of missionaries, saints and confessors — known and unknown, and in every part of the world—have had the strength to stand firm in the face of misunderstanding and adversity. This is also true here in Asia. Among all the peoples of this continent Christians have paid the price of their fidelity — and that is the sure source of the Church's confidence.

18. And so we come back to your original question: what does the Church and the Pope, expect of the young people of the Tenth World Youth Day? *That you confess Jesus Christ*. And that you learn to proclaim all that the message of Christ contains for the true liberation and genuine progress of humanity. This is what Christ expects of you. This is what the Church looks for in the young people of the Philippines, of Asia, of the world. In this way your own cultures will find that you speak a language which is already echoed in some way in the ancient traditions of Asia: the language of true interior peace and the fullness of life, now and for ever.

Because Christ says to you: "*/ am sending you*", you become a sign of hope and the object of our trust in the future. In a special way, you, the young people of the Tenth World Youth Day, are a sign, an "epiphany" of Jesus Christ, a manifestation of the Kingdom of God.

19. Lord Jesus Christ!

Through this *Tenth World Youth Day*, put "new life" into the hearts of the young people gathered here in Luneta Park, in Manila, in the Philippines.

Saint John writes that the life you give is the "light of men" (*Jn* 1:4). Help these young men and women to take that light back with them to all the places from which they have come. Let their light shine for all peoples (cf. *Mt* 5:16): for their families, for their cultures and societies, for their economic and political systems, for the whole international order.

Coming into the room where the disciples were gathered, after your Resurrection, you said: "*Peace be with you!*" (*Jn* 20:21). Make these young people *bearers of your peace*. Teach them the meaning of what you said on the Mountain: "*Blest are the peacemakers, for they shall be called sons and daughters of God*" (cf. *Mt* 5:9).

Send them as the Father sent you: to free their brothers and sisters from fear and sin; for the glory of our Heavenly Father. Amen.

Opening Remarks*

MANILA-15.01.1995

Jaime L. Card. Sin

Most Holy Father:

On behalf of the Youth of the World, I bid you "*Mabuhay*"!

Look around you and see the teeming millions of young people ready to answer the call of Jesus and your call to bring the Good News to all the world. You came in our midst, sent by the Father. Here we are all ready to be sent by you wherever you wish us to go to tell the world of God of His Love.

Holy Father, look as far as your eyes can see and look at the youth of world saying to you "We love you Pope John Paul II."

This is a beautiful day, the most beautiful day of the year, the most beautiful day of our lives because you are with us. Look as far

*** Opening Remarks delivered by His Eminence Jaime L. Card. Sin, Archbishop of Manila, during the Mass celebrated at the Luneta for the World Youth Day 1995.**

as your eyes can see and experience Christ in the hearts of these millions of people who love Jesus and who love you very much.

How good it is for us to be here!

How good it is for you to be here with us!

Juan Pablo Segundo, Kami'y iyong-iyong!

Mabuhay!

Holy Mass*

MANILA-15.01.1995

Rizal Park

***The future depends on the maturity
of world's young people***

Dear Brother and Sisters in Christ,

1. We are celebrating the Mass of Sto. Nino of Cebu, the Child Jesus whose birth at Bethlehem the Church has commemorated at Christmas. *Bethlehem* signifies *the beginning on earth of the mission which the Son received from the Father*, the mission which is at the heart of our reflections during this Tenth World Youth Day. In today's liturgy we find a magnificent commentary on the theme of the World Youth Day: *"As the Father sent me, so I am sending you"*. Isaiah says: "For there is a child born for us, a son given to us: and dominion is laid on his shoulders" (*Is* 9:5). That child came from the Father as the

"The high point of the Holy Father's second Pastoral Visit to the Philippines was the concluding Mass of the 10th World Youth Day celebrated on Sunday morning, 15 January, in Manila's Rizal Park. With an estimated four million faithful attending, the

Prince of Peace, and his coming brought light into the world (cf. *Jn* 1:5). The Prophet goes on: "The people that walked in darkness has seen a great light: on those who live in a land of deep shadow, a light has shone. You have made there gladness greater, you have made their joy increase" (*Is* 9:1-2). The happy event which the Prophet foretold took place at Bethlehem, the Christmas event which Christians everywhere celebrate with great joy: in Rome, in the Philippines and in all the countries of Asia and throughout the rest of the world.

Dear brothers and sisters of the Church of the Philippines, dear youngpeople of the Tenth World Youth Day: *the deepest source of our joy is the fact that the Father sent the Son to save the world*. The Son takes upon himself the weight of the sins of humanity, and in this way redeems us and guides us on the path that leads to union with the Most Blessed Trinity.

2. When we repeat in the Responsorial Psalm: "*Here I am Lord, send me*", we hear a distant echo of what the Eternal Son said to the Father on coming into the world: "I have come to do your will, O God" (*Heb* 10:7). The Father so loved the world that he gave his only Son for man's salvation (cf. *Jn* 3:16). In turn, the Son so loved the Father that he made his own the Father's love for sinful and needy humanity. In this eternal *dialogue between the Father and the Son*, the Son declared his readiness to come into the world to achieve through his Passion and Death the redemption of mankind.

Today's Gospel is a commentary on how Jesus lived that Messianic mission. It shows us that when Jesus was twelve years old he was already aware of his destiny. Tired after the long search for her Son, Mary said to him: "My child, why have you done this to us? See how worried your father and I have been looking for you". And he replied: "Why were you looking for me? *Did you not know that I must be busy with my Father's affairs?*" (*L&2:48-49*). This awareness deepened and grew in Jesus with the years, until it burst forth in all its strength

Pope was joined for the solemn liturgy by the Philippine hierarchy and members of the Federation of Asian Bishops' Conferences.

Basing his homily on the Gospel text of *Lk* 2:41-52 and the World Youth Day theme, "*As the Father sent me, so am I sending you*", the Holy Father stated that every Christian shares in the mission of Christ and urged the young people to base their lives on the truth of his Gospel. Here is the text of the Pope's homily, which was given in English.

when he began his public preaching. *The Father's power at work in him* was then gradually revealed in his words and works. It was revealed in a definite way when he gave himself completely to the Father on the Cross. In Gethsemane, the night before his Passion, Jesus renewed his obedience: "Father, if it is your will, take this cup from me, yet not my will but yours be done" (Lk 22:42). He remained faithful to what he said at twelve years of age: "*I must be busy with my Father's affairs. I must do his will.*"

3. "*Here I am Lord, send me*". With our gaze fixed on Christ we repeat this verse of the Responsorial Psalm as *the answer of the Tenth World Youth Day* to what the Lord said to the Apostles but now says to everyone: "*As the Father sent me, so I am sending you*" (Jn 20:21). These words of Christ have become not just *the theme* but also *the guiding force* of this magnificent gathering here in Manila. After last evening meditation and Vigil, this Eucharistic Sacrifice "consecrates" our response to the Lord: in union with him, *all together we reply: "Send me!"*

What does this mean? It means that *we are ready to do our part in the Lord's mission. Every Christian shares in the mission of Christ* in a unique and personal way. Bishops, priests and deacons share in Christ's mission through the ordained ministry. Men and women Religious share in it through the espousal love manifested in the spirit of the evangelical counsels of chastity, poverty and obedience. The Christian laity share in Christ's mission: the fathers and mothers of families, old people, young people and children; simple people and those who are educated; the people who till the soil, factory workers, engineers, technicians, doctors, nurses and health care personnel. Christ's mission is shared by teachers, by men and women in the legal professions, and those who serve in public life. Writers, people who work in the theater and cinema and the media, artists, musicians, sculptors and painters — all have a part in this mission. In this mission there is a role for university professors, scientists, specialists in every field, and people in the world of culture. In Christ's mission a part belongs to you, the citizens of the Philippines and people of the Far East: Chinese, Japanese, Koreans, Vietnamese, Indians; Christians from Australia, New Zealand and the Pacific; Christians from the Middle East, Europe and Africa, the Americas. Every baptized person has a part in Christ's mission, *in the Church and through the Church.*

4. On the 400th anniversary of its ecclesiastical independence and the setting up of its own hierarchical structure, *the Church in the Philippines is called to a profound renewal*. The direction of this renewal has already been indicated in the *Second Plenary Council of the Philippines* held in 1991. That Synod committed the Filipino Catholic community to *look more fully to Christ* and to find in him its pattern and its inspiration. The Synod exhorted the laity to *play a fuller role in the Church's elevating and liberating service to the human family*. The Final Document says: "All the lay faithful are called to heal and transform society, to prepare the temporal order for the final establishment of the Kingdom of God" (I.e., No. 435).

5. Within this commitment of the whole People of God, *what is the role of young people in continuing the Messianic mission of Christ?* We have already meditated on this during the World Youth Day and especially last night at the Vigil. I will add one specific challenge and appeal, which involves the healing of a source of immense frustration and suffering in many families all over the world. Parents and older people sometimes feel that they *have lost contact with you*, and they are upset, just as Mary and Joseph felt anguish when they realized that Jesus had stayed behind in Jerusalem. Sometimes you are very critical of the world of adults, and sometimes they are very critical of you. This is not something new, and it is not always without a real basis in life. But always remember that you owe your life and upbringing to your parents, and the Fourth Commandment expresses in a concise way the demands of justice towards them (cf. *Catechism of the Catholic Church*, No. 2215). In most cases they have provided for your education at the cost of personal sacrifice. Thanks to them you have been introduced into the cultural and social heritage of your community and country. Generally speaking, your parents have been your first teachers in the faith. Parents therefore have a right to expect from their sons and daughters the mature fruits of their efforts, just as children and young people have the right to expect from their parents the love and care which leads to a healthy development. I am asking you to *build bridges of dialogue and communication with your parents*. Be a healthy influence on society to help to break down the barriers which have been raised between generations!

How many young people think they are free because they have thrown off every restraint and every principle of responsibility? How

many of them think that because certain forms of behavior are socially accepted they are therefore morally right? They abuse the beautiful gift of sexuality; they abuse drink and drugs, thinking that such behavior is all right because certain sectors of society tolerate it. Objective moral norms are abandoned under peer pressure and under the pervasive influence of trends and fashions publicized by the media. Millions of young people the world over are falling into subtler but real forms of moral slavery.

6. Build your lives on *the one model that will not deceive you!* I invite you to open the Gospel and discover that Jesus Christ wants to be your "friend" (cf. *Jn* 15:14). He wants to be your "companion" at every stage on the road of life (cf. *Lk* 24:13-35). He wants to be the "way", your path through the anxieties, doubts, hopes and dreams of happiness (cf. *Jn* 14:6). He is the "truth" that gives meaning to your efforts and your struggles. He wants to give you "life", as he gave new life to the young man of Nain (cf. *Lk* 7:11-17), and gave a whole new future to Zaccheus who was dead in spirit through ambition and greed (cf. *Lk* 19:1-10). He is your "resurrection", your victory over sin and death, the fulfillment of your desire to live forever (cf. *Jn* 11:25). Because of this he will be your "joy", the "rock" on which your weakness will be turned into strength and optimism. He is our salvation, our hope and happiness and peace.

When Christ because all of this for you, the world and the Church will have solid reasons for hope for the future. For on you will depend the Third Millennium, which sometimes appears as a marvelous new epoch for humanity but which also raises not a few fears and anxieties. I say this as one who has lived through a large portion of the twentieth century which is now coming to an end. In this century many sad and destructive things have happened, but at the same time we have experienced so many good things which sustain our hope and optimism. The future depends on your maturity! The Church looks to the future with confidence when she hears from your lips the same answer that Jesus gave Mary and Joseph when they found him in the Temple: "Did you not know that I must be busy with my Father's affairs?" (*Lk* 2:49).

7. Dear young people: the Tenth World Youth Day is coming to a close. It is time to commit yourselves more fully to following Christ in the fulfillment of his saving mission. Every form of the apostolate

and every kind of service must have its source in Christ. When he says: "*As the Father sent me, so am I sending you*" (Jn 20:21), he also makes you capable of this mission. In a sense he shares himself with you. This is precisely what Saint Paul writes about: God chose us in Christ before the world began, to be holy and blameless in his sight, to be full of love; he likewise predestined us through Christ Jesus to be his adopted sons and daughters (cf. *Ep* 1:4-5). It is precisely through the *grace of being the adopted children of God that we are capable of taking up the mission entrusted to us by Christ*. We must leave Luneta Park with a *more confident awareness of this extraordinary fact!*

"Jesus Christ is the same yesterday, today and forever" (Heb 13:8). If you take up his cause, and the mission which he gives you, then the whole human family, and the Church in every part of the world, can look to the Third Millennium with hope and trust. Dear young people of the Philippines, of Asia, of the Far East and of the entire world: be a sign of hope for the Church, for your countries and for all humanity! May your light spread out from Manila to the farthest corners of the world. Like the "great light" which shone in the night at Bethlehem. *Be sons and daughters of the Light!*

8. Dear People of God in the Philippines, go forth in the power of the Holy Spirit to renew the face of the earth—your own world first, your families, your communities and the nation to which you belong and which you love; and the wider world of Asia, towards which the Church in the Philippines has a special responsibility before the Lord; and the world beyond, working through faith for the renewal of God's whole creation (cf. *Acts and Decrees of PCP-II*, No. 7).

May God who began this work in you — four hundred years ago — bring it to completion in the day of our Lord Jesus Christ! (cf. *Ph* 1:6). Amen.

Angelus Domini

MANILA- 15.01.1995

Rizal Park

At the end of our celebration of the Eucharist we turn with love to the Blessed Virgin Mary and prepare to say the Angelus prayer. *Mary is the model of all who put their faith in God*, trusting that the Lord's promises to them will be fulfilled (cf. *Lk* 1:45). Before dying on the Cross, Jesus entrusted Mary to his followers, to be our Mother too (cf. *Jn* 19:27).

Mary, Mother of the Church! You were at prayer in the Upper Room with your Son's disciples when the Holy Spirit descended in tongues of fire. Pray for us, that *the flame of God's love will be rekindled in our hearts* and in the hearts of young people everywhere.

Virgin, full of grace! Sinless from the first moment of your existence, you now share fully in the joy of Heaven. Look upon the young people gathered here and upon all who are one with us in the communion of the Body of Christ. Pray that these young people will bravely take up the task that Christ your Son gives them when he says: "As the Father sent me, so am I sending you".

Mary, Queen of the Apostles! You watch over all those whom your Son sends forth to be his heralds to the ends of the earth. Inspire all young people to be *ardent witnesses* to the Gospel message of salvation. With your help, may they share with others the new life which radiates from the Cross of Christ, the hope which consoles every the strength which offers final victory over sin and death.

Today I wish to announce that the next international World Youth Day will take place in Paris, in France, in the summer of 1997. *Mary of the New Advent!* To you we commend the preparations for that next joyful meeting in the heart of Europe.

To you, O Holy Mother of God, we now lift up our prayer.

Farewell to Young People*

MANILA-15.01.1995

Rizal Park

'Au revoir" until our next meeting in Paris

The Tenth World Youth Day is coming to an end and we must say good-bye until the next time. I wish to thank everyone who made this great meeting possible: the generous citizens of Manila who have hosted and assisted us during these days, the police, the fire-department, the medical personnel, the broadcasters of radio and television.

We are all grateful to Cardinal Sin, the Archbishop of Manila, and to all the volunteers who have put so much effort into this event.

A special word of recognition goes to Cardinal Pironio and the Pontifical Council for the Laity in appreciation of all that they do in organizing the World Youth Days.

***At the end of the World Youth Day Mass, the Holy Father bid farewell to the young people. Here is the text of the Pope's words.**

I thank Cardinal Vidal and the President of the Bishops' Conference, Bishop Morelos, along with the entire Philippine Hierarchy, and all the Cardinals and Bishops who have come from other parts of the world to share this graced moment with us.

I also wish to say a warm word of thanks to President Ramos and the members of the Government: they have taken the World Youth Day to heart and have been most kind and helpful.

Above all, I wish to thank you, young people. Your commitment to Christ and the Church is a source of hope for all of us, and a challenge to your leaders and your Bishops to be close to you and to work with you for a Christian community and for a better world.

French:

Que Dieu vous benisse et qu'il vous garde, alors que vous rentrez chez vous! Transmettez a vos families et a vos amis mon cordial salut, et dites-leur que j'espere les voir lors de la prochaine Journee mondiale des Jeunes a Paris. Au revoir!

[God bless you and keep you as you return to your homes. Take my greetings to your families and friends, and tell them that I hope to see them at the next World Youth Day in Paris: *au revoir!*]

Spanish:

A los jvenes de lengua espanola, de Espana y de America: quiero agradeceros vuestra viva participacin en esta Jornada. Ahora os toca a vosotros llevar el mensaje de Cristo a vuestras casas, a vuestros companeros de estudios y de trabajo. Permaneced fieles a la palabra que Jesucristo os ha dado y a la palabra que cada uno habiis dado al Sehor. Que encontris siempre luz y alegria en su mensaje de salvacin y de vida. Hasta la vista!

[To all the Spanish-speaking young people from Spain and America: I wish to thank you for your lively participation in this Youth Day. Now it is up to you to take Christ's message back to your homes, to your friends in school or at work. Remain faithful to the word which Jesus Christ has given you, and to the word which each one of you has given the Lord. May you always find light and joy in his message of salvation and life. Until we meet again!]

Italian:

Carigiovani italiani!!! Signore invia voi oggi perchi siate i suoi

apostoli in mezzo ai vostri coetanei. Siete-eredi di un patrimonio di fede cristiana molto ricco. Impegnatevi affinché la vostra società riscopra il senso della verafraternità e della solidarietà, il significato del servizio verso il bene comune, il senso dell'amore che diventa dono di sé verso Dio e verso il prossimo. Siate fedeli a Cristo e al Vangelo! Arrivederci a Roma!

[Dear Italian young people! The Lord is now sending you to be his apostles to other young people. You are the heirs of a very rich Christian heritage. Commit yourselves to helping society re-discover the sense of true brotherhood and solidarity, the meaning of service to the common good, the sense of self-giving love of God and neighbor. Be faithful to Christ and the Gospel Until we meet in Rome!]

German:

Seid Euch stets der Kraft des Gebetes bewußt. Es verbindet uns mehr und mehr mit Gott und mit unseren Mitmenschen. Beschenkt Euch selbst und die anderen durch das Gebet. Auf Wiedersehen.

[Be mindful always of the power of prayer. It brings us closer to God and closer to our fellow human beings. Give yourselves and others the gift of prayer. Aufwiedersehen!]

Polish:

Traaba, abyaay atavall ale coras bardeiej vy»ovnjra anaklaa wolnoicl 1 prawdy, jakle praynoai Chryatue. Vapiarani Jago daraal pracujmy odwainia budujac apolacaenatwo 1 aviat prawdsljev aolldarnoftci 1 pokoju.

[Seek to be ever more eloquent witnesses to the freedom and truth which Christ brings. Work courageously with these gifts of his to build a society and a world of true solidarity and peace.]

Russian:

4 a 6y4eTe BM BC^OMM Bee 6oAee rAy6oKHM no3HaHHeM

AK>6BH XpHCTOBoft. 4 a yKperiHT Bac Ero Aio6oBb, 4a6w «iepe

Bac OH CMop KocHyTbcH H npocBerwrb 4pyTHX AK>4eft.

[May you be guided by ever deeper knowledge of Christ's love. Let his love strengthen you so that through you he may touch and enlighten others.]

Korean:

ja.ejs.JR? <m<>I*! f^h.^ *MM « M *•!* *o*** a**>

[We are all children of God, brothers and sisters in the one Lord. May your lives of faith increase tins awareness not only yourselves, but also in all those you meet.)

Vietnamese:

Chiln thing ola Thfp GM Ch&m m& cho chdng ta thay ring stf
f&ig manh hdn sjr chit, on thanh ra?nh hen tfli l&. Hiy ludn ludn
tien bade trong dnh sang va vinh quangaia Chua Phyc Sinh.

[The victory of Christ's Crossshows us that life is mightier than death, grace more powerful than sin. Walk always in the light and glory of the Risen Lord.]

Chinese:

[You have heard and you have believed that Christ is the Messiah, the Son of the Living God. Byword and deed may your daily lives profess faith in Christ.)

Japanese:

-fxx*<C©1f*K fcf6Lfc*fc¥fO0«*T* -»X< ** H.

[Jesus is with us always. May you be messengers of the love and peace he brings to our world.]

Filipino:

Kayo ay isinugo ni Kristo tulad ngpagsugo sa kanya ng Ama. Salamat at pinakinggan ninyo ang kanyang Salita. Inaanyayahan ko kayongmaging mgaalagadngEbanghelyo, at mga tagapagtaguyod ng kanyang Kaharian sa inyong mgapamilya, parokya, samahan at sa bawat bahagi ng inyong bubay bilang mga Pilipino. Nawa'y maging maiatag kayo sa inyongpananampalataya atpagmamahal sa inyong kapwa.

[Christ sends you even as he himself was sent. I thank you for listening to his word, and I encourage you to become apostles of the Gospel and builders of God's kingdom in your families, parishes, groups, and in every aspect of Filipino life. Be strong in faith and love!]

I extend a special greeting to the large group from the United States; in a sense, you are returning the visit we made to Denver for the Eighth World Youth Day.

Two years ago, in Denver, we meditated on the newness of "life" which came into the world through Jesus Christ, the Son of God and the Lord of History. This year, here in Manila, we have reflected on how that new life received in Baptism, demands that we become disciples of Christ, apostles of his Gospel, sharing our faith with others.

Two years from now, in 1997, we shall journey together to Paris, France, to continue to reflect on the Lord's words to us. May the Holy Spirit guide our footsteps to that next stage of our pilgrimage. *Au revoir!* Until we meet again!

Meeting with the Federation of Asian Bishop's Conference

MANILA-15.01.1995
San Carlos Major Seminary

*Church cannot renounce her duty
to proclaim Christ to all peoples*

Dear Brother Bishops,

1. In preparing for this meeting with the Pastors of the Church in Asia I have prayed to be an apt instrument of the Holy Spirit who at all times and in every place gives life to the Church and, according to Christ's promise, leads her into all the truth (cf. *Jn* 16:13). I have prayed to be able — in the words of the Psalm — to sing "his praise

'After the closing Mass of the 10th World Youth Day on Sunday, 15 January, the Holy Father had lunch at the Apostolic Nunciature before going in the late afternoon to San Carlos Seminary to meet those attending the Sixth Plenary Assembly of the Federation of Asian Bishops' Conference., founded 25 years ago during Pope Paul VI's visit to Manila. The Pope was greeted by the President of the Assembly, Archbishop Michael Rozario of Dhaka, Bangladesh, and heard reports on proclamation, life in ecology, before he gave the Bishops this address in English.

in the assembly of the faithful" (Ps 149:1). It is certainly with a song of praise and thanksgiving to God in my heart that I join you in marking the happy occasion of the *Silver Jubilee of the Federation of Asian Bishops' Conferences*.

I have been deeply touched by Archbishop Rozario's warm words of welcome and I also wish to thank the other Bishops for their thoughtful remarks on the vital questions of proclamation, life and ecology, which form the subject of your reflections during these days.

2. The Assemblies of your Federation—of which this is the Sixth—not only provide a forum for exchanging pastoral experiences and discussing issues of common interest. More significantly, they give expression to the profound *ecclesial communion and affective collegiality* which unite the Bishops of South, Southeast and East Asia with one another and with the See of Peter. Together with our brother Bishops throughout the world we feed the one flock which Christ has redeemed with his precious blood (cf. *1 Pt* 1:19). With one accord therefore, let us give thanks to God for the "bonds of unity, charity and peace" which link us with each other under "the chief Shepherd" (*1 Pt* 5:4), whose servants we are.

Our meeting is taking place against the background of the *Tenth World Youth Day* which has just concluded. We are all witnesses of the generous response of the young to the Church's summons to take up the pilgrim Cross of Christ. In this case, tribute must be given to the Filipino Bishops who gave close attention to the spiritual preparation of the young people taking part. Yet, in a real sense it is these young people, and others like them all over the world, who are calling the Church—inviting the Pastors of the Church—to ever greater efforts to present Christ to them in the fullness of his grace and truth. My words therefore are meant to be a fraternal encouragement, exhorting you as Saint Paul exhorted Titus: that as he had already made a beginning, he should so complete the gracious work of his ministry (cf. *2 Co* 8:6). It is your ministry as Bishops, and the situation in which it is exercised, that is the underlying theme of these thoughts which I share with you.

3. Since the establishment of Your Federation twenty-five years ago, rapid technological progress and economic growth have *revolutionized the face of Asia*. While affirming the benefits of this development, the Church must nevertheless make a realistic as-

assessment of the price paid for this modernization and confront those aspects which pose "an immense threat to life: not only to the life of individuals but also to that of civilization itself (*Jitter to the Families*, 21). Even more striking than Asia's recent material progress has been the *transformation of the spiritual landscape* of the Continent. Religious indifferentism and exaggerated individualism now threaten the traditional values which, generally speaking, bestowed meaning and harmony on the life of individuals and on the communities they composed. The forces of secularization tend to undermine your rich religious and cultural heritage. *This great Continent is at a spiritual crossroads.*

Such a moment can only confirm the Church's resolve to carry out her *primary mission*: the proclamation of Jesus Christ, and the promotion of the values of God's Kingdom (cf. *Redemptoris Missio*, 34). And in cooperation with every force for good, Catholics on this continent should feel the urgency of building up "*the civilization of love*, founded on the universal values of peace, solidarity, justice and liberty, which find their full attainment in Christ" (*Tertio Millennio Adveniente*, 52).

4. Jesus Christ, the God-Man, Crucified and Risen, is the hope of humanity. He is the foundation of our faith, the reason for our hope and the source of our love. The Incarnate Word, the *Savior and Mediator* between God and man (cf. *1 Tm* 2:5), is "the only one able to reveal God and lead to God" (*Redemptoris Missio*, 5). And Christ alone can fully reveal the ultimate grandeur and dignity of the human person and his destiny (cf. *Gaudium et Spes*, 22). The mystery of God's saving love revealed in Jesus Christ is a doctrine of faith, not a theological opinion. *And this Good News impels the Church to evangelize!* It impels Bishops to foster evangelization as a primary task and responsibility of their ministry.

The *magna charta* of evangelization remains the Apostolic Exhortation *Evangelii Nuntiandi* of Pope Paul VI, with the complement of the Encyclical *Redemptoris Missio* which I wrote in 1990 in order to defend and promote the concept of "missionary evangelization" (No. 2) or the mission *ad gentes*, which seemed to have lost appeal and even validity in the eyes of some.

Paul VI's notion of evangelization faithfully re-states Christ's teaching, the Church's tradition, and the insights of the Second

Vatican Council. It is a comprehensive notion which avoids the pitfall of overemphasis on one or other aspect of this complex reality, to the detriment of others. In Pope Paul's view, evangelization includes *those activities which dispose people to listen to the Christian message, the proclamation of the message itself, and the catechesis which unfolds the riches of truth and grace* contained in the kerygma. Moreover, evangelization is directed not only to individuals but also to cultures, which need to be regenerated by contact with the Gospel. Human development and liberation are integral parts of this evangelizing mission, but they are not identical with it, and they are not the end of evangelization. Paul VI was clear about the fact that evangelization cannot be reduced to a merely temporal project of human betterment. It must always include a clear and unambiguous proclamation of Jesus Christ as Lord and Savior who brings that "abundant life" (Jn 10:10) which is no less than eternal life in God.

5. Allow me to make some general remarks about evangelizing this continent. A first requirement of this ecclesial task is *the renewal of the Catholic community at every level*—Bishops, priests, Religious and laity—so that all may contribute to spreading the faith in which we stand. Our prayer must be that the priests, Religious and laity in your pastoral care will never lose heart in accomplishing the *prophetic mission entrusted to each one*. "Every disciple is personally called by name; no disciple can withhold making a response: *Woe to me if I do not preach the Gospel' (I Co 9:16)" (*Christifideles Laid*, 33). Indeed, to repeat something I once said to the Italian Bishops, the new evangelization "is not born of the will of those who decide to become propagators of their faith. It is born of the Spirit, who moves the Church to expand" (*Address to Italian Bishops on a Liturgical Course*, 12 Feb. 1988). Everyone who has received the Spirit, every person who is baptized and confirmed, is called to be an evangelizer.

Without forgetting other important components of this renewal, "the signs of the times" urgently call for *enabling the laity to assume their specific role* in bringing the truths and values of the Gospel to bear on the realities of the temporal sphere. In fact, when we try to imagine the future of evangelization on this continent, do we not see it as the *irradiation of a vibrant, living faith* practiced and declared by individual Christians and Christian communities, big or small, which, with few exceptions, form a *pusillus grex* in the midst of numerically superior "hearers" of the word?

To "irradiate" the faith implies the highest standards of Christian living—a rich life of prayer and sacramental practice, and moral integrity—on the part of everyone. To proclaim to others "eternal life in Christ Jesus our Lord" (*Rm* 6:23) demands of each member of the Church the holiness and integrity of one for whom "to live is Christ" (*ph* 1:21). Proclamation becomes credible when it is accompanied by *sanctity of life*, sincerity of purpose and respect for others and for the whole of creation. The Encyclical *Redemptoris Missio* exhorts the Church's members: "You must be like the first Christians and radiate enthusiasm and courage, in generous devotion to God and neighbour. In a word, you must yourselves on the path of holiness. Only thus can you... re-live in your own countries the missionary epic of the early Church" (No. 91).

Herein lies a great challenge which confronts each Bishop, as the principal teacher and guide of the faithful in truth and holiness of life. But here too we have the source of our certain hope and of our optimism. The Church's future will not be *solely* the result of our human effort but, more fundamentally, the result of the workings of the Divine Spirit, whom we must not impede but assist.

6. A further consideration is the cultural framework in which evangelization in Asia has to be carried out. The religious traditions of very ancient cultures remain powerful framework in the East, and present you with particular challenges. The Church esteems these spiritual traditions as "living expressions of the soul of vast groups of people. They carry within them the *echo of thousands of years of searching for God*, a quest which is incomplete but often made with great sincerity and righteousness of heart" (*Mvangelii Nuntiandi*, 53). While the Church rejects nothing of what is true and holy in the great religions (*Nostra Aetate*, 2), she can only hope that one day this preparation for the Gospel will come to maturity in ways which are fully Christian and fully Asian. As Bishops of the Churches in Asia, part of your concern must be to stimulate the growth of the seed of truth and goodness found in those religions.

Under your pastoral supervision efforts are being made to increase understanding, respect, and cooperation between Christians and followers of other religious traditions, and in many cases, in collaboration with the Pontifical Council for Interreligious Dialogue, various forms of dialogue are now taking place and bearing fruit. *Interreligious dialogue* should not remain only a matter of

theological discussion. Where possible, it must reach to the grass-roots, correcting misunderstandings which communities have of one another, and fostering solidarity in the building of a more just and human society. This "dialogue of life" must go forward with balance, sincerity and openness (cf. *Redemptoris Missio*, 57), always in the conviction that authentic dialogue is achieved only by "speaking the truth in love" (Ep 4:15).

7. Furthermore, as Bishops you have the demanding task of accepting Saint Paul's invitation to become "all things to all men" (1 Co 9:22), identifying yourselves with the life and traditions of your people so that *the perennial truth of Revelation can be expressed in ways that are meaningful and convincing*. On you rests responsibility for fostering with wisdom and fidelity the most suitable means for communicating the Gospel to the various Asian cultures. The more you take into account the questions, religious formation, language, signs and symbols of those whom you wish to lead to Christ, the more effectively you will serve the cause of evangelization (*ciJSvangelii Nuntiandi*, 63).

However arduous this task of authentic inculturation, we can take consolation from the experience of the early Church. Although the preaching of Christ Crucified and Risen ran counter to the religious culture of those to whom the Gospel was first preached, the Holy Spirit guided the Church's growth. Beginning at Pentecost and continuing from generation to generation, the *Spirit of Truth has ever accompanied the Church's proclamation* leading its hearers to the "obedience of faith" (Rm 1:6) which has then purified and elevated their way of life, imbuing customs and behaviour with a Christian outlook and spirit.

8. Another recurring aspect of your pastoral activity is *the relationship between proclamation and human development*. Briefly, let us acknowledge that no human need, no human suffering can leave Christ's disciples indifferent or insensitive. Yet, the Church does not have and cannot claim to have a "technical" solution to all the ills which afflict humanity. Rather the Church herself, like a pilgrim in a foreign land, presses forward amid the difficulties and even persecutions of the world, strong only in the consolations of God (cf. *Lumen Gentium*, 8). At the same time it is her duty always to seek to make her voice heard in the conscience of individuals and the

consciousness of society, defending the dignity of every *human* person, created in the image and likeness of God, and upholding the principles and values of faith, truth, freedom, justice and solidarity. She knows that the terrible evils which affect humanity have their source not only in man's injustice towards man but in man's radical injustice in the sight of God. In fulfilling her evangelizing mission therefore, the Church cannot neglect the needs of the poor, the hungry, the defenceless, the oppressed and the culturally deprived. But those involved in that mission must know that their responsibility goes far beyond healing the wounds of this life. They must also communicate the "new life" which comes through the grace of Jesus Christ. The Church's mission and destiny is to save man, the whole man. At this level there is no distinction of persons, neither Jew nor Greek (cLRm. 10:12), neither rich nor poor. All are offered God's word and the grace of redemption, because all are sinners (cf. *Rm* 5:12).

9. Dear Brother Bishops, if ever you feel discouraged by the seemingly impossible task of a more effective evangelization — perhaps due to the fact that some Asian cultures seem disinclined to listen to the Gospel message — I urge you to remember that, when you proclaim "Christ the power of God and the wisdom of God" (*1 Co* 1:24), "it is not you who speak, but the Spirit of your Father speaking through you" (*Aft* 10:20).

At the same time, you have to make it clear that the act of faith, and reception into the communion of the Church through Baptism, must always be entirely free (cf. *Catechism of the Catholic Church*, No. 160). *Evangelization must never be imposed*. It involves love and respect for those being evangelized. While ever insisting on the Church's right and duty to proclaim with joy the Good News of God's mercy, Catholics must carefully avoid any suspicion of coercion or devious persuasion (cf. *Dignitatis Humane*, 4). On the other hand, accusations of proselytism — which is far from the Church's genuine missionary spirit — and a one-sided understanding of religious pluralism and tolerance should not be allowed to stifle your mission to the peoples of Asia.

10. Before I end, I wish to appeal to you to do all you can to foster what is generally called the mission *ad gentes*.

Despite the fact that some try to minimize this holy duty, the Church cannot renounce her vocation to "make disciples of all

nations" (Aft 28:19). She can never be content as a small minority or an inward-looking community. Indeed, the Church firmly believes that every person has "the right to know the riches of the mystery of Christ-riches in which we believe that the whole of humanity can find, in unsuspected fullness, everything that it is gropingly searching for concerning God, man and his destiny, life and death, and truth" (*Evangelii Nuntiandi*, 53). As the dawn of the Third Millennium draws near, it is "particularly in Asia, towards which the Church's mission *ad gentes* ought to be chiefly directed" (*Redemptoris Missio*, 37). The mission *ad gentes*, which often implies the idea of setting out towards new lands and new peoples, today implies above all setting out towards new areas of Asia's *human geography*: towards those sectors of society made up of the urban poor, migrants and their often abandoned families, refugees, young people, and the modern areopagus of the media of social communication.

I ask you to pay careful attention to missionary evangelization in all your pastoral planning: in catechesis, preaching, priestly formation, the training of Religious, the apostolate to families and youth, the allocation of personnel, the sharing of resources, and in the prayer which Christians must always offer for the propagation of the faith. All individuals, associations and communities should ask themselves if there is more that they could do in order to open wide to Christ the doors of Asia.

In these years of preparation for the Great Jubilee of the Year 2000, your particular Churches are fully committed to giving a fresh *impulse to the evangelization of Asia*. Just as in the first millennium the Cross was planted on the soil of Europe, and in the second on that of the Americas and Africa, we can pray that in the Third Christian Millennium *a great harvest of faith* will be reaped in this vast and vital Continent. If the Church in Asia is to fulfill its providential destiny, evangelization as the joyful, patient and progressive preaching of the saving Death and Resurrection of Jesus Christ must be your absolute priority.

In your work you are strengthened by the example and intercession of the *great host of Martyrs* who have given life to the Church in Asia through the shedding of their blood. Ablaze with love of Christ and his Church, those great men and women — from China, Japan, Korea, the Philippines, Vietnam and elsewhere — were baptized "with the Holy Spirit and with fire" (*Lk* 3:16). With your missionaries

and the Saints who have borne witness to the Gospel, they became the seed of Christianity in your lands.

In closing, I make my own the memorable words spoken by Pope Paul VI twenty-five years ago here in Manila: "Jesus Christ is our constant preaching; it is his name that we proclaim to the ends of the earth (cf *Jim* 10:18) and throughout all ages CRm 9:5). Remember this and ponder on it: the Pope has come among you and has proclaimed Jesus Christ" (*Homily*, 29 November 1970).

To you, dear Brothers, this grace has been given in South, Southeast and East Asia: "to preach to the Gentiles the unsearchable riches of Christ" (*JSp* 3:8). I entrust you, your pastoral endeavours and all your people to Mary, Mother of the Redeemer and Star of the New Evangelization, and I gladly impart my Apostolic Blessing.

Extemporaneous Remarks to FABC*

MANILA-15.01.1995

San Carlos Major Seminary

*Synod help maintain the tradition
and spirit of episcopal collegiality*

What I wrote, I wrote and what is written, is written and may be read. What is meditated, should be revealed. And so my visit here in the Philippines, in Manila, it is for me an extraordinary experience. Of course, this visit is established after some deliberation. What the Pope received these days are all the words that say - "*Papa dei giovani*", "the Pope of the youth". And so, he is still looking for the young people, how to meet them, how to stay close to them and so on. That is now how they call him: "*Papa dei giovani*" and also "*Papadei famiglie*".

*** After his prepared address was read on 15 January to the Bishops attending the Sixth Plenary Assembly of the Federation of Asian Bishops' Conferences, the Holy Father added a few extemporaneous remarks in English.**

But what I would like to underline in this moment is of another nature. Perhaps, the present Pope will be called once the "Pope of the Synod", "Synodal Pope". But my intention is the fruit and the heritage of Vatican II. Vatican II reminds the Church, the Pope, all the Popes, all of us that Christ chose not only one but 12, and so he created the first *collegio* (collegiality), the first episcopal body, apostolic body, episcopal body. And this apostolic body and episcopal body should invent and should look for global expressions of that body just as the Church did at the beginning.

The first council was during the life of the Apostles, the apostolic council in Jerusalem and now we have the great Councils and many Synods of the first millennium, the first 1,000 years of the Church. They are so important for maintaining the tradition, the Magisterium, the spirit and the collegiality as such of the episcopal body. We owe so much to all these great Synods, this synodal movement of the first millennium. And Vatican Council II inspired a new synodal epoch, a new synodal era in the Church and that is the great thing about the end of the second millennium. I am convinced that it is necessary to return to this experience, the synodal experience of the Church. Synodal experience is a very nice experience like the experience of the young people, the family experience, synodal experience.

There is also the fact that we are meeting every five years for the *ad limina*. We are meeting not only officially in an audience but we are meeting together in the chapel to celebrate the Holy Mass. We are meeting at the table at the dining room, having also the "cappuccino". And all that is collegiality. All that is synodal. What we need is to meet together sometimes as representatives of the whole Bishops' *collegium* in the Synod. The general experience of the Synodal Bishops is one form but we have also a more specific form of synodal experience. That is, for instance, last year, we had two kinds of Synod of Bishops: the Synod of Africa, the continental Synod and the other one was the General Synod, the Synod for the religious life. And so, I thought, I reflected about the need to organize as we are approaching the third millennium. I thought it could be useful to organize some continental session of the Synod, like this African Synod and like perhaps a Pan-American one and so also for Asia and the Far East and also for Australia. In other words, Australia and New Zealand, perhaps the Pacific Islands. It is necessary to look how to organize, how to assemble the Bishops according to the principles, the vital principles

of culture, and of tradition and so on. So this is my thought, the fruit of my meditation this day. Yesterday, I meditated on another thing. I communicated that to the Bishops of Manila, of the Philippines, **and** today for the other Bishops, that is the fruit of my meditation. The "Synodal Pope" is a good thing I would say. It means also to pray together more, to pray more in private and also to meet together more, to be at the table, at the dining room. Maybe it is sufficient as **an** introduction for the next step which we have to do. The dining room expects us. For this reason, I bless you! Maybe we can now pray the "*Angelus Domini*". It is the time for "*Angelus Domini*".

After praying the Angelus, the Holy Father said:

It was very nice yesterday at the Radio Veritas meeting.

Farewell Ceremony*

MANILA-16.01.1995

Ninoy Aquino International Airport

May your hearts and homes enjoy true peace

Dear Filipino Friends,

My Pastoral Visit to the beautiful Philippines is now at an end. I wish to thank everyone for the warmth and graciousness of the hospitality I have received from the first moment of my arrival. In a special way I am grateful to *His Excellency President Ramos and the members of the Government* for their close participation in each stage of the visit. I cordially thank *Cardinal Sin and Cardinal Vidal and all my Brother Bishops* and their collaborators for making my pilgrimage to the Church in these Islands such a fruitful and joyful celebration of our faith in Jesus Christ.

The Holy Father's Pastoral Visit to the Philippines drew to a close on the morning of Monday, 16 January, as he was taken to Ninoy Aquino International Airport for departure ceremonies before leaving for Papua New Guinea. Once again he was greeted by President Fidel Ramos and then gave the following address in English.

I thank everyone who took part in the Masses and other events, those who organized them, those who maintained order and security, those who have worked to broadcast and televise the events, those who in any way served the needs of so many pilgrims. May God reward each and every one!

2. With particular affection I say thank you to the young people who have been the main actors in the *Tenth World Youth Day*. How can we explain or measure the mysterious working of divine grace in so many generous young hearts? The Lord described the Kingdom as a seed which a man sowed, and which then produced a rich harvest. Here, the seed had already fallen on rich soil. Many people—parents, teachers, catechists, Religious, priests — have kept watch over the seed of faith and helped it grow. And *God gives the increase* (cf. *1 Co* 3:6). How far will it grow? How wide will it spread from here through the immense human geography of Asia? This is the challenge and the task which the young people of the Tenth World Youth Day and the whole Church in the Philippines have taken up and will carry into the next century.

All of this fills my heart with gratitude and joy. I will continue to have boundless hope in the youth of the Philippines and of the world: Christ is working through them for the new springtime of Christianity on this continent. We see the early stages of the planting; others will rejoice in the rich harvest.

3. I take with me a thousand images of the Filipino people. I know your desire for greater justice and a better life for yourselves and your children. No one can underestimate the difficulties you face and the hard work that lies ahead. Above all, no one should pull back from the great demand of real and effective solidarity, *a new solidarity between individuals, in families and throughout society*. There has to be progress in sharing. There has to be a renewed sense of responsibility of everyone for everyone else; we are, each of us, our brother's keeper. May God help you to follow the path you have already begun: towards a continuing development that preserves and promotes *the true values of your Filipino culture!*

4. My wish can be none other than the one I expressed for you when I came here almost fourteen years ago: may you always enjoy peace in your hearts and in your homes; may justice and freedom

reign throughout your land; and may your families be faithful forever, united in joy and love!

May God bless you all!

God bless, the Philippines! Mabuhay!

REFLECTIONS

"Pilgrim Cross"

PROF. MARIO ACNES

Editor-in-Chief, *L'Osservatore Romano*

Rome, Buenos Aires, Santiago de Compostela, Czestochowa, Denver, Manila: this is the geography of the "Pilgrim Cross" with youth and among youth. Borne by young people from city to city, from continent to continent, it is handed on to the young people through a journey of faith, in search of questions and answers. A journey familiar with the burden of all temporary things, but which is keen to discover the secret to overcoming them. The secret to giving them meaning.

A journey *together* to be *together*, to take important decisions *together* with regard to one's own life and the small-great history of mankind in which young people have a part.

Ten years of pilgrimage during which Christ's Cross has been ardently and joyfully made visible in a society that had been definitively judged to be post-Christian; in a society where frequently false teachers, thought to be great, have emptied the concept of life and

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destroyed hope. In fact, the geography of the "Pilgrim Cross" intersects with the geography of the anti-Gospel.

But the Cross belongs to Christ. To Christ who died and is risen. The secret is precisely here: it is the risen Christ who calls young people; he summons them and sends them on the daily paths of the world to make the great proclamation. And with the great announcement, to give value to life and certainty to hope.

The young people respond: "Send us", they have said here in Manila. This was a personal, unanimous response, generous and ardent. During the vigil, Rizal Park seemed transformed into a river of flickering flames: millions of candles lit to confirm the conviction and ardour of their response.

The Successor of Peter also held a candle in his hands. And particularly in that long gesture John Paul II appeared to the young people as he is: the guide who forges the way, overcomes obstacles, never wearies, never stops, causes barriers of every kind to fall, spreads confidence, provides a future. And the young people have understood this.

That is why we could experience this great event in Manila: a prayer "station" of millions of young people on their way towards the third millennium, an overflowing crowd, and immense people, a people of youth.

International Youth Forum: Telling the World of Christ's Love

FAUSTO B. GOMEZ, O.P.
University of Santo Tomas

*We, the Delegates of the 5th International Youth Forum,
have come on the invitation of the Holy Father
from countries all over the world.*

Thus begins *the Message to the Youth of the World* from the Fifth International Youth Forum (IYF), a significant event of the World Youth Day (WYD), linked to Pope John Paul II's visit to the Philippines.

The 1995 IYF was held on January 6-10, at the University of Santo Tomas, Manila. Perfectly organized by the Youth Section of the Pontifical Council of the Laity, it was attended by around 245 delegates, representing episcopal conferences throughout the world and international Catholic youth organizations and movements, coming from one hundred countries, and around 30 observers.

Within a framework of communitarian prayerful reflection, the International Forum, organized into Working Groups and Plenary Assemblies — where group reports, individual interventions and

personal testimonies were given — studied, discussed and prayed over the theme "*To be missionaries in the heart of society.*" The five-day program opened solemnly with the enthronement of the Bible and of an icon of the Mother of the Lord.

1. Three Inspiring Lectures

To develop the theme, three magisterial lectures were given by three outstanding adults. The inaugural conference was pronounced by Eduardo Cardinal Pironio, President of the Pontifical Council for the Laity. He spoke beautifully and movingly about the meaning, the theme and the fruits of the Forum. In a nutshell, the good Cardinal said that the Fifth International Forum "wishes to be a moment and an occasion of encounter with the Lord and with others." The theme focused on the Christian's — especially the youth's — missionary vocation, that is, witnessing Christ's love, a love which is characterized by joy, hope and self-giving. The hopeful fruit of the Forum: helping the young be, and become more, courageous missionaries in our world.

The second lecture, the keynote address, was delivered by Archbishop Leonardo Z. Legaspi, O.P. It was an excellent meditative and contemplative reflection through the useful method of *lectio* (reading), *meditatio* (meditation), and *contemplatio* (contemplation), applied to the story of the Magi's pilgrimage of faith and the journey of the disciples of Emmaus with the Risen Lord. The pilgrim, the speaker said, "travels light." This helps him/her acquire the traits of a true pilgrim, namely, the spirit of poverty, the spirit of discernment, and the spirit of community. The good Archbishop of Naga challenged the young men and women of the Forum to answer the call of the Holy Father to a new evangelization, which is a call to witness Christ's love, a call to universal solidarity.

The Fifth IYF is the first to include a lecture — the third — on interreligious dialogue, a relevant topic today, considering the fact that Christianity is, in many countries significant minority. The lecturer was Most Rev. Michael L. Fitzgerald, Secretary of the Pontifical Council for Inter-religious Dialogue, who talked on "A few thoughts on inter-religious dialogue." After speaking of the theological foundations of dialogue, he defined dialogue as "meeting the followers of other religious traditions in order to walk together

towards the truth and to work together in matters of human concerns." We have different but inter-connected kinds of dialogue: dialogue of life, dialogue of action, dialogue of exchange and dialogue of religious experience. Authentic dialogue implies the conditions of rootedness (firm conviction regarding one's faith) and openness in an attitude of respect. After the speech of Fr. Fitzgerald, the delegates heard the interventions of two Buddhists, two Muslims and one woman belonging to a traditional religion from Southern Philippines.

2. The Forum, a Many-Splendored Thing: Interventions by Delegates

The lectures by the three young-at-heart speakers were a most useful aid to the youth's prayers, reflections and dialogues. The IYF, like the World Youth Day, is, as John Paul II has said, a creation of the young and, therefore, a meeting of the youth of the world by the youth of the world. Throughout the five-day encounter, the delegates intervened in plenary sessions and workshops to give their insights on the theme and their often dramatic testimonies.

Some individual interventions lingered in my mind and soul. A representative from a predominantly Muslim country, where Christians are going through the way of the cross, said: *"We represent — and bring — all the sufferings of our people, in particular of our Christian brothers and sisters."* A delegate from war torn Bosnia-Herzegovina said: *"there used to be great harmony among Orthodox Christians, Muslims, Jews and Catholics. Praying is helping us go through the night with hope and love. We are suffering terribly. Please, continue praying for us."* From El Salvador: *"Thankyou very much for your help. We have peace now!"* Similarly, from Russia: *"Thanks for your prayers. We have problems, but we are free."* From South Africa: *"Thank you for being with us in our pilgrimage to freedom and democracy. Well not let you down."* A delegate from Cuba: *"We are few Catholics. We do not have much hope yet. Please, pray for us."*

In the interventions by Workshop representatives, one could feel proud of these young Christians — open, joyful, united, committed, hopeful and prayerful! Thus, they evangelize us — the not-so-young and the young-at-heart—with their youthful style of celebrating, proclaiming and witnessing their Christian faith, their main

option of life, that is, Jesus Christ. Above all, the youth celebrate Christ, talk of Christ, pray to Christ and want to have and strengthen their personal relationship with the Lord: *"Only Christ,"* a Working Group reported, *"fills us; this is what we have to say to all."* *"Christ is our best friend,"* another added. And still another Group: *"Christ is not a loser; He is the winner and He lives!"*

. To have a personal relationship with Christ and a loving relationship with others, we need prayer. The youth insisted, time and again, on the need of prayer to experience Christ, to feel his divine presence in others. Throughout the Forum, the young prayed well — and often: reading God's Word, meditating upon it, singing God's praises, celebrating the Eucharist, contemplating the Cross, adoring the Lord in the Blessed Sacrament, reciting in all languages mysteries of the Rosary of Our Lady.

The youth asked God often to help them live coherent lives. A coherent life is like the leit-motive, the mantra of the Forum. When the representatives of the twenty-two Working Groups, or Workshops, presented their commitments, the words constantly repeated were the following: We want to be committed witnesses, doers, peacemakers, apostles, a courageous voice to the world; we want actions, deeds, coherent testimonies; we wish to be servants of the Church, missionaries in the heart of society, the first evangelizers of the young of the world. The Christian youth of the Fifth International Forum committed themselves, at the Continuing Medical Education Auditorium of the UST Faculty of Medicine and Surgery, where the sessions of the Forum were held, to witness Christ in the world, to help build a civilization of love, by "breaking barriers and building bridges" for universal solidarity.

One idea that helped us understand the youth better was their understanding of themselves in the world and in the Church: *"We are not,"* they repeated, *"the future of our countries, or of the Church, or of the world. We are protagonists right now, in the present."* In English, in French and in Spanish (the three main languages of the Forum; there was also simultaneous translation for Italian), the delegates from different continents said: "We want to become transforming agents today, not only leaders of tomorrow." Certainly, the youth is the hope of the Church and of the world, as John Paul II has said; but they are hope today, now, that is, hope as the power to

liberate the present, to save it in Christ. Theologically, let us add, Christian hope is hope in heaven, of course, but a hope which permeates our temporal hopes and commits us to love in every situation and moment. The youth are, then, the hope of the world and of the Church and, therefore, contribute in a unique way to build a just, free, true, fraternal and peaceful society.

3. The IYF's Message to the Youth of the World

In the context of the mass media, particularly video-media, it is often said that the medium is the message. We may correctly say, that the extraordinary encounter of over 240 young delegates in Manila in January 1995 is the message, the principal message. The other message is the written message they unanimously approved on the last day of the Forum, that is, the Message to the Youth of the World.

The first draft of the Message was present to the delegates at the Plenary Assembly of the fourth day of the Forum in the morning. It developed three basic ideas: first, the youth's experience of faith and life; second, their commitments to make our world a better place; and third, their need of strength—of grace—from Jesus Christ and with Mary to become true missionaries in the heart of society.

The first draft of the Message integrated the contribution of each Working Group, which was asked by the Drafting Committee to write in a few lines the idea the group felt should by all means be included in the Message. We thought the Draft was very good, but of course, it contained some repetitions and was not complete. We found the discussion of the Draft quite interesting and significant — as you will see. The additions recommended by different delegates reveal to us something of their religious culture and their respective country. The Philippine delegates (the largest delegation) asked the body to include in the Message the family and Mary. The Polish delegates wanted that John Paul II be mentioned. A delegate from Taiwan or Hong Kong wished that prayer be concretely mentioned. A representative from Lebanon suggested that peace ought to be underlined. A delegate from the Church in the United States proposed that if brotherhood is mentioned sisterhood, too. Moreover, a delegate from Latin America pointed out that the Message make a strong appeal to coherent lives in the young, especially in their young leaders. A representative from the Spanish local Church requested that the

style of the Message be the style of the young — joyful, hopeful, dynamic! Finally, a delegate from Latin America petitioned that the content of the Message must be explained in such a way that all understand it, not like some documents of the Church, which few understand.

The IYF unanimously approved the Message on the final session. Understandably, the Message is a general but powerful statement of the delegates to the youth of the world, in particular the Christian youth. The Message presents briefly the reality of the world and the suffering of the young:

We are living in a world full of social, human, political, economic and religious problems. Like many other young people, we are affected by all forms of suffering.

But pessimism or passivity are not the answer of the young to the problem. Their response is hope and courage, that stem from Christ and from solidarity with each other. As hopeful believers in love to Christ and to humankind, the young commit themselves:

To love Christ with all our being in order to proclaim his love to the world.

To pray and deepen our personal relationship with Jesus.

To be loving servants to others so we may all become Christ's voice and hands in our families, schools, work and daily life.

To be open to learn and experience more about our faith that calls us to act.

To work for our Church to become a vibrant community.

Finally, the IYF commit themselves to be peacemakers in a conflictive and violent world. They commit themselves:

To build peace within ourselves and the world by bridging the gap between races, religions, the rich and poor, the laity and hierarchy, the young and old, and pledge ourselves to respect the unique characteristics of each other.

4. The Other Message of the Young to the Not-so-Young Members of the Church

The main fruit of the Fifth IYF was the meeting itself— the medium is the message. Hence, the result the delegates treasure most is the very experience of the Forum. Some delegates, moreover, highlighted the celebration of the Eucharist; others, the Vigil of Reconciliation, Veneration of the Holy Cross, and Adoration of the Blessed Sacrament. All the delegates from abroad (not really foreigners: in the Church, we only have brothers and sisters!) praised sincerely and gratefully Filipino hospitality.

The Message of the Forum is mainly a Message to the Youth of the World. Did the 5th IYF leave any message to the other members of the Church of Christ—to the adult and senior brothers and sisters?

Throughout the Forum, the young delegates were not critical, much less condemnatory, but open, respectful and loving members of the Church. From their obvious love for the Church, to which they proudly belong, the youth asked, from all, coherent lives. A Working Group pointed out that there is in the Church "a conservative mentality" and that there is a need of constructive criticism and of positive change. The Church, others said, appear at times to be elitist and not the Church of all the people. Another Group believed that the Church's doctrine needs to be simplified and contextualized, making — as another Group stated — incarnate the Gospel of Jesus Christ. Others would like to hear the Church speak always in defense of human rights and values and not allow privileges — or money — granted by some governments to keep her silent.

The young appealed to the not-so-young in the Church to practice their faith properly as the best method of evangelization. They requested us fraternally to live holy lives: "Priests must be holy; mothers must be good mothers; teachers must be good teachers, etc."

Two Groups lamented that many Catholics have no fire in their Christian lives. Others wished aloud that our parishes be warm, familiar, joyful and humane, as the best way to attract the young. Furthermore, they asked the Church that the Christian message should be given to the young through the use of the mass media of communication as well as other creative methods. Some added that the Church must go out to meet the youth and be close to them, and

not just wait for them to come to her. Another Group voiced out that "the preferential option for the young" that some local Churches have made, still remains, by and large, almost a theory.

5. Conclusion: Witnessing Christ

Two years ago, the Holy Father, John Paul II decided to hold the Fifth International Youth Forum and the Tenth World Youth Day in Manila, Philippines. These would be important events of his papal visit to the Philippines. On January 13, 1995, the Holy Father celebrated the Eucharist for the IYF, and greeted all the delegates one by one at the Central Seminary Chapel of the University of Santo Tomas. At the pontifical Mass for the World Youth Day, on January 15, 1995, the IYF proclaimed at the Rizal Park its *Message to the Youth of the World*, and the Holy Father told the youth of the world and over four million participants in the Holy Mass: "As the Father has sent me, so I am sending you." On January 16-17, most of the delegates to the IYF left the Philippines and continued the Forum.

As the delegates promised solemnly before the Cross, the Bible and image of Our Lady, they will continue the Forum in their respective country, where they will proclaim the letter and the spirit of the encounter—the main message—of the Message and the other message to the Church. The symbolic stone each delegate received at the closing of the Forum from Cardinal Pironio will always be for the delegates a witness of their commitments (cf. *Jos* 24:14-27).

Like the Magi — a symbolic paradigm of pilgrims and missionaries throughout the Forum — the delegates go back to their countries to tell their young brothers and sisters of the joy of having encountered Christ in prayer and in one another—and in the smiling and hospitable Filipinos. After a successful IYF, the youth will be — as Card. Pironio said in his closing address — a letter of Christ (like St. Paul's Christians) to the world.

In their mission of witnessing to Christ, of "telling the world of his love," the delegates to the Fifth IYF will encounter difficulties and crosses and problems. They are ready to face them. To face them, as the Message concludes,

*Together with Mary we will find strength in Jesus'
love to be missionaries in the heart of society.*