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Sommario:

- ◆ **LE UDIENZE**
- ◆ **VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DI TAIWAN**
- ◆ **LETTERA DEL SANTO PADRE AL CARDINALE WALTER KASPER, PRESIDENTE DELLA COMMISSIONE PER I RAPPORTI RELIGIOSI CON L'EBRAISMO**
- ◆ **TELEGRAMMA DI CORDOGLIO DEL SANTO PADRE PER LE VITTIME DELL'INCENDIO A LAGOS (NIGERIA)**
- ◆ **INTERVENTO DI S.E. MONS. RENATO RAFFAELE MARTINO, OSSERVATORE PERMANENTE DELLA SANTA SEDE PRESSO L'ORGANIZZAZIONE DELLE NAZIONI UNITE SUL RAZZISMO E LA DISCRIMINAZIONE RAZZIALE**
- ◆ **AVVISO DELL'UFFICIO DELLE CELEBRAZIONI LITURGICHE**

◆ **LE UDIENZE**

LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

Ecc.mi Presuli della Conferenza Episcopale di Taiwan, in Visita "ad Limina Apostolorum":

S.E. Mons. Philip Huang Chao-ming, Vescovo di Hwaiien

con l'Ausiliare:

S.E. Mons. John Baptist Tseng Chien-tsi, Vescovo tit. di Sululi;

S.E. Mons. James Liu Tan-kuei, Vescovo tit. di Accia, Ausiliare di Taipei.

[00153-01.01]

VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DI TAIWAN

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

• DISCORSO DEL SANTO PADRE

Dear Cardinal Shan,

Dear Brother Bishops,

1. It gives me great joy to welcome you, the Bishops of Taiwan, on the occasion of your visit *ad Limina Apostolorum*, a visit which expresses and strengthens the bonds of ecclesial communion linking the Pastors of the particular Churches with the Successor of Peter in the service of the Gospel of Jesus Christ. As you pray at the tombs of the Apostles and reflect on your own ministry in the light of their teaching and example, it is my fervent prayer that you will find fresh inspiration and strength for your work in the building up of Christ's body, the Church, in your Dioceses. I think with affection of the Catholic faithful of Taiwan and I ask our heavenly Father to lead them to know ever more perfectly "the immeasurable greatness of his power in us who believe" (*Eph 1:19*).

2. The Great Jubilee of the Year 2000 was a joyful event for the whole Church, as we pondered with fresh wonder the workings of God's grace and its power to accomplish far more than we could ever ask or imagine (cf. *Eph 3:21-22*). During the Jubilee great numbers of people came on pilgrimage to Rome or to other holy places in order to renew their commitment to Christ through prayer and the Sacraments, and in particular to obtain his mercy, especially in the Sacrament of Penance. At the closing of the Holy Door, I stated that "Christianity is born, and continually draws new life from ... contemplation of the glory of God shining on the face of Christ" (*Homily at the Closing of the Holy Door*, January 6, 2001, No. 6). I expressed the hope that the whole Christian community would set out from this contemplation of Christ with fresh enthusiasm and a new commitment to the search for holiness, in order to testify to his love "by living a Christian life marked by communion, charity and witness before the world" (*ibid.*, No. 8). This is the task which I entrusted to the attention of the particular Churches in the Apostolic Letter *Novo Millennio Ineunte*, as a way of building on what the Jubilee achieved in the lives of individuals and communities.

Over the past year, the Catholic community in Taiwan has taken up this mission by reflecting on the theme "*New Century, New Evangelization*", with the aim of contributing with concrete initiatives to the renewal of Church life in your Dioceses. Now is the time to set out with confidence in the Lord and put these proposals into practice in order to respond to the challenges of the new millennium.

3. Your initiatives will bear fruit provided that they reflect the two dimensions necessary in all the Church's activities: the dimension *ad intra* and the dimension *ad extra*. *Ad intra*: a spirit of prayer and contemplation, vital to the Christian life, must be the hallmark of all we say and do: "Nothing is equal to prayer, for what is impossible it makes possible, what is difficult, easy" (St John Chrysostom, *De Anna*, 4, 5). *Ad extra*: the duty to proclaim Christ, convinced that the spreading of the Gospel is "the primary service which the Church can render to every individual and to all humanity in the modern world" (*Redemptoris Missio*, 2). The two are inseparable, for spirituality shows its authenticity in proclaiming and witnessing to Christ, while missionary activity can only

produce positive results when it is rooted in an intimate communion with God: without prayer, our evangelization would be in vain; without mission, the Christian community would lose its savour and zest.

Faced with the difficulties affecting the life of faith today, it could be tempting for Pastors to adopt an attitude of resignation and say like the Apostle Peter: "Master, we toiled all night and took nothing" (*Lk 5:5*). But even when we do not see the results of our pastoral endeavors, we ought not to become discouraged: we plant and water, but it is God who gives the growth (cf. *1 Cor 3:6*). The Lord Jesus constantly invites us to overcome our fear and to "put out into the deep" (*Lk 5:4*). Convinced that Jesus Christ, the Way, the Truth and the Life (cf. *Jn 14:6*), is the Good News for the men and women of every time and place in their search for the meaning of life and for the truth of their own humanity (cf. *Ecclesia in Asia*, 14), we should never be afraid of proclaiming the full truth about him, in all its challenging reality. The Good News has an intrinsic power of its own to draw people.

4. During the recent General Assembly of the Synod of Bishops, the figure of Christ the Good Shepherd emerged as the "icon" of the episcopal ministry, the model to which we are to conform ourselves ever more closely. As Shepherds of the People of God in Taiwan, you represent Christ in your particular Churches, since from him you receive the mission and sacred power to act *in persona Christi capitis* and to teach and govern with authority in his name. This calls for deep and prayerful intimacy with the Lord, so that by taking on the form of Christ the servant (cf. *Phil 2:7*) you will be able work with humility, generosity and commitment for the good of the faithful entrusted to your pastoral care. In carrying out his first and primary duty, which is the care of souls, *cura animarum*, the Bishop needs to be close to his people and know them, in order to promote whatever is good and positive, sustain and guide those who are weak in faith (cf. *Rom 14:1*), and, where necessary, intervene to unmask falsehoods and correct abuses (cf. *Homily at the Close of the Tenth General Assembly of the Synod of Bishops*, October 27, 2001, No. 4). Yours is above all a mission of hope, for you know that the true solution to the complicated problems which burden humanity lies in the reception given to the saving message of the Gospel. For this reason, your pastoral planning for the opening years of the new millennium should be aimed above all at enabling the proclamation of Christ "to reach people, mould communities and have a deep and incisive influence in bringing Gospel values to bear in society and culture" (*Novo Millennio Ineunte*, 29).

5. Of course, you do not work alone: the mission belongs to all of God's people. Your priests are your closest collaborators in the work of evangelization, and, if it is to be successful, you must do all you can to foster in your Dioceses close bonds of priestly brotherhood and a sense of common purpose. The devout and dedicated lives of priests, in direct contact with both Christians and non-Christians, in parishes and the various places where they exercise their pastoral ministry, is the measure of each community's vitality. The traditional respect for the things of the spirit characteristic of Asian culture is all the more reason for them to be men of prayer, truly expert in God's ways, eager to share with others the love of God which they have come to know in their own lives. In this way they will be able to respond to the hunger for God which marks modern society, and enter more deeply into the hopes and needs of those to whom they minister. You clearly recognize that fresh efforts have constantly to be made to present the ideal of the priestly life as a valid choice for all those young men who come to a deeper knowledge of the Lord. I am confident that your people will support you when you appeal for more intense prayer for vocations, and when you hold up to them the great grace and privilege that it is when God calls a member of a family to the priesthood or consecrated life.

6. I wish to say a word of gratitude, appreciation and encouragement to the men and women who belong to Taiwan's numerous institutes of consecrated life. Consecrated men and women make a unique contribution to the work of evangelization by living out their consecration through prayer and the apostolate in accordance with the charism of each Institute. By their state of life, which involves the total giving of self to God loved above all else, and which calls for a more intimate consecration to his service, they signify and proclaim in the Church the glory of the world to come (cf. *Code of Canon Law*, Canon 573) and bear witness to the new creation inaugurated by Christ and made possible in us by the grace and power of the Holy Spirit. Through their generous dedication to social and charitable works, education and health care they have been and continue to be a great spiritual resource for the life of your particular Churches.

You will encourage consecrated men and women to be at the forefront of the apostolate of prayer, which is the secret of a truly vital Christianity (cf. *Novo Millennio Ineunte*, 32). There is a widespread demand today for authentic spirituality, which expresses itself in large part as a renewed need for prayer. This is particularly true in

societies such as your own which on the one hand has a rich heritage of spiritual traditions and on the other is threatened by currents of materialism and individualism. For this reason, contemplative men and women should not only cultivate carefully the life of prayer to which they are called but should become true teachers of prayer for clergy and laity alike.

7. In the Church's mission the laity have their own specific responsibility and mission: they are called to be "salt of the earth" and "light of the world" (cf. *Mt* 5:13-14). By virtue of their Baptism and Confirmation all lay people are missionaries, and it is in the world that they are called to spread the Gospel of Jesus Christ. In the local Church in Taiwan their role is all the more vital: though by comparison their number is small, they act as a leaven in society, transforming it according to the values of the Gospel. Through their faith, goodness and loving service, they can lead to the spread of an authentic Christian culture characterised by respect for life at every stage, a vibrant family life, dedicated care of the sick and the aged, harmony, cooperation and solidarity among all sectors of society, respect for those who think differently and commitment to promoting the common good. In living their Christian vocation the laity look to you for support, encouragement and guidance. They in fact have to face the challenges of contemporary society "not just with worldly wisdom and efficiency, but with hearts renewed and strengthened by the truth of Christ" (*Ecclesia in Asia*, 45). Your task is to teach and inspire them, by word and example, to lead fully Christian lives, so that they may be able to bear witness to Christ in their homes, in the workplace and in all their activities.

8. Since it belongs to the essence of each particular Church to live in communion with the universal Church, a Bishop cannot fail to be sensitive to the needs of the Church throughout the world. This is the *sollicitudo omnium Ecclesiarum* of which the Apostle Paul speaks (cf. *2 Cor* 11:28). In various ways the Church in Taiwan has responded to the needs and aspirations of Christians elsewhere, most especially at the regional level by providing educational opportunities and financial support for Church personnel from other parts of Asia, and in offering resources for missionary activity. Your concern is expressed particularly in the attention you give to your brothers and sisters on the Mainland who have in common with you so many cultural, spiritual and historical values. In this, your efforts are aimed at promoting mutual understanding, reconciliation and fraternal love among all the Catholics of the great Chinese family. I am confident that these efforts, carried out in communion with other particular Churches and the See of Peter, will help to overcome the difficulties of the past, so that ever new opportunities for dialogue and reciprocal human and spiritual enrichment may arise.

9. Dear Brother Bishops, every situation is an opportunity for Christians to show forth the power which the truth of Christ has become in their lives. Although increasing secularization may give the impression that modern society is closed to spiritual and transcendent values, many people are looking for meaning in their lives and for the happiness that only God can give. The conviction that has accompanied me throughout my Pontificate is this: "The absolute and yet sweet and gentle power of the Lord responds to the whole depths of the human person, to his loftiest aspirations of intellect, will and heart" (*Homily*, October 22, 1978, No. 4). This power, which has its source not in worldly power but in the mystery of the Cross and Resurrection, is the true source of our confidence in the exercise of our ministry. We know that the Lord will never abandon us in our pastoral mission, provided we place our trust in him and call upon him. Set out then with courage, with the assurance that Christ who knows every human heart is with you.

Dear Brothers, with affection in the Lord for all who are in your pastoral care, I entrust the whole Church in Taiwan to the maternal protection of Mary, bright Star of Evangelization in every age, and to all of you I cordially impart my Apostolic Blessing.

[00154-02.02] [Original text: English]

LETTERA DEL SANTO PADRE AL CARDINALE WALTER KASPER, PRESIDENTE DELLA COMMISSIONE PER I RAPPORTI RELIGIOSI CON L'EBRAISMO

Pubblichiamo di seguito la Lettera che Giovanni Paolo II ha inviato all'Em.mo Card. Walter Kasper, Presidente della Commissione per i Rapporti Religiosi con l'Ebraismo, in occasione del Congresso Ebraico Europeo in corso a Parigi dal 28-29 gennaio 2002, sul tema: "*Dopo il Vaticano II e la «Nostra Aetate»: approfondimento dei rapporti tra ebrei e cattolici in Europa sotto il pontificato di Giovanni Paolo II*".

• **LETTERA DEL SANTO PADRE**

Au Cardinal Walter KASPER

Président de la *Commission pour les Rapports*

religieux avec le Judaïsme

Informé de la rencontre organisée les 28 et 29 janvier à Paris par le Congrès juif européen, à laquelle vous allez participer, ainsi que le Cardinal Jean-Marie Lustiger, Archevêque de Paris, je tiens à m'associer par la prière à tous ceux qui sont réunis pour aborder la question *Après Vatican II et Nostra aetate: l'approfondissement des relations entre Juifs et Catholiques en Europe sous le pontificat de Sa Sainteté Jean-Paul II*.

Je me réjouis de cette initiative appelée à contribuer au dialogue, en prenant appui sur la démarche de l'Église catholique voulue par le Concile. Shalom, paix ! Par cette expression biblique, je voudrais adresser mes salutations cordiales à tous les participants de la rencontre. Celle-ci est particulièrement opportune dans le prolongement de la récente *Journée de prière pour la Paix dans le monde* qui s'est tenue à Assise le 24 janvier. Toutes les religions se sont engagées à œuvrer pour la paix, offrant ainsi un signe d'espérance pour le monde et rappelant que la démarche spirituelle et transcendante de l'homme l'invite à promouvoir la paix et le respect de la dignité de tout homme. Juifs et chrétiens entretiennent des relations particulières. Le message qui nous vient du Dieu de l'Alliance avec Moïse, les patriarches et les prophètes appartient à notre patrimoine commun et nous invite à collaborer ensemble à la vie du monde, car le Très-Haut nous appelle à la fois à être saints comme Lui-même est saint et à aimer notre prochain comme nous-mêmes.

Depuis la Déclaration *Nostra aetate* du Concile Vatican II, de nombreux progrès ont été réalisés – et je m'en réjouis – en faveur d'une meilleure compréhension mutuelle et d'une réconciliation entre nos deux communautés. Un tel texte constitue un point de départ, une base et une boussole pour les relations futures. Après les douloureux événements qui ont marqué l'histoire de l'Europe, notamment au cours du vingtième siècle, il convient de donner un élan nouveau à nos relations, pour que la tradition religieuse, qui a inspiré la culture et la vie du Continent, continue à faire partie de son âme, lui permettant ainsi de se mettre au service de la croissance de tout l'homme et de tout homme.

De par leur identité respective, les Juifs et les Chrétiens sont liés les uns aux autres et ont à poursuivre la culture du dialogue tel que pouvait l'envisager le philosophe Martin Buber. Il nous appartient de transmettre aux générations nouvelles nos richesses et nos valeurs communes, pour que plus jamais l'homme ne méprise son frère en humanité et que plus jamais des guerres ou des conflits ne soient menés au nom d'une idéologie qui méprise une culture ou une religion; au contraire, les différentes traditions religieuses sont appelées à mettre leur patrimoine au service de tous, en vue d'édifier ensemble la maison commune européenne, unie dans la justice, la paix, l'équité et la solidarité. Alors commencera à se réaliser la parole de Dieu donnée par le prophète (cf. *Is 11, 6-9*). La jeunesse a besoin de notre témoignage et de notre engagement communs pour croire, pour sanctifier le nom de Dieu par toute la vie et pour espérer en un avenir du monde riche en promesses. Ainsi, elle s'attachera à affermir les liens de fraternité, pour constituer une humanité renouvelée.

Je demande au Tout-Puissant d'inspirer les travaux de la rencontre de Paris et de faire porter des fruits aux efforts des participants. Que la paix de Dieu habite le cœur de chacun !

Du Vatican, le 25 janvier 2002.

[00155-03.01] [Texte original: Français]

TELEGRAMMA DI CORDOGLIO DEL SANTO PADRE PER LE VITTIME DELL'INCENDIO A LAGOS (NIGERIA)

Pubblichiamo di seguito il telegramma di cordoglio per le centinaia di vittime del disastroso incendio avvenuto a Lagos (Nigeria) che il Papa ha fatto pervenire all'Arcivescovo, S.E. Mons. Anthony Okogie, a firma del Cardinale Angelo Sodano, Segretario di Stato:

HAVING LEARNED WITH GREAT SADNESS OF THE TREMENDOUS LOSS OF LIFE IN THE TRAGIC FIRE AND EXPLOSIONS WHICH HAVE STRUCK LAGOS, THE HOLY FATHER EXPRESSES TO ALL CONCERNED THE ASSURANCE OF HIS CLOSENESS IN PRAYER. HE COMMENDS THE DEAD TO THE LOVING MERCY OF ALMIGHTY GOD AND INVOKES THE DIVINE BLESSINGS OF STRENGTH AND CONSOLATION UPON THEIR FAMILIES, THE INJURED AND ALL WHO HAVE SUFFERED LOSS. HIS HOLINESS LIKEWISE PRAYS IN A SPECIAL WAY FOR THE RESCUE-WORKERS AND THOSE INVOLVED IN PROVIDING ASSISTANCE TO THE SURVIVORS OF THIS TERRIBLE DISASTER.

CARDINAL ANGELO SODANO

SECRETARY OF STATE

[00157-02.01] [Original text: English]

INTERVENTO DI S.E. MONS. RENATO RAFFAELE MARTINO, OSSERVATORE PERMANENTE DELLA SANTA SEDE PRESSO L'ORGANIZZAZIONE DELLE NAZIONI UNITE SUL RAZZISMO E LA DISCRIMINAZIONE RAZZIALE

Pubblichiamo di seguito l'intervento che l'Osservatore Permanente della Santa Sede presso l'Organizzazione delle Nazioni Unite, S.E. Mons. Renato Raffaele Martino, ha pronunciato ieri nel corso della nuova Sessione della Terza Commissione dell'Assemblea Generale dell'O.N.U. su: "*Elimination of racism and racial discrimination-The Report of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance*":

• INTERVENTO DI S.E. MONS. RENATO R. MARTINO

Mr Chairman,

No one can deny that, today, the family of nations needs a concerted programme of action to address Racism. We need to explore new ways to foster, for the future, the harmonious coexistence and interaction of individuals and peoples, in full respect of each other's dignity, identity, history and tradition. We need a culture, to use the words of Pope John Paul II, "in which we recognize, in every man and woman, a brother and a sister with whom we can together walk the path of solidarity and peace". (Angelus, 26 August 2001). Our world needs to be reminded that humanity exists as a single human family, within which the concept of racial superiority has no place.

The Holy See worked together with the Delegations of so many countries to ensure that the "World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance" would produce the blueprint for

such a programme. Particular thanks are due to the Government of South Africa that hosted and guided the Conference. The preparation of the Conference proved, however, more difficult than was imagined. Certain moments of the preparatory process were tense, certain expressions used were unfortunately inappropriate for a Conference that was to foster tolerance. This is to be regretted. The final results are the fruit of compromise, which may leave many unsatisfied.

It must be asked, therefore, why did the family of nations find it so difficult to address the question of racism? Why was it so difficult to address a complex of contemporary issues, which we all recognize as posing a threat to the maintenance of harmonious international relations? Why was it so difficult to address what we all recognize constitutes a clear offence against the fundamental dignity of persons, men and women, our brothers and sisters, created in the image of God?

These are questions that the family of nations must legitimately pose, because they say something about the state of international relations.

All this, Mr Chairman, must bring us back to what I said in my opening words: the family of nations needs a concerted programme of action to address the question of racism. It needs such a programme urgently and today. The task of launching this programme cannot be put off. We must begin now.

Perhaps, in our reflection on the Durban Conference, we should begin by asking another question: can the world do without the constructive contributions, the fruit in so many cases of our common endeavor, which are gathered together in the final documents of the Durban Conference? Can we leave them aside and leave addressing the question of racism and racial discrimination for another day?

The answer must be a clear no. The fight against racism is urgent. It must be explicit and direct. Too often in history, uncritical societies have stood by inactive as new signs of racism raised their head. If we are not alert, hatred and racial intolerance can reappear in any society, no matter how advanced it may consider itself.

My Delegation therefore urges all nations to take up without delay, individually and in collaboration with other States and the Office of the High Commissioner for Human Rights, a clear programme to fight racism, using the many positive elements of the Durban documents.

Such a programme must begin at the level of national legislation and practice. The World Conference urged all States to ensure that "their legislation expressly and specifically prohibit racial discrimination and provide effective judicial remedies and redress" (Programme of Action, n.163). Such legislation must address in particular the situation of refugees and migrants, who are often victims of discrimination. It must address the situation of indigenous peoples. It must address minority groupings.

Legislation must be accompanied by education. Education on racial tolerance must be a normal part of the educational programmes for children at all levels. The family, the basic social unit of society, must be the first school of openness and acceptance of others. Government agencies may never justify racial profiling and the mass media must be alert to avoid any type of stereotyping of persons on a racial basis.

In particular, the Holy See would like to address the question of racism and religious intolerance, which is taken up on different occasions in the Durban documents.

The Durban Declaration requests that measures be taken to ensure that members of ethnic, religious or linguistic minorities should not be denied the right to practice their religion. It recognized with deep concern "the emergence of hostile acts and violence against [certain] communities because of their religious beliefs and their racial and ethnic origin in various parts of the world that in particular limit their right to freely practice their belief"(n.59).

True religious belief is absolutely incompatible with racist attitude and racist practices. Pope John Paul II, before

the Durban Conference, made an appeal in this sense to all believers, noting that we cannot truly call on God, the father of all, if we refuse to treat in a brotherly way any person, created in God's image. Through their common belief in the dignity of every individual and in the unity of the human family, believers of all faiths can indeed bring strong leadership in fostering understanding and reconciliation among peoples.

In a world in which religion is often exploited as a means to deepen existing political, social or economic divisions, it is encouraging to note the growing number of initiatives, both at the local and on the international level, of dialogue among religions. Interreligious dialogue, today more than ever, is a vital element in fostering peace and understanding and in overcoming historical divisions and misunderstandings. Such dialogue can and should be a strong contribution to the fight against racism.

The Durban Declaration (n.8) recalls that religion, spirituality and belief play a central role in the lives of men and women and in the way they live and treat other persons. It stresses how religion contributes "to the promotion of the inherent dignity and worth of the human person and to the elimination of racism, racial discrimination, xenophobia and related intolerance".

Religion, above all, can be a strong force for that individual and collective conversion of hearts, without which hatred, intolerance and exclusion will never be eliminated. The fight against racism requires a concerted international programme. But the fight against racism begins in the heart of each of us, and in the collective historical memory of our communities. The fight against racism requires a personal change of heart. It requires that "healing of memories", that forgiveness for which Pope John Paul II called in his last Message for the World Day of Peace, when he said: "No peace without justice, no justice without forgiveness: I shall not tire of repeating this warning to those who, for one reason or another, nourish feelings of hatred, a desire for revenge or the will to destroy".

We cannot go away from this Resumed Session of the United Nations General Assembly, Mr Chairman, without giving new vigor to the fight against racism. We owe it to the victims of racism, we owe it to our people, and we owe it to humanity.

[00158-02.01] [Original text: English]

AVVISO DELL'UFFICIO DELLE CELEBRAZIONI LITURGICHE • SESTA GIORNATA DELLA VITA CONSACRATA

Sabato 2 febbraio 2002 - Festa della Presentazione del Signore e VI Giornata della Vita Consacrata - alle ore 17.30, nella Patriarcale Basilica Vaticana, avrà luogo la **Celebrazione Eucaristica per gli Istituti di Vita Consacrata e le Società di Vita Apostolica** a cui prenderà parte il Santo Padre Giovanni Paolo II.

Presiederà la Santa Messa l'Em.mo Card. Eduardo Martínez Somalo, Prefetto della Congregazione per gli Istituti di Vita Consacrata e le Società di Vita Apostolica. Concelebreranno l'Eucaristia: l'Ecc. mo Mons. Segretario, i Sotto-Segretari e i Capi Ufficio del Dicastero per i Religiosi e gli Istituti Secolari, i presbiteri membri del Consiglio Direttivo dell'Unione Superiori Generali.

La Santa Messa sarà preceduta dalla benedizione delle candele e dalla processione.

Il Santo Padre terrà l'omelia, guiderà il ringraziamento a Dio per il dono della vita consacrata e impartirà la Benedizione finale.

[00156-01.01]

