

a message of **hope**

THEME

**"I DO NOT ASK YOU TO REMOVE
THEM FROM THE WORLD" JOHN 17:15**

Dear friends,

As the yeast in the dough we are called to be IN the world, to transform it from within. It is true that we are also warned to be aware of the dangers of the world, to remember always that we are not OF the world and that our true homeland is in heaven. On one hand we have the "world" understood as all those things which take us away from God, the "culture of death" which harms us deeply, because it de-humanizes us and separates from the source of Life and Love. On the other hand we have the "world" created by a good God, which is good in itself and tends to its Creator, and which has been redeemed by Christ, i.e. God-in-the-world. "The "world" thus becomes the place and the means for the lay faithful to fulfil their Christian vocation, because the world itself is destined to glorify God the Father in Christ." (Christifideles laici, 15).

So, although we are warned that the world might be dangerous, and that we must be prudent as serpents, we are also sent to the world, to rescue everything which is human, everything that humanises, and lift it up to God. We are called to "be in the world without being of the world". And that means that we need to fight the good fight, to try to think more and more like Jesus, and less like "the world". Not in order to despise the world, but so as to transform it. "To set your mind on the Spirit is life and peace" (Rom 8:6) said St Paul; but this is "not the spirit of the world but the Spirit which is from God" (1 Cor 2:12)

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a message of **hope**

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**"I DO NOT ASK YOU TO REMOVE
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In his prayer at the Last Supper, Jesus did not ask the Father to remove us from the world. He wanted us there, in the middle of things, to give testimony to him, to be witnesses of love, hope and faith. We are called to bring the saving presence of Christ, His light and warmth, everywhere we are, particularly those places that are in darkness, where people are lost without knowing where to go or which way to turn. We must be people of the Church, filled with the Holy Spirit, and ready to share that Spirit with all those with whom we work, study or live.

We are not of the world, we are *of the Lord*. And that means that we must make a continuous and firm effort to cooperate with the grace to be other Christs, to think, feel and act as Jesus. We need to be conscious of and resist all those things in us that draw us away from God. That is "the good fight" that St. Paul speaks of.

But this effort is not meant to be only an individual task, an effort of self-perfection. We have a social responsibility, the responsibility to transform all that ought to be transformed in our society, in our family, in the place we study or work, with our friends, in the places we have fun. Everywhere. We are not called to build a parallel universe, we are called to transform the one we have, bringing the presence of Christ everywhere we go, in every thing we do or not do, in every word we say or not say, in what we wear, in what we think, in what we commit to or resist.

Don't be afraid of the world. Follow St. Paul's advice to the Thessalonians: "Examine everything. Hold on to what is good" (1 Thes 5:21).

**BISHOP ANTHONY FISHER OP,
WYD08 COORDINATOR**

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faith foundations

EVANGELISATION AND CULTURE

In its simplest sense to **evangelise** means to announce **the Gospel** and its great and saving **News**. This involves not only the proclamation of the moral and doctrinal truths of Christianity (as important as these are) but what is at their source: the very **person of Jesus Christ** and what He means the world.

To **proclaim** and **witness** to “*the Person of Christ in the entire design of God*” (Compendium of the Catechism no. 80) means to invite all people to be touched by Christ and to become disciples in communion with each other in Him.

The most widely travelled and powerful evangelist of modern times was undoubtedly the **Servant of God, Pope John Paul II**. He spoke many times of the need to evangelise to people who have never known Jesus Christ but also of the equally urgent need to **re-evangelise** those Christians whose faith has grown confused, weak or utterly forgotten.

Essential to the task of re-evangelisation is the need for Christians personally, and the Church institutionally, to be filled with a spirit of **repentance** and humility. Christians who are blind or fail to live up to the life and love of Christ present huge obstacles to the acceptance of the Gospel by others.

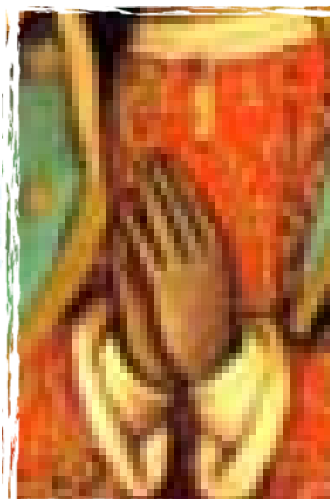
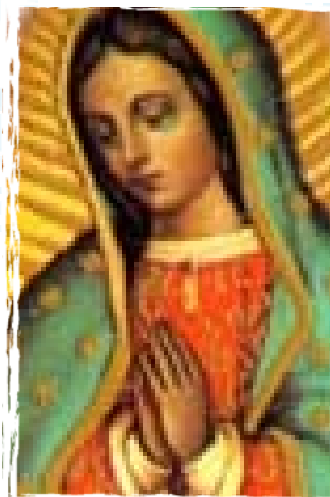
Like the Apostle Paul who preached to the pagan Greeks in their cultural centre in Athens called the **Areopagus** (Acts 17:22-31), John Paul realised that ideas and world-views influence what people believe and what they do. To be truly effective therefore, Christians

must call not only individuals or families to conversion and friendship with Jesus Christ, but entire societies and cultures.

“We can say of catechesis, as well as of evangelisation in general, that it is called to bring the power of the Gospel into the very heart of cultures and culture”.
(Pope John Paul II Exhortation *Catechesi Tradendae* n. 53)

This means that those wanting to communicate the Gospel by word or deed must be aware of the complex cultural elements such as the media, technology, social situations or personal experience which may affect the way the Gospel is “heard.”

The news about Christ is a **“Gospel of Life”** with power to transform and renew human relationships, cultures and communities by its light. Proclaiming the Person of Jesus Christ is accompanied by the promotion of human life and dignity, mutual solidarity between peoples, respect for beauty, truth and meaning, care for the needy and the sick, and the stewardship of natural creation and economic resources. This requires Christians to be in the midst of every human activity and not to be removed from it, yet to have perspective on those activities by standing back from them and reflecting upon them with the eyes of faith.



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PIZZARRANGE

pilgrim prayer

THEME

"I DO NOT ASK YOU TO REMOVE THEM FROM THE WORLD" JOHN 17:15



JOHN 17:15-26

I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth. "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."



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inspired writings

A LETTER TO HIS DAUGHTER MARGARET - WRITTEN FROM PRISON AS HE AWAITED EXECUTION BY SAINT THOMAS MORE, MARTYR (1477-1535)

[follow the link here>>>](#)

With good hope I shall commit myself wholly to God

Although I know well, Margaret, that because of my past wickedness I deserve to be abandoned by God, I cannot but trust in his merciful goodness. His grace has strengthened me until now and made me content to loose goods, land, and life as well, rather than to swear against my conscience. God's grace has given the king a gracious frame of mind toward me, so that as yet he has taken from me nothing but my liberty. In doing this His Majesty has done me such great good with respect to spiritual profit that I trust that among all the great benefits he has heaped so abundantly upon me I count my imprisonment the very greatest. I cannot, therefore, mistrust the grace of God. Either he shall keep the king in that gracious frame of mind to continue to do me no harm, or else, if it be his pleasure that for my other sins I suffer in this case as I shall not deserve, then his grace shall give me the strength to bear it patiently, and perhaps even gladly.

By the merits of his bitter passion joined to mine and far surpassing in merit for me all that I can suffer myself, his bounteous goodness shall release me from the pains of purgatory and shall increase my reward in heaven besides.

I will not mistrust him, Meg, though I shall feel myself weakening and on the verge of being overcome with fear. I shall remember how Saint Peter at a blast of wind began to sink because of his lack of faith, and I shall do as he did: call upon Christ and pray to him for help. And then I trust he shall place his holy hand on me and in the stormy seas hold me up from drowning.



Saint Thomas More, Martyr (1477-1535)

And if he permits me to play Saint Peter further and to fall to the ground and to swear and forswear, may God our Lord in his tender mercy keep me from this, and let me lose if it so happen, and never win thereby! Still, if this should happen, afterward I trust that in his goodness he will look on me with pity as he did upon Saint Peter, and make me stand up again and confess the truth of my conscience afresh and endure here the shame and harm of my own fault.

And finally, Margaret, I know this well: that without my fault he will not let me be lost. I shall, therefore, with good hope commit myself wholly to him. And if he permits me to perish for my faults, then I shall serve as praise for his justice. But in good faith, Meg, I trust that his tender pity shall keep my poor soul safe and make me commend his mercy.

And, therefore, my own good daughter, do not let your mind be troubled over anything that shall happen to me in this world. Nothing can come but what God wills. And I am very sure that whatever that be, however bad it may seem, it shall indeed be the best.

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testimony of faith

THEME

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ANITA, ARCHDIOCESE OF PERTH

I have travelled as a pilgrim to Rome 2000, Toronto 2002 and Cologne 2005. My first WYD without John Paul II was going to be interesting. Many of the WYD pilgrims that had started their pilgrim journey with JP II, were sad to gather without him for the first time. I remember coming back on the train from the Opening Mass in Cologne. My large parish group was reduced to 3 of us that had managed to stay together. We headed back to our accommodation on the overly crowded train carriages. The train system was so full that our carriage didn't move for approximately 2 hours. What was meant to be a 20min train ride to our station, ended up being some of the best 2 hours of my Cologne experience.

The train was overcrowded, stopped mid-station and there were few windows that could open for air. So what does a pilgrim do? We started talking to the young people that we were squished up next to. They were a group of Polish young pilgrims. We swapped the usual stories of what food we like to eat, what sports we play, why we came to WYD. During our conversation we soon found out that the majority of the train carriage was filled with Polish young people. They erupted into song – a beautiful Polish hymn. I asked the girl next to me, what was it that they were singing? She asked me what time it was. I said it was 9pm. She then asked if I had heard of Cz ̄stochowa in Poland. She proceeded to share with me about the hymn that they sing to Our Lady every night at 9pm when you are on pilgrimage to Czestochowa. As Polish youth, they wanted to sing this song on pilgrimage to WYD at 9pm.

We continued to talk and they shared many stories about the faith in Poland and the solidarity movement which was intimately close to their hearts. Again,



Anita placing her hand print in Cologne 2005.

the carriage erupted into song and I asked again what the song was. She asked me again, what time it was. I said around 9:30pm – she said "It is exactly 9:37pm. This is exact time that the late-JP II passed away." They were singing his favourite Polish hymn that they sung on the streets of Poland at 9:37pm for the two weeks of national mourning after his death. I felt the love and the pain that their nation was feeling for the loss of such a great man who gave so much to their nation. Once the train carriage started to move, we swapped contact details and continued to keep in contact after WYD. We all treasured that train ride where we were stuck in an overcrowded train for 2 hours.

When you experience a faith-filled moment on WYD it is because we have made a choice to react to a potentially bad situation in a way that Jesus would. This WYD we are called to be witnesses to our faith. There is no reason that we cannot experience these moments in our everyday lives. A pilgrim's journey is one that is constantly full of surprises and I can't wait for the surprises of WYD 08!



Anita with her host in Cologne 2005.

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saints and witnesses

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ST FRANCIS XAVIER

Born: 7 April, 1506 in his family estate of **Xavier** in the Basque area of Navarre, Spain

Died: 2nd December 1552 on the Island of Sancian, China

Patron Saint of: Foreign Missions, Australia, missionaries

Representation in Religious Artwork:

Bearded man in white collar and black robes of the Society of Jesus

Feast Day: 3rd December



St Francis Xavier

Francis was born into the noble family of **Xavier**. At the age of 19, having studied in his own country, he travelled to the University of Paris to study philosophy and to join a lively group of young friends who would eventually revive the preaching of the Gospel throughout the world.

While he was teaching and continuing his studies, Francis and his friend Pierre Favre and four others were drawn to the reforming and spiritual genius of **St Ignatius Loyola**.

1. In Paris in the August of 1534 Francis, his companions and Ignatius committed their lives to the newly formed **Society of Jesus** (the "Jesuit" order). While completing his studies and contributing to the rapid growth of the Society, Francis shone out for his gift of healing and care for the sick and dying. He was ordained priest in 1537. Three years later he was sent by the King of Portugal on the difficult missionary voyage to other side of the world, to the region known as "the East Indies."
2. After a very dangerous and exhausting voyage by sail, Francis took to the streets and roads of Goa (Western India) and even to the Island of Ceylon (Sri Lanka) with the Gospels and his

own outstanding enthusiasm and faith. Unfortunately his greatest obstacles came from the money-hungry and corrupt European officials and soldiers in those regions. However he drew many thousands of local Indian people to the Christian faith.

3. From 1545-47 Francis undertook evangelising voyages in the pirate ridden seas near Malacca and the Molucca Islands. During this time he was assisted by a Japanese companion, Han Sir or **Anger** (who later joined the Society of Jesus), from whom he learned about Japan and its language. He became determined to take the Gospel of Jesus Christ to Japan. In 1549 Francis arrived in Japan and spent three years struggling with the Japanese language and with the political opposition of the local authorities. Despite this he managed to reach the centre of Japan and was somehow able to evangelise. His next goal was the huge Empire of China! While waiting to enter China on the island of Sancian, Francis was overcome by a fatal illness. He died on the 2nd of December - one of the most wide-ranging and effective missionaries since the Apostle Paul.

THEME

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place of pilgrimage

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CHURCH & SHRINES OF OUR LADY OF GUADALUPE

Where: Tepeyec Hill, near the north east of Mexico City, Mexico



The modern Mexican place name of **Guadalupe Hidalgo** is given to the site of the most celebrated **Shrine to the Virgin Mary** in the Americas. A miraculous image-relic and the events associated with Guadalupe, mark the beginning of a huge national fiesta which begins the Advent and Christmas season in Mexico.

The title "Guadalupe" was first heard from the lips of a Christian indigenous Mexican man **Juan Diego** who in December of 1531 reported that he was visited by a radiant and mysterious young woman who described herself to him as: "the Mother of the true God" and three days later as "**Our Lady of Guadalupe.**" His dying uncle also received a visitation and was healed.



At first the Spanish bishop and clergy were suspicious of Juan Diego's descriptions of the Lady and her healings. In the Mexico of the 1500s many of the local Mexican Indians still clung to the pagan beliefs and practices (including human sacrifice) of their Aztec forebears. The Spanish settlers were often violent and unjust to the Indians- hardly good witnesses to the love of Jesus Christ.

However Juan Diego asked the Lady for a sign he could take back to the Church authorities- and she urged him pick huge bunches of fresh **Castile roses** miraculously growing nearby, roses that were familiar in Spain but entirely out of season in Mexico. Juan Diego carried the mysterious roses

back in his **Indian tilma** (cloak/ wrap) and on opening them was shocked to see the Bishop and those around him kneeling in prayer and amazement. On his tilma was tinted or painted the image of **Our Lady** as Juan Diego had described her- a pregnant standing woman in prayer- with a starry cloak standing on the sun and moon- entirely surrounded by golden rays.

Today the tilma survives nearly 500 years later, despite being made of straw-like cloth. It is housed in the strikingly contemporary **Basilica of Guadalupe** and it is the focal point for pilgrims to the area. The circular Basilica contains a wealth of paintings and other South American and Spanish representations of the Virgin Mary and the Saints.

Nearby is the old Basilica the sister sanctuary- the **Antigua Basilica** which today is the centre of Perpetual Adoration and contemplative prayer. The plaza outside the two churches is visited by millions of pilgrims each year and is the centre of religious parades and displays during the month of December. Our Lady of Guadalupe is the patron of pregnant women, the unborn and the pro-life movement.

PILGRIMAGE

towards WYD08

THEME

"I DO NOT ASK YOU TO REMOVE THEM FROM THE WORLD" JOHN 17:15

G'DAY!

From 1 July the WYD08 organisation switched to "event mode".

If you have not finalised your registrations in Egeria then we urge you to do so immediately to ensure you do not miss out on some of the pilgrim benefits including allocations into the major events.

Our new online social networking site called Xt3, which was developed as part of WYD08, is now up and running and the excitement is building in the online environment too as pilgrims and like minded people share their enthusiasm and plans for their WYD08 pilgrimage. Xt3 will remain as a legacy item for future World Youth Days and to catch the online fever visit www.xt3.com.

New features on the WYD08 website include a detailed program of events for the Youth Festival and online reservation systems for: the Pilgrimage to the Cathedral, the Pilgrimage Walk over the Harbour Bridge, the 15 Day Walk of the Journey of the Cross and Icon and some of the many Youth Festival activities where bookings



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As you prepare for your WYD08 journey both spiritually and physically, be sure to touch base with your Group Leader if you are not in regular contact with them and don't forget to pack your

warm clothes and a radio if you want to listen to the live translations at major events. Even though the shortest day of the year has passed and the days will now get longer, July nights in Sydney are crisp at best and if you are thinking of trying your hand at surfing one of the world renowned Sydney beaches – bring a wetsuit!

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