



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



Media Kit

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September 2008

# Pope Benedict XVI's visit to Paris

**FRIDAY 12 SEPTEMBER 2008**

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### **The President of France welcomes Benedict XVI at the Elysée**

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The ceremony will take place at 12h25 at the Elysée Palace.

The Holy Father will be welcomed by President Sarkozy in the courtyard of the presidential palace where official honors will be presented by a ceremonial unit of the Garde Républicaine.

The Holy Father and the President will meet privately for ten to fifteen minutes and afterwards, the Presidents closest assistants will be presented to the Holy Father

The Holy Father and the President will proceed to the press room of the Elysée where members of the Government and other important official state members will be waiting.

President Sarkozy will speak and Pope Benedict will respond.

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### **Meeting with Jewish religious personalities at the residence of the Papal Nuncio**

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Because the visit falls on the Sabbath, the Pope will greet the heads of the Jewish community just before his departure for the Collège des Bernardins.



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### **Speech to the representatives of the various fields of culture in France at the Collège des Bernardins at 5.30 PM**

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The lecture to be given by the Holy Father at the Collège des Bernardins is part of the Pope's own pastoral activity: on several occasions he has shown sincere interest in the dialogue between the Christian view and culture. The research he has carried out over several decades has become even more significant since he is now the universal pastor of the Church.

Two important questions:

- On the one hand can, the Christian perspective or approach, as it has been developed, be believably expressed in the context of human reason?
- On the other, how do human reason and wisdom enlighten the decisions of men and women today, be they believers or not, be they Christians or not?

#### ***The Collège des Bernardins in brief (a complete presentation is available in the Part Two of this media kit)***

The Collège des Bernardins was opened to the public for the first time on 5, 6 and 7 September 2008 during the « Open House » celebration and will be opened definitively as of 15 September. The overall program of activities will begin on 27 September with a music festival (Festival des Heures).

This magnificent XII th century building, situated in the heart of the city of Paris, has been restored by the Diocese of Paris. The Collège des Bernardins has set an ambitious cultural goal: serving mankind and its future. Groups and individuals can reflect on and share in the same place and in good will, every aspect of human behavior in its entirety: research and searching, hesitation, doubt, expressions of culture, dialogue and so forth.

#### ***The invited guests***

Cardinal André Vingt-Trois has invited the representatives of French culture to the Collège des Bernardins: members of the l'Institut de France, university professors, heads of research, writers, artists, actors, film makers, composers, directors of theatre and of museums, personalities from the media, curators, publishers and persons in charge of cultural associations and exhibitions and festivals. And following the encounter with the members of the Jewish community earlier in the day, the Pope will meet the representatives of the Muslim communities in France. Both meetings underline the significance of these communities in our culture.



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The choosing of guests was done by consulting every French bishop and requesting contacts in his region represent culture locally. As far as the Greater Paris Area, several people worked on the guest list.

### ***Description of the meetings at the Collège des Bernardins***

Guests will arrive gradually, approximately one hour before the Pope.

The Holy Father's visit will begin by word of welcome given by Cardinal André Vingt-Trois, followed by a speech on the subject of culture by the Chancellor of the Institut, Gabriel de Broglie.

The Holy Father will then speak at length to the guests.

Afterwards, the Pope will greet several guests in particular:

- After meeting with the Jewish community at the Nuncio's office earlier,
- Benedict XVI will greet the representatives of Islam in France (CFCM, Mosque de Paris, Groupe d'Amitié Islamo chrétienne, etc.).
- The Pope will also greet (among others) the Director of Unesco and Mr. Bruno Racine, President of the BNF. Mr. Racine will offer the Pope the gift two of the seven Latin manuscripts depicting the intellectual endeavor of the Collège des Bernardins in the XIII<sup>th</sup> and XV<sup>th</sup> centuries which are conserved in the BNF:
  - o The first manuscript is the *Corpus of Aristotle's Philosophy*, followed by the treaty: *De differentia spiritus et animae* by Costa Ben Luca and translated from Arabic by Jean d'Espagne. This magnificent manuscript dating from the second half of the XIII<sup>th</sup> century. It originally belonged to the Cistercian Abby of the Diocese of Evreux. It was taken to the Bernardins by the monk, Robert for study purposes. The second manuscript is the *Commentary on Boethius* by Gilbert de la Porrée. It was written at the end of the XII<sup>th</sup> century and comes from the library of the Collège des Bernardins. The monumental calligraphy ex-libris is superb. It was sent at one point in time to the Abby in Clairvaux.

The Pope will then take his place in the papa mobile to ride to Notre Dame Cathedral.

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### **Passage of the papamobile along the banks of the Seine**

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The giant screens on the Seine will make it possible for tens of thousands to watch the speeches at the Collège des Bernardins as well as the Pope's trip



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around the Cathedral. Radio and TV will be transmitting the trip as well. Giant screens will also be placed outside the Cathedral.

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### **Vespers, a vigil at Notre Dame de Paris and in 10 parishes there will be a Path of Light**

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On Friday 12 September 2008 at 7.15 PM, the Holy Father will preside over the office of vespers (evening prayer) in Notre Dame. He will then speak to all the young people as he exits the Cathedral around 8.20 PM. During the evening all those assembled on the quays of the Seine will be able to participate in the services in the Cathedral as well as in ten Parisian parishes. At 11.30 PM, groups will start walking on a candle lit Path of Light leading to the Esplanade des Invalides.

#### **Vespers in Notre Dame Cathedral**

At the ceremony of Vespers in Notre Dame Cathedral in Paris at 7.15 PM, the Holy Father will celebrate with the priests, deacons, seminarians and the members of the religious communities (2 500 approx.) as well as with all the people who join in this prayer outside the cathedral.

In the Greater Paris Area, Ile de France, there are (2046 priests, 5925 members of religious orders male and female, 329 permanent deacons and 167 seminarians figures for 2007 – details available). Only a fraction of the above will be able to take part in the celebration inside the Cathedral. However, each community will be represented by a delegation.
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#### ***The welcome – rites of veneration of the Crucifix and the Blessing***

The Holy Father will be welcomed on the cathedral square by the rector archpriest, Mgr Patrick Jacquin.

The Ceremonial of the Bishops provides in this circumstance for the rite of the veneration of a crucifix by the Sovereign Pontiff as well as a blessing with holy water.

The Holy Water will be presented in the goldsmith Goudji's baptistry which was made for the 1997 World Youth Day (WYD), and which Pope Jean-Paul II used then to baptise at the evening service in Longchamp. Inside the cathedral,



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beneath the great organ, the Pope will bless the bishops, priests, men and women of the religious orders, deacons and their wives and the seminarists assembled there.

Under the central portal, this baptistry will, in a way, be a witness to the Paris WYD of eleven years ago and the relay for the speech which the Pope will make in the square after vespers to the young people back from the Sydney WYD. The silver statue of Notre-Dame de Paris, which will have been installed beforehand on the side of the portal, will be carried during the evening in procession through the streets of Paris to the Invalides for the "Way of Light".

After walking up the nave, the Holy Father will spend several moments in prayer before the Holy Sacrament in a chapel of the ambulatory, then will venerate Christ's Crown of Thorns which will be presented to him by the Dean of Chapter, Mgr François Fleischmann, assisted by two knights of the Holy Sepulchre.

The relics of the Passion presented at Notre-Dame de Paris consist of a piece of the Cross which had been conserved in Rome and brought back by Saint Helena, mother of the Emperor Constantine, a Nail of the Passion and the Holy Crown of Thorns.

Among these relics, the Holy Crown is, without doubt, the most precious and the most venerated. Its authenticity cannot be rigorously attested despite the many studies and historical and scientific research carried out. But one thing is certain: it carries with it more than sixteen centuries of the fervent prayers of Christianity ( see history in the part two of this media kit).

The veneration of these relics presented to the faithful takes place each first Friday of the month at 15h00, each Friday during Lent at 15h00 and on Good Friday from 10h00 to 17h00.

In this observance, believers are united in the contemplation of the Pascal Mystery which is the source of faith as an expression of the limitless love of Christ towards men and his solidarity with their suffering.

After meeting the leaders of the Protestant and Orthodox communities in France in the sacristy, the service of Vespers will begin.





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The office of Vespers (from the Latin, vesper, the evening) is the great evening prayer of the Church (as Lauds is for the morning) during which the Church worships and gives thanks to God for the day which draws to a close.

### ***The liturgical vestments***

The Pope will be wearing a cope over his alb and his stole (a long strip of cloth which falls from each side of the shoulders to the knee, a symbol of the priesthood, worn in most liturgical rites where the priest or the bishop exercise their ministry). The cope is a form of large cape of cloth in the liturgical colour of the day; it is worn outside Mass, so in particular at Vespers or in processions. The vestments will be in white.

White in the liturgy of the Catholic Church is pre-eminently the colour of divinity, symbol of the faith in the resurrection of Christ, of immortality, of the glory of Christ ascended to Heaven to be with His Father. It is also the image of virginity. We celebrate therefore the Virgin Mary in White. This too is the symbol of Joy.

### ***The liturgical office and the hymns***

The Holy Father will be accompanied by four deacons (ordained with a view to the priesthood) who will be wearing dalmatics, the liturgical vestments of deacons since at least the Sixth century.

Two deacons will assist him at the throne beside the two pontifical ministers, two others will exercise different functions: the incense rite, and the rite of light (the Lucernary is sung while the candles are being lit behind the altar), the reading.

The Cathedral Choir will perform the hymns. The two organs will be played by the Cathedral organists. In keeping with the tradition of the Cathedral, the office will be a harmonious blend of French (Psalms, Bible reading, prayers of intercession) and Latin (the hymn Ave Maris Stella, the Magnificat, Pater, Te Deum) to show continuity and liturgical development.

The liturgical service will be performed by the Cathedral clergy under the responsibility of the three Pontifical ministers with, at their head, Mgr Guido Marini, Master of the Liturgical Celebrations of the Supreme Pontiff, together with three priests from the Diocese of Paris designated by Cardinal Vingt-Trois.



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### **Outline of the Office of Vespers:**

- . Entrance of the Holy Father
- . The congregation sings
- . A Word of Welcome from Cardinal André Vingt-Trois
- . The Holy Father replies
- . The Lucernary (the Rite of Light: lighting of the candles)
- . Invitatory
- . Hymn, today the Ave Maris Stella, in honour of the Virgin Mary,
  - . 1 - Psalm 121
  - . 2 - Psalm 126
  - . 3 - Canticle from Ephesians 1
- . Reading of the Word of God (Gal 4: 4 – 5)
- . Sermon from the Holy Father
- . Response (a short passage to meditate following a brief reading sung by the Choir).
- . The Magnificat (Canticle of the Blessed Virgin Mary Luke I: 46-55 with antiphon said before and after the canticle)
- . Intercessions (prayers of request)
- . The Lord's Prayer (Our Father)
- . Orison (taken from today's Mass)
- . The Blessing (by the Holy Father)
- . Recessional : Te Deum (hymn of faith, of worship and of thankfulness).

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### **Message to the Youth**

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At around 8: 20 pm, following the end of the Vesper service at Notre-Dame de Paris and upon exiting the Cathedral, the pope will address the young and will initiate a prayer vigil which will go on in Notre-Dame de Paris and several other churches. Benedict XVI's message will be broadcasted live on big screens set up along the Popemobile's path. That is where the youth are invited to receive his message. A delegation of more than 10, 000 youths has already been formed in the Notre-Dame square to represent them.





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### The vigil at Notre-Dame de Paris and the vigils at the parish

Immediately following the Pontiff's departure (who won't be seen again until the next morning), the youth who are present will attend a concert in the square and will gradually be invited to join the different parishes that are organizing vigils. Those who watched the Vesper celebration and the Holy Father's message to the youth on the big screens located around the cathedral will then be able to make their way to the cathedral square or to the parishes organizing vigils.

From 9pm to 11:30pm, 10 churches close to Notre-Dame or to les Invalides will open their doors for Vigils (songs, get togethers, prayers) open to everyone and lead by young adults. Different themes have been chosen according to the parish, either to pray the Virgin Mary or to invoke the Holy Spirit (theme from the WYD in Sydney). Entry is free.

#### Evening program at different locations

##### **Notre-Dame de Paris Cathedral**

Between 8:30pm and 9:30pm: Music in the Notre-Dame square, by the *Family One* gospel choir, apprentice orphans from Auteuil.

From 9:30 to 11:30: In the square and inside the Cathedral, prayer vigils on the theme « Head for Life's Source » lead by young adults and by the Taize Brothers (participation not confirmed), with a testimony by Jean Vanier. Pilgrimage traveling through the cathedral throughout the evening, accompanied by words from the Pope in Sydney, songs, meditations, and testimonies from the WYD.

Free entry. Live broadcast on big screen outside the cathedral.

##### **Saint-Étienne-du-Mont**

« He who carries life »

Welcome, adoration of the Blessed Sacrament [the Eucharistic adoration is a Catholic Church prayer in which the Blessed Sacrament – meaning the Body of Christ present in the consecrated Host - is exposed to and adored by the faithful], Sacrament of Reconciliation [also called Sacrament of Penitent or Confession, allows the faithful to reconcile with God and the Church].

##### **Saint-Gervais - Saint-Protais**

Hosted by The Monastic Fraternities of Jerusalem.

Chanted Marian vigils, chanted and meditated rosary paired with biblical texts and works of art representing the Virgin, sacrament of Reconciliation, chanting of the acathist Hymn [in honor of the Mother of God].



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### **Chapel of our Lady of the Miraculous Medal**

Hosted by the prayer group To Jesus from Mary

From 9pm: praise and recitation of the rosary in relation to the Seven Gifts of the Holy Spirit. At the end of the Blessed Sacrament, blessing and launch of the procession towards Notre-Dame, by candlelight.

### **Saint-Nicolas-des-Champs**

The Emmanuel Community

Praise songs, testimony, blessed sacrament worship.

### **Saint-Germain-des-Prés**

“Hope”

Hosted by the Taize prayer group, Saint-Martin Conference, Young Professionals.

Meditation period, meditative chants, teachings and reflection on the theme of Hope with illustrations of saints and the blessed.

### **Saint-Séverin - Saint-Nicolas**

“The Calling”

Hosted by the Seminarists from the Saint-Séverin Home, choir and youth orchestra.

Praise, adoration of the Blessed Sacrament, testimonies on the vocation of marriage, of priesthood and of the consecrated life. Buffet and refreshments under the cloister.

### **Saint-Sulpice**

Eucharist and marial vigil. Organized jointly by the For Unity Association and the Saint-Sulpice Parish, this Eucharist and marial vigil is primarily intended as prayer time and as preparation for the Eucharist with the Holy Father the next morning. It will source its inspiration from the words of the Ave Verum : “Hail true body of Christ, born from the Virgin Mary,” Gospel and Annunciation proclamation, adoration of the Blessed Sacrament. Meditation over the Manger, Cenacle and the Pentecost. A choir, instrumentalists, and the organ will accompany the prayer. Procession of the Blessed Sacrament by candlelight, around the church, followed by chanting of the complines and the *Tantum ergo* to conclude the vigil.

### **Saint François-Xavier**

“Head to Life’s Source”



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Welcome of Notre-Dame de Chrétienté. Greeting, exposure of the Blessed Sacrament, teachings, chants.

### **Polish Communities**

"Night Prayer" before returning to les Invalides, with the Polish Communities from France or Europe, in the different places of worship in Paris: Notre-Dame de l'Assomption, Maurice Barrès square - Saint-Honoré street (1st) Sainte-Geneviève, 18 Claude-Lorrain street (16th) the Miséricorde, Saint-Charles de Monceau crypt, 20 Legendre street (17th) Notre-Dame de Fatima, Notre-Dame du Bas-Belleville chapel, 29 de Belleville street (19th)

### **The Path of Light**

At the end of the prayer vigils in the parishes, the persons taking part in the various vigils organized in the parishes adjoining the cathedral will meet at 11.00 pm on the square in front of Notre-Dame, for a prayer meeting led by Cardinal André Vingt-Trois.

At midnight, the pilgrims will form a "path of light" on the square in front of the cathedral. It will be a procession behind the statue of the Virgin Mary known as Charles X's Virgin. The other parishes will join the procession on the way up to Invalides Esplanade.

### **Charles X's Virgin**

The statue of the Virgin, also used for the procession of the Vow of Louis XIII, is a statue of the Virgin offered by King Charles X on 15 August, 1826. This magnificent hollow piece of silverware is the work of Jean-Baptist Gaspard Odiot who belonged to a famous family of silversmiths that was known from the 17<sup>th</sup> century.

It should be added that jeweller Boucheron made a crown and a necklace that adorn the statue during the Assumption procession.

This Virgin is exposed in the Treasure of the Cathedral of Paris.



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The Path of Light will leave Notre-Dame at midnight, go along the left bank of the Seine, and arrive at Invalides Esplanade. The faithful will carry small lights (which will be distributed at the point of departure on Notre-Dame square and in the churches that will be open for prayer vigils along the Path of Light) while walking and singing songs to the Holy Virgin. When the procession arrives at Invalides, the statue of Our Lady will be put on an altar of repose in the middle of the Esplanade. It will be possible to go on praying or to sit down on the already fitted areas of the Esplanade. Those who wish may sleep on the spot (safety instructions should be complied with: no tents).

### SATURDAY, 13 SEPTEMBER, 2008

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#### Visit to the Institut de France

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Pope Benedict XVI was invited by the Institut de France, to which he belongs as a foreign member of the Academy of Moral and Political Sciences since 1992. He was made a member of the Institut on 6 November, 1992, and attended the sessions of his Academy in 1995 and 1997.

Besides his acceptance speech, Benedict XVI addressed the Academy on several occasions, in particular in 1995, while he was still Cardinal Ratzinger, during a conference given on the “new alliance”, and as a Pope, on 10 February, 2007 in Rome, where he delivered a speech in which he expressed the wish that the Institute *“can always help men to build a better life and a society where it is good to live as brothers.”*

The Holy Father will be there at 9:00 am on Saturday, 13 September in order to meet with his fellow members of the Academy of Moral and Political Science, as well as the member of other Academies of the Institut de France.

On his arrival at the Institute, Pope Benedict XVI will be greeted by:

Mr Gabriel de Broglie, Chancellor of the Institut,

Mrs Hélène Carrère d’Encausse, Permanent Secretary of the French Academy,

Mr Jean Leclant, Permanent Secretary of the Academy of Humanities,

Mr Jean-François Bach, Permanent Secretary of the Academy of Sciences,

Mr Arnaud d’Hauterives, Permanent Secretary of the Academy of Fine Arts,



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Mr Michel Albert, Permanent Secretary of the Academy of Moral and Political Sciences,  
And by Mr Jean-François Jarrige, President of the Institut.  
Two hundred academicians will meet under the cupola to welcome the Pope.  
Chancellor Gabriel de Broglie will address a brief message to him and present him with a medal struck for this unique occasion.

Pope Benedict XVI will be able to address the academicians, and then he will unveil the plaque commemorating his visit.

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### Mass on Invalides Esplanade

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About 200,000 people are expected to participate in the Morning Prayer, and then in the Mass.

It is not necessary to do anything special to participate. Access to the Esplanade is free.

#### ***Access by public transport***

In order to enable freer flow, Varenne, La Tour-Maubourg and Invalides metro stations will be closed, so the nearest stations should be used. The Metro, RER (rapid-transit train service between Paris and the Suburbs) and Transilien (regional train) service will be reinforced by additional trains.

#### ***Converting the Esplanade into a liturgical space***

Invalides Esplanade is going to become a liturgical space comparable to a church. The nave-esplanade will be divided into squares, which will form aisles radiating from the altar. Invalides dome becomes the dome of this church. The three windows of the main body of Invalides complex of buildings will be visible, as a symbol of the Holy Trinity. The whole organisation of the areas of this church is made up of planes and straight lines in order to remain in harmony with the military architecture of Invalides.

#### ***Podium, liturgical furniture, floral decoration***

The podium, which will be built in the centre of the roundabout at 6 metres above the ground, can take 940 celebrants (bishops, priests and deacons).



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Architects Jean-Marie Duthilleul and Benoît Ferré had a minimalist approach: “With this big structure which rises up from the ground covered with golden wood to a canopy of white canvas protecting the Pope. Architecture must simply step aside in favour of the main thing: emphasizing the faces of the clergy in order to enable anyone to pray in union with the Pope. The declivity – a succession of terraces and gentle slopes – from the Pope to the clergy to the faithful enables proximity, unity.” As a matter of fact, the priests will be sitting on the steps of the podium and will form the link between the faithful on the Esplanade and the Pope on the podium.

On the podium, architects paid attention to the balance of the two tables:

- The Table of the Word, the *Ambo* (the place of the Word of God, bearing the Evangelistary)
- The Altar (the place of the *Eucharist*).

The maple liturgy and altar will be engraved with the sentence, "Let us go to the Source of Life".

The Papal throne will be centered behind the altar as the first priests were and the Holy Father will use sacred vessels and liturgical pieces from Notre dame cathedral throughout the service which are regularly used for formal services.

A movable lectern made of maple, sycamore and rosewood was created especially for the occasion by skilled professors and first year students of CAP- the woodwork department of the Foundation d'Auteuil.

Part of its rich flower decoration (composed of 12 olive trees – symbols of peace –, of roses, chrysanthemums and hydrangeas) was also created from the expertise of the apprentices of the Foundation d'Auteuil who have put all their hearts into these preparations over the last few months for this visit of the Holy Father.

### ***The Extent of the Assembly matches the enormity of the event (key statistics)***

It has taken 350 tons of scaffolding, 2,000m<sup>2</sup> of wood and 250 tons of sand to create the liturgical space.





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To allow participants to follow the morning proceedings as clearly as possible, 14 large screens will be placed on the Left Bank. This will mean that every square of the faithful will have a view of the podium and at least one of the large screens.

The celebration of mass will include more than 1,500 priests and 300 permanent deacons. 2,500 communion dishes will be used.

For the celebrants' vestments – 75 tunics and 1,800 stoles – about 2,500 m of fabric was used.

### ***Morning Prayer***

Upon arrival, the faithful attending the mass of the Holy Father on the Esplanade des Invalides will receive the booklet “Magnificat” containing the body of the liturgical texts and hymns to participate in the morning prayer (Laudes) preceding the mass.

This prayer similar in structure to the evening prayer (Vepres) will be led as early as 8am by the nuns of the diocese of Paris (Benedictine of the Sacred Heart of Montmartre)

Celebration of the Eucharist with Benoit XVI – An open mass to the largest congregation

Towards 9.30am, the Pope will arrive in the popemobile on the Esplanade des Invalides. The mass, beginning at 10am, will be one of the most important moments of his apostolic visit to France.

### ***Participants***

Access to the mass is free. Most of the participants will be coming from Ile de France but this visit of the Pope has also attracted groups from further afield.

- Lille and the Northern region, Pas de Calais, Amiens
- Orléans – 6 buses (more than 275 people), Angers and Mans – at least 4 buses of pilgrims, Tours
- Young people from Strasburg arriving by bus and also from Lyon (bus organized by the youth pastoral) and also from Germany and Poland...

Apart from the first few rows in front of the altar, seats will not be reserved and there will be no barriers on the Left Bank. On arrival, those attending alone or as part of a group will be seated by one of the 5,000 volunteers involved in greeting



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participants and distributing the mass booklet.

The first rows will be taken by the following groups:

### ***The choir***

A choir of more than 2,000 members from the parishes of Ile-de-France, directed by François Polgar (successful choral conductor of the Paris Opera and head of the Choir of Radio France with whom he won a victory of classical music), was put together to accompany the celebration of this mass. The choir has been practicing the hymns they will be performing for the mass for several weeks.

### ***The Handicapped accompanied by the OCH***

The Left Bank will be accessible to the handicapped. Large screens and a public address system have been put in place to allow a large number to participate. These will consist of the parishes, groups and delegations taking care of the handicapped.

The OCH (Christian Office of the Handicapped) will take care of the severely handicapped. More than 1800 people (50% handicapped / 50% carers) will be grouped together in a sector of the Left Bank (more than 600 m<sup>2</sup> to allow for more than 2,000 people) reserved for the handicapped.

Among these 1,800 people will be members of associations (Foi et Lumière, l'Arche, A Bras Ouverts ...) of specialised institutions, chaplaincy of hospitals, or specialised catechesis.

The OCH assisted these people with their attendance and are contactable on 01 53 69 44 30. The ABIIF (Association of the Stretchers and Nurses of Ile of France – 40 members) will be present around this reserved space to greet them and settle them in their seats.

The archbishop of Paris was keen to offer a privileged place to the association "Aux captifs la libération". About one hundred places will be reserved for people from this association and those accompanying them: volunteers and association employees, as well as members of the "réseau prière", that are involved themselves in silently supporting the association by praying on its behalf weekly. This initiative is then an opportunity to show that the impoverished and the people in a situation of exclusion are of equal importance to the church as other



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parishioners. It is in this spirit at the end of June each year the cardinal, André Twenty-third says mass for the people on the street.

" Aux captifs la libération ", governed by the 1901 law, created in 1981 by Father Patrick Giros and approved by the government, aims to go out and meet people who live in the street or on the street ; to return hope to people excluded from society particularly prostitutes or the homeless. Its concrete action revolves around a street-oriented, permanent home with a thorough job of listening, monitoring social and health programs.

The association listens not only to monetary problems but also spiritual worries which are even more important. It is therefore the complete man, flesh and spirit, that is the object of their action. It is a deep matter according to their founder, that is to say to work to integrate people into the Christian community which implies reflection , teaching and meetings on difference , poverty etc.

### ***Altar servers***

The altar servers have received a special invitation to attend this mass.

Because they contribute to the reverence and beauty of the liturgy, altar servers play an important role in the life of the Church. This mass is another opportunity for them to better understand and to live more profoundly the celebration of the Eucharist.

In each parish they are formed and coordinated by a leader named by the pastor and they are regularly invited to come together for a diocesan gathering. Each year, the Cardinal invites the altar servers to a gathering which takes place on the Sunday Corpus Christi. In 2009 it will be on June 14<sup>th</sup>.

For the celebration with the Holy Father they will be at least 600, each wearing a white alb and they will stand next to the priests near the podium. The altar service will be carried by seminarians.

### ***Leading political and social personalities***

Because the Pope is on an official visit, representatives of the State and members of the diplomatic Corps will attend. Many member of Parliament and elected officials have indicated that they will attend this mass, likewise for representatives of economic an social life.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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### **Liturgical vestments for this celebration.**

#### Chasubles

The Pope, the cardinals, and the bishops will wear chasubles. This vestment is traditionally only used for the celebration of mass. Its origins date from the early centuries of the Church and its form has varied over the centuries. Today what is called the medieval gothic form is used and it is particularly ample.

The vestments of the Pope and several cardinals come from the same manufacture as those used for vespers the evening before. The manufacture is Nigaro in Milan Italy. Vestments for this mass from Nigaro besides those being used by the Pope form a lot of 75 chasubles for the concelebrating bishops, 1,500 stoles for the priests, and 300 stoles for the deacons. These modern vestments carry an ornament found on the Popes chasuble and they will be offered as a souvenir of this event to those who concelebrate.

#### Pallium and the Ferule (Crosier, the papal staff symbolizing papal authority)

The Holy Father wears over the chasuble the “Pallium.”

The Pallium is a narrow band woven of white lambs wool decorated with 6 crosses with a loop in the center resting on the shoulders over the chasuble and two pendants, before and behind, so that when seen from the front or back the ornament looks like the letter Y. Initially it was reserved to the Pope, but bit by bit it became used by metropolitan archbishops when they celebrated in their diocese, as it will be the case for cardinal Vingt-Trois. It is worn as a sign of communion between the Successor of Peter Bishop of Rome and the archbishops.

The Pallium of the archbishops has black crosses whereas that of the Pope, red crosses signifying juridical difference and his Pallium is slightly longer and larger. The Pallium is bestowed by the Pope on archbishops in the year they are elected on June 29<sup>th</sup> in the basilica of Saint Peter in Rome.

The wool of the Pallium comes from lambs blessed by the Pope every year on the feast of Saint Agnes on January 21<sup>st</sup>. It symbolizes apostolic zeal for it recalls the lost sheep carried by the good pastor on his shoulders.

The rite of the bestowing of the Pallium took on a special importance during the mass of the inauguration of the Pope Benedict XVI on April 24, 2005.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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The other remarkable insignia now used by Pope Benedict XVI is his crosier called a Ferule. The one he is carrying had belonged to Blessed Pope Pius IX but was not used afterwards until this year during the celebration of Palm Sunday. The Ferule is typical of the Roman tradition and has the shape of a Greek Cross without a crucified figure on it. It seems that it is lighter and more manageable than the crosier made by the jeweler Scorzelli and first used by the Pope Paul VI and then by the Popes Jean-Paul I and Jean-Paul II.

### **The ceremony**

#### The liturgical texts

The mass for the day was chosen. The liturgical calendar suggests celebrating the memorial of Saint John Chrysostom, bishop of Constantinople, doctor of the Church, who died in 407. Chrysostom stands for Golden-mouth because Saint John Chrysostom incessantly preached zealously and eloquently faith in Christ to all his flock. By calling on the protection of this holy pastor, Catholics are asking Pope Benedict XVI during his pastoral visit to Paris that likewise he uphold their faith commitment as witnesses of the Resurrected Christ.

Like for all pastors who did not undergo martyrdom, the color for this feast is white and so the vestments are white. The liturgy of this mass follows that for solemn high mass as described in the Ceremonial Book for Bishops with several adaptations proper to the Holy Father.

#### The celebrants

The Sovereign Pontiff will be directly assisted by the cardinals Vingt-Trois, archbishop of Paris, and Bertone, the Secretary of State.

The other cardinals and bishops will concelebrate from their places near the altar. Among them:

- Cardinal Barbarin: Archbishop of Lyon.
- Cardinal Ricard: Archbishop of Bordeaux.
- Cardinal Tauran: President of the Pontifical Council for Interreligious Dialogue.
- Cardinal Poupard: President Emeritus of the Pontifical Council for Culture.
- Cardinal Etchegary: President Emeritus of the Pontifical Council for Justice and Peace and of the Pontifical Council Cor Unum.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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- Cardinal Vanhoye: Professor Emeritus at the Pontifical Biblical Institute.
- Monsignor Baldelli, Apostolic Nonce (i.e. Ambassador of the Holy-See) in France.

Service for the liturgy will be assured by diocesan seminarians and assisted by the Head Clerics of the Cathedral of Notre Dame de Paris, under the supervision of three pontifical ceremonials with their chief Mgr Guido Marini, Master of Pontifical Liturgical Ceremonies, and of three priests designated by the cardinal Vingt-Trois.

The four deacons who will serve were just ordained last week.

### **After the Mass**

The Holy Father will leave the Esplanade des Invalides in a vehicle after the celebration. Then he will lunch with the Bishops of the Ile-de-France before flying to Lourdes where he will continue his apostolic visit to France.







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## **Meeting with Jewish religious personalities At the residence of the Papal Nuncio**

Because the visit falls on the Sabbath, the Pope will greet the heads of the Jewish community just before his departure for the Collège des Bernardins.

Mgr Vingt Trois has contacted

- Monsieur le Rabbin Joseph Sitruk (presently Grand Rabbin de France),
- Monsieur le Rabbin Gilles Bernheim (recently elected Grand Rabbin de France)
- et Monsieur Richard Prasquier (Président of the Conseil Représentatif des Institutions Juives de France)

and has asked them to constitute a delegation to represent Jewish community of France.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



Media Kit – Part Two

September 2008

### The Collège des Bernardins

- **An exceptional fully-restored 13th century construction in the heart of Paris**
- **A new gathering place dedicated to the relationship of man with the world of culture, in a four-pronged manner: a place for art exhibitions, a place for conferences, a place to teach and learn and a place for research.**

The Collège des Bernardins is the place Pope Benedict XVI chose to address the world of culture next September 12, shortly after this historical site opens to the general public on 5 of September 2008. Art, conferences, learning and research are the four pillars which will support this new place, with the ambitious project of being dedicated to **man and his future**.

**A place for today and tomorrow, for all men who want to think about their future.**

The programme of Collège des Bernardins is set across four ambitions:

- **Art**
  - Art exhibitions: Claudio Parmiggiani (November 2008), Gérard Titus-Carmel (March 2009)...
  - Music: "Festival des Heures" on 27 September (classical music festival), concerts (3 piano recitals, one African music festival)...
  - Cinema: 80 projections per annum organised around specific themes
- **Meetings and Debates** through weekly public meetings in addition to specific presentations and conferences;
  - The "Mardis des Bernardins" (every Tuesday) will focus on specific challenges of modern times.
  - Conferences: "Sacred matters and advertising", "Is corporate life a driver towards social integration?"
- **Teaching & Learning** with l'Ecole Cathédrale
  - Public courses: the Scriptures, Christian faith, the relationship between art, culture and faith
  - Notre-Dame University: University of Theology.
- **Research** through the "chaire des Bernardins" and its five research departments:
  - Human societies and the responsibility to educate (handing down and education in modern time society)
  - Economy, mankind and society (modern society and its environment)
  - Bio ethics (anthropological and ethical challenges for medical research and its fields of application)
  - Modern society, freedom and peace (challenges generated by new types of conflicts and new ways for peace)
  - Judaism and Christianity



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***Ecole Cathédrale is a private university teaching theology and biblical matters. It also offers some public courses, which are open to all.***

**The Collège des Bernardins is a place open to all**, regardless of age and cultural background.

Would you be an artist, a teacher, a student, a visitor or a simple passer-by: each or you can contribute to the life of this place and walk his own path at his own pace. Practically, you can attend the courses of Ecole Cathédrale, go to the library or to the Table des Bernardins, visit exhibitions. You can also attend conferences and debates, concerts or watch movies. This is a place for thoughts, questions, artistic emotion and discoveries.

**The Collège des Bernardins is open every day.** Access is free to exhibitions and a contribution to operating costs is requested for cinema, concerts, conferences and seminars. Learning and Research is open to all, regardless of faith or philosophy. It is, by being so widely open, that the place will grow and meet its objective of servicing Man.

**With the Collèges des Bernardins, the Catholic Church of Paris, full of hope, audaciously offers a new space.**

The Catholic Church of Paris wants to have, with all who wish so, a broad reflection upon the great challenges and hopes of our times.

Cardinal André Vingt-Trois, Archbishop of Paris said: “ It is about offering a place of intellectual and spiritual dialogue, which are both necessary in order to face serenely the great milestones of history”.

According to Mgr. Jérôme Beau, special delegate of the diocese for the Collège des Bernardins, : “ At the Collège des Bernardins, culture is not seen as an end *per se* but it is taken into account for what it tells about man, his future, his freedom and his happiness. Man can find his dignity only through his relation with God and Christians can find their freedom only by their awareness of rationally feeding back about their faith, from within the culture of their times.”

### **A medieval masterpiece**

Being a major work of Cistercian gothic architecture, the Collège des Bernardins remained ignored for many years. Created in 1245 to be a place of studies and research, it became a prison during the French Revolution, then a warehouse, a school, an internship for the school of police and even the parking place of the local fire brigade, until its refurbishment began. Following refurbishment works lead by Hervé Baptiste, Chief Architect of the French Historic Places, and by Jean-Michel Wilmotte for all the “new” spaces, the Collège des Bernardins was inaugurated on 4 September 2008. It is now back to its roots: a place where people gather to think, search, learn and explore...



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**Muslim personalities present  
at the Collège des Bernardins**

Docteur	Dalil	Boubakeur	Recteur de l'Institut musulman de la Mosquée de Paris et ancien Président du Conseil français du Culte musulman
Monsieur	Lhaj Thami	Brèze	Président de l'Union des Organisations Islamiques de France et Président du Conseil régional du Culte musulman d'Ile-de-France Centre
Monsieur	Haydar	Demiryurek	Vice-Président du Conseil Français du Culte musulman et Président du Comité des Musulmans Turcs de France
Monsieur	Azzedine	Gaci	Président du Conseil Régional du Culte musulman en région Rhône-Alpes et Imam de la Mosquée de Villeurbanne Aumônier de prison
Monsieur	Ahmed	Jaballah	Directeur de l'Institut Européen des Sciences humaines de Paris, Professeur de théologie musulmane
Monsieur	Anouar	Kbibeche	Secrétaire général du Conseil Français du Culte musulman et Président du Rassemblement des Musulmans de France Président du Conseil Régional du Culte Musulman d'Ile de France Est
Monsieur	Saïd Ali	Koussay	Président du Groupe d'Amitié islamo-chrétienne Aumônier de l'Hôpital Avicenne à Bobigny Ancien ministre du gouvernement malgache
Monsieur	Mohammed	Moussaoui	Président du Conseil Français du Culte musulman et Vice-Président du Rassemblement des Musulmans de France



**VISITE DU PAPE BENOÎT XVI EN FRANCE  
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## **The Crown of Thorns**

The relics of the Passion presented at Notre-Dame de Paris consist of a piece of the Cross, which had been conserved in Rome and brought back by Saint Helena, mother of the emperor Constantine, a Nail from the Passion, and the Holy Crown of Thorns.

Among these relics, the Holy Crown is, without doubt, the most precious and the most venerated. Its authenticity cannot be rigorously attested despite the many studies and historical and scientific research carried out. But one thing is certain : it carries with it more than sixteen centuries of fervent prayer by all Christianity. Saint John wrote that the roman soldiers, in the night from Holy Thursday to Good Friday, mocked Christ and His royalty in crowning him with a crown made of thorns. (John 19, 12.)

The crown that is housed in the cathedral of Paris is a circle of entwined rushes bound with threads of gold. The thorns were attached to this pbraided circle, 21 centimeters in diameter. Over the centuries, these thorns were dispersed as gifts from the Byzantine emperors or by the kings of France. There were 70 thorns, all of the same type, which were confirmed to be originals

The allusion to the Crown of Thorns and to the instruments of Christ's Passion during the first centuries is mentioned in the stories of the pilgrims going to Jerusalem in the fourth century. Between the sixth and tenth centuries, the relics were progressively transferred to Constantinople in the chapel of the Byzantine emperors, in particular to shelter them from pillages similar to that of the Holy Sepulcher during the Persian invasions. In 1230, Byzantium was governed by Baudoin de Coutenay, a Latin emperor. In great financial difficulty, he decided to use the relics as security with Venetian bankers in order to obtain credit.

Saint Louis, king of France, intervened then and compensated the Venetians. On August 10, 1239, the king, followed by a brilliant cortege, welcomed the relics to Villeneuve-l'Archevêque. On August 19, 1239, the procession arrived in Paris. The king then took off his royal garments, donned a simple tunic and, barefoot, helped his brother carry the Holy Crown to Notre-Dame de Paris before placing all the relics in the palace chapel. To conserve them, he built a reliquary worthy of these relics: the Sainte Chapelle.

During the French Revolution, the relics were moved to the National Library. After the Concordat of 1801 they were given to the archbishop of Paris who, on August 10 1806, assigned them to the treasury of the cathedral, where they remain today.

Procession of the Relics during veneration





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Since then the relics have been entrusted to the canons of the Chapter of the Metropolitan Basilica, who are in charge of their veneration and placed under the statutory guard of the Chevaliers of the Holy Sepulcher of Jerusalem. Napoleon I and Napoleon III gave a reliquary to each on that can be viewed at the treasury of the cathedral (Trésor of Notre-Dame).

The veneration of these relics presented to the faithful takes place each first Friday of the month at 3:00 p.m., each Friday during Lent at 3:00 p.m., and on Good Friday from 10:00 a.m. to 5:00 p.m.

In this observance, believers are united in the contemplation of the Pascal Mystery which is the source of faith as an expression of the limitless love of Christ towards men and his solidarity with their suffering.



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**Number of priests, deacons, seminarians,  
members of religious orders  
in Ile-de-France (Greater Paris Area)**

In 2008 : 2046 priests, 5925 members of religious orders, male and female , 329 permanent deacons and 167 seminarians.

Diocese of Créteil :  
155 priests  
760 members of religious orders  
30 deacons  
7 seminarians

Diocese of Paris  
816 priests  
3250 members of religious orders  
91 deacons  
85 seminarians

Diocese of Evry :  
83 priests  
500 members of religious orders  
31 deacons  
14 seminarians

Diocese of Pontoise  
162 priests  
139 members of religious orders  
21 deacons  
12 seminarians

Diocese of Meaux  
186 priests  
336 members of religious orders  
30 deacons  
5 seminarians

Diocese of Saint-Denis  
128 priests  
290 members of religious orders  
28 deacons  
3 seminarians

Diocese of Nanterre  
251 priests  
350 members of religious orders  
42 deacons  
11 seminarians

Diocèse of Versailles  
265 priests  
300 members of religious orders  
56 deacons  
30 seminarians



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Septembre 2008

**Christian non catholic personalities  
present in the cathedral for Vespers**

Père		Arsenios	Secrétariat national Église orthodoxe
Son Excellence Mgr	Canepa	Athanasios	Eglise Copte orthodoxe
Monsieur le Pasteur	Thierry	Auguste	Président de la Convention Baptiste Ile-de-France
Père	Yakup	Aydin	Eglise Syriaque orthodoxe
Monsieur le Pasteur	Claude	Baty	Président de la Fédération protestante de France
Son Excellence Mgr		Emmanuel	Président de l'Assemblée des évêques orthodoxes de France (AEOF)
Son Excellence Mgr		Gabriel de Comane	Patriarcat Œcuménique Exarchat des paroisses russes en Europe Occidentale
Révérant	Matthew	Harrison	Délégué de la Communion anglicane
Son Excellence Mgr		Innocent	Archevêque de Chersonèse Patriarcat de Moscou
Son Excellence Mgr		Jean	Patriarcat orthodoxe d'Antioche
Son Excellence Mgr		Joseph Pop	Patriarcat de Roumanie
Père	Georges	Lucas	Eglise Copte orthodoxe
Son Excellence Mgr		Luka	Patriarcat Orthodoxe Serbe
Monsieur le Pasteur	Marcel	Manoel	Fédération Protestante de France
Monsieur le Pasteur	Augustin	Nkundabashaka	Délégué de la Convention Baptiste Ile de France
Madame le Pasteur	Marie France	Robert	Inspecteur Ecclésiastique de l'Église Luthérienne de France
Monsieur	Carol	Saba	Responsable de la communication de l'Assemblée des évêques orthodoxes de France
Son Excellence Mgr	Hazail	Saumi	Eglise syriaque orthodoxe
Père	Slavisa	Savijc	Patriarcat Orthodoxe Serbe
Père	Alexandre	Siniakov	Patriarcat de Moscou
Père	Serge	Sollogoub	Patriarcat Œcuménique Exarchat des paroisses russes en Europe Occidentale
Monsieur le Pasteur	Jean-Charles	Tenreiro	Président du Conseil régional de l'Église Réformée de France
Monsieur le Pasteur	Etienne	Vion	Secrétariat national Fédération Protestante de France
Son Excellence Mgr	Pierre	Whalon	Cathédrale Américaine
Son Excellence Mgr	Norvan	Zakarian	Primat du Diocèse de France de l'Eglise Apostolique Arménienne
Père		Zedingle	Eglise Ethiopienne orthodoxe



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**Christian non catholic personalities  
presented to the Holy Father before Vesper**

Son Excellence Mgr	Canepa	Athanasios	Eglise Copte orthodoxe
Père	Yakup	Aydin	Eglise Syriacque orthodoxe
Monsieur le Pasteur	Claude	Baty	Président de la Fédération protestante de France
Son Excellence Mgr		Emmanuel	Président de l'Assemblée des évêques orthodoxes de France (AEOF)
Révérant	Matthew	Harrison	Délégué de la Communion anglicane
Monsieur le Pasteur	Marcel	Manoel	Fédération Protestante de France
Madame le Pasteur	Marie France	Robert	Inspecteur Ecclésiastique de l'Église Luthérienne de France
Son Excellence Mgr	Pierre	Whalon	Cathédrale Américaine
Son Excellence Mgr	Norvan	Zakarian	Primat du Diocèse de France de l'Eglise Apostolique Arménienne



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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September 2008

### Budget and financing of the Pope’s visit to Paris

During the Pope’s official visit to France, the government ensures the reception and the safety of the Holy Father, as with every head of state.

Moreover, the government is in charge of the safety of the crowds participating in the various events.

The Catholic Church assumes the other costs.

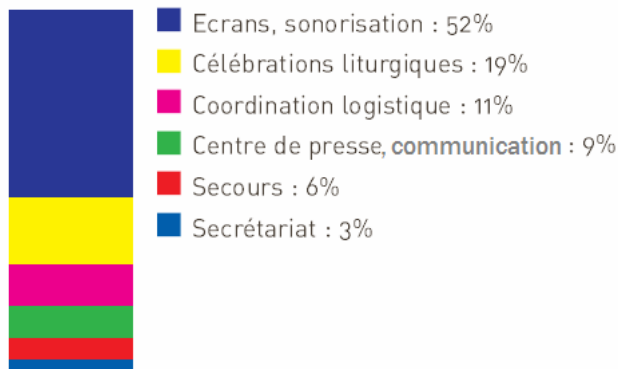
The total budget of the visit in Paris is estimated a 1,5 million Euros. The Diocese of Paris undertakes to pay this amount and therefore is organizing for that purpose, the raising of funds.

The budget has been reduced due to the presence of volunteers who ensure the preparation and welcome of the participants. In all, 6000 volunteers will have taken part in the various services.

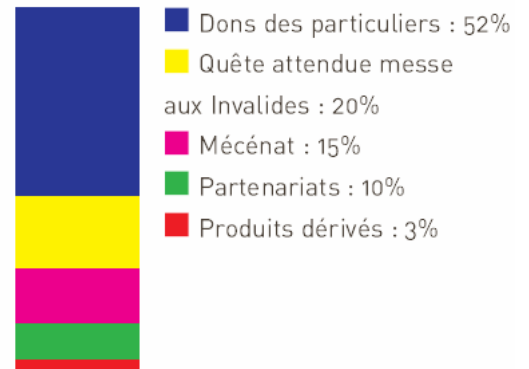
Besides, several companies accepted to render services either free if charge or with special reduced rates as a sign of their support.

Below, the chart of expenses and earnings:

#### Emplois



#### Ressources



#### Expenses

The greatest expense is on sound equipment and the retransmission of the Pope’s visit. Every possible means has been implemented to allow hundreds of thousands of people to take part in this exceptional encounter: 15 giant screens on the quays of the left bank of the Seine on Friday afternoon, 15 giant screens on the Esplanade of the Invalides on Saturday.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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Considerable amounts have been spent for the:

- construction of a podium for the huge assembly with space for 900 priests, the building of liturgical furnishings in keeping with the size of the event: 2000 bowls for the distribution of Holy Communion, 75 chasubles, 1800 stoles, etc.
- electrical equipment, rental of thousands of chairs
- installation of the first aid and professional emergency stations
- communication. Since May 2008, 400 000 tracts, 40 000 posters and 600 banners were given to the parishes in Paris and to other French dioceses. The installation of the press area to sit 550 journalists coming from all over the world is an important part of the budget.

### Earnings

The regular income of the diocese, (yearly official contribution of the parishioners, Sunday collections, etc.) cannot cover such exceptional expenses.

The diocese of Paris made an appeal to the Catholics of the Greater Paris Area (Ile de France). The appeal was launched by means of postal mailing, tracts, and an internet site: [papeaparis.org](http://papeaparis.org).

As of 10 September, a telephone number will be made available to the public. When calling the number, an offering can be made by credit card or a check can be sent by post.

**VISITE  
DU PAPE  
À PARIS**

**AIDEZ-NOUS À ACCUEILLIR  
TOUT LE MONDE !**

**POUR FAIRE UN DON, APPELEZ :**

**N° Indigo 0 825 08 72 73**  
0 825 08 PAPE 0,15 € TTC / MN

Persons assisting at the Mass at the Invalides will be invited to make an offering at the collection.

Sales of T-shirts, bracelets, and souvenir medals are part of the projected earnings.

Partnerships with service companies to support the costs as well as the help of other diverse movements within the Church

We wish to express our thanks to the companies and associations who have accepted to act as sponsors by donating funds or providing reduced rates or other services.

- La Fondation d'Auteuil is a privileged partner and has assisted in the building of liturgical furniture for the Mass on 13 September on the Esplanade des Invalides - Floral decoration of the podium at les Invalides and at the Collège des Bernardins - Participation of the Gospel chorus of the Fondation d'Auteuil "Family One" for the animation of the event on the Parvis Notre-Dame on 12 September.





## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



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- Magnificat has ensured the creation and printing of a special prayer booklet corresponding to the various phases of the pontifical visit to Paris as well as a pilgrim bag showing the logo. KTO joined Magnificat in offering the ponchos which are included in the bag offered to each participant. Magnificat is a monthly prayer book printed throughout the world and read by over one million people.
- KTO – faithful to its vocation as a Catholic television channel, has assembled all its forces in the service of Benedict XVI's visit.  
KTO will be transmitting 'live' many special programs. KTO has contributed as well to the gift bag given to the people present.
- Bayard Presse Group has promoted communication on the visit in its main publications : La Croix, Pèlerin, Panorama, Prions en Eglise, Croire aujourd'hui, Signes d'aujourd'hui, Signes Musique, Points de repères, Documentation Catholique, Prions en Eglise.
- The photo agency CIRIC is covering the photography of the event.
- The firm, Chargeurs, has offered 2500 meters of fabric for the fabrication the liturgical ornaments
- The firm, Pathé has offered 10 000 T shirts for the volunteers
- The professional order of Artisans Bakers of Paris is offering 45 000 brioches to be distributed in the morning of the event at the Esplanade des Invalides.
- The company, La Maison Bollinger, is taking part in the welcome of the invited guests from the Monde de la Culture at the event in the Collège des Bernardins.
- Novelty Group will take part in the sound setup and electrical distribution for the pontifical Mass. The group is the French leader in this area of technical service for events (video, sound, lighting, electrical distribution and structure). *Novelty and its brands, Euroson, Interpel, JLT Services and VPS are taking part in this great event of the season.*
- The firm, Doublet: supplier of banners for the exterior and interior decoration of churches.
- Montligeon Printers: printing of tracts and posters
- Vizibul : Specialist in mobile daylight screens is a partner to the event
- Artcomvidéo : Technical agency for events is a partner to the event
- Hotel Sofitel has facilitated the accommodation of a delegation for the Pope's visit.



## VISITE DU PAPE BENOÎT XVI EN FRANCE DU 12 AU 15 SEPTEMBRE 2008



Media Kit – Part Two

September 2008

# The Catholic Church in France, a Church on a Mission

## Religious practices of Catholics in France

*« The situation of the Catholic Church in France over the past decades can be characterized by two movements. Paradoxically, our country is marked by the acceleration of the process of cultural secularization and by stronger determination of those Catholics who want to live their faith.*

*Secularization has been shown by the statistical drop in sacramental practices (baptism of children, catechism, marriage, Sunday Masses, etc.) This drop practice is real, although the caricaturization of a country, France, with empty churches is largely false. However, when, Catholics try to live their faith actively, they are often forced into defending their decision and the choices that it brings, to their families, in the workplace, and with acquaintance. In France, one is no longer Christian by family or social tradition. One is no longer born Christian, one becomes Christian by choice.»<sup>1</sup>*

*“The Church has a mission in the world. Her mission in the world is to be the witness of the love of God for mankind. Catholics demonstrate this testimony of the love of God for mankind principally in showing a sign of their faith by assemblies, by prayer, by listening to and meditating on the word of God, by love for Christ and for the Church»<sup>2</sup>*

In 2006, more than 322,000 baptisms of small children and nearly 90,000 marriages were celebrated in France.

The same year, 30% of school-age children attended catechism classes.

Catechumens, (nearly 10,000 adults) currently follow the Christian initiation process in view of Baptism. 2 708 adults were baptized 2007.

Approximately 150 000 people are involved in various catechetical activities, approximately 9,000 of them with catechumens. Each year in France, around 80% of all funerals are celebrated by the Catholic Church.

## Christians, witnesses of the love of God for mankind

*«Catholics bear witness of the love of God for mankind through the activities of the Church. That is, through the initiatives that the Church takes to come to the aid of men. In each diocese, in every one of our parishes, men and women are mobilizing to be the sign of this love of God for mankind.*

<sup>1</sup> Interview du Cardinal Vingt-Trois au journal Famiglia Cristiana – août 2008

<sup>2</sup> Intervention du Cardinal Vingt-Trois auprès des néophytes du diocèse de Paris – célébration In Albis 2008



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*The do it many ways, from the manner of welcoming people to church, of noticing those who are abandoned or who are in misery, through the teams that circulate in cities to reach out to those who are abandoned, by movements and organizations that are mobilized to come to the aid of the poor, to those men and women who personally commit themselves to the care of the sick, and of abandoned men and women and though the educative missions performed by Catholics through schools, movements and charities...By all types of activities, Catholics contribute to this present and effective sign of the love of God in society.. »<sup>3</sup>*

There are several large organizations engaged in solidarity, but one must remember that the individual engagement of Catholics widely exceeds their boundaries:

Secours catholique – Caritas France: in 2006, nearly 67,000 volunteers and a thousand paid employees accompanied approximately 1.5 million people in France and sustained 474 international projects in 80 countries, oriented towards emergencies, rehabilitation, development, promoting peace, institutional support and defense.

CCFD (Comité catholique contre la faim et pour le développement – Catholic committee against hunger and for development) sustains projects ranging from international solidarity and education to development, with the help of 15,000 volunteers.

DCC (Délégation catholique à la coopération – Catholic delegation for cooperation), of which a majority of the 615 volunteers were in sub-Saharan Africa and Madagascar in 2006.

In the service of education:

Catholic teaching welcomes more than 2 million students, that is, 13.23 % of primary-school students, 20.9 % of secondary school students, 30% of agricultural school students, nearly 50,000 BTS (two-year) and university preparatory-class students, and 40,000 students in catholic universities and engineering and business schools.

Along with the Catholic Church, numerous groups and movements work with young people: scouts, youth clubs, Catholic Action, the MEJ (Eucharistic youth movement). Today over 140,000 people -- children, young people, and adults – belong to movements such as the scouts and guides in France.

### **A Church involved in the question of man and his dignity**

*« Our mission is also to wake up the consciences of our contemporaries. We know that there are many occasions...(...) But, even deeper than our taking a necessary position on a particular subject it is a state of mind, a mentality, that is in question. We all must work at this depth where the question of man, his dignity and his vocation is brought to the surface. »<sup>4</sup>*

<sup>3</sup> Intervention du Cardinal Vingt-Trois auprès des néophytes du diocèse de Paris – célébration In Albis 2008

<sup>4</sup> Discours de Clôture du Cardinal André Vingt-Trois Assemblée plénière des Evêques de France – 8/11/2007



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### **A missionary Church in the heart of the world**

« The history of the Church shows that times of crisis are also times of decision. We are asked to face a change. This change does not mean that we should that we should want to reconstruct the church of the 19th century in the middle of the villages of France. Rather, we must carry the announcement of the Gospel the crowds in our cities that, today, make up, the major part of the population, a population of different religions and cultures. We, ourselves, are called to take root profoundly in the faith and in the ecclesial communion to announce the good news. If we live in this missionary spirit, God will give us the necessary means. »<sup>5</sup>

### **The Catholic Church in France is also :**

- 95 dioceses in metropolitan France and 9 dioceses in the overseas departments and territories.
- 9 French cardinals and 108 bishops in activity in metropolitan France.
- 20,523 priests of which 15 440 are diocesan priests and 5083 in religious orders
- 764 seminarians of which 146 are in their first year
- 2,061 permanent deacons
- 34,623 apostolic sisters et 4,450 nuns
- 7,074 religious brothers et 1366 monks

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<sup>5</sup> Interview du Cardinal Vingt-Trois au journal Famiglia Cristiana – août 2008



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### **The strong ties between The Holy Father and France**

Pope Benedict XVI's wish to visit France is a clear indication of his long-time personal interest in our country. He speaks fluent, accurate French.

His knowledge of France is based on numerous visits and exchanges along the years, but it is above all rooted in the early awareness of the importance of French-speaking culture in today's world.

In the course of his studies, Joseph Ratzinger quickly detected the influence on European culture after World War II of secular French thought, characterised by existentialism, the human sciences and a fascination with Marxism. He thus studied Sartre and Camus (among others), and closely followed the emergence of the "new philosophers" in the 1970s.

During his seminary years, young Joseph Ratzinger discovered and admired the works of such major French theologians as Henri de Lubac, Yves Congar, Marie-Dominique Chenu, Jean Daniélou or Louis Bouyer. After reading them, he was given the opportunity to work with some of them during the Second Vatican Council, then at the Roman International Theological Commission. He also was a regular contributor to the international Catholic journal *Communio*, with many articles published in the French edition.

He met as early as 1954 with the future Cardinal Jean-Marie Lustiger, who was then the Sorbonne students' Chaplain. Until Cardinal Lustiger's demise in August 2007, the two men were to have many occasions to meet again and work together.

Cardinal Ratzinger often came to France to lecture, and also to exchange, especially in 1983 at Notre Dame in Paris and also in Lyons, in 1999 at the Sorbonne to deal with the crisis of the Christian understanding of truth in contemporary culture. More recently, he was invited by the Archbishop of Paris to give the 2002 final Lenten Lecture at Notre Dame, and in 2004 he represented Pope John Paul II at the celebrations of the sixtieth anniversary of the allied landing in Normandy.

Such interest in French culture justified Cardinal Ratzinger's January 13, 1992 reception as Associate Foreign Member of the Academy of Moral and Political Sciences to take up Andrei Sakharov's chair.





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### **Pope Benedict's devotion to Our Lady**

#### **Benedict XVI invites believers to place themselves under the guidance of Mary.**

In his answer to the journalist Peter Seewald about « The real significance of Mary », Benedict XVI, then Cardinal Joseph Ratzinger, recalled the new and essential role played by Mary: « [She is] an expression of the presence of God. Through her, Incarnation becomes a vivid reality. It is most moving to consider that the Son of God has a human mother and that we have all been placed under her protection. When Jesus on the cross leaves John in his mother's care, his words go far beyond the circumstances and address humanity throughout history. If we follow this recommendation, praying Mary allows each of us to share God's life, to stand with her in his presence, through a genuine relationship.» Benedict XVI regularly invites all men and women to place themselves under Mary's guidance and motherly protection.

#### **The Pope encourages Marian devotion**

Mary is the actual Ark of the Covenant, the real Temple where God made himself flesh. It is within this line that Marian devotion can best be expressed. Pope Benedict XVI recalled Vatican II's statement on Mary: "I keep a vivid and indelible memory of the time when, upon hearing these words, 'We declare the Holy Virgin Mary Mother of the Church,' all the Fathers spontaneously leapt up from their seats and stood clapping their hands, paying homage to the mother of God, our Mother, the Mother of the Church". When honouring Mary, the Church is not inventing anything "besides" the Scriptures. She merely answers the prophecy made by Mary when she visited her cousin Elizabeth: "From now on, all generations will call me the blessed one". Elected Pope in 2005, Benedict XVI has constantly encouraged devotion to the Blessed Virgin with the Rosary prayer and visits to Marian sanctuaries.

#### **Praying simply**

Talking about the Rosary, Benedict XVI explains that he just prays as his parents, who loved this prayer, used to, which is to say: pray simply. The Rosary is the Marian prayer adopted in the Middle Ages and linked to the various mysteries of Christ's life, arranged, just like pearls on the string of a necklace "The point is not to follow strictly each word, but on the contrary, to just let oneself be carried away by the peace brought about through regularity and repetition... I believe that this original experience in historic religions of the rhythmic reiteration of common words, of the choir which carries me and pacifies me and fills the whole space, which soothes me, consoles me and sets me free, has become thoroughly Christian. This experience allows men and women to pray simply, the Marian way, in the light of Christ, and to interiorize the content of such prayer, to accept just being absorbed by the Word, with no intellectual purpose."





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### **The significance of the history of Lourdes**

Benedict XVI wishes to highlight the paramount role played by Marian sanctuaries. While mentioning Lourdes, he therefore claimed: "The history of Lourdes is particularly moving to me. Bernadette, this simple girl with no specific quality other than her personal purity, lived at a time of crude rationalism and anticlericalism. She had to confront sceptical Church authorities, who were extremely cautious at the beginning, but she eventually managed to impose the face of the mother of God in an inhospitable and frosty climate. And through the sign of the invigorating and beneficent water, she also demonstrated the salutary power of creation under the auspices of Mary who awakens it. [...] This is why human beings manage to establish contact there naturally and trustingly with the mystery of Christ."

On December 8, 2007, during the celebration of the Immaculate Conception, the Pope made the following appeal from the Square of Spain in Rome: "May all sanctuaries fully dedicate themselves to prayer and to welcoming the people who wish to find their way to God again, in particular through the sacrament of forgiveness."

### **Benedict XVI visits Marian sanctuaries**

In Marian sanctuaries, Benedict XVI feels at home. While visiting Altötting Marian sanctuary, which he has known since the age of 7, he said: "I really feel at home [...] not only because this is my homeland, but also because I feel united to my Mother. Where the Mother of God is, we all feel at home."

Since he was elected, he has shown his attachment to Marian sanctuaries during his various travels. He therefore visited Savone's "Our Lady of Mercy" sanctuary in Italy (May 17, 2008), Washington's Immaculate Conception sanctuary in the United States (April 18, 2008), Mariazell's Marian sanctuary in Austria (September 8, 2007), Loretto's Marian sanctuary (September 2nd, 2007), Aparecida's Marian sanctuary in Brazil (May, 12-13, 2007), the Meryem Ana Evi sanctuary in Turkey (November 29, 2006), Altötting's Marian sanctuary in Germany (September 11, 2006), Kalwaria's Marian sanctuary in Poland (May 27, 2006).

On September 13-14-15, 2008, the Holy Father will stop in Lourdes. Our Lady of Lourdes will welcome him with open arms as it always does for its 6 million annual pilgrims.



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### **Benedict XVI on faith and reason**

The Catholic faith holds human reason in high esteem. Like his predecessor John Paul II (Encyclical *Fides et Ratio*, 1998), Benedict XVI has often expressed himself about the profound relationship between faith and reason.

The Holy Father affirms the great value of human reason, which takes part in the search for Truth, especially in the sciences. At the University of Regensburg in September 2006, the Pope said: “The faith of the Church has always insisted that between God and us, between the eternal Creator Spirit and our created reason,” even if there are dissimilarities, “there exists a real analogy”. This means that practical reason has a value in itself and that it also can and should be linked to the life of faith.

Joseph Ratzinger recalled this at the Sorbonne University of Paris in 1999: when the first Christians presented their religion to the pagans, he pointed out, they situated it not within the framework of the religions of the time (myths, official cult and rituals), but in the continuity of philosophy. Why? Because the pagan religions were not able to extract themselves from the sphere of the human, while philosophy presented itself as the necessary search for the truth, surpassing that which is purely human. The God who is revealed, arising from the unique experience of the people of Israel, makes himself known as an always higher truth, always requiring further searching. The Christian faith, which follows Christ, enters into this quest. In the second century AD, St Justin did not hesitate to speak of Christianity as a real philosophy.

#### **The rationality of faith**

Benoit XVI gives great importance to the Hellenistic heritage. In the excitement of the happy rediscovery of the Bible and more precisely, of the Semitic world in which the Bible was composed, it has become fashionable to oppose Jewish revelation and Greek philosophy. There are those who criticize the first Christian councils, because they used the vocabulary of Greek philosophy to explain the faith and the divinity of Christ. Christian faith is sometimes seen as needing to be liberated from these Greek philosophical terms, considered as anachronistic and foreign to the Revelation. There have been attempts to return to the earliest sources and to announce the Gospel more efficiently, notably in those countries whose culture differs from the Greco-Latin culture, such as India or China, by separating the Greek heritage of the first centuries of the church, in order to return to the “purity” of the biblical texts.

In reality this is an error concerning the Revelation itself. Because if it was made within a precise context (the people of Israel), it was transmitted in a world marked by Hellenistic thinking. A synthesis was achieved within the Bible itself, notably in the Wisdom literature (Psalms, etc ; ) and in the translation of the biblical texts into Greek by 70 Jewish scholars at Alexandria (what is called the Septuagint version of the Bible). This rendition of the Bible made during the third and first century before Christ is more



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than a simple translation: it is “an important advance of the history of the Revelation”. In translating ideas (such as *torah* by *law*, or *tsedaqah* by *justice*), the Septuagint expresses the Biblical statements in the language of philosophy and opens the way to a possible debate between Biblical reasoning and Hellenistic reasoning. John writes in his Gospel that “at the beginning was the *Logos*, and the *Logos* is God”. “The Word of God” is understood as *Logos*, that which means “word” can also mean “reason”.

Benedict XVI’s remarks concerning the de-hellenization of Christianity are not an academic prank. It reminds us that there is rationality in faith. Ignoring the contribution of philosophy to Christianity will lead to no longer understanding the link between faith and the search for Truth.

### **The autonomy of faith and of reason**

Benedict XVI is equally attentive to the autonomy of reason and of faith. He said this in the speech that he was to give at the Sapienza University of Rome, a university specifically founded by a pope. The former university professor knows as well as anyone that one should not confuse the two. It is not a question of injecting a little piety into science in order to save reason or to do good theology.

### **Concordism or fundamentalism damage both faith and reason.**

The Holy Father insists that the true grandeur of reason is the search for truth, including the truth concerning religion. Seeking the truth requires dialogue and work done in a climate of respect and freedom (Vatican II Declaration on Religious Freedom). It is there that human reason appears with all its magnitude and potentialities. Not only do Christians have a stake in this but also everyone, who, in an ever more secular society, risks no longer to confront the essential metaphysical questions. It is the mission of the Church to “safeguard the reasonableness of the truth” and “to invite reason to set out ever anew in search of what is true and good, in search of God”. Without this mission the Church loses sight of her mission and distorts herself.



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### **Benedict XVI at the Sydney WYD**

"I am going to Australia with feelings of great joy" said Benedict XVI on his way to Australia. His enthusiasm during the WYD (World Youth Day) programme showed how true this was. Smiling and affectionate with the young people surrounding him, talking with them about things that were of concern to them, the Pope suddenly seemed much closer to their lives than they had imagined. His words and gestures deeply touched the hearts of the young people present in Sydney and, beyond them, of those across the oceans and the seas.

The geographical location of this 23rd World Youth Day celebration and the choice of the theme: "You will receive power when the Holy Spirit has come upon you: and you will be my witnesses" ([Acts 1:8](#)) enabled the Pope to raise several topical subjects.

"I would thus like to focus my message precisely on this reality of the Holy Spirit who appears in different dimensions: he is the Spirit who was active in the Creation. The dimension of the Creation is very present because he is the Creator Spirit. It seems to me an important subject at the present moment." (Interview with journalists during the flight to Australia - 12 July 2008).

#### **The power of the Spirit**

Benedict XVI evoked the immense power which the Holy Spirit can provide when we are faced with life's difficulties.

" Young people today face a bewildering variety of life-choices, so that they sometimes find it hard to know how best to channel their idealism and their energy. It is the Spirit who gives the wisdom to discern the right path and the courage to follow it." (Welcoming Ceremony at Government House - Sydney, 17 July 2008).

And again, at the Vigil with the young people:

" Let his gifts shape you!... Let your faith mature through your studies, work, sport, music and art. Let it be sustained by prayer and nurtured by the sacraments, and thus be a source of inspiration and help to those around you." Vigil with the young people at Randwick Racecourse (Sydney, 19 July 2008)

#### **Toward a human ecology**

Australia, land of contrasts, was the occasion to raise the ecological issue, not only the environment but the human dimension too.

Evoking the scars which mark the surface of the earth but which exist in the social environment too, Benedict XVI strongly encouraged the young people to reflect on human dignity:



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"My dear friends, God's creation is one and it is good. The concerns for non-violence, sustainable development, justice and peace, and care for our environment are of vital importance for humanity. They cannot, however, be understood apart from a profound reflection upon the innate dignity of every human life from conception to natural death: a dignity conferred by God himself and thus inviolable." (Welcoming celebration by the young people at Barangaroo, Darling Harbour- Sydney, 17 July 2008).

### **Young people to renew the world and the church**

Finally, in the closing Eucharistic Celebration, the Pope invited the young people, in the power of the Spirit to be the driving force for the renewal of the world and of the Church:

" Empowered by the Spirit, and drawing upon faith's rich vision, a new generation of Christians is being called to help build a world in which God's gift of life is welcomed, respected and cherished – not rejected, feared as a threat and destroyed. A new age in which love is not greedy or self-seeking, but pure, faithful and genuinely free, open to others, respectful of their dignity, seeking their good, radiating joy and beauty... Dear young friends, the Lord is asking you to be prophets of this new age, messengers of his love, drawing people to the Father and building a future of hope for all humanity.

The world needs this renewal!.. The Church also needs this renewal! She needs your faith, your idealism and your generosity, so that she can always be young in the Spirit... The Church especially needs the gifts of young people, all young people. She needs to grow in the power of the Spirit who even now gives joy to your youth and inspires you to serve the Lord with gladness. Open your hearts to that power!" Eucharistic Celebration on the Occasion of the 23rd World Youth Day, Randwick (Sydney, 20 July 2008).

More than 4000 young people made the journey from France to the WYD in Sydney July 15 – 20, including 1590 from the greater Paris area.  
The prayer Vigil organised in Notre-Dame, on the theme "Let's go to the source of life", will be led by young people who participated in the Sydney WYD.





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### **Benedict XVI's teaching on the family**

*"I have the issue of marriage and the family particularly at heart" (1)*

This is what Benedict XVI declared in an address to German bishops. It underlines the importance of the family in his teaching.

#### **The family, a pillar for the building of man and society**

For Benedict XVI, the family is first of all the primordial cell from which the full development of a human person proceeds. *"The family is the privileged environment where every person learns to receive and to give love. That is why the Church constantly wishes to demonstrate her pastoral concern for this reality, which so decisive for the human person" (2)* « *The family (...) is the place where men and women are allowed to be born with dignity, and to grow and develop in an integral manner" (3).*

Within the family, children accept a heritage, and also bear witness to its fecundity. *"Parents have the right and the inalienable duty to transmit this heritage to their children: to help them find their own identity, to initiate them to the life of society, to foster the responsible exercise of their moral freedom and their ability to love on the basis of their having been loved and, above all, to enable them to encounter God. Children experience human growth and maturity insofar as they trustingly accept this heritage and training, which they gradually make their own. They are thus enabled to make a personal synthesis between what has been passed on and what is new, a synthesis that every individual and generation is called to make" (4).*

The family is thus one of the pillars of society. For this reason, when promoting and defending the family, the Church works for the benefit of the entire social body. *"We are well aware that the family founded on marriage is the natural environment in which to bear and raise children and thereby guarantee the future of all of humanity. However, we also know that marriage is going through a deep crisis and must face numerous challenges today. It is consequently necessary to defend, help, safeguard and value it in its unrepeatable uniqueness" (5).*

#### **God, the origin and end of the family**

Beyond this strongly structured anthropological vision, Benedict XVI also looks at the family in theological terms: *"At the beginning of every human life, together with every human fatherhood and motherhood, God the Creator is present. This is why husband and wife must welcome the child born from them not only as their own son or daughter but also a child of God, who loves him or her for his or her*





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*own sake and calls him or her to divine filiation” (6).*

In Jesus, God wished to live in a human family. *“In the Gospel we do not find discourses on the family but an event which is worth more than any words (...). In this way (Jesus) consecrated the family as the first and ordinary means of his encounter with humanity” (7).*

### **The family, at the heart of any true politics**

This is why, after the Convention organized for the World Day of the Family, Benedict XVI insisted on *“the central and irreplaceable role the family plays in our society”*. He asserted that *« as the fundamental cell of society, the family must also be at the centre of political action”*.

The Pope emphasizes the importance of the family as an institution which must face numerous and complex challenges today. To confront family crises, sometimes also due to situations of precariousness, Benedict XVI believes that it is more and more urgent *“to unite... strengths in order to support families in all possible ways: social, economic, legal and spiritual” (7)*

*“Consequently, echoing my predecessor, ‘I wish to call on all Christians to collaborate cordially and courageously with all people of good will who are serving the family according to their responsibilities’, so that by joining forces in a legitimate plurality of initiatives they will contribute to the promotion of the authentic good of the family in contemporary society” (8).*

The Catholic Church travels along with families during their entire lifetime, by offering sacraments: matrimony, baptism, reconciliation, the Eucharist, confirmation, the anointing of the sick. She supports them in the education of their children: catechism, Catholic schools, leisure centres, Boy- and Girl-Scouts organizations. Many movements linked with the Catholic Church provide space for thinking and action to people of all ages.

In France, about one third of school-age children take part in catechism. The French Catholic-school system taught 2.3 million students in the academic year 2007-2008.

(1) Address to the second group of German bishops on their "ad limina" visit, 16 November, 2008.

(2) Address to the Fifth World Meeting of Families in Valencia (Spain), City of Arts and Sciences, 9 July, 2006.

(3) Homily during Mass in the same place on the same occasion, 9 July, 2006.

(4) Ibid.

(5) Angelus, 4 February, 2007.

(6) Homily delivered in Valencia, July 9, 2006.

(7) Angelus, 31 December 2006.(8) Homily delivered in Valencia, July 9, 2006. The Pope quotes from "Familiaris Consortio", an encyclical by John Paul II.



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### **Benedict XVI and the liturgy**

Throughout his career and vocation as a teacher, bishop and cardinal, the future Pope Benedict XVI wrote several dissertations concerning the liturgy. Certain strong convictions were made apparent that no Cardinal electing him as Pope was unaware of.

Much more than intellectual writings, the central question of the connection between faith and the liturgy lies at the heart of the Pope's reflexion. As the saying goes: *lex orandi, lex credendi*, the law governing prayers is faith, or, in other words, the strength of the Church's belief is based on the strength of its prayers.

The Spirit of the Liturgy, published in 2001, offers a synthesis of Benedict XVI's views. He analyses the consequences of the application of the liturgical reforms set out in the Council, Vatican II in 1969. While never rejecting the positive grounds of the reforms of the Council, the author, Cardinal Ratzinger criticizes the implementation of the reforms carried out in the 70's.

Here is an example of his analysis: "What was the liturgy like in 1918?"

"I will attempt a comparison, imperfect as are all comparisons, but which helps demonstrate my point. The liturgy of that time gave the impression of a perfectly preserved affresco which had been entirely covered by successive layers of additional paintings. In the missal used by the priest for the celebration of Mass, the liturgy appeared in the context of what had been developed since the beginnings of the church. However, for the faithful attending Mass, it was clouded, for the most part, in a series of rubrics and private prayers. Thanks to the « Liturgical movement and in a much more precise manner, to Vatican II Council, the original affresco was restored and for a fleeting moment we stood fascinated by the beauty of its colors and objectives. Since that moment it has been exposed to various attempts at restoration or reconstruction and the affresco is running the risk of being destroyed if we do not act to put an end to certain negative influences. That does not mean we must cover it once again with a new layer but rather we must strive to gain respect for every point concerning the original: renewed intelligence for its message and its reality. We must avoid the fact that this new discovery will not become a first step towards its complete loss."

Benedict XVI was elected during the Eucharistic Year instituted by his predecessor. And one of the first acts as Pope was to conclude that year with a Synod on the Eucharist (250 bishops from all over the world met in Rome from 2 to 23 October 2005).

On 22 February 2006, Benedict XVI published the post-synod exhortation with the result of his encounters with the bishops. This important text contains much information on the liturgy and the directions given by the Pope on this subject, based on the meetings with the participants at the synod.



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The text reiterates the importance at the present time of liturgical reform and the wealth to be explored: « the fathers present at the synod recalled the positive influence on the church concerning liturgical reform as stated in Vatican II. The Synod of Bishops had the opportunity to evaluate the reception of the reform after Vatican II. Their appreciation was significant and some abusive interpretations were also noted which cannot hide the fact that the renewal of the liturgy contained riches that were not explored which were valid and positive».

Liturgical reform in France was the cause of tension between the mainstream of practicing Catholics and a small minority who wished to continue to use the former practices which had not changed since the council of Trent in the XVIth century. Added to the refusal of other texts of Vatican II these tensions led to a rupture led by Monsignor Lefebvre, head of the opposing party who ordained three bishops without the approval of John Paul II (1988).

With the goal of softening the tensions and conclude the rupture, Benedict XVI, whose role is to maintain the unity of the Catholic Church, Therefore, there is one single rite which can be celebrated under two different forms, the form of 1970 introduced by Pope Paul VI at the end of Vatican II being the usual one.

His Excellence Robert Le Gall, Archbishop of Toulouse, Président of the French Commission on liturgy and sacraments and member of the Congrégation pour le culte divin in Rome, has explained the meaning of the « motu proprio” in the following way: « The authority of Vatican II is in no way called into question by this text. We are simply invited to deepen our reflexions on the reform of the liturgy and its practice....the Church is not taking a step backwards; it is attentive however, to a certain number of Catholics who, for various reasons, were offended and at times, with good cause, in their religious sensitivity. » (*Catholiques en France*, septembre 2007)



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# The unity of Christians

## A priority for Benedict XVI

Since his election, Pope Benedict XVI has repeatedly confirmed his will to “do all that is in his power to help the ecumenical movement move forward”.

This is the reason why the Pontifical Council for Christian Unity, led by Archbishop Walter Kasper, works with the Commission “Faith and Constitution” and with one of the working groups of the Ecumenical Council of Churches. At the same time, the Catholic Church is involved into the Global Christian Forum with evangelical- organizations, which had until then stood on the fringes of the ecumenical movement.

Meetings with multiple Christian denominations’ representatives have also taken place: Pope Benedict XVI met Patriarch Bartomoleos in Istanbul in November 2006. On this occasion, he highlighted the theological proximity of the Catholic Church and the Orthodox one on many points. A few months later, in October 2007, Moscow’s Patriarch, Alexis II, visited the Catholic Church in France. The Pope also received representatives of various reformed denominations – Anglican (the Archbishop of Canterbury in November 2006) and Protestant (Methodists, Lutherans, and Baptists).

As fifteen ecumenical dialogues are officially going on, several documents have been published recently: one written by Catholics and Orthodox on primacy and conciliarity (the Ravenna Statement, October 2007); the World Methodist Council ratified the “*Common Declaration on Justification*” in July 2006. This document, dealing with the original issue of the Protestant Reformation, had been signed in 1999 by the Catholic Church and the Global Lutheran Federation.

## The basis of theological dialogue

As a theologian, Pope Benedict XVI insists a lot on theological dialogue as a means to unify the Church. While recognizing the progress accomplished, he recognizes “the difficulty to find a common conception about the relation between the Gospel and the Church on the mystery of the Church and its unity, and on Church ministries.”

To make real steps forward, he is convinced that the rigour in the search for the Truth is necessary: “*It is only by firmly keeping the sure teaching (2 Thessalonians 2, 15) that we will manage to respond to the challenges that we are facing in a changing world.*”



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*This is the only way we can bear witness to the Truth of the Gospel and its moral teaching. This is the message that the world expects from us.* (Speech in New-York, April 18, 2008). It is from this viewpoint that we can understand the replies published in July 2007 by the Congregation of the Doctrine of the Faith on certain questions related to the doctrine of the Church.

### **Ecumenical dialogue in France**

France has a long ecumenical experience (especially with Father Paul Couturier, who launched the Week for Unity in 1935, and in 1937 the Group of the Dombes...). This experience was developed at the time of both Catholic openness to secularity, and Protestant and Lutheran reform (Lutherans are less numerous: 1.2% of the French population).

At a national level, the discussion between Christian denominations on social issues is carried on by the Council of Christian Churches in France (CECEF). Its co-chairmen signed the European Ecumenical Charter on May 14, 2008, in the wake of the Third European Ecumenical Gathering in Sibiu (Romania) in September 2007. Equivalent institutions exist in several French regions (Belfort, Lyon, Nîmes...).

The Catholic Church is taking part in five official dialogues, with four mixed committees and the conversation group with the French Evangelical Union. The Dombes Group (a non-official institution organizing dialogue between Protestant and Catholic theologians) is active as well.

The presence of Greek and (above all) Russian immigrants (at the origin of the St. Sergius Orthodox Theological Institute in Paris) has played an important role at the institutional and theological levels. It should be added that research centres for students and ecumenical establishments have existed for a long time ("Istina" in Paris, Christian Unity and St. Iraeneus in Lyons...).

However, the French ecumenical experience has been developed mainly on the field, in various ways: regular meetings between Catholic priests and Protestants ministers, associations ("Advent," friendship meetings), movements like Sève), the struggle for human rights (Christian Action for the Abolition of Torture), interdenominational shelters homes....

This experience has been greatly vitalized especially thanks to new communities (the "New Way", "Fondatio", the Focolari) and to the network "Together for Europe".





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### **Relations with Judaism**

As a theologian, Cardinal Ratzinger had always been interested in Judaism. It is therefore natural that Pope Benedict should have invested himself to carry on the work of his predecessor John Paul II concerning relations with Judaism.

The day after his election, April 22, 2005, Pope Benedict XVI addressed a message to the Chief Rabi of Rome, in which he affirmed his firm intention "to carry on the dialogue to reinforce the collaboration with the sons and daughters of the Jewish people." In June 2005, the Pope had his first meeting with a delegation of the "International Jewish Committee for Interreligious Consultations."

Pope Benedict reaffirmed his commitment during his visit to the Cologne synagogue in August 2005 and in his October 26, 2005 letter addressed to Cardinal Walter Kasper on the occasion of the 40<sup>th</sup> anniversary of "Nostra Aetate" (Declaration on the Relations of the Church with Non-Christian Religions of the Second Vatican Council). He stated that "Jewish-Christian dialogue must continue to enrich and deepen the bonds of friendship which have developed," and he expressed his hope that "as we look to the future, (...) both in theological dialogue and in everyday contacts and collaboration, Christians and Jews will offer an ever more compelling shared testimony to the One God and his commandments, the sanctity of life, the promotion of human dignity, the rights of the family and the need to build a world of justice, reconciliation and peace for the future generations."

#### **In words and in deeds Pope Benedict has shown how much he cares for the Jewish community**

In September 2005 Benedict XVI received the two Chief Rabbis of Israel, Shlomo Moshe Amar and Yona Metzger and later, in January, the Chief Rabi of Rome, Riccardo Di Segni. When receiving the latter he affirmed with force: "The Catholic Church is close to you and is your friend. Yes, we love you and we cannot but love you, because of the Fathers: through them you are very dear and beloved brothers to us".

Shortly after Pope Benedict's election, Ariel Sharon, Prime Minister of Israel at the time, wrote to invite him to visit Israel. In November 2005, the President of Israel, Moshe Katsav, had made an official state visit to the Vatican. Shimon Peres, the current President of the State of Israel, visited the Pope at Castel Gandolfo in September 2007. He renewed the invitation for the Pope to visit Israel. In December 2006, the current Prime Minister of Israel, Ehud Olmert was received by the Holy Father.

During his foreign visits Pope Benedict has included numerous gestures of respect toward the Jewish Community and has met with representatives of the Jewish community whenever possible.





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One should note his important address at the Synagogue of Cologne, where he said: “I wish to encourage sincere and trustful dialogue between Jews and Christians, for only in this way will it be possible to arrive at a shared interpretation of disputed historical questions, and, above all, to make progress towards a theological evaluation of the relationship between Judaism and Christianity.”

On May 28, 2006, the Holy Father visited the concentration camp at Auschwitz-Birkenau. In Austria, September 2007, he visited the Judenplatz of Vienna, the ancient center of Jewish life and currently a memorial to the 65,000 Austrian Jews who were killed during the Holocaust. Each time the pope has denounced and condemned any and all forms of anti-Semitism.

During his recent visit to the United States the Pope addressed a message to Jews celebrating the festival of Passover and visited synagogues in Washington, D.C. and New York City.

### **The Jewish community in France**

The Jewish community has been present in France for over 2,000 years. It now counts approximately 700,000 persons. France has the third largest Jewish population in the world after Israel and the United States. The Paris metropolitan area has a Jewish population of about 350,000. Other large Jewish communities exist in Alsace, in the South West (notably Bordeaux and Toulouse), metropolitan Lyons and the Provence-Alps-Cote d’Azur region.

Their community organizations are very lively and diverse. The majority of European Jewish organizations have their headquarters in Paris.

The 200<sup>th</sup> anniversary of the Israelite Consistory established by Napoleon (the constitutionally recognized representative body of the Jewish community) was recently celebrated. A new Grand Rabbin (Chief Rabbi) of France was elected June 22, 2008: Rabbi Gilles Bernheim.

Relations between the Catholic Church and the Jewish community in France have greatly developed since the Second Vatican Council. This progress was built upon the efforts of many persons such as Jules Isaac, Edmond Fleg, Jacques Maritain, and Fr. Bonsirven. The AJCF (Amitié Judéo-Chrétienne de France) and the SIDIC (Service d’Information et de Documentation Juifs-Chrétiens), founded by the Sisters, of Zion have played a decisive role in the progress of the Jewish-Catholic dialogue.

In April 1973 the Episcopal Committee on Jewish Relations published a very important document: “The attitude of Christians in regard to Judaism,” whose influence has been evident outside of France. An important step forward was made with the “Declaration of Repentance” signed by a large number of Catholic bishops on September 30, 1997 at Drancy. The personality and role of Cardinal Lustiger (a Jewish convert to Catholicism) concerning the relations between the Jewish community and Catholics is recognized by all.

The then Grand Rabbin of Paris, David Messas, and the Archbishop of Paris, André Vingt-Trois, published in March 2007 a joint declaration on the care of the sick approaching the end of their lives. In November of the same year a week of Judeo-Christian Dialogue was launched on the initiative of the AJCF.



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### Inter-religious dialogue

#### Interreligious dialogue, « a vital necessity » for Pope Benedict XVI

Shortly after his election, during WYD in Cologne, Germany, Pope Benedict XVI insisted that "Inter-religious and inter-cultural dialogue between Christians and Muslims cannot be reduced to an optional extra. It is, in fact, a vital necessity, on which our future depends in large measure"<sup>1</sup>.

At Regensburg University, where he had been both a student and a professor, the Pope gave a lecture on Faith, Reason and University. His words triggered strong reactions mainly because of a reference made to a polemic dating back to 1391 between a Byzantine emperor and a Persian wise man. This polemic, discussing religions and violence, put the Prophet Muhammad under scrutiny.

In response to the angry responses this address had raised, the Pope reaffirmed his commitment to ambassadors from Muslim countries. "I would like today to reaffirm my deep esteem and the profound respect I have for Muslim believers.[...] In the line of the work undertaken by my predecessor, Pope John Paul II, I sincerely pray that the relations of trust which have developed between Christians and Muslims over several years will not only continue but develop further in a spirit of sincere and respectful dialogue, based on ever more authentic mutual knowledge which, with joy, recognizes the religious values that we have in common and, with loyalty, respects the differences."<sup>2</sup>

During his visit to Turkey between November 28 and December 1, 2006, Benedict XVI met with the Turkish President of the Religious Affairs Directorate: "Christians and Muslims, following their respective religions, point to the truth of the sacred character and dignity of the human person. This is the basis of our mutual respect and esteem; this is the basis for cooperation in the service of peace between nations and peoples, the dearest wish of all believers and all people of good will."

On his time of prayer at the Blue Mosque Pope Benedict commented: "Pausing for a few minutes of recollection in that place of prayer, I addressed the one Lord of Heaven and earth, the Merciful Father of all humanity. May all believers recognize that they are his creatures and witness to true brotherhood!"<sup>3</sup>

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<sup>1</sup> Apostolic visit to Cologne on the occasion of the 20<sup>th</sup> World Youth Day: Meeting with representatives of some Muslim communities, Saturday, August 20, 2005

<sup>2</sup> Address of His Holiness Benedict XVI to the Ambassadors of countries with a Muslim majority and to the representatives of Muslim communities in Italy, Castel Gandolfo, September 25, 2006.

<sup>3</sup> General Audience, December 6, 2006



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### **Benedict XVI launched a Permanent committee for Dialogue between Muslims and Christians**

In 2007, 138 Muslims leaders from various countries and denominations signed a letter entitled “Toward a common word” to the Pope and to various Christian Church leaders. In the Pope’s name, Cardinal Bertone answered favorably, proposing to form a permanent committee for Dialogue gathering Holy See representatives and the letter’s signatories. Placed under the responsibility of Cardinal Jean-Louis Tauran, President of the Interreligious Dialogue Committee, a first meeting will be held in Rome in November 2008.

In terms of Interreligious dialogue, Benedict XVI closely follows Vatican II’s line. However, he wishes to add his personal note by adding intercultural dialogue. Mindful as he is of the articulation between Faith and Reason, Benedict XVI wishes to place the respect for freedom of conscience and of religion at the heart of the dialogues to come.

### **Interreligious dialogue in France**

In Europe France has in the most numerous Muslim population, the most important Jewish community and finally the greatest number of Buddhists. This specific situation is a source of responsibility. The Catholic Church is determined to take this reality into account, with a constant commitment to serve “life in common” in the French society and to allow the expressions of faith in God as a path of life in a secularized society.

Interreligious dialogue is monitored by the Interreligious Relations and the New Religious Movements Council of the French Bishops’ Conference. This council gathers bishops and experts (theologians and specialist of the Islamic and Buddhist worlds). The mission of the National Service for Relations with Islam (also know as SRI) of the French Bishops’ Conference is to facilitate meetings between the Catholic Church and Muslim community leaders, and to train and support the Catholic believers engaged in those relationships.

In November 2007, in Lourdes, the French bishops expressed one more time their commitment to transparent dialogue between Muslims and Catholics. Such dialogue faces difficulties but serves the determination to “live together” and the testimony to God given in the multicultural, multi-religious, secularized French society.

New Pastoral questions arise with the increasing number of mixed marriages, with conversions from one religion to another, and finally with public officials soliciting religious leaders’ interventions in the social fabric.



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# Benedict XVI and Europe

## Promoting unity and peace in Europe

When he chose to be called Benedict XVI, Cardinal Ratzinger wished his pontificate to be inscribed in a tradition bearing the stamp of St Benedict, the founder of monasticism in the West and also one of the patron saints of Europe.

As the Pope noted during a general audience held in April, 2008, *“By proclaiming St Benedict the Patron of Europe on 24 October, 1964, Paul VI intended to recognize the marvelous work the Saint achieved with his Rule for the formation of the civilization and culture of Europe. Having recently emerged from a century that was deeply wounded by two World Wars and the collapse of the great ideologies, now revealed as tragic utopias, Europe today is in search of its own identity. Of course, in order to create new and lasting unity, political, economic and juridical instruments are important, but it is also necessary to awaken an ethical and spiritual renewal. »*

Choosing this papal name also draws attention to the great figure of Pope Benedict XV –“the Pope for peace” - thus revealing the Holy Father's concern about peace.

The short pontificate of Benedict XV (1914-1922) coincided with the First World War, the Armenian genocide, and the Soviet revolution. He firmly and repeatedly condemned the Great War. In the appeal for peace he sent to warring governments in 1917, he described it in turn as *“a monstrous sight”, “a frightful scourge”, “the suicide of civilian Europe”, “a tragedy of human madness”*. He finally termed it *“a useless massacre”*. But this earned him the hostility of the ruling classes in the countries at war. His intervention was received quite differently by grassroots Catholics and socialists. The latter felt betrayed by their leaders who had adopted the war logic of their governments.

*Pacem Dei Munus*, the first encyclical devoted to peace ever issued by a pope, was published in 1920. A tireless seeker for peaceful solutions, Benedict XV believed in the wisdom of diplomatic mediation and especially reconciliation between enemies. Pope Benedict XVI is eminently concerned with peace, and constantly encourages the continuation of European integration, as he did in Vienna, in September 2007, when speaking to the diplomatic corps: *“The process of unification remains a most significant achievement, which has brought about a period of unusual peace to this continent, formerly consumed by constant conflicts and tragic fratricidal wars”*.





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Benedict XVI calls upon Europe to respect the dignity of the human being.

Yet, as he showed in March 2007, on the occasion of the 50th anniversary of the Treaty of Rome, Benedict XVI looks with severity at certain present tendencies of European policies. *“A community built without respect for the true dignity of the human being, disregarding the fact that every person is created in the image of God, ends up doing no good to anyone. For this reason it seems ever more important that Europe be on its guard against the pragmatic attitude, widespread today, which systematically justifies compromise on essential human values, as if it were the inevitable acceptance of a lesser evil”.*

The Pope also calls for the opening of Europe to other countries in the world, especially in Africa: *“With gratitude we can observe that the countries of Europe and the European Union are among those making the greatest contribution to international development, but they also need to make their political importance felt, for example with regard to the urgent challenges presented in Africa”.*

When saying this during his trip to Austria (September 2007), Benedict XVI also emphasized the importance he attaches to dialogue between faith and reason, linked to the Christian roots of Europe: *“Another part of the European heritage is a tradition of thought, which considers as essential a substantial correspondence between faith, truth and reason. Here the issue is clearly whether or not reason stands at the beginning and foundation of all things. The issue is whether reality originates from chance and necessity, and thus whether reason is merely a mere by-product of irrationality and whether, in an ocean of irrationality, it too, in the end, is meaningless; or instead whether the underlying conviction of the Christian faith remains true: In principio erat Verbum - in the beginning was the Word; at the origin of everything is the creative reason of God, who decided to make himself known to us human beings”.*

On the same day, the Pope continued as follows: *“In this context, permit me to quote Jürgen Habermas, a philosopher who does not share the Christian faith. He has stated: ‘For the normative self-understanding of the modern period, Christianity has been more than a mere catalyst. The egalitarian universalism which gave rise to the ideas of freedom and social coexistence is a direct inheritance from the Jewish notion of justice and of the Christian ethics of love. Substantially unchanged, this heritage has always been critically reappropriated and interpreted anew. To this day there is no alternative to it’”.*



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### Pope Benedict XVI and political realities

Even before being elected Pope, Joseph Ratzinger, as a theologian and as Prefect of the Congregation for the Doctrine of the Faith, devoted a great deal of thought to the relationship between Christianity and politics, which he considers to be a distinctive case of the relationship between faith and reason.

Just as reason must be held in high regard as a veritable capacity to look for truth and good, political engagement must be esteemed and encouraged. But just as reason risks becoming madness if it is believed all-powerful, political action must serve the dignity of every human person.

As a theologian mindful of history, Benedict XVI is sensitive to the distinction between spiritual and temporal power, established at the beginning of Christianity: «Because, from the time of Constantine onwards, the emperor was no longer in Rome, in the ancient capital, the autonomy of the bishop of Rome as the successor of Peter and as the supreme pastor of the Church could develop. From the beginning of the Constantinian era, diversity of power was taught there. Thus, the notion of separation and distinction of power was introduced. This notion was of greatest importance in the future development of Europe and one can say that it established the foundations of that which is typical of the West.»<sup>1</sup>

As the upholder of a « non-defeatist concept of reason »<sup>2</sup>, with a philosopher like Jürgen Habermas, for example, Benedict XVI likes to recall the capacities and responsibilities of human reason: «Politics is the place for reason, more precisely, it is not the place for technical and calculating reason only, but of morality, because the purpose of the State, and therefore the ultimate aim of all politics, is, by nature, moral; by that, I mean peace and justice »<sup>3</sup>.

Political reason is not limited to determining the technical conditions of social life, but rather it is destined to put them to the service of the dignity of each human person. «The Church is aware that, on one hand, that while the way of democracy expresses the best of direct participation of citizens in political choices, on the other hand, it is possible, only to the extent that it is founded on a just concept of the person. [...]. As Vatican II teaches 'the guarantee of the rights of the person is, in effect, an indispensable condition for citizens, individually or in a group, to participate actively in the life and the management of public affairs (Gaudium et Spes, § 73) »<sup>4</sup>.

<sup>1</sup> Joseph RATZINGER, *L'Europe, ses fondements, aujourd'hui et demain*, Paris, Cerf, 2005, pp. 16-17.

<sup>2</sup> Voir *Esprit*, juillet 2004, p. 8.

<sup>3</sup> Joseph RATZINGER, *L'Europe, ses fondements, aujourd'hui et demain*, Paris, Cerf, 2005, p. 70.

<sup>4</sup> Congrégation pour la Doctrine de la Foi, « Note doctrinale à propos de questions sur l'engagement et le comportement des catholiques dans la vie politique », Rome, 2002, § 3.





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«We can have confidence in one another and live together peacefully on one condition: that man recognize himself as an end and the end that man be sacred and intangible to man »<sup>1</sup>.

This service to the person passes in particular by the respect of the innate dignity of all human life, from conception to natural death by the recognition of on the other hand, and the family as the “cell that forms the social community”<sup>2</sup> and by the promotion of religious liberty.

From the time that environmental questions became decisively important, the social doctrine of the Church has integrated sustainable development in its vision of the dignity of the person. Thus Benedict XVI reminded the young people assembled in Sydney for “World Youth Day”: «preoccupation with the subjects of non-violence, sustainable development, justice and peace, and protection of our environment, are of vital importance for humanity,” while adding, “all that, however, cannot be understood without deep reflection on the innate dignity of human life”.<sup>3</sup>

This benevolent and demanding concept of political responsibility is written in the «wake of previous pontificates, in particular, in that of Paul VI and John Paul II. Like them Benedict XVI expressed himself before the General Assembly of the United Nations on April, 18, 2008. Like them, he grants much importance to his encounters with heads of state or government, both in Rome or during his apostolic journeys.

In return, French authorities have always been most attentive to these encounters. Pope John Paul II was met at the Elysée Palace by Valéry Giscard d’Estaing and presidents have welcomed them in the prefecture of Tarbes in 1983.

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<sup>1</sup> Joseph RATZINGER, *L’Europe, ses fondements, aujourd’hui et demain*, Paris, Cerf, 2005, p. 49.

<sup>2</sup> Joseph RATZINGER, *L’Europe, ses fondements, aujourd’hui et demain*, Paris, Cerf, 2005, p. 34.

<sup>3</sup> Benoît XVI, Cérémonie d’accueil à Sydney, 17 juillet 2008.