

HOLY SEE PRESS OFFICE
OFICINA DE PRENSA DE LA SANTA SEDE



BUREAU DE PRESSE DU SAINT-SIEGE
PRESSEAMT DES HEILIGEN STUHLIS

BOLLETTINO

SALA STAMPA DELLA SANTA SEDE

N. 0287

Sabato 19.05.2001

Pubblicazione: Immediata

Sommario:

- ◆ **LE UDIENZE**
- ◆ **VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DEL PAKISTAN**
- ◆ **LE LETTERE CREDENZIALI DELL'AMBASCIATORE DEL MESSICO PRESSO LA SANTA SEDE**
- ◆ **UDIENZA AI PARTECIPANTI AL CAPITOLO GENERALE DELLA SOCIETÀ DELLE MISSIONI AFRICANE**
- ◆ **RINUNCE E NOMINE**
- ◆ **AVVISI DELL'UFFICIO DELLE CELEBRAZIONI LITURGICHE**

◆ **LE UDIENZE**

LE UDIENZE

Giovanni Paolo II ha ricevuto questa mattina in Udienza:

S.E. il Signor Fernando Estrada Sámano, Ambasciatore del Messico, in occasione della presentazione delle Lettere Credenziali.

S.E. Mons. Giovanni Bulaitis, Arcivescovo tit. di Naron, Nunzio Apostolico in Albania. S.E. Mons. Giovanni Bulaitis, Arcivescovo tit. di Naron, Nunzio Apostolico in Albania.

Ecc.mi Presuli della Conferenza Episcopale del Pakistan, in Visita "ad Limina Apostolorum": Ecc.mi Presuli della Conferenza Episcopale del Pakistan, in Visita "ad Limina Apostolorum":

S.E. Mons. Lawrence Saldanha, Arcivescovo eletto di Lahore;

S.E. Mons. Andrew Francis, Vescovo di Multan.

Partecipanti al Capitolo Generale della Società delle Missioni Africane.

Il Santo Padre riceve nel pomeriggio in Udienza:
Em.mo Card. Giovanni Battista Re, Prefetto della Congregazione per i Vescovi.

[00817-01.01]

VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DEL PAKISTAN

Pubblichiamo di seguito il discorso che Giovanni Paolo II ha rivolto agli Ecc.mi Presuli della Conferenza Episcopale del Pakistan, ricevuti questa mattina e incontrati in questi giorni, in separate udienze, per la Visita "ad Limina Apostolorum":

• DISCORSO DEL SANTO PADRE

Dear Brother Bishops,

1. With great joy I welcome you, the Bishops of Pakistan, on the occasion of your visit *ad limina Apostolorum*. Following the experience of my recent pilgrimage in the footsteps of Saint Paul, the Apostle's words continue to echo in my heart and I greet you with his exhortation: "my brethren, whom I love and long for, my joy and my crown, stand firm in the Lord" (*Phil 4:1*). The *ad Limina* visit is always a significant and enriching moment for the Successor of Peter, a visit during which he has the opportunity to meet his brother Bishops from various parts of the world and to spend time with them in prayer and fraternal reflection regarding their joys and hopes, their griefs and sorrows.

In Pakistan, the Christian community is a small flock living in the midst of a large Muslim majority. Though many of its members are poor and live in difficult circumstances, they are rich in faith and fidelity to the Gospel of Jesus Christ. During your pilgrimage to the tombs of Saints Peter and Paul, I know that your communities at home are very close to your hearts, as you entrust their needs and concerns, as well as your own episcopal ministry, to the heavenly protection of the Apostles. I join you in thanking God for the blessings he has bestowed upon all of you.

The Great Jubilee of the Year 2000 has been a time of grace in the life of the whole Church. During the year, the Church in Pakistan too experienced many spiritual benefits, as the faithful took part in the Jubilee activities, including various pilgrimages to Rome, from which many returned to their families and communities with renewed faith and strengthened commitment. The Jubilee should not be merely an exceptional moment in the life of the Church, after which everything returns to normal, so to speak. As I have emphasized in my Apostolic Letter *Novo Millennio Ineunte*, it is now time to build on the gains of the Great Jubilee in order to plan for the future, with our gaze fixed firmly on Christ, the one Mediator and Saviour of us all. This is especially a task for each local Church, which must grasp the opportunity to assess its own fervour and find fresh enthusiasm for its spiritual and pastoral responsibilities (cf. *Novo Millennio Ineunte*, 3).

2. As we celebrated the Two Thousandth Anniversary of his birth, we reflected on Christ "considered in his historical features and in his mystery, Christ known through his manifold presence in the Church and in the world, and confessed as the meaning of history and the light of life's journey" (*Novo Millennio Ineunte*, 15). This contemplation of Christ is at the heart of your ministry as Bishops. May it inspire in you new energy, as it impels you to invest in concrete initiatives the fervour you have experienced in your people. It likewise leads you to reflect on the quality of your own interior life and your relationship with the Lord. Through an intense life of prayer, you will acquire that inner serenity which leads us to be "contemplatives in action", credible witnesses capable of passing on to others what we ourselves have received: the Word of Life (cf. *1 Jn 1:1*). Radiant holiness, fidelity to the Gospel, courage in facing the challenges of the apostolate: these are essential conditions

for a fruitful episcopal ministry at the service of the new evangelization to which God is calling the Church at the beginning of the new millennium.

Apart from the pastoral government of their own Dioceses, Bishops, by virtue of their membership in the College of Bishops, should be deeply concerned about the Church at the national and universal level. To respond more effectively to the many pastoral and social problems of your country it is important to strengthen cooperation at the level of your Episcopal Conference, in order to speak with one voice and offer decisive leadership to the Catholics of Pakistan. In this regard I invite you to consider ways of improving and strengthening the institutions and activities of the Conference. In particular, a permanent secretariat and a more stable arrangement for the Conference's meetings would perhaps be helpful.

3. To your priests go my encouragement and the assurance of my prayers. I know the often difficult circumstances of their ministry. You have a particular responsibility towards them, and it is upon your shoulders that the task of promoting their well-being and holiness falls. Priests must continually rekindle in their hearts a passion for the tremendous gift they received when the Lord called them to his service. This means that they too must be men of prayer, concerned with the things of God. Theirs is not a position of privilege but a ministry of service, directed to helping God's people to respond to their deepest vocation, which is to enter into communion with the Blessed Trinity.

Particular attention must therefore be given to the formation of priests and seminarians, so that they may respond to the grace of the Holy Spirit who continually calls them to conversion, holiness and pastoral charity. I rejoice that the number of vocations continues to rise in Pakistan, and I encourage you to give these young men the best possible training so that they may become the kind of priests that the People of God needs and has a "right" to (cf. *Pastores Dabo Vobis*, 79). Your minor seminaries, apart from providing education of the highest quality, should help young men to discern God's call and respond to it with generous commitment. Working together, you must ensure that the National Catholic Institute of Theology, established in 1997, will succeed in improving the intellectual training of the seminarians, religious and laity who attend the courses available, by providing high academic standards, and by being faithful to the teaching of the Church and to the authentic traditions of Christian spirituality.

4. The laity too should be encouraged to play a fuller and more visible part in the Church's mission. To do this effectively, local Catholic communities should be well grounded in the fundamentals of the faith. In this regard I wish to express my gratitude to the Religious and lay catechists whose dedication to catechesis and instruction are of such importance for the growth of the Church in Pakistan. I encourage them to make full use of the *Catechism of the Catholic Church*, which is not only a systematic synthesis of the essential contents of Catholic doctrine but also a vital and efficacious instrument in the work of evangelization.

We should not overlook the fact that faith is transmitted in the first place in the home. For this reason the family must be one of the priorities of your pastoral planning. Today Christian families are experiencing pressures from a variety of external forces. Your efforts should concentrate on ensuring that the family is truly a "domestic Church", marked by a climate of prayer, mutual respect and service to others. By humbly and lovingly living out its Christian vocation, the Christian family will become a true "hearth of evangelization, where each member experiences God's love and communicates it to others" (*Ecclesia in Asia*, 46).

Likewise, the Church has always had the pastoral care of young people very much at heart. Today, in the rapidly changing circumstances of society, Pastors should encourage and support young people at every step, to ensure that they are mature enough, humanly and spiritually, to assume an active role in the Church and in society. To them the Church presents the truth of Jesus Christ, "a joyful and liberating mystery to be known, lived and shared, with conviction and courage" (*Ecclesia in Asia*, 47).

Catholic schools are widely recognized in Pakistan for the high quality of their teaching and for the human values they inculcate. Since students of all religious traditions attend these schools, their part in promoting a climate of dialogue and tolerance cannot be underestimated and constitutes a serious challenge for the Catholic community. Regardless of their religious or cultural background, students should learn from the example and

teaching of their educators to prize and seek always "whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious" (*Phil 4:8*).

5. In your country, interreligious dialogue constitutes an essential feature of your pastoral mission. During my recent visit to Syria I have again called for greater understanding and cooperation between Christians and Muslims. To ensure that such initiatives bear fruit, it is important to have properly trained personnel who have made a serious study of the religious beliefs, values and traditions of Islam. Dialogue does not imply abandonment of one's own principles, nor should it lead to a false irenicism (cf. *Redemptoris Missio*, 56). Rather, in fidelity to our own religious traditions and convictions, we must be open to understanding those of the followers of other religions in a spirit of humility and frankness.

I have already mentioned the importance of Catholic schools in fostering mutual tolerance and dialogue. Other Catholic institutions, such as hospitals, homes and social works, also bear witness in a practical way to the values of the Gospel; they enable a "dialogue of life" to take place between the followers of the various religions, and thus contribute to the building of a more just and fraternal society (cf. *Redemptoris Missio*, 57).

Since cultures develop as ways of dealing with the most profound questions of human existence, ultimately they must face the question of God: "At the heart of every culture lies the attitude man takes to the greatest mystery: the mystery of God" (*Centesimus Annus*, 24). Pakistani culture recognizes and defends the place of God in public life. This fact should make it possible for the followers of the various religions to work together in order to defend the inestimable dignity of every man and woman from conception to natural death, and to build a society in which the inalienable rights of all are respected and protected, and particularly the right to life, the right to freedom (including freedom of thought, conscience and religion) and the right to participate fully in society. From these flow the civil, economic, social and cultural rights which are essential to the well-being of individuals and societies. A common basis for cooperation between Christians and Muslims, and for the fostering of authentic social and political development, is to be found in the universal and unchanging moral norms which derive from the order of creation and are inscribed in the human heart (cf. *Veritatis Splendor*, 96).

Despite possibilities for understanding and mutual assistance, it is unfortunately still the case that many of your people are enduring hardships for their fidelity to Christ. They are sometimes regarded with suspicion and feel that they not treated as full citizens of their own country, especially in the face of laws which do not sufficiently respect the religious freedom of minorities. My thoughts turn to all Christians in your country who are in any way suffering for their faith. In their trials and afflictions I wish to assure them of my solidarity and prayerful support. The Lord Jesus Christ, to whom I invite them to turn with confidence, is with them in a particularly intimate way, to comfort and strengthen them. As Pastors of the Church in Pakistan you have been courageous in taking a stand in defence of religious freedom, which is at the very heart of human rights (cf. *Message for the World Day of Peace 1999*, 5). I encourage your efforts to ensure that a spirit of mutual tolerance and respect prevails, and I invite you to continue to provide the leadership necessary to ensure that all Christians join in a common approach, marked by a spirit of respectful and truthful dialogue, free from excessive and imprudent actions, and aimed at bringing an improvement in the situation.

6. Dear Brother Bishops, the Father of mercies and the God of all comfort (cf. *2 Cor 1:3*), who loves you in Jesus Christ and who pours forth the gifts of the Holy Spirit upon all who believe, is the source of your trust and courage. I have every confidence that you will continue to proclaim boldly the good news of Jesus Christ to your people, who are particularly close to my heart. Entrusting you and the priests, religious and laity of Pakistan to the maternal protection of Mary, the radiant dawn and sure guide for our steps, I cordially impart my Apostolic Blessing.

LE LETTERE CREDENZIALI DELL'AMBASCIATORE DEL MESSICO PRESSO LA SANTA SEDE

Alle ore 11 di questa mattina, Giovanni Paolo II ha ricevuto in Udienza, S.E. il Signor Fernando Estrada Sámano, Ambasciatore del Messico presso la Santa Sede, in occasione della presentazione delle Lettere Credenziali.

Pubblichiamo di seguito il discorso del Santo Padre al nuovo Ambasciatore, nonché i cenni biografici essenziali di S.E. il Signor Fernando Estrada Sámano:

• DISCORSO DEL SANTO PADRE

Señor Embajador:

1. Me es muy grato darle la bienvenida y recibir en este solemne acto las Cartas Credenciales que lo acreditan como Embajador Extraordinario y Plenipotenciario de la República de México ante la Santa Sede. Le estoy muy reconocido por las amables palabras que me ha dirigido, así como por el deferente saludo transmitido de parte del Señor Presidente Constitucional de los Estados Unidos Mexicanos, Lic. Vicente Fox Quesada, al que correspondo con los mejores deseos de bienestar y por el progreso integral de todos los ciudadanos de esa amada Nación.

2. México se ha distinguido siempre por sus acendrados y ricos valores espirituales, culturales y humanos, como he tenido ocasión de comprobar en mis cuatro viajes apostólicos. Actualmente, como Usted bien ha indicado, está viviendo un proceso de maduración política a través de un cambio profundo en muchos aspectos de la vida social, que anhela la superación de las causas estructurales de la pobreza y de la exclusión mediante un modelo de desarrollo integral fundado en la justicia social. Para ello, se ha de promover una cultura que fortalezca las instituciones democráticas y participativas, fundadas en el reconocimiento de los derechos humanos y en los valores culturales y trascendentes del pueblo mexicano. A este respecto quiero recordar que "una democracia sin valores se convierte con facilidad en un totalitarismo visible o encubierto, como demuestra la historia" (*Centesimus annus*, 46). Sólo así se podrán afrontar mejor los retos que la nueva etapa sociopolítica lleva consigo, tanto en su desarrollo interior como en sus relaciones con la comunidad internacional.

3. Deseo animar a los protagonistas de la vida política y social de su País para que la situación económica global sea acometida de manera responsable. En diversas ocasiones me he referido a situaciones similares que, a escala mundial, presentan muchos problemas e impiden a tantos países salir del subdesarrollo y alcanzar deseables cotas de bienestar. Desde el punto de vista del desarrollo integral, hasta ahora la economía globalizada ha beneficiado sobre todo a algunas personas y grupos muy particulares. En cambio, han surgido nuevas formas de empobrecimiento, de marginación y hasta de exclusión de grandes grupos sociales, especialmente de campesinos e indígenas. Por esto se ha de procurar que las instituciones políticas y culturales se pongan de verdad al servicio del hombre, sin distinción de razas ni clases sociales. A este respecto, la Iglesia se siente "llamada no sólo a promover una mayor integración entre las naciones, contribuyendo de este modo a crear una verdadera cultura globalizada de la solidaridad, sino también a colaborar con los medios legítimos en la reducción de los efectos negativos de la globalización" (*Ecclesia in America*, 55).

Es importante que la sociedad mexicana tome conciencia de ello y, con una actitud verdaderamente solidaria, esté dispuesta a afrontar los necesarios sacrificios que, en ningún caso, deben agravar las condiciones de pobreza de las clases más humildes. Para ello es indispensable mejorar progresivamente las condiciones de vida de los más pobres, tratando de garantizar medidas justas para todos, incluso a nivel fiscal.

4. Por lo que atañe a las relaciones Iglesia-Estado en México, éstas se distinguen por un progresivo mutuo respeto y cordialidad. Respeto para no interferir en lo que es propio de cada institución, pero que lleva a apoyarse recíprocamente y colaborar por lograr un mayor bienestar para la comunidad nacional. Por esto, a través del diálogo constructivo, es posible la promoción de valores fundamentales para el ordenamiento y desarrollo de la sociedad. A este respecto, es hora de que la verdad histórica integral de México, a partir de sus orígenes, brille con mucha mayor claridad, superando prejuicios y descalificaciones, dualismos y reduccionismos.

En este sentido, la Iglesia, cuya misión es de orden espiritual y no político, fomenta cordiales relaciones con el Estado, contribuyendo así a la armonía y al progreso de todos sin distinción alguna. Por esto es de desear que la Iglesia mexicana pueda gozar de una mayor libertad en los diversos campos donde desarrolla su misión pastoral y social.

A este respecto, la comunidad política y las instituciones públicas del Estado han de articularse de modo que se respete el principio de subsidiariedad y se garantice la libertad religiosa de las personas y grupos. Ello exige evitar formas de intolerancia y entender de modo positivo la aportación religiosa al bien común, así como que los órganos del Estado y de los partidos no suplanten directa o indirectamente el lugar de las instancias religiosas. Por eso el Concilio Vaticano II determina dicho ámbito en estos términos: "*La Iglesia debe poder, siempre y en todo lugar, predicar la fe con verdadera libertad, enseñar su doctrina social, ejercer sin impedimentos su tarea entre los hombres y emitir un juicio moral también sobre las cosas que afectan al orden político cuando lo exijan los derechos fundamentales de la persona o la salvación de las almas, aplicando todos y sólo aquellos medios que sean conformes al Evangelio y al bien de todos según la diversidad de tiempos y condiciones*" (*Gaudium et spes*, 76).

5. Una preocupación que sienten la Iglesia de México y los mexicanos es por el desarrollo legal y jurídico, que establezca un orden cada vez más justo para los pueblos indígenas. En este sentido, a veces se han dado actitudes contrastadas que, considerando el encuentro de culturas como una desgracia, han preferido una en detrimento de la otra. Algunos, con objeto de proteger el indigenismo, han insistido en ideologías basadas en una lectura desenfocada de la historia. Otros, por el contrario, han ensalzado los valores aportados desde fuera como lo único válido y genuino.

Ante ese panorama es ineludible llevar a cabo una purificación de la memoria y hacer una valoración de la identidad mestiza, a partir de dos culturas que se fundieron, y que tiene una enorme potencialidad de futuro si está reconciliada consigo misma. De esta forma se podrá alcanzar una identidad saneada que asuma con gozo y con esperanza las dos raíces de su peculiaridad actual.

Para ello hay que ir madurando, sin ningún tipo de demora, en el aprecio de la dignidad de lo indígena. En el conjunto de la pluralidad y de la pluriétnicidad de México se encuentra esta raíz que influye en la religiosidad y en la identidad nacional. Si se logra conocerse mejor se reforzará más la conciencia de ser hermanos dentro de la gran familia mexicana. En este sentido, sé que los Obispos, en su actitud de asidua colaboración, invitan a no levantar muros de división y hostilidad que separen a los mexicanos, sino a "construir juntos un país justo, reconciliado, solidario y fraterno". A este respecto, en mi último viaje a México hablaba de "un diálogo en el que nadie quede excluido y acomune aún más a todos sus habitantes, a los creyentes fieles a su fe en Cristo y a los que están alejados de Él. Sólo el diálogo fraterno entre todos dará vigor a los proyectos de futuras reformas, auspiciadas por los ciudadanos de buena voluntad, pertenecientes a todos los credos religiosos y a los diversos sectores políticos y culturales" (*Discurso de despedida*, Aeropuerto Internacional, 26-I-1999, 2).

6. En el momento en que Usted inicia la alta función para la que ha sido designado, deseo formularle mis votos por el feliz y fructuoso desempeño de su misión ante esta Sede Apostólica. Al pedirle que tenga a bien transmitir estos sentimientos al Señor Presidente de la República, a su Gobierno, a las Autoridades y al querido pueblo mexicano, le aseguro mi plegaria al Todopoderoso para que asista siempre con sus dones a Usted y su distinguida familia, a sus colaboradores, a los gobernantes y ciudadanos de su noble País, a los que recuerdo siempre con particular afecto.

[00818-04.01] [Texto original: Español]

S.E. il Signor Fernando Estrada Sámano
Ambasciatore del Messico presso la Santa Sede

È nato il 28 dicembre 1941.

È sposato ed ha quattro figlie.

È laureato in Lettere Classiche e Filosofia. Ha conseguito specializzazioni in Scienze politiche e Sociologia politica in varie Università statunitensi e tedesche.

È stato ricercatore e professore presso alcune Università del Messico, della Germania e degli Stati Uniti. Più volte è stato eletto Deputato Federale ed ha ricoperto l'ufficio di Vicepresidente della Camera dei Deputati. Si è particolarmente impegnato nei settori dell'Educazione, delle Relazioni Estere e dei Diritti Umani. Come Parlamentare ha partecipato ad alcune Conferenze Internazionali. È autore di numerose pubblicazioni.

[00818-01.01]

UDIENZA AI PARTECIPANTI AL CAPITOLO GENERALE DELLA SOCIETÀ DELLE MISSIONI AFRICANE

Alle 11.40 di questa mattina, nella Sala Clementina, Giovanni Paolo II ha ricevuto in Udienza i partecipanti al Capitolo Generale della Società delle Missioni Africane, ed ha rivolto loro il discorso che segue:

• DISCORSO DEL SANTO PADRE

To the Superior General
and Members of the Society of African Missions

Extending to all of you a warm welcome on the occasion of your General Assembly, I offer a special greeting to your newly-elected Superior General, Father Kieran O'Reilly, whom I thank for his kind words on your behalf. I greet as well his immediate predecessor, Father Daniel Cardot, who has led your Society for the past six years.

As you approach the end of your first General Assembly of the new millennium, I encourage you to draw abundantly upon the rich spiritual legacy of the Great Jubilee of the Year 2000 as you renew your commitment to mission and evangelization. A new century, a new millennium has begun in the light of Christ, but, as I wrote in my Apostolic Letter at the close of the Great Jubilee, "not everyone can see this light. Ours is the wonderful and demanding task of becoming its 'reflection'" (*Novo Millennio Ineunte*, 54). In a world where there are many lights that distract from and are even contrary to the pure light of Christ, you must strive always to be more like Jesus — nourishing yourselves on his word and being firmly rooted in prayer and contemplation — so that you may faithfully reflect his light and effectively make him known to others.

I am pleased to see young missionary priests from Africa and Asia among your numbers today; this is a positive indication of the growing international character of your society. Continue to promote and nurture missionary vocations, for "preaching the Gospel requires preachers; the harvest needs labourers" (*Redemptoris Missio*, 79). Your efforts to involve the laity in your missionary work is another essential element in the *plantatio Ecclesiae* in mission lands, for it is through a mature and responsible laity that the Christian message and the example of Christian holiness pass more immediately into the life of society. In imitation of our Lord and Master, renew your commitment to working with the poor, especially refugees who so urgently need a sign of God's love. Accept the challenge of interreligious dialogue, a path to which the Church must dedicate greater attention in this new millennium. Defend human life at every stage of its existence, from conception to natural death, and do not fail to make people more aware of their responsibility to transform their communities and cultures in accordance with the saving truths of the Gospel.

Dear Friends, it is my desire on the occasion of our brief meeting to encourage you in your missionary undertaking and to exhort you to be true to the spirit which you have received from your Founder, the Servant of God Marion de Brésillac. Filled with hope and enthusiasm, therefore, go forward confidently to meet the challenges of the new millennium, looking always to the Blessed Virgin Mary, who ever remains "the radiant dawn and sure guide for our steps" (*Novo Millennio Ineunte*, 58). To you here present and to all the members and friends of the Society of African Missions I cordially impart my Apostolic Blessing.

[00820-02.01] [Original text: English]

RINUNCE E NOMINE • NOMINA DEL NUNZIO APOSTOLICO NELLA REPUBBLICA CECA

Il Santo Padre ha nominato Nunzio Apostolico nella Repubblica Ceca S.E. Mons. Erwin Josef Ender, Arcivescovo titolare di Germania di Numidia, finora Nunzio Apostolico in Lituania, Estonia e Lettonia.

S.E. Mons. Erwin Josef Ender

È nato a Steingrund (Germania) il 7 settembre 1937.

È stato ordinato Sacerdote il 10 ottobre 1965.

È stato incardinato a Münster.

È laureato in Teologia.

È entrato nel Servizio diplomatico della Santa Sede il 10 agosto 1970, ha sempre prestato la sua opera presso la Segreteria di Stato.

È stato nominato Delegato Apostolico nella Regione del Mar Rosso il 15 marzo 1990, e Pro-Nunzio Apostolico in Sudan il 5 aprile 1990.

È stato nominato Delegato Apostolico in Somalia, il 25 maggio 1993.

È stato nominato Nunzio Apostolico in Lituania, Estonia e Lettonia, il 9 luglio 1997.

Conosce l'italiano, l'inglese e il francese.

[00822-01.01]

AVVISI DELL'UFFICIO DELLE CELEBRAZIONI LITURGICHE**• CELEBRAZIONE EUCARISTICA A CONCLUSIONE DEL CONCISTORO STRAORDINARIO • POSSESSI CARDINALIZI****• CELEBRAZIONE EUCARISTICA A CONCLUSIONE DEL CONCISTORO STRAORDINARIO**

Giovedì 24 maggio 2001, solennità dell'Ascensione del Signore, alle ore 10.30, il Santo Padre Giovanni Paolo II celebrerà l'Eucaristia nella Basilica Vaticana, in occasione della conclusione del Concistoro Straordinario.

Concelebreranno con il Santo Padre gli Em.mi Cardinali.

L'intero Collegio Cardinalizio, unito al Successore di Pietro, riflette sulle prospettive della Chiesa per il terzo Millennio, alla luce della recente Lettera Apostolica *Novo millennio ineunte*.

[00821-01.01]

• POSSESSI CARDINALIZI *L'Ufficio delle Celebrazioni Liturgiche del Sommo Pontefice dà comunicazione delle prese di possesso che avranno luogo nei prossimi giorni:*

Giovedì 24 maggio 2001, ore 18.00 - Em.mo Card. Ignacio Antonio Velasco García, S.D.B., Arcivescovo Metropolita di Caracas (Venezuela), Titolo di Santa Maria Domenica Mazzarello, Piazza Salvatore Galgano.

Giovedì 24 maggio 2001, ore 19.00 - Em.mo Card. Karl Lehmann, Vescovo di Mainz (Repubblica Federale di Germania), Titolo di San Leone I, Via Prenestina, 104.

[00823-01.01]

