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LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

Ecc.mi Presuli di rito siro-malankarese dell'India, in Visita "ad Limina Apostolorum":

S.E. Mons. Geevarghese Divannasios Ottathengil, Vescovo di Battery;

S.E. Mons. Yoohanon Chrysostom Kallor, Vescovo di Marthandom;

S.E. Mons. Thomas Koorilos Chakkalapadickal, Eparca di Muvattapuzha;

S.E. Mons. Geevarghese Timotheos Chundevalel, Vescovo emerito di Tiruvalla, con l'Amministratore Diocesano, il Rev.mo Mons. Stephen Thottathil;

Gruppo degli Ecc.mi Presuli di rito siro-malabarese dell'India, in Visita "ad Limina Apostolorum";

Gruppo degli Ecc.mi Presuli di rito siro-malankarese dell'India, in Visita "ad Limina Apostolorum".

[00728-01.01]

VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DI RITO SIRO-MALABARESE DELL'INDIA

Pubblichiamo di seguito il discorso che il Santo Padre ha rivolto agli Ecc.mi Presuli di rito siro-malabarese dell'India, incontrati questa mattina e ricevuti in questi giorni, in separate Udienze, in occasione della Visita "ad Limina Apostolorum":

• DISCORSO DEL SANTO PADRE

Your Eminence, Venerable Major Archbishop,

Dear Brother Bishops,

1. "Peace be with you!" (Jn 20:26). In this Easter Season it is fitting that I greet you, the Bishops of the Syro Malabar Church, with the words our Risen Lord used to comfort your father in faith, Saint Thomas. Indeed the origins of your Church are directly linked with the dawn of Christianity and the missionary efforts of the Apostles. In a way, your journeying here to meet me reunites the Apostles Peter and Thomas in the joy of the Resurrection as we join in proclaiming to the beloved people of India "an inheritance which is imperishable, undefiled and unfading" (1 *Peter* 1:4). In a special way I greet Your Eminence, Cardinal Varkey Viathyathil, Major Archbishop of the Syro-Malabar Church, and I wish to thank you for the greetings and sentiments you have conveyed on behalf of the episcopate, clergy and faithful of the whole Syro-Malabar Church.

2. The Liturgy of the Syro-Malabar Church, for centuries a part of India's rich and varied culture, is the most vivid expression of your peoples identity. The celebration of the Eucharistic Mystery in the Syro-Malabar Rite has played a vital part in moulding the experience of faith in India (cf. *Ecclesia in Asia*, 27). Since "the Eucharist, as Christ's saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history" (*Ecclesia de Eucharistia*, 9), I exhort you to guard and renew this treasure with great care, never allowing it to be used as a source of division. Gathering round the altar in "the fullness of him who fills all in all" (*Eph* 1:23) not only defines you as a Eucharistic people, but is also a source of reconciliation helping to overcome obstacles which can hinder the journey toward unity of mind and purpose. As the primary custodians of the liturgy, you are called at all times to be vigilant to protect against unwarranted experimentation by individual priests which violate the integrity of the liturgy itself and can also cause great harm to the faithful (cf. *Ecclesia de Eucharistia*, 10).

I encourage you in your efforts to renew your "ritual patrimony" in the light of the council documents, with particular attention given to *Orientalium Ecclesiarum*, and in the context of *Code of Canon Law of the Eastern Churches* and my own Apostolic Letter *Oriente Lumen*. I am certain that with prudence, patience and proper catechesis this renewal process will bear abundant fruit. The many positive results already achieved by your efforts make this task less daunting and, in fact, will be a source of future strength. I encourage you to continue this essential work so that the liturgy will not merely be studied but also be celebrated in all its integrity and beauty.

3. In a similar fashion, constant commitment to fraternal charity and cooperation is required for the successful functioning of a Synod of Bishops. Here, I commend your unwavering dedication to this shared journey: a sign of strength, confidence and unity among the Syro-Malabar Bishops and "a particularly eloquent way of living and manifesting the mystery of the Church as Communion" (cf. Address to the Synod of Bishops of the Syro-Malabar

Church, 8 January 1996, 4). The Synod, in fact, is one of the most noble expressions of affective collegiality between bishops and is a forum well-suited for discussing serious matters of faith and society in order to find solutions to the challenges that face the Syro-Malabar community (cf. *Orientalium Ecclesiarum*, 4). Maintaining this necessary unity requires sacrifice and humility. Only through concerted mutual effort can you "sustain common works that intend to promote more expeditiously the good of religion, to protect more effectively ecclesiastical discipline, and also to foster more harmoniously the unity of all Christians" (cf. *Codex Canonum Ecclesiarum Orientalium*, Canon 84).

4. The issue of the pastoral care of Oriental Catholics in India and abroad continues to be of concern to the Catholic Bishops Conference of India and to the Syro-Malabar Synod. Here, I wish to emphasize the "urgent need to overcome the fears and misunderstandings which appear at times between the Eastern Churches and the Latin Church... especially with regard to the pastoral care of their people also outside their own territory" (*Ecclesia in Asia*, 27). It is heartening to see the strides you have already made in attempting to find a solution to this matter.

I am certain that you will continue to work closely with your Brother Bishops of the Latin Rite and the Holy See to ensure that Syro-Malabars throughout India and the world receive the spiritual support they deserve in strict respect for canonical dispositions which are, as we know, appropriate means for the preservation of ecclesial communion (cf. *Christus Dominus*, 23; *Codex Iuris Canonici*, Canon 383 §2; *Codex Canonum Ecclesiarum Orientalium*, Canon 916 §4). It is necessary that clear distinctions be made between the work of evangelization and that of the pastoral care of Eastern Catholics. This must always be done with respect towards the local bishops, who are placed by the Holy Spirit to govern the holy Church of God in union with the Roman Pontiff, the Pastor of the Universal Church.

5. Charity urges every Christian to go forth proclaiming the Good News of Jesus Christ to the ends of the earth. As the Apostle says, "For if I preach the Gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the Gospel" (1 Cor 9:16). Evangelization lies at the heart of the Christian faith. India, blessed with so many different cultures, is a land in which the people yearn for God; this makes your distinctly Indian liturgy an excellent way of evangelization (cf. *Ecclesia in Asia*, 22).

Authentic evangelization is sensitive to local culture and custom, always respecting the "inalienable right" of each and every person to religious freedom. Here the principle remains valid: "The Church proposes, she imposes nothing" (*Redemptoris Missio*, 39). Therefore, in your relations with your brothers and sisters of other religions, I encourage you to "strive to discern and welcome whatever is good and holy in one another, so that together you can acknowledge, preserve and promote the spiritual and moral truths which alone guarantee the world's future" (cf. Address to Religious Leaders in India, 7 November 1999, 3). This openness, however, can never diminish the obligation to proclaim Jesus Christ as "the way, and the truth and the life" (Jn 14:6). For the Incarnation of our Lord enriches all human values, enabling them to bear new and better fruit.

6. I join you in giving thanks that your Eparchies have been blessed with so many priests and Religious. To all of them I send the assurance of my prayers for the success of their ministry and for their lasting fidelity to their religious vocation. The burden of your pastoral mission could not be fulfilled without the clergy, your co-workers in the sacred ministry. Your necessary reliance on your priests compels you to foster a strong bond with them. They are your sons and friends. As their father and confidant, you must be ever "ready to listen to them and cultivate an atmosphere of easy familiarity with them, thus facilitating the pastoral work of the entire Diocese" (*Christus Dominus*, 16).

Likewise, the Religious in your care are members of your family. The witness borne by so many men and women consecrated to lives of chastity, poverty and obedience stands as a true sign of contradiction in a nation which is becoming increasingly secularized. "In a world in which the sense of God's presence is often diminished, consecrated persons need to bear convincing prophetic witness to the primacy of God and to eternal life" (*Ecclesia in Asia*, 44).

The Bishop should assist in assuring that candidates for religious life are equipped to meet this challenge

through appropriate spiritual and theological preparation. I am confident that you will encourage the Religious in your Eparchies to continue to revise, refine and improve their programmes of formation so that they can meet the specific needs of the Syro-Malabar community.

7. The *ad Limina* visit offers you an opportunity, as Pastors of Particular Churches, to share with me a view of how the Holy Spirit is at work in your Eparchies. In fraternal union with your Venerable Major Archbishop, you have shared the challenges and accomplishments which mark the Syro-Malabar Church and its faithful members as they daily strive to fulfil their baptismal promises. In this year of the Rosary, I commend you, your clergy, religious and laity to the protection of Our Blessed Lady, and I impart to you my Apostolic Blessing.

[00732-02.02] [Original text: English]

VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DI RITO SIRO-MALANKARESE DELL'INDIA

Pubblichiamo di seguito il discorso che il Papa ha rivolto agli Ecc.mi Presuli di rito siro-malankarese dell'India, incontrati questa mattina e ricevuti in questi giorni, in separate Udienze, in occasione della Visita "ad Limina Apostolorum":

• DISCORSO DEL SANTO PADRE

Your Grace,

Dear Brother Bishops,

1. "*Christo pastorum Principi*". Repeating the words employed by my illustrious predecessor, Pope Pius XI, when he received your forefathers into full communion just over seventy years ago, I am pleased to welcome you, the Bishops of the Syro-Malankara Church, on the occasion of your *ad Limina* visit. In being with you, I draw closer to the priests, Religious and lay faithful of your Eparchies. Indeed, it is fitting that as your community celebrates the Fiftieth Anniversary of the death of Archbishop Mar Ivanios, a tireless apostle for unity, you find yourselves at the tombs of the Apostles Peter and Paul praying with Christ "*ut omnes unum sint*". I take this opportunity to greet especially Archbishop Cyril Mar Baselios. I am grateful for the good wishes you have conveyed on behalf of the clergy, Religious and faithful of the Syro-Malankara Church.

As we give thanks together for these important landmarks in your ecclesial life, we are also mindful of the multiple blessings that have been bestowed on your Church in a relatively short time. You have become one of the fastest growing Catholic communities in the world, boasting large numbers of vocations to the priesthood and religious life, and your *pusillus grex* is home to many educational and welfare institutions. The new Law of Christ which compels us to go beyond the boundaries of family, race, tribe or nation is concretely manifested in your generosity to others (cf. *Mt* 5:44).

2. An undaunted commitment to Christian love, so clearly demonstrated in the Syro-Malankara community, is the product of a strong and vibrant spirituality. The people of India rightly take pride in their rich cultural and spiritual heritage, expressed in the innate characteristics of "contemplation, simplicity, harmony, detachment, non-violence, discipline, frugal living, the thirst for learning and philosophical enquiry" which distinguish those living on the subcontinent. These same traits permeate the Syro-Malankara community, allowing the Church to "communicate the Gospel in a way which is faithful both to her own traditions and to the Asian soul" (cf. *Ecclesia in Asia*, 6).

The mystical heritage of your continent is not only expressed in the spiritual life of your faithful but is also seen in your time-honoured rites. The ancient and revered Syro-Malankara liturgical tradition is a treasure which reflects the universal nature of Christ's salvific work in a uniquely Indian context. Your Eucharistic Celebration, like all

celebrations of the Paschal Sacrifice, "contains the Church's entire spiritual wealth: Christ himself, our Passover and living bread. Consequently the gaze of the Church is constantly turned to her Lord present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love" (*Ecclesia de Eucharistia*, 4).

3. At a moment of growing secularism and, at times, of blatant disregard for the sanctity of human life, Bishops are called to remind the people by their preaching and teaching of the need for an ever deeper reflection on moral and social issues. The Syro-Malankara presence in the fields of education and social services places you in an excellent position to prepare all men and women of good will to face these issues in a truly human manner. In fact, all Christians are obliged to participate in this prophetic mission by taking a firm stand against the current crisis of values and by constantly reminding others of the universal truths which must be manifest in daily living. More often than not, this lesson is taught by actions rather than by words. As the Apostle Paul says: "Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy" (1 Cor 14:1).

Responding to this challenge in a proper fashion necessitates an inculturation of Christian ethics at all levels of human society; this is a difficult and delicate task. "By her very mission the Church travels the same journey as all humanity and shares the same human lot with the world: she is to be leaven, and as it were the soul of human society in its renewal by Christ and transformation into the family of God" (cf. *Catechism of the Catholic Church*, 854). Your long experience as a small community of Christians in a predominately non-Christian land has prepared you to become this "leaven", a fitting instrument of transformation. The process is never simply an "external" one but requires an intimate change of cultural values through integration into Christianity and subsequent insertion into the various human cultures. This complicated task cannot be accomplished, however, without adequate reflection and evaluation, ensuring always that Christ's saving message is never diluted or altered in an attempt to make it more culturally or socially acceptable (cf. *Ecclesia in Asia*, 21).

4. Your special ministry, as shepherds of growing flocks, requires close collaboration with your co-workers. As I wrote in my Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, "priests exist and act in order to proclaim the Gospel to the world and to build up the Church in the name of Christ the Head and Shepherd" (No.15). Properly trained ambassadors of Christ are necessary for this ministry of "building up the Church". For this reason Bishops must work unceasingly to identify and encourage young people to answer the call to the priesthood and the religious life. In this regard, I pray that you will continue to do all in your power to ensure that those with priestly or religious vocations are well prepared. This entails ensuring that the seminaries under your protection are always models of formation according to the example of Jesus Christ and his commandment to love (cf. *Jn* 15:12). Training must be specifically Christ-centred through the proclamation of the holy Scriptures and the celebration of the Sacraments.

The same is true of the formation of candidates for consecrated life. "All are to have appropriate formation and training which should be Christ-centred ... with emphasis on personal sanctity and witness; their spirituality and lifestyle should be sensitive to the religious heritage of the people among whom they live and whom they serve" (*Ecclesia in Asia*, 44). As Bishops, you are the source of guidance and strength for the religious communities in your Eparchies. Through close cooperation with religious superiors you must help to guarantee that the training received by candidates transforms their hearts, minds and souls in such a way that they are enabled to give themselves without reservation to the work of the Church. Your strong leadership will do much to encourage religious communities to persevere in their edifying example as witnesses to Christ's joy.

5. Dear Brother Bishops, these are some of the thoughts that your visit evokes. The Solemnity of Easter which we have just celebrated urges you to allow the Risen Lord to renew continually the Churches under your care. Entrusting you to Mary, Queen of the Rosary, I pray that through her intercession the Holy Spirit will indeed fill you with joy and peace, and I impart my Apostolic Blessing to you and to the priests, Religious and faithful of your Eparchies.

RINUNCE E NOMINE• NOMINA DI CAPO UFFICIO NELLA CONGREGAZIONE PER L'EVANGELIZZAZIONE DEI POPOLI

Il Santo Padre ha nominato Capo Ufficio nella Congregazione per l'Evangelizzazione dei Popoli il Rev.do Mons. Francesco Di Muzio, della Prelatura personale dell'Opus Dei.

[00731-01.01]

AVVISO DELL'UFFICIO DELLE CELEBRAZIONI LITURGICHE• CAPPELLA PAPALE PER LA CANONIZZAZIONE DEI BEATI: JÓZEF SEBASTIAN PELCZAR; URSZULA LEDÓCHOWSKA; MARIA DE MATTIAS; VIRGINIA CENTURIONE BRACELLI

Il 18 maggio 2003, V Domenica di Pasqua, alle ore 10, il Santo Padre Giovanni Paolo II celebrerà l'Eucarestia sul sagrato della Patriarcale Basilica Vaticana e procederà alla Canonizzazione dei Beati:

JÓZEF SEBASTIAN PELCZAR, (1842-1924) Vescovo, fondatore della Congregazione delle Ancelle del Sacro Cuore di Gesù;

URSZULA LEDÓCHOWSKA, (1865-1939) vergine, fondatrice della Congregazione delle Suore Orsoline del Sacro Cuore di Gesù Agonizzante;

MARIA DE MATTIAS, (1805-1866) vergine, fondatrice della Congregazione delle Suore Adoratrice del Sangue di Cristo;

VIRGINIA CENTURIONE BRACELLI (1587-1651) laica, fondatrice delle Suore di Nostra Signora del Rifugio in Monte Calvario e delle Suore Figlie di Nostra Signora al Monte Calvario.

Nel tempo di Pasqua la Chiesa si rallegra per la fioritura di nuovi Santi: essi, tralci innestati in Cristo vite vera, sono per tutti invito a lasciarsi vivificare dalla linfa dello Spirito per produrre frutti abbondanti e duraturi.

[00730-01.01] [Testo originale: Italiano]

COMUNICATO• VISITA IN COLOMBIA DI UNA DELEGAZIONE DI VESCOVI PATROCINATA DAL PONTIFICIO CONSIGLIO "COR UNUM"

Invitata dalla Conferenza Episcopale Colombiana, una delegazione di Vescovi europei e dell'America del Nord si recherà in Colombia per portare un Messaggio del Santo Padre e per "rinfrancarsi mutuamente mediante la fede" (Rm 1) in un Paese che vede continuamente minacciati dal terrorismo la convivenza pacifica e i diritti umani.

La Delegazione sarà guidata dall'Arcivescovo Paul J. Cordes, Presidente del Pontificio Consiglio *Cor Unum* e composta da Mons. Josef Sayer, direttore di *Misereor*, da rappresentanti delle Conferenze Episcopali d'Italia, Spagna, Francia, Austria, Svizzera e Stati Uniti d'America.

Il fitto programma prevede una parte più propriamente ecclesiale e una più civile. La prima parte comprende la

visita al Nunzio S.E. Mons. Beniamino Stella, ai rappresentanti della Conferenza Episcopale Colombiana, ai Vescovi delle varie regioni, alle ONG cattoliche operanti nel Paese. Nei diversi luoghi verrà dato particolare risalto alla testimonianza della fede mediante la Celebrazione dell'Eucaristia, aperta alla partecipazione di tutti i fedeli.

La parte civile comprende l'incontro col Presidente della Repubblica, Sig. Alvaro Uribe Vélez, e con il Vice Presidente, Sig. Francisco Santos Calderón, con il rappresentante ONU per i diritti umani in Colombia, Sig. Michael Fröling, e con il rappresentante dell'Alto Commissariato delle Nazioni Unite per i rifugiati. Vi saranno inoltre dialoghi con i politici e le autorità locali.

E' prevista anche la visita ai carcerati di Medellín e ad alcuni quartieri particolarmente poveri di Quibdó. Il 17 maggio ci sarà anche una speciale celebrazione a Bojayá per ricordare le vittime del massacro nella Chiesa di Bella Vista, un anno fa.

Le indicazioni del Santo Padre sulla costruzione di una civiltà dell'amore e sulla corresponsabilità tra le istituzioni dello Stato e della Chiesa per combattere l'ingiustizia, la povertà, la violenza, costituiranno i due temi guida che i Vescovi affronteranno nelle relazioni dei differenti incontri.

Fin dagli anni '70, *Cor Unum*, il Dicastero della Carità del Santo Padre, ha mantenuto contatti molto stretti con la Chiesa in Colombia facendo giungere costantemente aiuti concreti a quelle comunità. Nel 1992, in occasione dei 500 anni di evangelizzazione dell'America Latina, il Papa Giovanni Paolo II volle che si costituisse, con sede a Bogotá, la Fondazione *Populorum Progressio*, per aiutare in modo ancora più incisivo le popolazioni indigene e contadine dell'America del Centro-Sud. Dal '92 ad oggi, questa Fondazione, presieduta da *Cor Unum*, ha erogato aiuti per 15 milioni di dollari.

In un momento in cui la Chiesa in Colombia continua a subire episodi di violenza, la presenza di questa Delegazione costituisce una manifestazione di comunione ecclesiale ed un forte appello alla solidarietà di tutto il mondo verso questo Paese martoriato, quale "arma" per incamminarsi su una strada di pace.

[00729-01.01] [Testo originale: Italiano]
