

**"APOSTOLIC JOURNEY OF HIS HOLINESS POPE FRANCIS
TO THE REPUBLIC OF KOREA ON THE OCCASION OF
THE 6th ASIAN YOUTH DAY"
13-18 AUGUST 2014**

**Organized by
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FABC Office of Laity & Family - Youth Desk
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I. MEETING WITH THE AUTHORITIES, CHUNGMU HALL, SEOUL

- *Address of Pope Francis*

14 August 2014

*Madam President,
Honorable Government and Authorities,
Distinguished Members of the Diplomatic Corps,
Dear Friends,*

It is a great joy for me to come to Korea, the land of the morning calm, and to experience not only the natural beauty of this country, but above all the beauty of its people and its rich history and culture. This national legacy has been tested through the years by violence, persecution and war. But despite these trials,

the heat of the day and the dark of the night have always given way to the morning calm, that is, to an undiminished hope for justice, peace and unity. What a gift hope is! We cannot become discouraged in our pursuit of these goals which are for the good not only of the Korean people, but of the entire region and the whole world.

I wish to thank President Park Geun-hye for her warm welcome. I greet her and the distinguished members of the government. I would like to acknowledge also the members of the diplomatic corps, and all those present who by their many efforts have assisted in preparing for my visit. I am most grateful for your hospitality, which has immediately made me feel at home among you.

My visit to Korea is occasioned by the Sixth Asian Youth Day, which brings together young Catholics from throughout this vast continent in a joyful celebration of their common faith. In the course of my visit I will also beatify a number of Koreans who died as martyrs for the Christian faith: Paul Yun Ji-chung and his 123 companions. These two celebrations complement one another. Korean culture understands well the inherent dignity and wisdom of our elders and honors their place in society. We Catholics honor our elders who were martyred for the faith because they were willing to give their lives for the truth which they had come to believe and by which they sought to live their lives. They teach us how to live fully for God and for the good of one another.

A wise and great people do not only cherish their ancestral traditions; they also treasure their young, seeking to pass on the legacy of the past and to apply it to the challenges of the present. Whenever young people gather together, as on the present occasion, it is a precious opportunity for all of us to listen to their hopes and concerns. We are also challenged to reflect on how well we are transmitting our values to the next generation, and on the kind of world and society we are preparing to hand on to

them. In this context, I think it is especially important for us to reflect on the need to give our young people the gift of peace.

This appeal has all the more resonance here in Korea, a land which has long suffered because of a lack of peace. I can only express my appreciation for the efforts being made in favor of reconciliation and stability on the Korean peninsula, and to encourage those efforts, for they are the only sure path to lasting peace. Korea's quest for peace is a cause close to our hearts, for it affects the stability of the entire area and indeed of our whole war-weary world.

The quest for peace also represents a challenge for each of us, and in a particular way for those of you dedicated to the pursuit of the common good of the human family through the patient work of diplomacy. It is the perennial challenge of breaking down the walls of distrust and hatred by promoting a culture of reconciliation and solidarity. For diplomacy, as the art of the possible, is based on the firm and persevering conviction that peace can be won through quiet listening and dialogue, rather than by mutual recriminations, fruitless criticisms and displays of force.

Peace is not simply the absence of war, but "the work of justice" (cf. *Is* 32:17). And justice, as a virtue, calls for the discipline of forbearance; it demands that we not forget past injustices but overcome them through forgiveness, tolerance and cooperation. It demands the willingness to discern and attain mutually beneficial goals, building foundations of mutual respect, understanding and reconciliation. May all of us dedicate these days to peace, to praying for it and deepening our resolve to achieve it.

Dear friends, your efforts as political and civic leaders are directed to the goal of building a better, more peaceful, just and prosperous world for our children. Experience teaches us that in an increasingly globalized world, our understanding of the common good, of progress and development, must ultimately be

in human and not merely economic terms. Like most of our developed nations, Korea struggles with important social issues, political divisions, economic inequities, and concerns about the responsible stewardship of the natural environment. How important it is that the voice of every member of society be heard, and that a spirit of open communication, dialogue and cooperation be fostered. It is likewise important that special concern be shown for the poor, the vulnerable and those who have no voice, not only by meeting their immediate needs but also by assisting them in their human and cultural advancement. It is my hope that Korean democracy will continue to be strengthened and that this nation will prove to be a leader also in the globalization of solidarity which is so necessary today: one which looks to the integral development of every member of our human family.

In his second visit to Korea, twenty-five years ago, Saint John Paul II stated his conviction that "the future of Korea will depend on the presence among its people of many wise, virtuous and deeply spiritual men and women" (8 October 1989). In echoing his words today, I assure you of the continued desire of Korea's Catholic community to participate fully in the life of the nation. The Church wishes to contribute to the education of the young, the growth of a spirit of solidarity with the poor and disadvantaged, and the formation of new generations of citizens ready to bring the wisdom and vision inherited from their forebears and born of their faith to the great political and social questions facing the nation.

Madam President, Ladies and Gentlemen, I thank you once more for your welcome and hospitality. May God bless you and all the beloved Korean people. In a special way, may he bless the elderly and the young people, who, by preserving memory and inspiring courage, are our greatest treasure and our hope for the future.

II. MEETING WITH THE BISHOPS OF KOREA, SEOUL

- Address of Pope Francis

14 August 2014

I thank Bishop Peter U-il Kang for his words of fraternal welcome on your behalf. It is a blessing for me to be here and to witness at first hand the vibrant life of the Church in Korea. As pastors, you are responsible for guarding the Lord's flock. You are guardians of the wondrous works which he accomplishes in his people. Guarding is one of the tasks specifically entrusted to the bishop: looking after God's people. Today I would like to reflect with you as a brother bishop on two central aspects of the task of guarding God's people in this country: *to be guardians of memory and to be guardians of hope.*

To be guardians of memory. The beatification of Paul Yun Ji-chung and his companions is an occasion for us to thank the Lord, who from the seeds sown by the martyrs has brought forth an abundant harvest of grace in this land. You are the children of the martyrs, heirs to their heroic witness of faith in Christ. You are also heirs to an impressive tradition which began, and largely grew, through the fidelity, perseverance and work of generations of lay persons. They were not tempted by clericalism: they were laity and they moved ahead on their own. It is significant that the history of the Church in Korea began with a direct encounter with the word of God. It was the intrinsic beauty and integrity of the Christian message – the Gospel and its summons to conversion, interior renewal and a life of charity – that spoke to Yi Byeok and the noble elders of the first generation; and it is to that message, in its purity, that the Church in Korea looks, as if in a mirror, to find her truest self.

The fruitfulness of the Gospel on Korean soil, and the great legacy handed down from your forefathers in the faith, can be seen today in the flowering of active parishes and ecclesial movements, in solid programs of catechesis and outreach to young people, and in the Catholic schools, seminaries and

universities. The Church in Korea is esteemed for its role in the spiritual and cultural life of the nation and its strong missionary impulse. From being a land of mission, yours has now become a land of missionaries; and the universal Church continues to benefit from the many priests and religious whom you have sent forth.

Being *guardians of memory* means more than remembering and treasuring the graces of the past; it also means drawing from them the spiritual resources to confront with vision and determination the hopes, the promise and the challenges of the future. As you yourselves have noted, the life and mission of the Church in Korea are not ultimately measured in external, quantitative and institutional terms; rather, they must be judged in the clear light of the Gospel and its call to conversion to the person of Jesus Christ. To be guardians of memory means realizing that while the growth is from God (cf. 1 Cor 3:6), it is also the fruit of quiet and persevering labor, past and present. Our memory of the martyrs and past generations of Christians must be one that is realistic, not idealized and not “triumphalistic”. Looking to the past without hearing God’s call to conversion in the present will not help us move forward; instead, it will only hold us back and even halt our spiritual progress.

In addition to being guardians of memory, dear brothers, you are also called to be *guardians of hope*: the hope held out by the Gospel of God’s grace and mercy in Jesus Christ, the hope which inspired the martyrs. It is this hope which we are challenged to proclaim to a world that, for all its material prosperity, is seeking something more, something greater, something authentic and fulfilling. You and your brother priests offer this hope by your ministry of sanctification, which not only leads the faithful to the sources of grace in the liturgy and the sacraments, but also constantly urges them to press forward in response to the upward call of God (cf. Phil 3:14). You guard this hope by keeping alive the flame of holiness, fraternal charity and missionary zeal within the Church’s communion. For this

reason, I ask you to remain ever close to your priests, encouraging them in their daily labors, their pursuit of sanctity and their proclamation of the Gospel of salvation. I ask you to convey to them my affectionate greeting and my gratitude for their dedicated service to God's people. I urge you to remain close to your priests. Close, so that they can see their bishop often. This closeness of the bishop is not only fraternal but also paternal: as they carry out their pastoral ministry, priests often need it. Bishops must not be distant from their priests, or worse, unapproachable. I say this with a heavy heart. Where I come from, some priests would tell me: "I've called the bishop, I've asked to meet him; yet three months have gone by and I have still not received an answer". Brothers, if a priest phones you today and asks to see you, call him back immediately, today or tomorrow. If you don't have time to see him, tell him: "I can't meet you because of this, that and or the other thing, but I wanted to call you and I am here for you". But let them hear their father's response, as quickly as possible. Please, do not be distant from your priests.

If we accept the challenge of being a missionary Church, a Church which constantly goes forth to the world and, especially, to the peripheries of contemporary society, we will need to foster that "spiritual taste" which enables us to embrace and identify with each member of Christ's body (cf. *Evangelii Gaudium*, 268). Here particular care and concern needs to be shown for the children and the elderly in our communities. How can we be guardians of hope if we neglect the memory, the wisdom and the experience of the elderly, and the aspirations of our young? In this regard, I would ask you to be concerned in a special way for the education of children, supporting the indispensable mission not only of the universities, important as they are, but also Catholic schools at every level, beginning with elementary schools, where young minds and hearts are shaped in love for the Lord and his Church, in the good, the true and the beautiful, and where children learn to be good Christians and upright citizens.

Being guardians of hope also entails ensuring that the prophetic witness of the Church in Korea remains evident in its concern for the poor and in its programs of outreach, particularly to refugees and migrants and those living on the margins of society. This concern should be seen not only in concrete charitable initiatives, which are necessary, but also in the ongoing work of social, occupational and educational promotion. We can risk reducing our work with those in need to its institutional dimension alone, while overlooking each individual's need to grow as a person – their right to grow as a person – and to express in a worthy manner his or her own personality, creativity and culture. Solidarity with the poor is at the heart of the Gospel; it has to be seen as an essential element of the Christian life; through preaching and catechesis grounded in the rich patrimony of the Church's social teaching, it must penetrate the hearts and minds of the faithful and be reflected in every aspect of ecclesial life. The apostolic ideal of a Church of and for the poor, a poor Church for the poor, found eloquent expression in the first Christian communities of your nation. I pray that this ideal will continue to shape the pilgrim path of the Church in Korea as she looks to the future. I am convinced that if the face of the Church is first and foremost a face of love, more and more young people will be drawn to the heart of Jesus ever aflame with divine love in the communion of his mystical body.

I have said that the poor are at the heart of the Gospel; they are present there from beginning to end. In the synagogue at Nazareth, Jesus made this clear at the outset of his ministry. And when in *Matthew 25* he speaks of the latter days, and reveals the criterion by which we will all be judged, there too we find the poor. There is a danger, a temptation which arises in times of prosperity: it is the danger that the Christian community becomes just another "part of society", losing its mystical dimension, losing its ability to celebrate the Mystery and instead becoming a spiritual organization, Christian and with Christian values, but lacking the leaven of prophecy. When this happens, the poor no longer have their proper role in the Church. This is a temptation from which particular Churches, Christian

communities, have suffered greatly over the centuries; in some cases they become so middle class that the poor even feel ashamed to be a part of them. It is the temptation of spiritual "prosperity", pastoral prosperity. No longer is it a poor Church for the poor but rather a rich Church for the rich, or a middle class Church for the well-to-do. Nor is this anything new: the temptation was there from the beginning. Paul had to rebuke the Corinthians in his First Letter (11:17), while the Apostle James was even more severe and explicit (2:1-7): he had to rebuke these affluent communities, affluent Churches for affluent people. They were not excluding the poor, but the way they were living made the poor reluctant to enter, they did not feel at home. This is the temptation of prosperity. I am not admonishing you because I know that you are doing good work. As a brother, however, who has the duty to confirm his brethren in the faith, I am telling you: be careful, because yours is a Church which is prospering, a great missionary Church, a great Church. The devil must not be allowed to sow these weeds, this temptation to remove the poor from very prophetic structure of the Church and to make you become an affluent Church for the affluent, a Church of the well-to do - perhaps not to the point of developing a "theology of prosperity" - but a Church of mediocrity.

Dear brothers, a prophetic witness to the Gospel presents particular challenges to the Church in Korea, since she carries out her life and ministry amid a prosperous, yet increasingly secularized and materialistic society. In such circumstances it is tempting for pastoral ministers to adopt not only effective models of management, planning and organization drawn from the business world, but also a lifestyle and mentality guided more by worldly criteria of success, and indeed power, than by the criteria which Jesus sets out in the Gospel. Woe to us if the cross is emptied of its power to judge the wisdom of this world (cf. 1 *Cor* 1:17)! I urge you and your brother priests to reject this temptation in all its forms. May we be saved from that spiritual and pastoral worldliness which stifles the Spirit, replaces

conversion by complacency, and, in the process, dissipates all missionary fervor (cf. *Evangelii Gaudium*, 93-97)!

Dear brother Bishops, thank you for all that you do. Thank you! With these reflections on your role as guardians of memory and of hope, I want to encourage you in your efforts to build up the faithful in Korea in unity, holiness and zeal. Memory and hope inspire us and guide us toward the future. I remember all of you in my prayers and I urge you constantly to trust in the power of God's grace. Never forget: "The Lord is faithful". We are not, but he is. "He will strengthen you and guard you from the evil one" (2 *Thess* 3:3). May the prayers of Mary, Mother of the Church, bring to full flower in this land the seeds planted by the martyrs, watered by generations of faithful Catholics, and handed down to you as a pledge for the future of your country and of our world. To you, and to all entrusted to your pastoral care and keeping, I cordially impart my blessing and I ask you, please, to pray for me. Thank you.

III. HOLY MASS, SOLEMNITY OF THE ASSUMPTION,
WORLD CUP STADIUM, DAEJEON
- Homily of Pope Francis

15 August 2014

In union with the whole Church, we celebrate the Assumption of Our Lady, body and soul, into the glory of heaven. Mary's Assumption shows us our own destiny as God's adoptive children and members of the body of Christ. Like Mary our Mother, we are called to share fully in the Lord's victory over sin and death, and to reign with him in his eternal Kingdom. This is our vocation.

The "great sign" presented in today's first reading invites us to contemplate Mary enthroned in glory beside her divine Son. It also invites us to acknowledge the future which even now the Risen Lord is opening before us. Koreans traditionally celebrate

this feast in the light of their historical experience, seeing the loving intercession of Our Lady at work in the history of the nation and the lives of its people.

In today's second reading, we heard Saint Paul tell us that Christ is the new Adam, whose obedience to the Father's will has overturned the reign of sin and bondage and inaugurated the reign of life and freedom (cf. 1 *Cor* 15:24-25). True freedom is found in our loving embrace of the Father's will. From Mary, full of grace, we learn that Christian freedom is more than liberation from sin. It is freedom for a new, spiritual way of seeing earthly realities. It is the freedom to love God and our brothers and sisters with a pure heart, and to live a life of joyful hope for the coming of Christ's Kingdom.

Today, in venerating Mary, Queen of Heaven, we also turn to her as Mother of the Church in Korea. We ask her to help us to be faithful to the royal freedom we received on the day of our Baptism, to guide our efforts to transform the world in accordance with God's plan, and to enable the Church in this country to be ever more fully a leaven of his Kingdom in the midst of Korean society. May the Christians of this nation be a generous force for spiritual renewal at every level of society. May they combat the allure of a materialism that stifles authentic spiritual and cultural values and the spirit of unbridled competition which generates selfishness and strife. May they also reject inhumane economic models which create new forms of poverty and marginalize workers, and the culture of death which devalues the image of God, the God of life, and violates the dignity of every man, woman and child.

As Korean Catholics, heirs to a noble tradition, you are called to cherish this legacy and transmit it to future generations. This will demand of everyone a renewed conversion to the word of God and a passionate concern for the poor, the needy and the vulnerable in our midst.

In celebrating this feast, we join the Church throughout the world in looking to Mary as our Mother of Hope. Her song of praise reminds us that God never forgets his promise of mercy (cf. *Lk* 1:54-55). Mary is the one who is blessed because “she believed that there would be a fulfillment of what was spoken to her by the Lord” (*Lk* 1:45). In her, all God’s promises have been proved trustworthy. Enthroned in glory, she shows us that our hope is real; even now it reaches as “a sure and steadfast anchor of the soul” (*Heb* 6:19) to where Jesus is seated in glory.

This hope, dear brothers and sisters, the hope held out by the Gospel, is the antidote to the spirit of despair that seems to grow like a cancer in societies which are outwardly affluent, yet often experience inner sadness and emptiness. Upon how many of our young has this despair taken its toll! May they, the young who surround us in these days with their joy and confidence, never be robbed of their hope!

Let us turn to Our Lady and implore the grace to rejoice in the freedom of the children of God, to use that freedom wisely in the service of our brothers and sisters, and to live and work as signs of the hope which will find its fulfillment in that eternal Kingdom where to reign is to serve. Amen.

IV. PRAYER OF THE ANGELUS DOMINI IN DAEJEON

- Words of Pope Francis

15 August 2014

Dear Brothers and Sisters,

At the end of our Mass, we turn once more to Our Lady, Queen of Heaven. To her we bring all our joys, our sorrows and our hopes.

We especially entrust to her all who lost their lives in the sinking of the *Se-Wol* ferry, as well as those who continue to be affected

by this great national disaster. May the Lord welcome the dead into his peace, console those who mourn, and continue to sustain those who so generously came to the aid of their brothers and sisters. May this tragic event which has brought all Koreans together in grief confirm their commitment to work together in solidarity for the common good.

We also ask Our Lady to look with mercy on all those among us who are suffering, particularly the sick, the poor and those who lack dignified employment.

Finally, on this day when Korea celebrates its liberation, we ask Our Lady to watch over this noble nation and its citizens. And we commend to her care all the young people who have joined us from throughout Asia. May they be joyful heralds of the dawn of a world of peace in accordance with God's gracious plan!

V. MEETING WITH THE ASIAN YOUTH, SHRINE OF SOLMOE

- Address of Pope Francis

15 August 2014

Dear Young Friends,

"It is good for us to be here!" (Mt 17:4). These words were spoken by Saint Peter on Mount Tabor as he stood in the presence of Jesus transfigured in glory. Truly it is good for us to be here, together, at this shrine of the Korean Martyrs, in whom the Lord's glory was revealed at the dawn of the Church's life in this country. In this great assembly, which brings together young Christians from throughout Asia, we can almost feel the glory of Jesus present in our midst, present in his Church which embraces every nation, language and people, present in the power of his Holy Spirit who makes all things new, young and alive!

I thank you for your warm welcome: your very warm welcome! I also thank you for the gift of your enthusiasm, your joyful songs, your testimonies of faith, and your beautiful expressions of the variety and richness of your different cultures. In a special way, I thank Mai, John and Marina, the three young people who shared with me your hopes, your problems and concerns; I listened to them carefully, and I will keep them in mind. I thank Bishop Lazzaro You Heung-sik for his words of introduction and I greet all of you from my heart.

This afternoon I would like to reflect with you on part of the theme of this Sixth Asian Youth Day: "The Glory of the Martyrs Shines on You". Just as the Lord made his glory shine forth in the heroic witness of the martyrs, so too he wants to make his glory shine in your lives, and through you, to light up the life of this vast continent. Today Christ is knocking at the door of your heart, of my heart. He calls you and me to rise, to be wide awake and alert, and to see the things in life that really matter. What is more, he is asking you and me to go out on the highways and byways of this world, knocking on the doors of other people's hearts, inviting them to welcome him into their lives.

This great gathering of Asian young people also allows us to see something of what the Church herself is meant to be in God's eternal plan. Together with young people everywhere, you want to help build a world where we all live together in peace and friendship, overcoming barriers, healing divisions, rejecting violence and prejudice. And this is exactly what God wants for us. The Church is meant to be a seed of unity for the whole human family. In Christ, all nations and peoples are called to a unity which does not destroy diversity but acknowledges, reconciles and enriches it.

How distant the spirit of the world seems from that magnificent vision and plan! How often the seeds of goodness and hope which we try to sow seem to be choked by weeds of selfishness, hostility and injustice, not only all around us, but also in our own hearts. We are troubled by the growing gap in our societies

between rich and poor. We see signs of an idolatry of wealth, power and pleasure which come at a high cost to human lives. Closer to home, so many of our own friends and contemporaries, even in the midst of immense material prosperity, are suffering from spiritual poverty, loneliness and quiet despair. God seems to be removed from the picture. It is almost as though a spiritual desert is beginning to spread throughout our world. It affects the young too, robbing them of hope and even, in all too many cases, of life itself.

Yet this is the world into which you are called to go forth and bear witness to the Gospel of hope, the Gospel of Jesus Christ, and the promise of his Kingdom - this is your theme, Marina, and I will speak about it shortly. In the parables, Jesus tells us that the Kingdom comes into the world quietly, growing silently yet surely wherever it is welcomed by hearts open to its message of hope and salvation. The Gospel teaches us that the Spirit of Jesus can bring new life to every human heart and can transform every situation, even the most apparently hopeless. Jesus can transform all situations! This is the message which you are called to share with your contemporaries: at school, in the workplace, in your families, your universities and your communities. Because Jesus rose from the dead, we know that he has "the words of eternal life" (Jn 6:68), that his word has the power to touch every heart, to conquer evil with good, and to change and redeem the world.

Dear young friends, in this generation the Lord is counting on you! He is counting on you! He entered your hearts on the day of your Baptism; he gave you his Spirit on the day of your Confirmation; and he strengthens you constantly by his presence in the Eucharist, so that you can be his witnesses before the world. Are you ready to say "yes"? [Yes!] Are you ready? [Yes!] Thank you! Are you tired? [No!] Really? [Yes!]

A good friend of mine told me yesterday: "You cannot speak to the young with paper; you must speak and address young people spontaneously, from the heart". But I have a great

difficulty: I have poor English! [No!, No!] Yes, Yes! But if you wish, I can say other things spontaneously. [Yes!] Are you tired? [No!] May I go on? [Yes!] But I will do so in Italian. [to the interpreter] Will you translate? Thank you.

What Marina said really struck me: about the conflict she felt in her life. What to do in this situation? Take up the path of consecrated life, religious life, or study to be better able to help others.

This is only an apparent conflict, because when the Lord calls, he always does so for the good of others, whether it is through the religious life, the consecrated life, or as a lay person, as the father or mother of a family. The goal is the same: to worship God and to do good to others. What should Marina do, and the many others of you who are asking the same question? I once asked it myself: What path should I choose? But you do not have to choose any path! The Lord must choose it! Jesus has chosen it! You have to listen to him and ask: Lord, what should I do?

This is the prayer that a young person should make: "Lord what do you want from me?" With prayer and the advice of some good friends – laity, priests, religious sisters, bishops, popes (even the Pope can offer some good advice!) – you can find the path that the Lord wants for you.

Let us pray together! [to the interpreter: Have them repeat in Korean: Lord, what do you want from my life? Three times.] Let us pray!

I am sure that the Lord will listen to you. And to you, Marina, I am sure of it! Thank you for your witness. [...] Sorry! I got the name wrong: the question was asked by Mai, not by Marina!

Mai spoke about something else too: martyrs, saints and witness. She told us with some sadness and nostalgia about her homeland, Cambodia. There are still no saints there, but let us hope... Saints there are, and many of them! But the Church has

not yet recognized, beatified or canonized any of them. I thank you very much, Mai, for expressing this. I promise that, when return I home, I will speak to the person in charge of these things, he is a good man by the name of Angelo - he is a good man, this Angelo - and I will ask him to study this matter so as to move it along. Thank you!

It is time to finish. Are you tired? [No!] Shall I go on a little? [Yes!]

Then let us turn to Marina. Marina proposed two questions... not so much two questions as two reflections and a question about happiness. She told us something very true: you cannot purchase happiness. Whenever you buy happiness, you soon realize that it has vanished: The happiness you buy does not last. Only the happiness of love is the kind that lasts.

The path of love is simple: love God and love your neighbor, your brother or sister, the one at your side, who needs love and so many other things. "But Father, how do I know that I love God?" Only if you love your neighbor, if you do not hate your neighbor and do not harbor hatred in your heart, do you love God. This is the sure proof.

And then Marina went on to ask a question, one which I understand. It is a painful question and I thank her for asking it: the division of brothers and sisters in the Koreas. Are there two Koreas? No, there is only one, but it is divided; the family is divided. This pain exists... How can we help the family to be reunited? I would say these two things: first, a word of advice, and then, a word of hope.

First, my advice is to pray; to pray for our brothers and sisters in the North: "Lord, we are one family, help us. Help us to be united. You can do it. Let there not be winners and losers but only one family, only brothers and sisters". Now I invite you all to pray together - after the translation - in silence, for the unity of the two Koreas. In silence let us pray. [silence]

Now, a word of hope. What is hope? There are so many forms of hope, but here is one which is really beautiful! Korea is one; it is a family. You all speak the same language, the language of one family; you are brothers and sisters who speak the same language. [In the Bible,] when the brothers of Joseph went down to Egypt to buy some food – they were hungry, they had money, but they had nothing to eat – they went there to buy food and they found a brother! How? Because Joseph realized that they spoke his language. Think about your brothers and sisters in the North: they speak the same language and when a same language is spoken in a family, there is room for hope.

Just now we saw something beautiful, that sketch of the prodigal son, the son who left home, spent all his money, everything he had, betrayed his father and his family, betrayed everything. At a certain moment, out of necessity, but full of shame, he decided to return. He thought about how he would ask for his father's forgiveness. He thought he would say: "Father, I have sinned, I have done all these wrong things, so I want to be your servant, not your son", and lots of other fine things.

But the Gospel tells us that the father saw his son coming from afar. Why did he see him? Because every day he used to go out onto the terrace to see if his son would return. The father embraced him: he did not let his son speak; he did not let him say all that he had rehearsed, and he did not allow him to even ask for forgiveness. Then he went off to organize a party. This is the party that God enjoys: whenever we return home, whenever we return to him. "But Father, I am a sinful man, a sinful woman...". All the better, he is waiting for you! All the better, and he will throw a party! Jesus himself tells us that there will be more celebration in heaven over one sinner who turns back than for a hundred of the righteous who remain at home.

None of us knows what life will bring us. And you, dear young friends, are asking: "What is in store for me?" We are capable of doing bad things, very bad things, but please, do not despair: the Father is always there waiting for us! Come back! Come back!

This is the word: Come back! Come back home because the Father is waiting for me. And if I am a great sinner, he will celebrate the more. And you priests, please, embrace sinners and be merciful.

To hear this is something beautiful. It is something that brings me great happiness, to know that God never tires of forgiving; he never tires of waiting for us.

I had written three suggestions but I have talked about them: prayer, the Eucharist, and helping others, for the poor.

Now it is time for me to go. I look forward to seeing you in these days and speaking to you again when we gather for Holy Mass on Sunday. For now, let us thank the Lord for the blessings of this time together and ask him for the strength to be faithful and joyful witnesses of his love throughout Asia and the entire world.

May Mary, our Mother, watch over you and keep you ever close to Jesus her Son. And from his place in heaven, may Saint John Paul II, who initiated the World Youth Days, always be your guide. With great affection I give you my blessing. And please, pray for me, don't forget: pray for me! Thank you very much!

VI. HOLY MASS, BEATIFICATION OF PAUL YUN JI-CHUNG AND 123 MARTYR COMPANIONS, GWANGHWAMUN GATE, SEOUL

- Homily of Pope Francis

16 August 2014

Who shall separate us from the love of Christ? (Rom 8:35). With these words, Saint Paul speaks of the glory of our faith in Jesus: not only has Christ risen from the dead and ascended to heaven, but he has united us to himself and he grants us a share in his eternal life. Christ is victorious and his victory is ours!

Today we celebrate this victory in Paul Yun Ji-chung and his 123 companions. Their names now stand alongside those of the holy martyrs Andrew Kim Taegon, Paul Chong Hasang and companions, to whom I just paid homage. All of them lived and died for Christ, and now they reign with him in joy and in glory. With Saint Paul, they tell us that, in the death and resurrection of his Son, God has granted us the greatest victory of all. For “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (*Rom 8:38-39*).

The victory of the martyrs, their witness to the power of God’s love, continues to bear fruit today in Korea, in the Church which received growth from their sacrifice. Our celebration of Blessed Paul and Companions provides us with the opportunity to return to the first moments, the infancy as it were, of the Church in Korea. It invites you, the Catholics of Korea, to remember the great things which God has wrought in this land and to treasure the legacy of faith and charity entrusted to you by your forebears.

In God’s mysterious providence, the Christian faith was not brought to the shores of Korea through missionaries; rather, it entered through the hearts and minds of the Korean people themselves. It was prompted by intellectual curiosity, the search for religious truth. Through an initial encounter with the Gospel, the first Korean Christians opened their minds to Jesus. They wanted to know more about this Christ who suffered, died, and rose from the dead. Learning about Jesus soon led to an encounter with the Lord, the first baptisms, the yearning for a full sacramental and ecclesial life, and the beginnings of missionary outreach. It also bore fruit in communities inspired by the early Church, in which the believers were truly one in mind and heart, regardless of traditional social differences, and held all things in common (cf. *Acts 4:32*).

This history tells us much about the importance, the dignity and the beauty of the vocation of the laity. I greet the many lay faithful present, and in particular the Christian families who daily by their example teach the faith and the reconciling love of Christ to our young. In a special way, too, I greet the many priests present; by their dedicated ministry they pass on the rich patrimony of faith cultivated by past generations of Korean Catholics.

Today's Gospel contains an important message for all of us. Jesus asks the Father to consecrate us in truth, and to protect us from the world.

First of all, it is significant that, while Jesus asks the Father to consecrate and protect us, he does not ask him to take us out of the world. We know that he sends his disciples forth to be a leaven of holiness and truth in the world: the salt of the earth, the light of the world. In this, the martyrs show us the way.

Soon after the first seeds of faith were planted in this land, the martyrs and the Christian community had to choose between following Jesus or the world. They had heard the Lord's warning that the world would hate them because of him (*Jn 17:14*); they knew the cost of discipleship. For many, this meant persecution, and later flight to the mountains, where they formed Catholic villages. They were willing to make great sacrifices and let themselves be stripped of whatever kept them from Christ - possessions and land, prestige and honor - for they knew that Christ alone was their true treasure.

So often we today can find our faith challenged by the world, and in countless ways we are asked to compromise our faith, to water down the radical demands of the Gospel and to conform to the spirit of this age. Yet the martyrs call out to us to put Christ first and to see all else in this world in relation to him and his eternal Kingdom. They challenge us to think about what, if anything, we ourselves would be willing to die for.

The example of the martyrs also teaches us the importance of charity in the life of faith. It was the purity of their witness to Christ, expressed in an acceptance of the equal dignity of all the baptized, which led them to a form of fraternal life that challenged the rigid social structures of their day. It was their refusal to separate the twin commandment of love of God and love of neighbor which impelled them to such great solicitude for the needs of the brethren. Their example has much to say to us who live in societies where, alongside immense wealth, dire poverty is silently growing; where the cry of the poor is seldom heeded; and where Christ continues to call out to us, asking us to love and serve him by tending to our brothers and sisters in need.

If we follow the lead of the martyrs and take the Lord at his word, then we will understand the sublime freedom and joy with which they went to their death. We will also see today's celebration as embracing the countless anonymous martyrs, in this country and throughout the world, who, especially in the last century, gave their lives for Christ or suffered grave persecution for his name.

Today is a day of great rejoicing for all Koreans. The heritage of Blessed Paul Yun Ji-chung and his companions - their integrity in the search for truth, their fidelity to the highest principles of the religion which they chose to embrace, and their testimony of charity and solidarity with all - these are part of the rich history of the Korean people. The legacy of the martyrs can inspire all men and women of good will to work in harmony for a more just, free and reconciled society, thus contributing to peace and the protection of authentically human values in this country and in our world.

May the prayers of all the Korean martyrs, in union with those of Our Lady, Mother of the Church, obtain for us the grace of perseverance in faith and in every good work, holiness and purity of heart, and apostolic zeal in bearing witness to Jesus in

this beloved country, throughout Asia, and to the ends of the earth. Amen.

- Address of Cardinal Andrew Yeom Soo-jung

Holy Father,

I welcome you with joy together with the laity, religious and clergy of the whole church in Korea. I am honored to be in his presence to keep this speech of greeting.

The Catholic Church in Korea has already 103 saints and martyrs in addition to these, through the beatification of today, it also has 124 blessed.

This area around Gwanghwamun is the historic site where many were martyred ancestors of our faith. In it were located also the main departments of the Chosun Dynasty.

The Catholic Church in Korea has grown on the blood of the martyrs and has proven to be a good example for Korean society by promoting justice and human rights. So I think that the beatification of today will be an occasion reminder to make the harmony and unity of Catholics not only Koreans but also the Korean people and all other peoples of Asia, through the exchange of universal brotherhood.

The Korean Church will always try to be the light and salt for the evangelization of the world, and also to be a church that serves the poor, the oppressed and marginalized by making them feel the joy of the Gospel.

Holy Father,

Thank you again and I ask you to pray and bless the Church in Korea.

**VII. MEETING WITH THE RELIGIOUS COMMUNITIES OF
KOREA, KKOTTONGNAE**
- Address of Pope Francis

16 August 2014

Good evening! We have a little problem. If there is one thing we should never neglect, it is prayer; but today we will pray individually. I'll tell you why we can't pray Vespers together: it is because we have a problem with departure of the helicopter. If we do not leave on time, we'll be in danger of crashing! So we'll just say a brief prayer to Our Lady. All together, let us pray to the Blessed Mother. Then the two Presidents will speak and I will do so after them.

Hail Mary...

Dear Brothers and Sisters in Christ,

I greet you all with affection in the Lord. It is good to be with you today and to share these moments of communion. The great variety of charisms and apostolates which you represent wondrously enriches the life of the Church in Korea and beyond. In this setting of the celebration of Vespers where we have sung - we should have sung! - the praise of God's goodness, I thank you, and all of your brothers and sisters, for your efforts to build up God's Kingdom. I thank Father Hwang Seok-mo and Sister Scholastica Lee Kwang-ok, the Presidents of the Korean Conferences of Major Superiors of Men's and Women's Religious Institutes and Societies of Apostolic Life, for their kind words of welcome.

The words of the Psalm, "My flesh and my heart fail; but God is the strength of my heart and my portion forever" (*Ps 73:26*), invite us to think about our own lives. The Psalmist exudes joyful confidence in God. We all know that while joy is not expressed the same way at all times in life, especially at moments of great difficulty, "it always endures, even as a flicker

of light born of our personal certainty that, when everything is said and done, we are infinitely loved" (*Evangelii Gaudium*, 6). The firm conviction of being loved by God is at the center of your vocation: to be for others a tangible sign of the presence of God's Kingdom, a foretaste of the eternal joys of heaven. Only if our witness is joyful will we attract men and women to Christ. And this joy is a gift which is nourished by a life of prayer, meditation on the word of God, the celebration of the sacraments and life in community, which is very important. When these are lacking, weaknesses and difficulties will emerge to dampen the joy we knew so well at the beginning of our journey.

For you, as men and women consecrated to God, this joy is rooted in the mystery of the Father's mercy revealed in Christ's sacrifice on the cross. Whether the charism of your Institute is directed more to contemplation or to the active life, you are challenged to become "experts" in divine mercy precisely through your life in community. From experience I know that community life is not always easy, but it is a providential training ground for the heart. It is unrealistic not to expect conflicts; misunderstandings will arise and they must be faced. Despite such difficulties, it is in community life that we are called to grow in mercy, forbearance and perfect charity.

The experience of God's mercy, nourished by prayer and community, must shape all that you are, all that you do. Your chastity, poverty and obedience will be a joyful witness to God's love in the measure that you stand firmly on the rock of his mercy. That is the rock. This is certainly the case with religious obedience. Mature and generous obedience requires that you cling in prayer to Christ who, taking the form of a servant, learned obedience through what he suffered (cf. *Perfectae Caritatis*, 14). There are no shortcuts: God desires our hearts completely and this means we have to "let go" and "go out" of ourselves more and more.

A lively experience of the Lord's steadfast mercy also sustains the desire to achieve that perfection of charity which is born of

purity of heart. Chastity expresses your single-minded dedication to the love of God who is “the strength of our hearts”. We all know what a personal and demanding commitment this entails. Temptations in this area call for humble trust in God, vigilance, perseverance and opening our heart to that wise brother or sister whom the Lord puts on our path.

Through the evangelical counsel of poverty you are able to recognize God’s mercy not only as a source of strength, but also as a treasure. It seems contradictory, but being poor means finding a treasure. Even when we are weary, we can offer him our hearts burdened by sin and weakness; at those times when we feel most helpless, we can reach out to Christ, “who made himself poor in order that we might become rich” (cf. 2 *Cor* 8:9). This fundamental need of ours to be forgiven and healed is itself a form of poverty which we must never lose sight of, no matter how many advances we make in virtue. It should also find concrete expression in your lifestyle, both as individuals and as communities. I think in particular of the need to avoid all those things which can distract you and cause bewilderment and scandal to others. In the consecrated life, poverty is both a “wall” and a “mother”. It is a “wall” because it protects the consecrated life, a “mother” because it helps it to grow and guides it along the right path. The hypocrisy of those consecrated men and women who profess vows of poverty, yet live like the rich, wounds the souls of the faithful and harms the Church. Think, too, of how dangerous a temptation it is to adopt a purely functional, worldly mentality which leads to placing our hope in human means alone and destroys the witness of poverty which our Lord Jesus Christ lived and taught us. Here I wish to thank your Presidents, because both of them have rightly mentioned the threat that globalization and consumerism pose to religious poverty. Thank you.

Dear brothers and sisters, with great humility, do all that you can to show that the consecrated life is a precious gift to the Church and to the world. Do not keep it to yourselves; share it, bringing Christ to every corner of this beloved country. Let your

joy continue to find expression in your efforts to attract and nurture vocations, and recognize that all of you have some part in forming the consecrated men and women of tomorrow. Whether you are given more to contemplation or to the apostolic life, be zealous in your love of the Church in Korea and your desire to contribute, through your own specific charism, to its mission of proclaiming the Gospel and building up God's people in unity, holiness and love.

I commend all of you to the loving care of Mary, Mother of the Church, and in a particular way I offer a heartfelt greeting to the aged and infirm members of your communities. And I cordially give you my blessing: May Almighty God, the Father, the Son and the Holy Spirit, bless you all.

**VIII. MEETING WITH THE LEADERS OF THE
APOSTOLATE OF THE LAITY, KKOTTONGNAE**
- Address of Pope Francis

16 August 2014

Dear Brothers and Sisters,

I am grateful to have this opportunity to meet you, who represent the many expressions of the flourishing apostolate of the laity in Korea: it has always flourished! It continues to flourish! I thank the President of the Catholic Lay Apostolate Council, Mr. Paul Kwon Kil-joong, for his kind words of welcome in your name.

The Church in Korea, as we all know, is heir to the faith of generations of lay persons who persevered in the love of Christ Jesus and the communion of the Church despite the scarcity of priests and the threat of severe persecution. Blessed Paul Yun Ji-chung and the martyrs beatified today represent an impressive chapter of this history. They bore witness to the faith not only by their sufferings and death, but by their lives of loving solidarity

with one another in Christian communities marked by exemplary charity.

This precious legacy lives on in your own works of faith, charity and service. Today, as ever, the Church needs credible lay witnesses to the saving truth of the Gospel, its power to purify and transform human hearts, and its fruitfulness for building up the human family in unity, justice and peace. We know there is but one mission of the Church of God, and that every baptized Christian has a vital part in this mission. Your gifts as lay men and women are manifold and your apostolates varied, yet all that you do is meant to advance the Church's mission by ensuring that the temporal order is permeated and perfected by Christ's Spirit and ordered to the coming of his Kingdom.

In a particular way, I wish to acknowledge the work of the many societies and associations directly engaged in outreach to the poor and those in need. As the example of the first Korean Christians shows, the fruitfulness of faith is expressed in concrete solidarity with our brothers and sisters, without any attention to their culture or social status, for in Christ "there is no Greek or Jew" (*Gal 3:28*). I am deeply grateful to those of you who by your work and witness bring the Lord's consoling presence to people living on the peripheries of our society. This activity should not be limited to charitable assistance, but must also extend to a practical concern for human growth. Not just charitable assistance, but personal development. To assist the poor is good and necessary, but it is not enough. I encourage you to multiply your efforts in the area of human promotion, so that every man and every woman can know the joy which comes from the dignity of earning their daily bread and supporting their family. This dignity is presently under threat by a cult of money which leaves many people without work... We might say: "But Father, we are making sure that they are fed". But this is not enough! The unemployed, whether men or women, must also sense the dignity which comes from providing for their household, of being breadwinners! I entrust this task to you.

I wish also to acknowledge the outstanding contribution made by Korean Catholic women to the life and mission of the Church in this country as mothers of families, as catechists and teachers, and in countless other ways. Similarly, I can only stress the importance of the witness given by Christian families. At a time of great crisis for family life – as we are all aware – our Christian communities are called to support married couples and families in fulfilling their proper mission in the life of the Church and society. The family remains the basic unit of society and the first school in which children learn the human, spiritual and moral values which enable them to be a beacon of goodness, integrity and justice in our communities.

Dear friends, whatever your particular contribution to the Church's mission, I ask you to continue to promote in your communities a more complete formation of the lay faithful through ongoing catechesis and spiritual direction. In all that you do, I ask you to work in complete harmony of mind and heart with your pastors, striving to place your own insights, talents and charisms at the service of the Church's growth in unity and missionary outreach. Your contribution is essential, for the future of the Church in Korea – as throughout Asia – will depend in large part on the development of an ecclesiological vision grounded in a spirituality of communion, participation and the sharing of gifts (cf. *Ecclesia in Asia*, 45).

Once again I express my gratitude for all that you do for the building up of the Church in Korea in holiness and zeal. May you draw constant inspiration and strength for your apostolates from the Eucharistic sacrifice, wherein "that love of God and of humanity which is the soul of the apostolate is communicated and nourished" (*Lumen Gentium*, 33). Upon you and your families, and all who take part in the corporal and spiritual works of your parishes, associations and movements, I invoke joy and peace in our Lord Jesus Christ and the loving protection of Mary, our Mother.

I ask you, please, to pray for me. And now, together, let us all pray to the Blessed Mother, and then I will give you my blessing.

Hail Mary... [followed by the blessing]

Thank you and pray for me. Don't forget!

IX. MEETING WITH THE BISHOPS OF ASIA, SHRINE OF HAEMI, SEOSAN

- Welcome Address of Cardinal Oswald Gracias

17 August 2014

Most Holy Father,

Thank you for this personal meeting with us Bishops of Asia during your Papal Visit. The memory of this meeting will remain with us for a long time.

At this moment, our minds and hearts go back to that historic occasion forty four years ago when the Bishops of Asia met together in Manila on the occasion of Pope Paul VI's historic visit to the Philippines in 1970. That was the first time that so many Bishops from Asia – around 180 were present – came together to exchange experiences and to deliberate jointly on pastoral issues facing this vast continent rich in its diversity. Thrilled by this experience, the Founding Fathers established the Federation of Asian Bishops' Conferences (FABC) with the blessings of Pope Paul VI. FABC today has 19 member conferences comprising 27 countries, and 8 associate members besides: Churches which do not yet have Episcopal Conferences.

Asia is a continent experiencing the hopes and joys of a constant rebirth in the Spirit. Sixty percent of the world's population lives in Asia. It is a young continent with a majority of the population young. Hence in many ways Asia is a very central for the future of the world and for the future of the Church. Globalization has

impacted Asia and this has brought new challenges to the Church:

Asian people are religious by nature, yet a spirit of secularism and materialism is creeping in.

Family ties once considered so important and so deeply rooted in Asian society are slowly being eroded.

Again, while the Asian soul treats life as sacred, there are rising threats to life that are disturbing in many ways.

The Asian seeks and enjoys community. Now this too is being impacted upon with a strong sense of individualism.

We are in this beautiful land of St. Andrew Kim Taegon, St. Paul Chong Hasang and his companions. Yesterday 124 more martyrs were beatified, Blessed Paul Yun Ji-chung and his companions. It is the blood of these holy martyrs that has been the seed for the growth of the Church here. The Asian Youth Day has shown how vibrant and enthusiastic the Korean youth are. Korea is a land where the laity has played a special role in Evangelization and this becomes a model for many of our Churches. We wish to be touched by the infectious passion of the Korean Church as we go back to our dioceses.

Most Holy Father we thank you for this visit to Korea, your first to Asia. You have brought the person of Jesus to us by your Message. You have inspired us by your example. We thank you for your leadership and we pray for the continuous assistance of the Spirit to you and God's protection on your Petrine ministry. While we ask you to bless and pray for us, we commit ourselves to make the person of Jesus and His Message continuously more known, more understood, more loved and more followed. This we will do by our word, by our lives and by our work. Bless the Church in Asia, bless us the leaders of the Church. May Mary the Star of New Evangelization, our Mother and the Mother of Asia continue to guide, protect and intercede for us.

Thank you.

❖Oswald Cardinal Gracias

Archbishop of Bombay

President, Federation of Asian Bishops' Conferences

- Address of Pope Francis

I offer you a warm and fraternal greeting in the Lord as we gather together at this holy site where so many Christians gave their lives in fidelity to Christ. I have been told that some are nameless martyrs, since we do not know all their names: they are saints without a name. But this makes me think about the many, many holy Christians in our churches: children and young people, men, women, elderly persons... so very many of them! We do not know their names, but they are saints. It is good for us to think of these ordinary people who are persevering in their lives as Christians, and the Lord alone recognizes their sanctity. Their testimony of charity has brought blessings and graces not only to the Church in Korea but also beyond; may their prayers help us to be faithful shepherds of the souls entrusted to our care. I thank Cardinal Gracias for his kind words of welcome and for the work of the Federation of Asian Bishops' Conferences in fostering solidarity and promoting effective pastoral outreach in your local Churches.

On this vast continent which is home to a great variety of cultures, the Church is called to be versatile and creative in her witness to the Gospel through dialogue and openness to all. This is the challenge before you! Dialogue, in fact, is an essential part of the mission of the Church in Asia (cf. *Ecclesia in Asia*, 29). But in undertaking the path of dialogue with individuals and cultures, what should be our point of departure and our fundamental point of reference, which guides us to our destination? Surely it is our own identity, our identity as Christians. We cannot engage in real dialogue unless we are

conscious of our own identity. We can't dialogue, we can't start dialoguing from nothing, from zero, from a foggy sense of who we are. Nor can there be authentic dialogue unless we are capable of opening our minds and hearts, in empathy and sincere receptivity, to those with whom we speak. In other words, an attentiveness in which the Holy Spirit is our guide. A clear sense of one's own identity and a capacity for empathy are thus the point of departure for all dialogue. If we are to speak freely, openly and fruitfully with others, we must be clear about who we are, what God has done for us, and what it is that he asks of us. And if our communication is not to be a monologue, there has to be openness of heart and mind to accepting individuals and cultures. Fearlessly, for fear is the enemy of this kind of openness.

The task of appropriating and expressing our identity does not always prove easy, however, since - being sinners - we will always be tempted by the spirit of the world, which shows itself in a variety of ways. I would like to point to three of these. One is the deceptive light of relativism, which obscures the splendor of truth and, shaking the earth beneath our feet, pulls us toward the shifting sands of confusion and despair. It is a temptation which nowadays also affects Christian communities, causing people to forget that in a world of rapid and disorienting change, "there is much that is unchanging, much that has its ultimate foundation in Christ, who is the same yesterday, and today, and forever" (*Gaudium et Spes*, 10; cf. Heb 13:8). Here I am not speaking about relativism merely as a system of thought, but about that everyday practical relativism which almost imperceptibly saps our sense of identity.

A second way in which the world threatens the solidity of our Christian identity is superficiality, a tendency to toy with the latest fads, gadgets and distractions, rather than attending to the things that really matter (cf. *Phil* 1:10). In a culture which glorifies the ephemeral, and offers so many avenues of avoidance and escape, this can present a serious pastoral problem. For the ministers of the Church, it can also make itself

felt in an enchantment with pastoral programs and theories, to the detriment of direct, fruitful encounter with our faithful, and others too, especially the young who need solid catechesis and sound spiritual guidance. Without a grounding in Christ, the truths by which we live our lives can gradually recede, the practice of the virtues can become formalistic, and dialogue can be reduced to a form of negotiation or an agreement to disagree. An agreement to disagree... so as not to make waves... This sort of superficiality does us great harm.

Then too, there is a third temptation: that of the apparent security to be found in hiding behind easy answers, ready formulas, rules and regulations. Jesus clashed with people who would hide behind laws, regulations and easy answers... He called them hypocrites. Faith by nature is not self-absorbed; it "goes out". It seeks understanding; it gives rise to testimony; it generates mission. In this sense, faith enables us to be both fearless and unassuming in our witness of hope and love. Saint Peter tells us that we should be ever ready to respond to all who ask the reason for the hope within us (cf. *1 Pet* 3:15). Our identity as Christians is ultimately seen in our quiet efforts to worship God alone, to love one another, to serve one another, and to show by our example not only what we believe, but also what we hope for, and the One in whom we put our trust (cf. *2 Tim* 1:12).

Once again, it is our living faith in Christ which is our deepest identity, our being rooted in the Lord. If we have this, everything else is secondary. It is from this deep identity – our being grounded in a living faith in Christ – it is from this profound reality that our dialogue begins, and this is what we are asked to share, sincerely, honestly and without pretence, in the dialogue of everyday life, in the dialogue of charity, and in those more formal opportunities which may present themselves. Because Christ is our life (cf. *Phil*1:21), let us speak "from him and of him" readily and without hesitation or fear. The simplicity of his word becomes evident in the simplicity of our

lives, in the simplicity of our communication, in the simplicity of our works of loving service to our brothers and sisters.

I would now touch on one further aspect of our Christian identity. It is fruitful. Because it is born of, and constantly nourished by, the grace of our dialogue with the Lord and the promptings of his Spirit, it bears a harvest of justice, goodness and peace. Let me ask you, then, about the fruits which it is bearing in your own lives and in the lives of the communities entrusted to your care. Does the Christian identity of your particular Churches shine forth in your programs of catechesis and youth ministry, in your service to the poor and those languishing on the margins of our prosperous societies, and in your efforts to nourish vocations to the priesthood and the religious life? Does it make itself felt in their fruitfulness? This is a question I raise, for each of you to think about.

Finally, together with a clear sense of our own Christian identity, authentic dialogue also demands a capacity for empathy. For dialogue to take place, there has to be this empathy. We are challenged to listen not only to the words which others speak, but to the unspoken communication of their experiences, their hopes and aspirations, their struggles and their deepest concerns. Such empathy must be the fruit of our spiritual insight and personal experience, which lead us to see others as brothers and sisters, and to "hear", in and beyond their words and actions, what their hearts wish to communicate. In this sense, dialogue demands of us a truly contemplative spirit of openness and receptivity to the other. I cannot engage in dialogue if I am closed to others. Openness? Even more: acceptance! Come to my house, enter my heart. My heart welcomes you. It wants to hear you. This capacity for empathy enables a true human dialogue in which words, ideas and questions arise from an experience of fraternity and shared humanity. If we want to get to the theological basis of this, we have to go to the Father: he created us all; all of us are children of one Father. This capacity for empathy leads to a genuine encounter - we have to progress toward this culture of encounter - in which heart speaks to

heart. We are enriched by the wisdom of the other and become open to travelling together the path to greater understanding, friendship and solidarity. "But, brother Pope, this is what we are doing, but perhaps we are converting no one or very few people..." But you are doing it anyway: with your identity, you are hearing the other. What was the first commandment of God our Father to our father Abraham? "Walk in my presence and be blameless". And so, with my identity and my empathy, my openness, I walk with the other. I don't try to make him come over to me, I don't proselytize. Pope Benedict told us clearly: "The Church does not grow by proselytizing, but by attracting". In the meantime, let us walk in the Father's presence, let us be blameless; let us practice this first commandment. That is where encounter, dialogue, will take place. With identity, with openness. It is a path to greater knowledge, friendship and solidarity. As Saint John Paul II rightly recognized, our commitment to dialogue is grounded in the very logic of the incarnation: in Jesus, God himself became one of us, shared in our life and spoke to us in our own language (cf. *Ecclesia in Asia*, 29). In this spirit of openness to others, I earnestly hope that those countries of your continent with whom the Holy See does not yet enjoy a full relationship, may not hesitate to further a dialogue for the benefit of all. I am not referring to political dialogue alone, but to fraternal dialogue... "But these Christians don't come as conquerors, they don't come to take away our identity: they bring us their own, but they want to walk with us". And the Lord will grant his grace: sometimes he will move hearts and someone will ask for baptism, sometimes not. But always let us walk together. This is the heart of dialogue.

Dear brothers, I thank you for your warm and fraternal welcome. When we look out at the great Asian continent, with its vast expanses of land, its ancient cultures and traditions, we are aware that, in God's plan, your Christian communities are indeed *apusillus grex*, a small flock which nonetheless is charged to bring the light of the Gospel to the ends of the earth. A true mustard seed! A very small seed... May the Good Shepherd, who knows and loves each of his sheep, guide and strengthen

your efforts to build up their unity with him and with all the members of his flock throughout the world. And now, together, let us entrust your Churches, and the continent of Asia, to Our Lady, so that as our Mother she may teach us what only a mother can teach: who you are, what your name is, and how you get along with others in life. Let us all pray to Our Lady.

X. CLOSING MASS, 6TH ASIAN YOUTH DAY, HAEMI CASTLE
- Homily of Pope Francis

17 August 2014

Dear Young Friends,

The glory of the martyrs shines upon you! These words – a part of the theme of the 6th Asian Youth Day – console and strengthen us all. Young people of Asia: you are the heirs of a great testimony, a precious witness to Christ. He is the light of the world; he is the light of our lives! The martyrs of Korea – and innumerable others throughout Asia – handed over their bodies to their persecutors; to us they have handed on a perennial witness that the light of Christ’s truth dispels all darkness, and the love of Christ is gloriously triumphant. With the certainty of his victory over death, and our participation in it, we can face the challenge of Christian discipleship today, in our own circumstances and time.

The words which we have just reflected upon are a consolation. The other part of this Day’s theme – *Asian Youth! Wake up!* – speaks to you of a duty, a responsibility. Let us consider for a moment each of these words.

First, the word “*Asian*”. You have gathered here in Korea from all parts of Asia. Each of you has a unique place and context where you are called to reflect God’s love. The Asian continent, imbued with rich philosophical and religious traditions, remains

a great frontier for your testimony to Christ, “the way, and the truth and the life” (Jn 14:6). As young people not only in Asia, but also as sons and daughters of this great continent, you have a right and a duty to take full part in the life of your societies. Do not be afraid to bring the wisdom of faith to every aspect of social life!

As Asians too, you see and love, from within, all that is beautiful, noble and true in your cultures and traditions. Yet as Christians, you also know that the Gospel has the power to purify, elevate and perfect this heritage. Through the presence of the Holy Spirit given you in Baptism and sealed within you at Confirmation, and in union with your pastors, you can appreciate the many positive values of the diverse Asian cultures. You are also able to discern what is incompatible with your Catholic faith, what is contrary to the life of grace bestowed in Baptism, and what aspects of contemporary culture are sinful, corrupt, and lead to death.

Returning to the theme of this Day, let us reflect on a second word: “*Youth*”. You and your friends are filled with the optimism, energy and good will which are so characteristic of this period of life. Let Christ turn your natural optimism into Christian hope, your energy into moral virtue, your good will into genuine self-sacrificing love! This is the path you are called to take. This is the path to overcoming all that threatens hope, virtue and love in your lives and in your culture. In this way your youth will be a gift to Jesus and to the world.

As young Christians, whether you are workers or students, whether you have already begun a career or have answered the call to marriage, religious life or the priesthood, you are not only a part of the *future* of the Church; you are also a necessary and beloved part of the Church’s *present*! You are Church’s present! Keep close to one another, draw ever closer to God, and with your bishops and priests spend these years in building a holier, more missionary and humble Church, a holier, more missionary and humble Church, a Church which loves and

worships God by seeking to serve the poor, the lonely, the infirm and the marginalized.

In your Christian lives, you will find many occasions that will tempt you, like the disciples in today's Gospel, to push away the stranger, the needy, the poor and the broken-hearted. It is these people especially who repeat the cry of the woman of the Gospel: "Lord, help me!". The Canaanite woman's plea is the cry of everyone who searches for love, acceptance, and friendship with Christ. It is the cry of so many people in our anonymous cities, the cry of so many of your own contemporaries, and the cry of all those martyrs who even today suffer persecution and death for the name of Jesus: "Lord, help me!" It is often a cry which rises from our own hearts as well: "Lord, help me!" Let us respond, not like those who push away people who make demands on us, as if serving the needy gets in the way of our being close to the Lord. No! We are to be like Christ, who responds to every plea for his help with love, mercy and compassion.

Finally, the third part of this Day's theme - "*Wake up!*" - This word speaks of a responsibility which the Lord gives you. It is the duty to be vigilant, not to allow the pressures, the temptations and the sins of ourselves or others to dull our sensitivity to the beauty of holiness, to the joy of the Gospel. Today's responsorial psalm invites us constantly to "be glad and sing for joy". No one who sleeps can sing, dance or rejoice. I don't like to see young people who are sleeping. No! Wake up! Go! Go Forward! Dear young people, "God, our God, has blessed us!" (*Pss 67:6*); from him we have "received mercy" (*Rom 11:30*). Assured of God's love, go out to the world so that, "by the mercy shown to you", they - your friends, co-workers, neighbors, countrymen, everyone on this great continent - "may now receive the mercy of God" (cf. *Rom 11:31*). It is by his mercy that we are saved.

Dear young people of Asia, it is my hope that, in union with Christ and the Church, you will take up this path, which will

surely bring you much joy. Now, as we approach the table of the Eucharist, let us turn to our Mother Mary, who brought Jesus to the world. Yes, Mother Mary, we long to have Jesus; in your maternal affection help us to bring him to others, to serve him faithfully, and to honor him in every time and place, in this country and throughout Asia. Amen.

Asian youth, wake up!

-Address of Cardinal Oswald Gracias

Most Holy Father,

It is my privilege to convey to you the sentiments of the tens of thousands of our youth assembled here.

How happy we felt as you led us in this concluding Eucharist of the 6th Asian Youth day here in Daejeon, Korea. How inspired we felt with your message to us: Asian Youth, Wake up! The glory of the martyrs shines on you! How thrilled we are on realizing that we are entrusted with the challenge of transforming society. How enthusiastic we feel as we carry the joy of the Gospel to the ends of Korea, to the ends of Asia and to the ends of the world.

We have spent five days of excitement, joy and playfulness - but also of deep prayer, serious reflection and earnest exchange. We have been awakened from the soporific slumber that engulfed us because of certain values that infected us. In this slumber our eyes were closed to the joy of the Gospel, our minds clouded from seeing the beautiful vision of the Kingdom of God, and our hearts dulled to experience the warmth of Jesus' love for us.

But now after these five days in Daejeon we have rekindled our passion for the Gospel, revitalized our youthful

spirit, and understood more deeply our baptismal consecration and the meaning of true discipleship.

And so 'No' to an economy of exclusion, 'No' to an economy of selfishness, without ethics, 'No' to the spirit of materialism. 'No', 'No', 'No'. And a 'yes' to a personal encounter with Jesus whom we want to carry always with us. 'Yes' to the cry of the poor, the needy and the lonely and 'yes' to the world that eagerly waits for us.

We leave the place with memories of Daejeon and Korea. We are grateful to you Most Holy Father for having been a true, loving and gracious father to us. Grateful to our leader, Archbishop Patrick D'Rozario, CSC, who guided us right through from the preparatory stage. Grateful to the main organizer, Fr. Patrick Gomes and his big team; Grateful to the FABC which inspired the whole Youth Day celebration and Grateful to the Korean Church - the Bishops, Priests, Religious and people, Grateful to our hosts, Grateful to Korea. We have been so privileged to be here. Thank you Korea. Thank you. God bless you.

And so now we joyfully, gloriously and proudly carry the cross of Jesus on our shoulders, in our hearts and in our lives as we march forward and prepare to meet for the next Asian Youth Day in 2017 in Indonesia.

And so once again thank you Holy Father, thank you Korea. We love you.

❖ Oswald Cardinal Gracias

Archbishop of Bombay

President, Federation of Asian Bishops' Conferences

XI. MEETING WITH RELIGIOUS LEADERS, SEOUL

- Words of Pope Francis

18 August 2014

I thank you for the kindness and affection which you have shown by coming here to meet me. Life is a journey, a long journey, but a journey which we cannot make by ourselves. We need to walk together with our brothers and sisters in the presence of God. So I thank you for this gesture of walking together in the presence of God: that is what God asked of Abraham. We are brothers and sisters. Let us acknowledge one another as brothers and sisters, and walk together. May the Lord bless you. And please, pray for me. Thank you!

XII. HOLY MASS, PEACE AND RECONCILIATION, SEOUL

- Homily of Pope Francis

18 August 2014

Dear Brothers and Sisters,

As my stay in Korea draws to a close, I thank God for the many blessings he has bestowed upon this beloved country, and in a special way, upon the Church in Korea. Among those blessings I especially treasure the experience we have all had in these recent days of the presence of so many young pilgrims from throughout Asia. Their love of Jesus and their enthusiasm for the spread of his Kingdom have been an inspiration to us all.

My visit now culminates in this celebration of Mass, in which we implore from God the grace of peace and reconciliation. This prayer has a particular resonance on the Korean peninsula. Today's Mass is first and foremost a prayer for reconciliation in this Korean family. In the Gospel, Jesus tells us how powerful is our prayer when two or three of us join in asking for something

(cf. *Mt* 18:19-20). How much more when an entire people raise its heartfelt plea to heaven!

The first reading presents God's promise to restore to unity and prosperity a people dispersed by disaster and division. For us, as for the people of Israel, this is a promise full of hope: it points to a future which God is even now preparing for us. Yet this promise is inseparably tied to a command: the command to return to God and wholeheartedly obey his law (cf. *Dt* 30:2-3). God's gifts of reconciliation, unity and peace are inseparably linked to the grace of conversion, a change of heart which can alter the course of our lives and our history, as individuals and as a people.

At this Mass, we naturally hear this promise in the context of the historical experience of the Korean people, an experience of division and conflict which has lasted for well over sixty years. But God's urgent summons to conversion also challenges Christ's followers in Korea to examine the quality of their own contribution to the building of a truly just and humane society. It challenges each of you to reflect on the extent to which you, as individuals and communities, show evangelical concern for the less fortunate, the marginalized, those without work and those who do not share in the prosperity of the many. And it challenges you, as Christians and Koreans, firmly to reject a mindset shaped by suspicion, confrontation and competition, and instead to shape a culture formed by the teaching of the Gospel and the noblest traditional values of the Korean people.

In today's Gospel, Peter asks the Lord: "If my brother sins against me, how often must I forgive him? As many as seven times?" To which the Lord replies: "Not seven times, I tell you, but seventy times seven" (*Mt* 18:21-22). These words go to the very heart of Jesus' message of reconciliation and peace. In obedience to his command, we ask our heavenly Father daily to forgive us our sins, "as we forgive those who sin against us". Unless we are prepared to do this, how can we honestly pray for peace and reconciliation?

Jesus asks us to believe that forgiveness is the door which leads to reconciliation. In telling us to forgive our brothers unreservedly, he is asking us to do something utterly radical, but he also gives us the grace to do it. What appears, from a human perspective, to be impossible, impractical and even at times repugnant, he makes possible and fruitful through the infinite power of his cross. The cross of Christ reveals the power of God to bridge every division, to heal every wound, and to re-establish the original bonds of brotherly love.

This, then, is the message which I leave you as I conclude my visit to Korea. Trust in the power of Christ's cross! Welcome its reconciling grace into your own hearts and share that grace with others! I ask you to bear convincing witness to Christ's message of reconciliation in your homes, in your communities and at every level of national life. I am confident that, in a spirit of friendship and cooperation with other Christians, with the followers of other religions, and with all men and women of good will concerned for the future of Korean society, you will be a leaven of the Kingdom of God in this land. Thus our prayers for peace and reconciliation will rise to God from ever more pure hearts and, by his gracious gift, obtain that precious good for which we all long.

Let us pray, then, for the emergence of new opportunities for dialogue, encounter and the resolution of differences, for continued generosity in providing humanitarian assistance to those in need, and for an ever greater recognition that all Koreans are brothers and sisters, members of one family, one people. They speak the same language.

Before leaving Korea, I wish to thank President Park Geun-hye, the civil and ecclesiastical authorities and all those who in any way helped to make this visit possible. I especially wish to address a word of personal appreciation to the priests of Korea, who daily labor in the service of the Gospel and the building up of God's people in faith, hope and love. I ask you, as ambassadors of Christ and ministers of his reconciling love (cf. 2

Cor 5:18-20), to continue to build bridges of respect, trust and harmonious cooperation in your parishes, among yourselves, and with your bishops. Your example of unreserved love for the Lord, your faithfulness and dedication to your ministry, and your charitable concern for those in need, contribute greatly to the work of reconciliation and peace in this country.

Dear brothers and sisters, God calls us to return to him and to hearken to his voice, and he promises to establish us on the land in even greater peace and prosperity than our ancestors knew. May Christ's followers in Korea prepare for the dawning of that new day, when this land of the morning calm will rejoice in God's richest blessings of harmony and peace! Amen.

**XIII. CONCLUSION OF POPE FRANCIS' FIVE DAY VISIT
TO KOREA, MYEON-DONG CATHEDRAL, SEOUL**
- Address of Cardinal Andrew Yeom Soo-jung

18 August 2014

Holy Father,

I wanted to thank you with all my heart for visiting our country, split into two, north and south and for praying for peace here by celebrating the Eucharist. Today is the last day of your visit to Korea. Immediately after the end of this Mass you will be returning to your home.

I am very happy to have accompanied you during these five days. Since your arrival you have held a number of meetings and Eucharistic celebrations. On each of these occasions you have shown the best aspects of the Church. For young Asians, in particular, you have shown yourself to be a Good Shepherd who accompanies them and walks alongside them.

In Seoul you beatified our earliest martyrs, Paul Yun Ji-Chung and his one hundred and twenty-three companions. In this way,

the Korean Church now has a hundred and twenty-four new Blesseds, together with her one hundred and three saints. I therefore feel personally an even greater responsibility for evangelization.

Holy Father,

I ask you to pray for us, that we may be committed to achieving full peace in our country and throughout the world.

As you love us and our country, so we love you.

Thank you again and may you go in peace!

Thank you!

XIV. FINAL STATEMENT OF THE ASIAN YOUTH ON THE 6TH ASIAN YOUTH DAY

*Asian Youth, Wake up! The Glory of the Martyrs Shines on You
Daejeon, South Korea, August 10-18, 2014*

We are Asian youth. Even though we come from different countries, we speak different languages, and we have diverse cultures, we are one family in Christ. We are the modern day evangelizers. We, the Asian youth, are full of passion and energy. We are the future of the world, the beacons of Christ shining brightly in the glory of the martyrs and walking with Jesus.

Our gift to the church is our vibrancy, enthusiasm and passion to serve. We are willing to share, ask and know more about God and be closer to Him. We are filled with the grace to understand each other, to respect and accept one another. We desire to search for truth and justice and yearn for God in our lives.

We, the youth of today, are subjected to many challenges and modern day persecutions that make us question our identity and shake our faith. To live up to the expectations of everyone is the

biggest challenge faced by each one of us. Sometimes these struggles tempt us to leave God. The challenges of individualism and materialism of some youth can lead to a life devoid of the presence of God.

The serious challenges that many young people in Asia face today are poverty, indifference, violence, and injustice. Some of our fellow youths are unable to express and practice their faith convictions freely in their countries due to political and societal pressures.

The AYD comes as a new song of life and hope, which consoles the youth. The presence of the Holy Father Pope Francis, our bishops, priests, and youth ministers assures us that the Church is here to take care of us and we are safe in the hands of Jesus Christ, surrounded by the witness and glory of the martyrs.

The exposure received at the AYD strengthened our faith and healed us in a deep way. Being with the Pope and receiving his blessing boosted our confidence. The AYD is a beautiful moment where the youth from the various countries of Asia, belonging to different cultures and traditions, come together as brothers and sisters to proclaim our faith and tell the world that we are united in Christ and in the Church.

The AYD is a call for the youth to strengthen our faith in God and the Catholic Church, which went through severe persecutions over the years. It is a call for us to carry forward the spirit of the martyrs who nourished the Church with their blood and stood firm in their faith.

Surrounded by the glory of the martyrs, the AYD is a path for the youth to go out into the world as beacons of Christ's light and spread his love. The Pope's message is the wake up call for the youth. We are called to look for Him in all things and to be faithful and joyful witnesses. We share His love through acts of love in our daily lives. To listen to God is to listen to Him and take action according to His will.

The Lord has given us the invitation of the Kingdom, the irreplaceable gift is His love. We want to get to know God more and establish an intimate relationship with Him. We want to be still and listen to God's words through continuous prayer, confession and constant longing for Him. We, want to do God's will by taking the Pope's encouragement to ask 'Lord, what do you want me to do with my life?'

We want to walk along with Jesus. We are called to go forth and walk the extra mile like the Catholic martyrs whom we had the great opportunity to know during these days. We commit ourselves to share Jesus and proclaim our faith to more young people through social media and person to person evangelization. We want to share our experiences about the AYD and the roots of our faith to our fellow youth back in our countries.

We would like to express our solidarity to our brothers and sisters who took risks in being with us in this AYD and we send our love and remember those brothers and sisters who cannot join us because of the decisions by their civil authorities. We stand one with them even though they are not here with us. They are in our prayers.

These days have inspired us so much to take on the spirit of martyrdom. Strengthened by the intercession and the glory of the martyrs of Asia, we wake up and open our hearts to the Lord to receive and share His love to the world.

XV. AYMM 6 STATEMENT, 6TH ASIAN YOUTH MINISTERS' MEETING, DAEJEON

INTRODUCTION

Asian Youth Ministers, Wake up! The Glory of the Martyrs Shines on Us

We, the youth ministers in Asia, acknowledge the realities of our young people today. With Pope Francis, we celebrate the glory of God shining on them in their “optimism, energy and goodwill which are characteristic of this period of life” (from the homily of the AYD6 Closing Mass, 17 August 2014). However, we see them facing and experiencing the corruption of human values due to individualism, materialism, consumerism and modern technology. They are also experiencing hardships, persecutions, isolation and problems due to social, economic and political situations which lead to poverty of many kinds.

CONVICTIONS

With these realities, we are committed to facilitate, animate and accompany young people, and are motivated by the convictions that:

1. Every person needs an authentic personal encounter with Jesus Christ in order to live as a disciple in the community of faith and to reach out to others especially those in the peripheries.
2. Our ministries must be rooted in the Word of God and the Eucharist.
3. As shepherds of our young people, the spirituality of accompaniment and listening to the young is our priority and therefore, ongoing formation is important to sustain our faith.

PASTORAL RECOMMENDATIONS

For the Youth Ministers

- a. Involve the youth in pastoral ministry and make them an integral part of the Church.
- b. Utilize social media as an instrument to proclaim our faith and share the Joy of the Gospel.

c. Discern and develop our potentials as youth ministers for the integral development of youth.

For the Youth Commissions

d. Review and ensure that programs and strategies facilitate authentic personal encounter with Jesus Christ, to whom the martyrs gave courageous witness.

e. Provide pastoral care by creating space and opportunities for youth ministers to grow holistically and be updated in their ministry.

f. Review, if necessary redefine, and strengthen the structures of youth ministry to respond more effectively to the needs of the youth.

For the Regions and the FABC-OLF-Youth Desk

g. Foster greater networking and collaboration using new and varied means of communication.

h. Share programs and resources

i. Promote mutual support within each region

6th Asian Youth Ministers' Meeting 18th -21st August 2014, St. J. Hasang Education Center, Diocese of Daejeon

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FABC Papers:

133. On Being Human in the Changing Realities of Asia, by Fr. Vimal Tirimanna, CSsR, FABC Office of Theological Concerns, March 2011

134. Mary Truly A Woman of Our Times, East Asia Bishops' Institute on Lay Apostolate, (BILA) II on Women, by FABC Office of Laity and Family, December 2011
135. Youth in Asia: Challenges of Fundamentalism and Relativism, Fourth Bishops' Institution for Theological Animation [BITA-IV], by Fr. Vimal Tirimanna, CSsR, FABC Office of Theological Concerns, November 2012
136. Global Warming and Climate Change and its Impact on Asia, Challenges and the response of the Church, Climate Change Seminar, by FABC & Misereor, 2012
137. The Contemporary Challenges in Living Priestly Celibacy in the Context of the Present Day Crisis in the Church in Asia, Edited by Fr. Lawrence Pinto, MSIJ, FABC Office of Clergy, 2012
138. "FABC at Forty Years: Responding to the Challenges of Asia", X FABC Plenary Assembly, 2013
139. A Brief History of the FABC, Edited by Fr. Vimal Tirimanna, CSsR, 2013
140. Climate Change, Asian Impacts and Response, II FABC Climate Change Seminar, by FABC Central Secretariat, 2014
141. Climate Change, Asian Impacts and Response, Final Statement, II FABC Climate Change Seminar, by FABC Central Secretariat, 2014

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