

**HOPING TOGETHER  
“APOSTOLIC JOURNEY OF HIS HOLINESS  
POPE FRANCIS  
TO MONGOLIA**

**31 August - 4 September 2023**

**Edited by FABC Central Secretariat**

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**I. Meeting With the Authorities, Civil Society and the Diplomatic Corps, “Ikh Mongol” Hall of the State Palace (Ulaanbaatar)**

*- Address of His Holiness Pope Francis*

*Saturday, 2 September 2023*

*Mr President,  
Mr President of the State Great Hural,  
Mr Prime Minister,  
Members of Government and the Diplomatic Corps,  
Distinguished Civil and Religious Authorities,  
Illustrious Representatives of the World of Culture,  
Ladies and Gentlemen,*

I thank His Excellency the President for his warm welcome and his kind words, and I greet all of you most cordially. I am honoured to be here, happy to have journeyed to this remarkable and vast land, and to a people fully conscious of the meaning and importance of what it is to “journey”. We see this in your traditional dwellings, the “ger”, fine travelling homes. I would like to imagine myself entering for the first time, with respect and anticipation, one of these circular tents that dot the majestic Mongolian lands, in order to meet you and become better acquainted with you. So here I am, standing at the door, a pilgrim of friendship, who comes to you quietly, with a joyful heart and the desire to find myself humanly enriched in your presence.

When we enter the home of friends, it is a fine custom to exchange gifts and to think back on earlier meetings. Modern diplomatic relations between Mongolia and the Holy See are recent; this year marks the thirtieth anniversary of the signature of a Letter consolidating bilateral relations. Yet much earlier in time, exactly 777 years ago, and specifically between the end of August and the beginning of September in the year 1246, Friar John of Pian del Carpine, as an envoy of the Pope, visited Guyug, the third Mongol Emperor, and presented to the Grand Khan an official missive from Pope Innocent IV. Shortly thereafter, a letter of response, bearing the seal of the Grand Khan in traditional Mongol letters,

was written and translated in various languages. That letter is preserved in the Vatican Library, and today I am honoured to present you with an authenticated copy, executed with the most advanced techniques in order to ensure the highest quality possible. May it be the sign of an ancient friendship that is growing and being renewed.

I have been told that at daybreak, the children in your countrysides stand at the door of the ger and look into the distance to count the heads of cattle and then report that number to their parents. We too benefit from gazing towards the vast horizons everywhere around us, abandoning short-sighted perspectives for a broader, global vision. That is the lesson of the gers: born of the nomadic life of the steppes, they spread over a vast territory and became a distinctive feature of various neighbouring cultures. Mongolia's immense territory stretches from the Gobi Desert to the steppe, from the great plains to the pine forests and the mountain chains of the Altai and the Khangai. Intersected by winding rivers that, viewed from on high, resemble the intricate decoration on precious ancient textiles, all of this mirrors the grandeur and beauty of the entire earth, which is meant to be an attractive and inviting garden. Your native wisdom, that of your people, which has matured over generations of ranchers and planters respectful of the delicate balances of the ecosystem, speaks eloquently to those who in our own day reject the pursuit of myopic particular interests and wish instead to pass on to future generations lands that remain welcoming and fruitful. You help us to appreciate and carefully cultivate what we Christians consider to be God's creation, the fruit of his benevolent design, and to combat the effects of human devastation by a culture of care and foresight reflected in responsible ecological policies. Gers are dwelling places that nowadays could be considered efficient and ecologically sound, inasmuch as they are versatile and multifunctional, with zero impact on the environment. Furthermore, the holistic vision of the Mongolian shamanic tradition, combined with the respect for all living beings inherited from Buddhist philosophy, can contribute significantly to the urgent and no longer deferrable efforts to protect and preserve planet Earth.

Gers, present in both rural and urbanized areas, likewise testify to the precious marriage of tradition and modernity, for they join the lives of old and young, and thus witness to the continuity of the Mongolian people. From ancient times to the present, this people has preserved its roots while opening, especially in recent decades, to the great global challenges of development and democracy. Mongolia today, with its broad network of diplomatic relations, its active membership in the United Nations, its efforts to promote human rights and peace, plays a significant role in the heart of the great Asian continent and on the international scene. I would also like to mention your determination to halt nuclear proliferation and to present yourselves before the world as a country free of nuclear weapons. Mongolia is a democratic nation that pursues a peaceful foreign policy, but also proposes to play an important role on behalf of world peace. It is significant too that, providently, capital punishment no longer appears in your judicial system.

Thanks to their adaptability to climatic extremes, gers make it possible to live in very diverse settings; this was the case during the epic times of the Mongolian empire, with its vast territorial expansion. Moreover, I have come to Mongolia as you are marking an anniversary that is important for you, 860 years since the birth of Genghis Khan. The fact that the empire could embrace such distant and varied lands over the centuries bears witness to the remarkable ability of your ancestors to acknowledge the outstanding qualities of the peoples present in its immense territory and to put those qualities at the service of a common development. This model should be valued and re-proposed in our own day. May Heaven grant that today, on this earth devastated by countless conflicts, there be a renewal, respectful of international laws, of the conditions of what was once the *pax mongolica*, namely, the absence of conflicts. In the words of one of your proverbs, "the clouds pass away, but the sky remains". May the dark clouds of war be dispelled, swept away by the firm desire for a universal fraternity wherein tensions are resolved through encounter and dialogue, and the fundamental rights of all people are guaranteed! Here, in this country so rich in history and open to the sky, let us implore this gift from on High, and together let us strive to build a future of peace.

Upon entering a traditional ger, our gaze is directed upwards to the highest central point, where there is a round window open to the sky. I would like to emphasize the importance of this fundamental attitude that your tradition helps us to appreciate: the ability to keep our eyes fixed on high. Raising our eyes to heaven – the eternal blue sky that you have always venerated – means persevering in an attitude of docile openness to religious teachings. A profound spiritual sensitivity belongs to the very fibre of your cultural identity, and it is proper that Mongolia should be a symbol of religious freedom. In the contemplation of boundless and sparsely settled horizons, your people have developed a refined spiritual sense, born of nurturing silence and interiority. The solemn grandeur of the countless natural phenomena that surround you has given rise to a sense of wonder, which instils simplicity and frugality, a preference for the essential and a capacity for detachment from what is not. Here I think of the threat represented by the consumerist spirit that nowadays, in addition to creating great injustices, leads to an individualistic mindset that cares little for others and for sound established traditions. When religions remain grounded in their original spiritual patrimony, and are not corrupted by sectarian deviations, they prove to be trustworthy supports in the construction of healthy and prosperous societies, in which believers work to ensure that peaceful coexistence and political foresight are placed increasingly at the service of the common good. At the same time, they also represent a safeguard against the insidious threat of corruption, which effectively represents a serious menace to the development of any human community; corruption is the fruit of a utilitarian and unscrupulous mentality that has impoverished whole countries. Yes, corruption impoverishes entire nations. It is a sign of a vision that fails to look up to the sky and flees the vast horizons of fraternity, becoming instead self-enclosed and concerned with its own interests alone.

In contrast, many of your ancient leaders taught you to keep your gaze fixed on high and on the vastness of the landscape. They demonstrated an uncommon ability to integrate different voices and experiences, also from the religious standpoint. A respectful and conciliatory attitude was shown with regard to the variety of

sacred traditions, as is witnessed by the different places of worship – including one Christian site – preserved in the ancient capital Kharakhorum. As a result, it was almost natural that you arrived at the freedom of thought and of religion now enshrined in your Constitution. Having left behind, without bloodshed, the atheist ideology that thought it could eliminate religion, deeming it a hindrance to development, you have come to acknowledge and respect the fundamental importance of harmonious cooperation between believers of different faiths, each of whom, from his or her own particular point of view, contributes to moral and spiritual advancement.

In this regard, the Mongolian Catholic community is happy to continue making its proper contribution. It was, in fact, in a ger that, a little more than thirty years ago, the Catholic community began to celebrate its faith, and the present Cathedral, located in this great city, is reminiscent of the shape of a ger. These are signs of the Catholic community's desire to share its life and work, in a spirit of responsible and fraternal service, with the Mongolian people, which is also its own people. For this reason, I am pleased that this community, however small and discreet, shares with enthusiasm and commitment in the country's process of growth by spreading the culture of solidarity, the culture of universal respect and the culture of interreligious dialogue, and by working for justice, peace and social harmony. It is my hope that, thanks to legislation that is farsighted and attentive to concrete needs, local Catholics, assisted by consecrated men and women who, for the most part, necessarily come from other countries, will be able, always and without difficulty, to make their own human and spiritual contribution to Mongolia, for the benefit of this people. The negotiations presently taking place for the stipulation of a bilateral agreement between Mongolia and the Holy See represent an important means for the attainment of those conditions essential for the pursuit of the ordinary activities in which the Catholic Church is engaged. In addition to the specifically religious aspect of worship, these include its numerous initiatives in the service of integral human development, carried out not least in the areas of education, healthcare, social assistance, research and cultural advancement. These initiatives bear clear witness to the

humble, fraternal and solidary spirit of the Gospel of Jesus, the one path that Catholics are called to follow in the journey that they share with all peoples.

The motto chosen for this Journey – *Hoping Together* – expresses quite well the innate potential of the journey we are making together in a spirit of mutual respect and cooperation in pursuit of the common good. The Catholic Church, as an ancient institution present in almost every country of the world, embodies a spiritual tradition, a noble and fruitful tradition that has contributed to the development of entire nations in numerous fields of human activity, from the sciences to literature, from the arts to political and social life. I am certain that Mongolian Catholics will continue to offer readily their proper contribution to the building of a prosperous and secure society, in dialogue and cooperation with all others who dwell in this great land kissed by the sky.

“Be like the sky”. In these words, a famous poet encouraged us to rise above the transience of earthly events and to imitate the breadth of spirit symbolized by the immense, clear blue sky that we contemplate in Mongolia. Today, as pilgrims and guests in this country that has so much to offer to the world, we too want to accept that invitation and translate it into concrete signs of compassion, dialogue and shared vision for the future. May the various components of Mongolian society, so well represented here, continue to offer to the world the beauty and nobility of this unique people. In this way, like your traditional vertical script, may you remain ever “upright” in your efforts to relieve the great human suffering all around you, reminding everyone of the dignity of each human being, called to dwell in our earthly home by embracing the sky. *Bayarlalaa!* [Thank you!]

## II. Meeting With Bishops, Priests, Missionaries, Consecrated Persons and Pastoral Workers , Saints Peter and Paul Cathedral (Ulaanbaatar)

- *Address of His Holiness Pope Francis*

*Saturday, 2 September 2023*

*Dear brothers and sisters, good afternoon!*

Thank you, Your Excellency, for your kind words. Thank you Sister Salvia, Father Peter Sanjaajav and Rufina for your testimonies. Thank you, all of you, for your presence and your faith! I am happy to be with you all. The joy of the Gospel is what has motivated you, consecrated men and women in religious life and in ordained ministry, to be here and to dedicate yourselves, together with your lay sisters and brothers, to the service of the Lord and of others. I thank God for this, using the words of a beautiful prayer of praise, Psalm 34, which I will draw upon in order to share some thoughts with you. The Psalm invites us to “taste and see that the Lord is good” (v. 9).

“Taste and see”, because the joy and goodness of the Lord are not fleeting; they remain within us, giving flavour to our lives and making us see things in a new way, just as you said, Rufina, in your beautiful testimony. I would like, then, to “taste” the flavor of the faith in this land by calling to mind above all faces, stories and lives spent for the Gospel. *To spend one’s life for the Gospel*. That is a beautiful way to define the missionary vocation of Christians, and in particular, how that vocation is being lived by Christians here. *To spend one’s life for the Gospel!*

I would start by remembering Bishop Wenceslao Selga Padilla, the first Apostolic Prefect, a pioneer in the contemporary history of the Church in Mongolia, who built this Cathedral. Here, however, the faith does not date back simply to the nineties of the last century; it has ancient roots. The events of the first millennium and the work of evangelization carried out by missionaries of Syriac tradition along the Silk Road were followed by a remarkable missionary outreach. How can we fail to mention the diplomatic



missions of the thirteenth century, and the apostolic care manifested by the appointment, around the year 1310, of John of Montecorvino as the first Bishop of Khanbalik, with responsibility for this entire vast region of the world under the Mongolian Yuan dynasty? He provided the first translation of the Psalms and the New Testament into Mongolian. This great history of passion for the Gospel was taken up anew, in an extraordinary way, with the arrival in 1992 of the first missionaries of the Congregation of the Immaculate Heart of Mary, who were joined by members of other Institutes, diocesan priests and lay missionaries. Among all of them, I would like to single out the energy and zeal of Father Stephen Kim Seong-hyeon. Let us acknowledge too, all those many faithful servants of the Gospel in Mongolia who are here with us now and who, having spent their lives for Christ, can “see” and “taste” the marvels that his goodness continues to accomplish in you and through you. Thank you.

Why should anyone spend his or her life for the Gospel? That is a question I would ask you. As Rufina said, the Christian life moves forward by asking questions, like children who are always asking new things, because at their age they do not understand everything. The Christian life draws us close to the Lord and always asks questions, in order that we will better understand the Lord, better understand his teaching. Spend your life for the Gospel because you have “tasted” the God who made himself visible, able to be touched and encountered in Jesus. Yes, Jesus is the good news, meant for all peoples, the message that the Church must constantly proclaim, embody in her life and “whisper” to the heart of every individual and all cultures. God’s language is very often a slow whisper, that takes its time; God speaks in that way. The experience of God’s love in Christ is pure light that brightens and transforms our countenance. Brothers and sisters, the Christian life is born of contemplating the Lord’s face; it is about love, daily encounter with the Lord in his word and in the Bread of Life, and in the faces of others, the needy and the poor in whom Jesus is present. You reminded of this, Sister Salvia, in your testimony. Thank you! You have been here for more than twenty years and have learnt to how to talk to this people; thank you.

In these thirty-one years of presence in Mongolia, you, dear priests, consecrated persons and pastoral workers, have embarked upon a wide variety of charitable initiatives, which absorb much of your energy and reflect the merciful face of Christ the Good Samaritan. This is, in a sense, your calling card, and it has made you respected and esteemed for the numerous benefits provided to many people in various fields: from social assistance and education, to health care and the promotion of culture. I encourage you to continue along this path, which has proved so fruitful and beneficial for the beloved Mongolian people, with gestures of love and acts of charity.

At the same time, I urge you *to taste and see the Lord*, to keep returning to that original “gaze” from which everything began. Otherwise, our strength will fail and our pastoral work will risk becoming an empty delivery of services, a roster of duties that end up inducing only weariness and frustration. Yet when we remain in contact with the face of Christ, seeking him in the Scriptures and contemplating him in *silent adoration* before the tabernacle, we come to see him in the faces of those we serve and experience an interior joy that, even amid hardship, brings peace to our hearts. This is what we need, today and always: not people who run around, busy and distracted, carrying out projects but also at times appearing resentful about a life that is surely not easy. Instead, a Christian is one who is capable of adoration, worshiping in silence. And then, out of this adoration springs activity. Yet, do not forget adoration. We have somewhat lost the meaning of adoration in this pragmatic century: do not forget to *adore* and, from adoration, to *act*. We need to return to the source, to the face of Jesus and to “taste” his presence, for he is our treasure (cf. Mt 13:44), the pearl of great price for which it is worth spending everything (cf. Mt 13:45-46). Our Mongolian brothers and sisters, who have a keen sense of the sacred and – as is typical here in Asia – an ancient and complex religious history, look for your witness and can recognize if it is genuine. This is a testimony that you must give, because the Gospel does not grow through proselytizing, the Gospel grows through bearing witness.

The Lord Jesus, in sending his disciples into the world, did not send them to spread political theories, but to bear witness by their lives to the newness of his relationship with his Father, now “our Father” (cf Jn 20:17), which is the source of concrete fraternity with every individual and people. The Church born of that mandate is a poor Church, sustained only by genuine faith and by the unarmed and disarming power of the Risen Lord, and capable of alleviating the sufferings of wounded humanity. For this reason, governments and secular institutions have nothing to fear from the Church’s work of evangelization, for she has no political agenda to advance, but is sustained by the quiet power of God’s grace and a message of mercy and truth, which is meant to promote the good of all.

To carry out this mission, Christ structured his Church in a way that reminds us of the harmony existing among the various members of the human body. He is the head, the one who constantly guides us, pouring forth into his body – into us – his Spirit, at work above all in those signs of new life that are the sacraments. To ensure the authenticity and efficacy of the latter, he instituted the order of priests, marked by an intimate association with him, the Good Shepherd who lays down his life for the flock. You, Father Peter, were called to this mission, and I thank you for sharing your experience with us. So too, the holy People of God in Mongolia have the fullness of spiritual gifts. From this perspective, I urge you to see in your bishop, not a manager but the living icon of Christ the Good Shepherd, who gathers and guides his people; a disciple filled with the apostolic charism of building up your fraternity in Christ and rooting it ever more deeply in this nation and its noble cultural heritage. The fact, then, that your Bishop is a Cardinal is an even greater sign of closeness: all of you though physically distant, are very close to the heart of Peter. And in turn, the entire Church is close to you and to your community, which is truly Catholic, universal, and directs the love of all our brothers and sisters throughout the world to Mongolia, in a great outpouring of ecclesial communion.

Let me stress that word: *communion*. The Church cannot be understood in merely functional terms. No, the Church is not a

business, she does not grow through proselytism, as I mentioned. The Church is something else. The word “communion” explains well what the Church is. In this body of the Church, the bishop is not a manager of its diverse elements, even perhaps based on the principle of majority, but leads on the basis of a spiritual principle, whereby Jesus himself becomes present in the person of the bishop in order to ensure communion in his mystical Body. In other words, unity in the Church is not about order and respect, nor is it simply a good strategy for “teamwork”; it is about faith and love for the Lord, about fidelity to him. Consequently, it is important for all ecclesial elements to remain firmly united around the bishop, who represents Christ alive in the midst of his People, and to build up the synodal fellowship that we preach and that greatly assists the inculturation of the faith.

Dearest missionaries, “taste and see” the gift that you are, taste and see the beauty of giving yourselves entirely to Christ who called you to be witnesses of his love here in Mongolia. Continue to do this by cultivating communion. Do it through the simplicity of a frugal life, in imitation of the Lord, who entered Jerusalem riding on a donkey and who, on the cross, was stripped even of his robe. May you always be close to the people, with that closeness that is God’s way. God is close, compassionate and tender. Closeness, compassion and tenderness: treat people like that, personally caring for them, learning their language, respecting and loving their culture, not allowing yourselves to be tempted by worldly forms of security, but remaining steadfast in the Gospel through exemplary moral and spiritual lives. Simplicity and closeness! Never tire of bringing to Jesus the faces and the situations you encounter, the problems and concerns. Devote time to daily prayer, which will enable you to persevere in the work of service and to draw consolation from the “God of all consolation” (2 Cor 1:3), and thus bring hope to the hearts of all those who suffer.

Brothers and sisters, closeness to the Lord reassures us that, as Psalm 34 tells us, “those who fear him have no want...; those who seek the Lord lack no good thing” (vv. 9-10). Certainly, the faults and problems of life also affect believers, and evangelizers are not exempt from the burden of worry that is part of our human

condition. The Psalmist does not hesitate to speak of evil and evildoers, but he reminds us that the Lord hears the cry of the humble and “delivers them out of all their troubles”, for he “is near to the brokenhearted, and saves the crushed in spirit” (vv. 18-19). For this reason, the Church presents herself before the world as a voice of solidarity with all who are poor and needy; she refuses to remain silent in the face of injustice and works quietly to promote the dignity of every human being.

Beloved brothers and sisters, in your journey as missionary disciples, you have a sure support: our heavenly Mother, who – and I was so pleased to discover this! – wished to give you a tangible sign of her gentle and caring presence by allowing a likeness of herself to be found in a landfill. In a place for refuse, this beautiful statue of the Immaculate Mother appeared. Herself free and undefiled by sin, she wanted to draw so close to us as to descend to the dregs of society, so that from the filth of a rubbish heap the purity of the holy Mother of God, our heavenly Mother, could shine forth. I also learned about the lovely Mongolian tradition of the *suun dalai ijii*, the mother with the heart as big as an ocean of milk. According to the *Secret History of the Mongols*, a light from the upper opening of a ger impregnated the mythic queen Alungoo; you, however, can contemplate in the motherhood of the Virgin Mary the working of the divine light that, from on high, daily accompanies the steps of your Church.

As you lift your eyes to Mary, then, may you find refreshment, knowing that being little is not a problem, but a resource. God loves littleness, and through it he loves to accomplish great things, as Mary herself bears witness (cf. Lk 1:48-49). Brothers and sisters, do not be concerned about small numbers, limited success, or apparent irrelevance. That is not how God works. Let us keep our gaze fixed on Mary, who in her littleness is greater than the heavens, for within her she bore the One whom the heavens and the highest heavens cannot contain (cf. 1 Kings 8:27). Brothers and sisters, let us entrust ourselves to her, asking for a renewed zeal and an ardent love that tirelessly and joyfully bears witness to the Gospel. Onwards! Be courageous, do not tire of moving forward. Thank you for your witness! The Lord himself has chosen you and

believes in you; I am with you and with all my heart I say to you: thank you; thank you for your witness, thank you for your lives poured out for the Gospel! Persevere, constant in prayer and creative in charity, steadfast in communion, joyful and meek in everything and with everyone. I bless you from my heart, and I will keep you in my prayers. And I ask you, please, not to forget to pray for me. Thank you.

### **III. Ecumenical And Interreligious Meeting, “Hun Theatre” (Ulaanbaatar)**

*- Address of His Holiness Pope Francis*

*Sunday, 3 September 2023*

Good morning to all of you, dear brothers and sisters!

Allow me to address you in this way, as a brother in faith to those who believe in Christ, and as a brother to all of you in the name of our shared religious quest and our membership in the one human family. In terms of that religious quest, humanity can be compared to a band of wayfarers treading the earth with eyes lifted to heaven. A traveler from afar once observed that here in Mongolia he saw “nothing but the sky and earth.” (cf. WILLIAM OF RUBRUK, *Viaggio in Mongolia*, XIII/3, Milan 2014, 63). Here indeed, the sky, so clear and blue, embraces these vast and imposing lands, as if to remind us of the two essential aspects of human life: the earthly, made up of our relationships with others, and the heavenly, consisting in our quest for the transcendent Other. Mongolia thus reminds all of us, as pilgrims and wayfarers, to lift our gaze on high in order to discern which path to follow on our journey here below.

I am happy to be with you for this significant moment of encounter. I thank each of you most heartily for your presence and for every one of the talks that have enriched our common reflection. The fact that we are meeting together in one place already sends a message: it shows that the religious traditions, for

all their distinctiveness and diversity, have impressive potential for the benefit of society as a whole. If the leaders of nations were to choose the path of encounter and dialogue with others, it would certainly be a decisive contribution to ending the conflicts continuing to afflict so many of the world's peoples.

The beloved Mongolian people have made it possible for us to come together for our mutual enrichment, for they can vaunt a history of coexistence between the followers of various religious traditions. It is impressive to think of Kharakorum, the ancient imperial capital, which admirably housed within its walls places of worship belonging to different creeds, thus exemplifying a commendable harmony. Harmony. I would like to stress this word, in its typically Asian accents. Harmony is that special relationship born of the creative interplay of differing realities, without imposition or amalgamation, but with complete respect for their differences, in view of a serene life in common. I ask myself: Who, more than believers, is called to work for harmony among all?

Brothers and sisters, the social significance of our religious traditions can be gauged by the extent to which we are capable of living in harmony with other pilgrims on this earth and can foster that harmony in the places where we live. Every human individual, and even more every religion, must be measured by the standard of altruism. Not altruism in the abstract, but in the concrete: an altruism that translates into concern for others and generous cooperation with them. For "the wise man rejoices in giving, and by that alone does he become happy" (*The Dhammapada: The Buddha's Path of Wisdom*, Sri Lanka 1985, n. 177; cp. the saying of Jesus found in Acts 20:35). In the words of a prayer inspired by Francis of Assisi, "Where there is hatred, let me bring love, where there is offence, let me bring pardon, where there is discord, let me bring union". Altruism builds harmony and wherever there is harmony, we find understanding, prosperity and beauty. Harmony may well be the best synonym of beauty. Whereas narrowness, unilateral imposition, fundamentalism and ideological constraint destroy fraternity, fuel tensions and compromise peace, the beauty of life is born of harmony, which is

inherently communitarian: it flourishes through kindness, listening and humility. And those who are pure of heart embrace harmony, for true beauty, as Gandhi said, lies in purity of the heart.

The religions are called to offer the world this harmony, which technological progress alone cannot bestow, since, in its concern with the earthly, horizontal dimension of humanity, it risks forgetting heaven, for which we were made. Sisters and brothers, today we are meeting together as the humble heirs of ancient schools of wisdom. In our encounter with one another, we want to share the great treasure we have received, for the sake of enriching a humanity so often led astray on its journey by the myopic pursuit of profit and material comfort. People in our time are often unable to find the right path: concerned only with earthly interests, humanity ends up destroying the earth and mistaking progress for regress, as attested by so many injustices, conflicts, persecutions, environmental disasters and great disregard for human life.

Here, Asia has much to offer and Mongolia, which lies at the heart of this continent, possesses a great *patrimony of wisdom* that its various religions have helped to create and that I would like to urge all to explore and appreciate. I will limit myself to mentioning, albeit briefly, ten aspects of this patrimony: a healthy relationship to tradition, despite the temptations of consumerism; respect for your elders and ancestors – today how greatly do we need a generational covenant between old and the young, a dialogue between grandparents and grandchildren! Also, care for the environment, our common home, another great and pressing need, for we are in peril. Then too, the value of silence and the interior life, as a spiritual antidote to so many ills in today's world. Also, a healthy sense of frugality; the value of hospitality; the ability to resist attachment to material objects; the solidarity born of a culture of interpersonal bonds; and respect for simplicity. Finally, a certain existential pragmatism that tenaciously pursues the good of individuals and of the community. These ten aspects are some elements of the patrimony of wisdom that this country is able to offer to the world.



Speaking of these elements, I have already mentioned how, as I prepared for this journey, I was fascinated by the traditional dwellings that serve as an expression of the Mongolian people's wisdom accrued over millennia of history. The ger creates a *humane space*: it is the place for family life, friendly conviviality, encounter and dialogue able to make room, even in a crowd, for each individual. Then too, it is a concrete landmark, easily identifiable in the vast expanses of Mongolian territory, and a source of hope for those who have lost their way, for wherever there is a ger, there is life. It is always open, ready to welcome friends, but also travelers and even strangers, and to offer either a steaming drink of tea to restore strength in the cold of winter, or a sip of fresh milk to provide refreshment on steamy summer days. This was the experience of the Catholic missionaries from other countries who were welcomed here as pilgrims and guests, and gently entered into this culture, bringing their humble testimony to the Gospel of Jesus Christ.

Together with its human space, the ger also expresses an essential *openness to the divine*. This spiritual dimension is represented by its overhead opening, which admits a beam of light that makes the interior, as it were, a great sundial marking, through an interplay of light and shadow, the hours of day and night. There is a beautiful lesson in this: the sense of the passage of time comes from above, not simply from the flux of earthly activity. At certain times of the year, the ray that penetrates from on high lights up the domestic altar, reminding us of the primacy of the spiritual life. In this way, the sense of human togetherness experienced in this circular space is constantly referred back to its vertical vocation, to its transcendent and spiritual calling.

The reconciled and prosperous humanity that we, as followers of different religions, seek to promote is thus symbolized by this harmony, togetherness and openness to the transcendent. And this, in turn, inspires a commitment to justice and peace, grounded in our relationship to the divine. In this sense, dear sisters and brothers, we share a great responsibility, especially in this period of history, for we are called to testify to the teachings we profess by the way we act; we must not contradict them and thus become

a cause of scandal. There can be no mixing, then, of religious beliefs and violence, of holiness and oppression, of religious traditions and sectarianism. May the memory of past suffering – here I think especially of the Buddhist communities – bestow the strength needed to transform dark wounds into sources of light, senseless violence into wisdom of life, devastating evil into constructive goodness. May it be so for us, as committed followers of our respective spiritual masters and faithful stewards of their teachings, ever ready to offer the beauty of those teachings to those whom we daily encounter as friends and companions on our journey. May it be so, for in a pluralistic society committed to democratic values, such as Mongolia is, every religious institution, duly recognized by civil authority, has the duty, and above all the right, to freely express what it is and what it believes, in a way respectful of the conscience of others and in view of the greater good of all.

In this regard, I would like to reassure you that the Catholic Church desires to follow this path, firmly convinced of the importance of ecumenical, interreligious and cultural dialogue. Her faith is grounded in the eternal dialogue between God and humanity that took flesh in the person of Jesus Christ. With humility and in the spirit of service that inspired the life of her Master, who came into the world not “to be served but to serve” (Mk 10:45), the Church today offers the treasure she has received to every person and culture, in a spirit of openness and in respectful consideration of what the other religious traditions have to offer. Dialogue, in fact, is not antithetical to proclamation: it does not gloss over differences, but helps us to understand them, to preserve them in their distinctiveness and to discuss them openly for the sake of mutual enrichment. In this way, we can discover in our common humanity, blessed by heaven, the key to our journey on this earth. Brothers and sisters, we share a common origin that confers equal dignity on everyone, and have a shared path that we can only travel alongside one another, as we dwell under the one sky that surrounds and illumines us.

Brothers and sisters, our coming together here today is a sign that hope is possible. It is possible to hope. In a world rent by conflict

and discord, this may seem utopian, yet the greatest undertakings are hidden and almost imperceptible at the outset. While “the fragrance of flowers spreads only in the direction of the wind, the fragrance of those who live according to virtue spreads in all directions” (cf. *The Dhammapada*, No. 54). Let us make this conviction flourish, so that our common efforts to promote dialogue and the building of a better world will not be in vain. Let us cultivate hope. As a philosopher once said, “Everyone was great in proportion to the object of his hope. One was great by hoping for the possible; another by hoping for the eternal; but he who hoped for the impossible was the greatest of all” (SOREN KIERKEGAARD, *Fear and Trembling*). May the prayers we raise to heaven and the fraternity we experience here on earth spread seeds of hope. May they be a simple and credible testimony to our religiosity, our walking together with eyes lifted to heaven, our living in this world in harmony – let us never forget the word “harmony” – as pilgrims called to preserve the atmosphere of a home that is open to all people. Thank you.

#### **IV. Holy Mass, “Steppe Arena” (Ulaanbaatar)**

*- Homily of His Holiness Pope Francis*

*Sunday, 3 September 2023*

With the words of the Responsorial Psalm, we prayed: “O God... my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water” (Ps 63:2). This magnificent plea accompanies our journey through life, amid all the deserts we are called to traverse. It is precisely in those deserts that we hear the good news that we are not alone in our journey; those times of dryness cannot render our lives barren forever; our cry of thirst does not go unheard. God the Father has sent his Son to give us the living water of the Holy Spirit to satisfy our souls (cf. Jn 4:10). Jesus, as we heard in the Gospel, shows us the way to quench our thirst. It is the way of love, which he followed even to the cross,

and on which he calls us to follow him, losing our lives in order to find them (cf. Mt 16:24-25).

Let us reflect together on these two things: *the thirst within us*, and *the love that quenches that thirst*.

First, we are called to acknowledge the thirst within us. The Psalmist cries out to God in his aridity, for his life has become like a desert. His words have a particular resonance in a land like Mongolia: immense, rich in history and culture, yet a land also marked by the aridity of the steppes and the desert. Many of you know both the satisfaction and the fatigue of journeying, which evokes a fundamental aspect of biblical spirituality represented by Abraham and, in a broader sense, by the people of Israel and indeed every disciple of the Lord. For all of us are “God’s nomads”, pilgrims in search of happiness, wayfarers thirsting for love. The desert of which the Psalmist speaks, then, is our life. We are that dry land thirsting for fresh water, water that can slake our deepest thirst. Our hearts long to discover the secret of true joy, a joy that even in the midst of existential aridity, can accompany and sustain us. Deep within us, we have an insatiable thirst for happiness; we seek meaning and direction in our lives, a reason for all that we do each day. More than anything, we thirst for love, for only love can truly satisfy us, bring us fulfilment; only love can make us happy, inspire inner assurance and allow us to savour the beauty of life. Dear brothers and sisters, the Christian faith is the answer to this thirst; it takes it seriously, without dismissing it or trying to replace it with tranquilizers or surrogates. For in this thirst lies the great mystery of our humanity: it opens our hearts to the living God, the God of love, who comes to meet us and to make us his children, brothers and sisters to one another.

This brings us to the second thing: *the love that quenches our thirst*. First was our deep, existential thirst, and now we reflect on the love that quenches our thirst. This is the heart of the Christian faith: God, who is Love, has drawn near to you, to me, to everyone, in his Son Jesus, and wants to share in your life, your work, your dreams and your thirst for happiness. It is true that, at times, we feel like a “dry and weary land where there is no water”, yet it is equally true that God cares for us and offers us clear, refreshing

water, the living water of the Spirit, springing up within us to renew us and free us from the risk of drought. Jesus gives us that water. As Saint Augustine tells us, "...if we recognize ourselves in those who thirst, we can also recognize ourselves in those who quench that thirst" (*On the Psalms*, 63:1). Indeed, if in this life we often experience the desert with loneliness, fatigue and emptiness, we should also remember, with Augustine, that, "lest we grow faint in this desert, God refreshes us with the dew of his word... True, he makes us feel thirst, but then comes to satisfy that thirst... God has been merciful to us; he has opened for us a highway in the desert: our Lord Jesus Christ". And that is the path through the desert of our lives. "He has offered us a source of consolation in that desert: the preachers of his word. He has offered us water in that desert, by filling those preachers with the Holy Spirit, so as to create, in them, a fount of water springing up to life everlasting" (*ibid.*, 1, 6). These words, dear friends, speak to you of your own history. Amid the deserts of life and in the difficulties associated with being a small community, the Lord has ensured that you not lack the water of his word, thanks especially to the preachers and missionaries who, anointed by the Holy Spirit, sow among you the seeds of its beauty. That word always brings us back to what is essential, to the very heart of our faith: allowing ourselves to be loved by God and in turn to make our lives an offering of love. For love alone truly quenches our thirst. Let us never forget: love alone truly quenches our thirst.

That is precisely what Jesus tells the apostle Peter in today's Gospel. Peter cannot accept the fact that Jesus must suffer, be charged by the leaders of the people, undergo his passion and then die on the cross. Peter reacts, he protests, he tries to convince Jesus that he is wrong, because, in Peter's mind - and we too often have the same idea - the Messiah cannot possibly end in failure, dying on a cross like a criminal forsaken by God. The Lord then rebukes Peter because he thinks "as the world does", and not as God does (cf. Mt 16:21-23). If we think that success, power, or material things suffice to satisfy the thirst in our lives, then we are thinking as the world does. That kind of worldliness leads nowhere; indeed, it leaves us thirstier than before. Jesus instead shows us the way: "If any want to become my followers, let them deny themselves and

take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Mt 16:24-25).

This, dear brothers and sisters, is surely the best way: to embrace the cross of Christ. At the heart of Christianity is an amazing and extraordinary message. If you lose your life, if you make it a generous offering in service, if you risk it by choosing to love, if you make it a free gift for others, then it will return to you in abundance, and you will be overwhelmed by endless joy, peace of heart, and inner strength and support; and we need inner peace.

This is the truth that Jesus wants us to discover, the truth he wants to reveal to all of you and to this land of Mongolia. You need not be famous, rich or powerful to be happy. No! Only love satisfies our hearts' thirst, only love heals our wounds, only love brings us true joy. This is the way that Jesus taught us; this is the path that he opened up before us.

May we too, dear brothers and sisters, heed what the Lord said to Peter in response: "Get behind me" (Mt 16:23). In other words, be my disciple, walk in my footsteps and stop thinking as the world does. If we do this, we will be able, with the grace of Christ and the Holy Spirit, to journey along the path of love. Even when love calls for denying ourselves, combatting our personal and worldly forms of selfishness, and taking the risk of living a life of genuine fraternity. For while it is true that all these things entail effort and sacrifice, and sometimes taking up the cross, it is even more true that, when we lose our lives for the sake of the Gospel, the Lord gives them back to us abundantly, in the fullness of love and joy for all eternity.

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***Words of Thanksgiving at the end of the Eucharistic celebration at the Steppe Arena in Ulaanbaatar by Cardinal Giorgio Marengo***

Holy Father, we are about to receive Your blessing at the end of the Eucharist, celebrated in Mongolia for the first time by the Successor of St Peter. Your presence here is for us a source of deep emotion, difficult to express in words. You strongly wished to be among us, pilgrim of peace and bearer of the fire of the Spirit. We

feel as if we were with the apostles on the lakeshore, like on that day when the Risen One was waiting for them with a burning brazier. You reminded us of this last year, at the consistory, speaking of the fire that must burn in us. The charcoal fire illuminates, warms and gives comfort, even if no glowing flames are seen.

Now that we have experienced how dear this people of God in Mongolia is to You, we wish to accept Your invitation to be joyful and courageous witnesses of the Gospel in this blessed land. Please continue to support us by word and example; we can only remember and put into practice what we have seen and heard from You in these days.

So please accept this symbolic gift: it is the word '*bayarlala*', meaning 'thank you', written in Old Mongolian Script. It was written by a young woman who studied in our educational institutions, where she learned to love her country more and more, cultivating its ancient literary tradition. This word comes from the verb "*bayarlakh*", which means "to rejoice". We say "thank you!" because our hearts are filled with joy, the joy of the Gospel, the *Evangelii Gaudium* that You convey to us. Thank you, Your Holiness! Do Bless us.

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### ***Remarks of His Holiness Pope Francis at the Conclusion of Holy Mass***

I would like to take this opportunity, in the presence of these two brother bishops – the Emeritus of Hong Kong and the current Bishop of Hong Kong – to send a heartfelt greeting to the noble Chinese people. I send my good wishes to them all: always move forward, always advance! And to Chinese Catholics: I ask you to be good Christians and good citizens. To all of you, thank you.

Thank you, Your Eminence, for your kind words, and thank you for your gift! You mentioned that in these days you could feel how dear the people of God in Mongolia are to my heart. That is true: I embarked on this pilgrimage with great anticipation, with the desire to meet all of you and to get to know you. Now I thank God for you, since, through you, he loves to use what is little to achieve

great things. Thank you, because you are good Christians and honest citizens. Go forward, gently and without fear, conscious of the closeness and the encouragement of the entire Church, and above all the tender gaze of the Lord, who forgets no one and looks with love upon each of his children.

I greet my brother bishops, the priests, the consecrated men and women, and all the friends who have come here from different countries, particularly from various regions of the immense continent of Asia, in which I am honoured to find myself. I embrace all of you with great affection. I am especially grateful to all those who assisted the local Church with their spiritual and material support.

In these days, important Government delegations have been present at every event. I thank the President and the Authorities for their welcome and hospitality, and for all of the preparations that were made. I felt at first hand your traditional friendliness; thank you!

I also offer a warm greeting to our brothers and sisters of other Christian confessions and other religions. May we continue to grow closer in fraternity, as seeds of peace in a world tragically devastated by all too many wars and conflicts.

My heartfelt thanks likewise go to all those who have worked, so hard and for such a long time, to make my Journey possible and successful, and to all those who prepared for it by their prayers.

Your Eminence, you reminded us that in the Mongolian language the word for "Thank you" comes from the verb "to rejoice". My own "Thank you" dovetails perfectly with this marvellous insight of the local language, for it is full of joy. It is a great "Thank you" to the Mongolian people, for the gift of friendship that I received in these days, for your genuine capacity to value even the most simple aspects of life, to wisely preserve relationships and traditions, and to cultivate daily life with care and attention.

The Mass is itself a way of giving thanks: "*Eucharistía*". To celebrate Mass in this land brought to my mind the prayer that the Jesuit Father Pierre Teilhard de Chardin offered to God exactly a



hundred years ago, in the desert of Ordos, not far from here. He prayed: "My God, I prostrate myself before your presence in the universe that has now become living flame: beneath the lineaments of all that I shall encounter this day, all that happens to me, all that I achieve, it is you I desire, you I await". Father Teilhard de Chardin was engaged in geological research. He fervently desired to celebrate Holy Mass, but lacked bread and wine. So he composed his "Mass on the World", expressing his oblation in these words: "Receive, O Lord, this all-embracing host, which your whole creation, moved by your magnetism, offers you at the dawn of this new day". A similar prayer had already taken shape in him when he served as a stretcher-bearer on the front lines during the First World War. This priest, often misunderstood, had intuited that "the Eucharist is always in some way celebrated on the altar of the world" and is "the living centre of the universe, the overflowing core of love and of inexhaustible life" (*Laudato Si*, 236), even in times like our own, marked by conflicts and wars. Let us pray this day, then, in the words of Father Teilhard de Chardin: "Radiant Word, blazing Power, you who mould the manifold so as to breathe life into it, I pray you, lay on us those your hands - powerful, considerate, omnipresent".

Dear brothers and sisters of Mongolia, thank you for your witness. *Bayarlalaa!* [Thank you!]. May God bless you. You are in my heart, and in my heart you will remain. Remember me, please, in your prayers and in your thoughts. Thank you.

## **V. Meeting With Charity Workers and Inauguration of the "House of Mercy", Ulaanbaatar**

*- Address of His Holiness Pope Francis*

*Monday, 4 September 2023*

*Dear brothers and sisters, good morning!*

Thank you very much for the warm welcome you have given me and for your song and dance, your words of greeting and your

testimonies! I think that it can all be summed up in those words of Jesus: "I was hungry and you gave me food, I was thirsty and you gave me drink" (Mt 25:35). In those words, the Lord gives us the criterion for recognizing him present in our world and the condition for entering into the supreme joy of his kingdom at the Last Judgement,

From the very beginning, the Church took those words seriously, demonstrating in action that charity is a fundamental element of her identity. *Charity is a fundamental element of the Church's identity.* I think of the accounts in the Acts of the Apostles and the various ways in which the first Christian community put Jesus' words into practice, in order to build up a Church firmly established on four pillars: communion, liturgy, service and witness. It is wonderful to see how, after so many centuries, that same spirit pervades the Church in Mongolia: though small in size, its life is marked by fraternal communion, prayer, selfless service to those in need, and witness to its faith. Like the four columns of a great "ger" that support the central upper ring, they allow the whole structure to stand upright and provide a welcoming space within.

So here we are, together, in this house that you have built and that today I have the joy of blessing and inaugurating. It stands as a concrete expression of that care for others that is the hallmark of the Christian community; for where we find welcome, hospitality and openness to others, we breathe in "the fragrance of Christ" (cf. 2 Cor. 2:15). Generous service to our neighbours – concern for their good health, basic needs, education and culture – has distinguished this vibrant portion of the People of God from its inception. From the time of their arrival in Ulaanbaatar in the 1990s, the first missionaries immediately sensed *a summons to works of charity*, which led them to care for abandoned children, our homeless brothers and sisters, the sick, the disabled, prisoners and all those who, amid suffering, sought their care.

Today we see that, from those roots, a tree has grown, branches have spread out and much fruit has appeared in the form of a variety of praiseworthy charitable initiatives. These in turn have developed into long-term projects, carried out mostly by the various missionary Institutes present here and much appreciated

by the population and civil authorities. Indeed, the Mongolian government itself had sought help from Catholic missionaries in confronting the numerous social emergencies of a country that, at the time, was in a delicate phase of political transition and marked by widespread poverty. Those projects continue to draw upon the dedication of missionaries from many countries who put their knowledge, experience, resources and especially their love, at the service of Mongolian society. To them, and to all those who support these many good works, I express my appreciation and offer my heartfelt thanks.

This *House of Mercy* is meant to be the point of reference for a variety of charitable works: hands outstretched toward our brothers and sisters struggling to navigate life's problems. A safe haven, in other words, where people can find a listening ear and an understanding heart. While not unlike many other initiatives supported by various Catholic institutions, this new undertaking is also special, since here it is the particular Church that carries out the work, coordinating the efforts of all the missionary groups, while preserving a clearly local identity, as an authentic expression of the Apostolic Prefecture as a whole. I very much like the name you chose to give it: the *House of Mercy*. Those two words contain a definition of the Church, which is called to be a home where all are welcome and can experience a higher love that stirs and moves the heart: the tender and provident love of the Father, who wants us to be brothers and sisters in his house. It is my hope, then, that all of you can contribute to this project and that the various missionary communities will take active part in it through the commitment of personnel and resources.

For this to happen, the contribution of volunteers is indispensable. A purely generous and selfless service that people freely choose to offer to those in need, not out of concern for financial remuneration or personal benefit, but out of pure love of their neighbour. This is the "style" of service that Jesus taught us when he told his disciples: "Freely you have received, freely give" (Mt 10:8). Serving others in this way may seem like a lost cause, but once they put themselves on the line, those who sacrifice their time and effort discover that whatever they give without expecting anything in

return is never lost, but becomes instead a great treasure. Indeed, generosity unburdens the soul, heals the wounds of the heart, brings us closer to God, becomes a source of joy, and keeps us young inside. In this country so full of young people, volunteer work can be a decisive path towards personal and societal growth.

Then too, even in technologically advanced societies with high standards of living, social welfare systems alone are insufficient to provide all the services that are needed. To do so demands legions of volunteers who are willing to commit their time, skills and resources out of love for others. The true progress of a nation is not gauged by economic wealth, much less by investment in the illusory power of armaments, but by its ability to provide for the health, education and integral development of its people. For this reason, I would like to encourage all the citizens of Mongolia, who are well known for their generosity and capacity for self-sacrifice, to engage in volunteer work, placing themselves at the service of others. Here, at the House of Mercy, you have a “training ground” that is always open, where you can exercise your desires for good and train your hearts.

Finally, I would like to reject certain “myths.” First, the myth that only the wealthy can engage in volunteer work. That is indeed a “fantasy”, whereas reality tells us the opposite. It is not necessary to be wealthy to do good; rather, almost always it is people of modest means who choose to devote their time, skills and generosity to caring for others. Another myth needing to be dispelled is that the Catholic Church, distinguished throughout the world for its great commitment to works of social promotion, does all this to proselytize, as if caring for others were a way of enticing people to “join up.” No! The Church does not go forward by proselytism, it goes forward by attraction. Christians do whatever they can to alleviate the suffering of the needy, because in the person of the poor they acknowledge Jesus, the Son of God, and, in him, the dignity of each person, called to be a son or daughter of God. I would like to envision this House of Mercy as a place where people of different creeds, and non-believers as well, can join efforts with local Catholics in order to offer compassionate assistance to our many brothers and sisters in the one human

family. Indeed, the word “compassion” means the ability to *suffer with* others, and the State will rightly seek to protect and promote it. For this dream to come true, it is essential, here and elsewhere, that those in public office support such humanitarian initiatives, encouraging a virtuous synergy for the sake of the common good. Finally, a third myth needs to be discredited: the notion that only money counts, as if the only way to care for others is to employ a salaried staff and invest in large facilities. Certainly, charity demands professionalism, but charitable works should not turn into businesses. Rather, they should retain their freshness as works of charity where those in need can find people ready to listen to them with compassion, regardless of whatever pay they may receive.

In a word, to truly do good, goodness of heart is essential: a commitment to seeking what is best for others. Commitment for the sake of remuneration is not true love; only love can overcome selfishness and keep this world going. In this regard, I would like to conclude with an anecdote from the life of Saint Teresa of Calcutta. A journalist, seeing her bent over the foul-smelling sores of a sick person, once told her, “What you do is beautiful, but, personally, I wouldn’t do it even for a million dollars”. Mother Teresa replied, “I wouldn’t do it for a million dollars either. I do it for the love of God!” I pray that this kind of gratuitous love will be the “value added” of the House of Mercy. For all the good you have done and continue to do, I offer my heartfelt thanks – many, many thanks – and I give you my blessing. And I ask you, please, in your charity, to pray for me. Thank you.

## **APPENDIX**

### **Mongolia: Catholics by the Numbers**

Statistics of the Catholic Church in Mongolia

The following are some statistical data relating to the situation of the Catholic Church in Mongolia:

**Table 1 - Population and ecclesiastical structure**

Area (km <sup>2</sup> )	1,553,560
Population	3,398,366 (2023 est.)
Density (inhabitants/km <sup>2</sup> )	2
Catholics	1,450
Ecclesiastical circumscriptions	1
Parishes	9
Other pastoral centers	1

**Table 2 - People engaged in activities of the apostolate**

Bishops	1
Diocesan ( <i>Fidei Donum</i> ) priests	5
Diocesan (local, incardinated)	2
Religious priests	17
Total priests	24
Men religious brothers	6
Professed women religious	40
Members of secular Institutes	1
Lay missionaries	1

Catechists	38
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**Table 3 - Educational centers owned/managed by ecclesiastics or religious**

<b>Schools:</b>	
Pre-school and primary	10
Lower middle and secondary	4
Higher and university	7
<b>Students in:</b>	
Pre-school and primary schools	1104
Lower middle and secondary schools	444
Higher and university institutes	5214

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180. FABC: The Church in Asia - Evangelization, Vision, Future Directions, Orlando B. Cardinal Quevedo, O.M.I., Archbishop Emeritus, Cotabato, Philippines, FABC 50 General Conference, Baan Phu Waan, Sampran, Bangkok, Thailand, 13 October 2022
181. Which Church? What Kind of a Priest? What Kind of Formation? Reflections on Priestly Formation in an Epochal Change, H. Eminence Cardinal Lazzaro YOU Heung Sik, Prefect of the Dicastery for the Clergy, 17 October 2022
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183. FABC Papers Periodic Index, Papers 151-175 (2017-2022) by James H. Kroeger, M.M., July 2023
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