

TRACES

litterae communionis

Communion and Liberation  
International Magazine

Vol. 20  
June 2018

06

A photograph of a single white daisy with a yellow center growing out of a crack in dry, cracked brown earth. The background is filled with more cracks in the soil, suggesting a drought or arid environment.

**Something  
is born again**

## TRACES

Communion and Liberation International Magazine  
Vol. 20

**Editor (Direttore responsabile)**  
Davide Perillo

**Editorial Assistant**  
Anna Leonardi

**Art director**  
Dario Curatolo

**Layout**  
Maria Cristina Mazzù

**Editorial office**  
Via De Notaris, 50 - 20128 Milano  
Tel. 02.92945400 - Fax 02.92945401

**E-mail:** traces@traces-cl.com  
**Web:** english.clonline.org

**Publisher (Editore)**  
Editrice Nuovo Mondo srl  
Iscrizione nel Registro degli Operatori di Comunicazione  
n. 26972

**Cover**  
© Abdellah Boughazoual / Dreamstime.com

© Fraternità di Comunione e Liberazione  
for the texts by Luigi Ciussani and Julián Carrón

# n. 6

## June 2018

**01 Editorial**

**02 Letters**

**04 Close-up**

*Witnesses, in a society  
that does not believe*

*Mikel Azurmendi  
"I'm struck by the smiles of people  
who've come back to life"*

*Emmanuel Macron  
The gifts we expect from you*

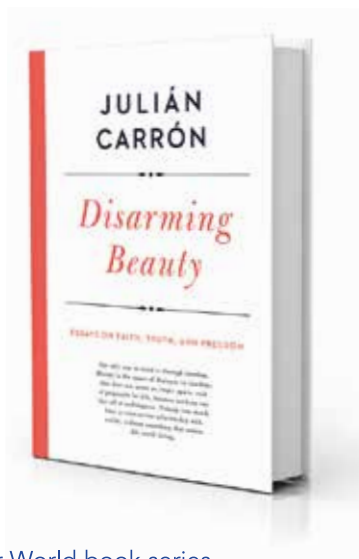
**14 Saudi Arabia**  
*Free to have faith*

**18 Africa**  
*The gaze of a father*

## JULIÁN CARRÓN

# *Disarming Beauty*

### ESSAYS ON FAITH, TRUTH, AND FREEDOM



NOTRE DAME PRESS

[Catholic Ideas for a Secular World book series](http://undpress.nd.edu/books/P03345)

<http://undpress.nd.edu/books/P03345>

246 pages • \$25.00 USD cloth | **iBook available**

## Flower buds

**W**hat newness does faith bring to the world, to *this* world? We may take this question for granted, ready with answers that risk becoming formulaic based on distinctive values, different life choices, and an understanding of the human person that is radically alternative to many other widespread ideas. Let's be clear: these are all correct, but they must take on flesh so that they become more than words.

Sometimes we are faced with facts that cannot at all be taken for granted. For example, the leader of a nation in which absolute secularism reigns supreme, in this case French President Emmanuel Macron, speaking of how necessary it is that Christians be present in a society because they "impart an understanding that transcends our present time," asking that they continue to contribute to the country "three gifts: wisdom, engagement, and freedom." Or, the fact of an article in the *New York Times* (which you can find at the new CL website) by David Brooks, expressing his awe at the discovery of a foster home in Italy born from the charism of Fr. Giussani, and describing it as a place of "an embodied philosophy, a belief in beauty expressed in every personal and practical way." There are many other examples of "non-Christians" who have been surprised by something they encountered and who ask Christians to be themselves to the fullest. Because the world needs us to do this.

### **We ought to be aware of this so that we can make a true contribution.**

Christianity is not being asked to provide a "remedy to the soul," or values, or to re-establish a moral order where nothing has been left standing. But there are facts showing that a different world is possible, places where it is *already happening*, where newness, like a flower bud, is blossoming. Witnesses who, in the way they live, are introducing others to a new perspective, enabling them to broaden their reason and to breathe more deeply. Thus, the best help we can give is, first and foremost, our conversion, the living out of our faith. "If we do not personally experience Christ as the answer to the infinite longing of our hearts, we will not be able to communicate to others that it is a good for them too," observes Fr. Julián Carrón in this year's CL Fraternity Exercises (which have the perceptive title of "See, I am doing something new: do you not perceive it?").

**The "Close-up" is dedicated to this** and it is also touched upon throughout the magazine in the letters and other articles, including the one featuring the historic speech by Cardinal Jean-Louis Tauran in Riyadh, Saudi Arabia, a speech that is the perfect example of a dialogue that would seem impossible if it were reduced to ideas, but becomes a reality when it takes place among people. Another example is the report from the vacation held in Africa with people from all over the continent. The many testimonies made visible how something has been reborn also there.



## Chiara, Hassina, Cecilia, Rafaella, Elisabetta, Marco

edited by  
**Paola Bergamini**  
*pberga@tracce.it*

### I, too, would like to be so happy

Dear Fr. Carrón: Almost a year ago, I moved to northern Norway to study. There are only two of us in the city who belong to CLU. Starting to live the Movement here helped me to find my certainties again and to not take for granted the many gestures that filled my daily life before (Lauds, for example). Almost everyone here already knows that I go to Mass every Sunday. Starting from this point, one evening a Spanish girl asked me, “Why?” She wanted to know how I reconciled my beliefs with my being a scientist. I began to tell her a little about how I live, about the Movement, about the signs I see during my days. In the end, she said, “Forgive me if I ask all these questions but I’m curious because I’ve never met anyone like you. It’s obvious that you are happy and you believe in what you say.” In that moment I felt really strange, because this is something you think always happens to others, but not to you. After a little bit, she added, “I, too, would like to be so happy.” What I was able to tell her was only, “It’s up to you. God gave us our freedom. Now it’s up to you to take a stand.” Unfortunately, we were at a party, and the conversation finished abruptly. I hope there will be other occasions. I am grateful for this opportunity because, besides the fact that I want my friends to be truly happy, this interaction was a way to reconfirm my experience. It was a reaffirmation of myself within this great story, without fear, without denying anything.

**Chiara**, Tromsø (Norway)

### Traveling to Rimini in a BlaBlaCar

I went to the Fraternity Exercises in a BlaBlaCar [a car shared with strangers]. I was with a 62-year-old woman and a 42-year-old man who was married with three children. They asked me what I was going to do in Rimini and I told them about the Exercises. At first, Antonio made a face when he heard “Communion and Liberation,” but then he started to ask me a thousand questions. His faces were due to the fact that he has colleagues in the Movement and he can’t explain why they are so certain and how they have such beautiful families. He told us, “I’m married and have three children and I have thousands of questions. These colleagues, on the other hand, seem so certain and always have a ready answer. I’d like to understand if something really happened or if you are indoctrinated.” So I burst out laughing and told him, “You can tell if someone is indoctrinated... and everyone has questions: the difference is having a place where you can look for answers and not just pretend the questions don’t exist.” I told him that if he had some questions, he should ask them directly to his colleagues. Then they asked me to tell them my story. Antonio was amazed because “your life is certainly not perfect and if something has happened to everyone in the Movement as it has to you, I want to sign up.” I told him there was nothing to sign up for, and that the only important thing is to take seriously his colleagues and his questions. Going to the Exercises with this dialogue in mind was an added gift.

**Hassina**, Italy

### The pages torn from *Tracce*

I am a dentist. In December, I gave my patient anesthesia and then gave her the CL magazine to read while the anesthesia took effect. Seeing as she didn’t have time to finish an article, I told her to take it home on loan. After the Christmas vacation,

I called her to confirm an appointment and to remind her to bring the magazine back. She came with the magazine wrapped in a bag and said very seriously to me, “Ceci, something terrible happened.” She showed me the magazine with spots of black paint on the cover. She continued, “And that’s not the worst part! My husband read the magazine while he was painting his car and he tore out a few pages of an article he liked so he could show it to his friend!” I know how good the magazine is, but that a person, without anyone having explained anything to him, would value it so much made me want to cry. It’s as if I were dying of thirst in a desert and had found a spring. I hugged her and told her that she was married to a very sharp man and that she could keep what was left of the magazine! I asked her which article he had liked so much (I saw that the missing pages were about the presentation of Fr. Carrón’s book in the United States). She answered that he had liked everything from beginning to end. She said he went on the internet to learn more. “He wants to know where he can buy the magazine here in Mexico.” I told her it was available by subscription, and at the next appointment, she brought me money for a subscription.

**Cecilia**, Oaxaca (Mexico)

### I can’t wait to meet you

At the beginning of the fall, desiring that all might see what I had seen, I asked Elisabetta, “Would you and Marco come to spend a short vacation in the U.S.?” Elisabetta and Marco live at Cometa in Como [an organization of families who foster children]. I met them a few years ago and we became friends. Last summer, when I was back in Italy, we spent a few days on vacation together. During that period in the U.S., we were working on *Disarming Beauty*. This work represented an instrument for looking deeply at Cometa, which is very attractive to me. It attracts me because I realize that foster care isn’t a dimension of life for only the person who adopts or takes in foster children. It is a “yes” said to one’s husband, children, and friends, in situations unimagined and perhaps undesired. Elisabetta and Marco accepted our invitation and we set a date of February 16–18 in Washington, D.C. About 40 people came from various states within the U.S. The theme was the experience of foster care. The families who were invited had all something to do with the differences represented by certain others, be

it due to adoption, foster care, or illness. The weeks of preparation were really beautiful. We began by contacting each other, even though we didn’t know each other, in order to share our stories. Relationships were born that made us say, “I can’t wait to meet you.” The Washington D.C. families opened their homes to host those who came from other states. Our weekend was spent living together. Fr. José Medina gave reflections on the theme of hospitality, starting from Fr. Giussani’s book, *The Miracle of Hospitality*. We listened to Elisabetta’s and Marco’s witness, we asked so many questions, and we talked about our circumstances and desires. What we had before our eyes wasn’t the experience of two heroes capable of an extraordinary life due to particular gifts, attitudes, and preparation. Instead, we had before us the beauty of a couple who witnessed to us that the ordinary—being a father or mother, having a job—can be truly extraordinary if you allow Another to shape your life. As a confirmation of this, we saw an article by the commentator David Brooks in the *New York Times* in which he wrote about his encounter with the foster home in Italy “Cometa” [see at: [english.clonline.org](http://english.clonline.org)]. This is a sign that the world is thirsty for a more human life. When man bumps into it, he recognizes its correspondence to him.

**Rafaella**, Rochester (USA)

### The gift for our Silver Wedding Anniversary

Dear Fr. Carrón: Yesterday my wife Elisabetta and I celebrated our 25<sup>th</sup> wedding anniversary. To the question posed by friends and relatives, “What gift can we give you?” the answer was, “Nothing. We need nothing.” But immediately we realized that wasn’t true. We need Everything. We need a place that sustains us in this desire, in this only necessity: recognizing the presence of Christ in every instant of our daily life as persons, a couple, a family. Grateful for how you accompany us on this journey, we decided to ask those wanting to give us something to give an offering to the Fraternity.

**Elisabetta and Marco**, Italy

**I**t was a historic speech. Not because of the backlash across France or the debate about an “offense against secularism,” but because of the underlying questions brought to light by Emmanuel Macron’s address to the bishops of his country on April 9th about the presence and the task of Christians today. “We need you,” the French president clearly stated. It’s important we understand why. You’ll find the transcript in the following pages; it is the inspiration for this month’s “Close Up,” which we develop beginning with a dialogue that took place on April 5th at the Cultural Center of Milan between theologian Javier Prades and political scientist Olivier Roy, moderated by legal scholar Andrea Simoncini. The crux of the debate was a fundamental question: is it possible to restore a common pathway in our wandering, pluralized society in which nihilism so often prevails? What role does religion play? Above all, could it be that the road to this rediscovery is not an intellectual one, but rather one marked by facts demonstrating that you can live differently—through witnesses? It’s not just a possibility, it’s the road, the method that can bring us—and is already bringing us—to a new beginning. This method does not just involve “good examples”; instead, it carries the weight of a kind of universal knowledge, as the interview with sociologist Mikel Azurmendi makes clear. Deep down, this is the same thing Pope Francis is asking of us: sanctity and our conversion to Christ. This is what the world needs (dp). ■

**Javier Prades / Olivier Roy**

# Witnesses, in a society that does not believe

*Excerpts from a dialogue between a Spanish theologian and a French political scientist about the time in which we live. And about fear of the future, a lack of consensus about values, and the task of Christians (and other religions). “If we want to provide a future, we need human ties that are truly human.” An extended version of the dialogue is published on the CL website.*



© Davide Galalis

**Andrea Simoncini.** This evening's discussion is entitled *From the Mediterranean to Europe, Witness in a Pluralistic Society*. The question we want to address is what role different forms of pluralism, especially those that include the religious phenomenon, play and how they can coexist today. What I would like to start from is what I would call the "need for a future." It seems that the characteristic trait of our time is a very dramatic vision of the future. Does this dark outlook have an impact on what we're living today?

**Olivier Roy.** Today, there is an effective crisis of the collective imagination. Our societies are based on the idea of a "contract," by which I mean a social pact established so that we can live with each other. That, however, doesn't build a shared imagination. There is no real nostalgia and no real utopia: we essentially live in the present. This is the problem. If we look, for example, at the young people who get sucked into Daesh, we see that they're not utopians. On the contrary, their concern is with death: they don't go to create a better society; they go to die. But the problem is in what we use to counter terrorism. We counter it with European values, but what are these values? Terrorism instills great fear in European societies, one that is more metaphysical than physical, because it lays bare a central fact: we don't have a collective response, and this breeds anxiety.

**Javier Prades.** On the one hand, yes, there's a perception of a "dystopian" outlook, a cosmic tragedy. On the other hand, though, I think there are some traces of utopian projects that are underway: the relationship, for example, between biotechnology and cyberculture is not all about technological progress in order to guarantee more opportunities for humanity than before; it is often accompanied by a kind of thinking that holds we can create the future right now using our own abilities. I've always been drawn to one

aspect of this varied context that comes from my observation and not any kind of scientific research: the future is tied to our present ability to trust. I really reflected a lot after the famous accident involving the German airline Germanwings in which the copilot willfully crashed the plane into the Alps, killing 150 people. That incident was "ours," by which I mean we Europeans. The bewilderment was incredible. What came out as important was one of those values that, when pressed, we all share: trust. If trust fails, society fails. In fact, on this there was no discussion: it's an unavoidable condition of our lives in the way we've lived them for centuries here in the West. It's a dimension of human experience that we all acknowledge.

**Simoncini.** It's true that religions create relational ties, but, paradoxically, they create ties based on truth claims that, as such, sometimes lead to conflict. How in a context like the present one, can religiosity or religion go back





**Javier Prades** (Madrid, 1960), priest of the Diocese of Madrid with a law degree and a doctorate in Theology, is a tenured professor of Dogmatic Theology at the Ecclesial University of San Dámaso, where he is currently Dean.

to being a positive factor in the creation of ties and no longer perceived as a factor from which to defend oneself?

- 6 **Roy.** Religion could be the creator of social ties under two necessary conditions: either that everyone is religious, which could happen inside a monastery but not in actual society; or that religion recognizes the right not to believe. Religions can turn in on themselves and, to use the language of American thinker Rod Dreher, take the “Benedict Option”—living in a kind of “monastery without walls” within society—or they can try to find a common playing field based on all that can be shared when religious values are not shared.

**Prades.** In the history of European thought, a great divide has opened between the use of reason and the act of trust, of faith: what’s considered universal is based on a use of reason “purified” from any contamination. This shows the way we Europeans have guaranteed the neutrality, objectivity, and universality of reason for centuries now. Clearly, within this view religion could guarantee the *tie*, but it comes at too great a cost: it implies irrationality, non-universality, and, therefore, all the dangers that derive from fanaticism and arbitrary truths. These are not things that can be overcome in one day... This means that the challenge of building or rebuilding those spaces Roy spoke about becomes a task needing patience, which may take centuries of living witness to the unity and integrity of human experience. How can we recognize shared values

as they emerge? There is no “bargaining table” where we come to agree on values, but every time we are all able to recognize a shared dimension of humanity *in action*, we’ve taken a step forward. This is the dimension we need to cultivate and persevere in; it’s a use of reason that’s possible for those who are religious and those who are not. It’s only in looking together at the fact of that lived dimension of humanity, watching as it happens, that we can truly take steps forward toward living together in social consensus. What, then, can reestablish the connection between truth—the great ideal of Enlightenment Europe—and freedom, the great ideal of contemporary Europe and the ideal to achieve full self-realization? I think the West could re-introduce a typically Hebrew and Christian category: that of witness, which is a way that everyone can contribute by means of the communication of a lived experience. It’s a way of communicating truth: this is indispensable. The West cannot give up on truth, nor can it give up on freedom, which is manifest in the act of witness. Along these lines, it’s not just any religious tie that contributes to the common good. It’s a true challenge. We are all in the world and live with everyone: I don’t think creating a ghetto is the way to go; the road is rather the responsibility of living in a kind of social reality that, in itself, contains the dimensions we want to propose to everyone.

**Simoncini.** How can we relate to religions that do not recognize freedom? Is there common ground?

**Roy.** The real question is how people manifest their religion within their society. With Islam, for about 40 years in this part of the world, we’ve been dealing with the specter of “oneness”: an attempt to create a uniform society under *sharia* law. This project, however, has failed. Then there’s the road Daesh, ISIS, takes: since it has all failed, all we can do is die and take everyone with us. Today we see many devout Muslims asking themselves the question of what it means to be a believer in a society that doesn’t believe. Many Christians have the same question.

**Prades.** The fact that this is happening in the Muslim world is interesting, and so is the emergence of the ques-



tion you pose. This is a question that's easier to perceive in the West, where the social context can be called non-secular. Perhaps in Islamic society it's important to grasp in action what it means to live that elementary religious human experience: to grasp that God could not want relationships with Him to be forced, without involving our freedom. The urgent need to contribute to the recovery of the strictly personal dimension of religious experience that is open to everyone: this is the challenge. Ghettos are no good. Abstract cosmopolitanism is no good. We need something different: the experience of a concrete particular that carries inside it a universal horizon and impetus. No child is satisfied with the universal principle: "Mothers love their children." He wants his mom to love him, which says everything. How can he come to understand the universal significance of the judgment, "A mother loves her child"? Not by reading an encyclopedia of contemporary pediatrics, but through a living relationship with his mother. If this applies to all human experience, it applies for Muslims, Buddhists, Christians, atheists, everyone. Having this concrete dimension of lived experience that introduces us to universals is a great grace that can happen in each of our lives, and it's the big contribution we can offer for the good of everyone. If we want to provide a future, we need human ties that are truly human, that are capable of coming to terms with this question: what does that relational tie *par excellence*, the tie to God, mean in front of a person who does not acknowledge it? Until we can answer this, we haven't arrived. Until a Muslim can answer this, we haven't arrived.

**Simoncini.** Do you see a point within today's disorienting and challenging situation from which we can start anew?

**Roy.** I would answer from proximity, what's near to us: daily life; life at work. I'm not talking about massive movements—we already have enough NGOs and organizations that do good work—I see a need to recreate social ties starting from the bottom up.

**Prades.** In my experience, what restores trust is mercy. I cannot help but say that to live together well, you need a lot—and I mean *a lot*—of mercy. I'll give one example that became well-known all over Spain that shows that what is good for one person is good for everyone and, if it's not good for everyone, it's not good for the individual person either. An event in the news: an eight-year-old boy disappeared on the short trip between his house and his grandma's house in a small town. For two weeks, everyone looked for him but didn't find him. The boy's parents were divorced. At the beginning, the police suspected the father, but af-

**Olivier Roy** was born in La Rochelle (France) in 1949. A political scientist and expert on Eastern cultures, he is a professor at the European University Institute and since 2009 has held the Mediterranean Chair of the Robert Schuman Centre for Advanced Studies. He is a consultant for the French Foreign Ministry and has collaborated with the United Nations and the OSCE (Organization for Security and Cooperation in Europe).



© Filmatmilanesi

ter awhile they apprehended his new girlfriend and held her responsible for his disappearance. After a few days, the boy was found dead. It was the girlfriend who had killed him, perhaps out of jealousy. His mother spoke to the press two or three times, expressing her personal pain and her gratitude for the boy's life in its eight years and the good it brought. She took on the pain of her ex-husband, she took on the drama of the woman who killed her son, and she asked the rest of the country not to pile on bitterness, hatred, and resentment. The impact it made in social media and in the newspapers was incredible. We're somewhat aggressive in Spain and for such an act there's usually a circle of people shouting, "Kill him! Murderer! We can't stand him anymore!" All it took was a woman capable, incredibly, of embracing suffering and evil to undermine hatred. For days, the newspapers resonated with the silence of people moved by the one person who could legitimately call for revenge but instead asked that hatred not be spread in her son's name. These are things you can't make up; you can only recognize them when they happen. ■

Mikel Azurmendi

**“I’m struck  
by the smiles  
of people  
who’ve come  
back to life”**



by Fernando de Haro

Mikel Azurmendi is 75. The Basque philosopher and anthropologist offers somewhat of a secular outlook, but one that has been forged by taking into consideration the most urgent markers of the time we live in, especially immigration, nationalism, Jihadism, and the value of religious experience in the public sphere. Two years ago, while presenting Julián Carrón’s book *Disarming Beauty* in Madrid, Azurmendi, an agnostic, described his surprise at meeting people who lived a Christianity that was “different from what I myself had lived.”



Mikel Azurmendi.

He said he had intuited “a passage from a set of rules and sins to a ‘law of meaning,’ in which only one thing was obligatory: searching for the meaning.” He came to this understanding in a world like ours, where what is “most needed,” he said, “is an escape from ideology. And entering into the ‘you.’”

**If you had to describe the social and cultural situation the West is in at the beginning of this century, what words would you use?**

At the social level, I think we have seen the triumph of the most possessive and solipsistic form of individualism, in which *the other* has nothing to do with me, or interests me only as a place to take out my anger. At the cultural level, throughout the 20<sup>th</sup> century we watched a slow but progressive decline in our sense of meaning in life and now, in the 21<sup>st</sup> century, we’re running straight toward nihilism. Everything can be bought and sold, even a Master’s degree in law. There’s a complete ignorance of the good. And evil? It doesn’t exist. The “I” is equated with the pure “right to choose”; the individual is the one who can decide about everything, no matter who he is and who others are. He has the “right” to do and say whatever he feels like (because “your truth is no truer than mine”). We think we are the masters of life and death. Existing together with this overwhelming majority of the population, there are a few small groups of people who live a life that’s split between a bookish bubble

of academicism (the “lukewarm fanatics” of reason, engaged in purely abstract debates about justice, goodness, and democracy) and the search for personal pleasure. And then there is a handful of people seeking to welcome the poor and the sick, who prefer going out to meet the other.

**In one of your books, you advocate for the “cordial universalism of a we.” Talking about a “we” means talking about a history and ties of affection. What is the *universalism of a we*?**

For a long time, I thought that the values of our society were based on a universally applicable foundation because they were inclusive: the liberal democratic “we” seemed like the thing that best embraced the cultural differences of others. Today, I see that this is a somewhat sugar-coated vision of our cultural identity that flows from a humanistic impulse that’s grown weak, in contrast with today’s dominant relativism and individualism. The only “universalism of a we” that I’m in favor of is that the “other,” whoever he or she may be, is always a good. Human beings are dependent; they depend on others to be themselves (to be born, to grow up in enjoyment or suffering, and to die). This the most universal concept in the world of human beings; it’s like the law of gravity for us. Consequently, any kind of nationalism is an enemy of humanity, and any accumulation of anger, jealousy, or hate is a step *opposing* humanity.



**You help us to understand the root cause of the failure of the Enlightenment universalism we're speaking about. When, for the most part, modern thought decided to leave "adolescence" behind and bring its reason into adulthood, it took a certain position on the question of the Bible. The facts contained in the Bible stories are now considered something that belong to an "age of the spirit" we have outgrown. To what degree would you say that this presupposition is still a *forma mentis* alive in all of us?**

Spinoza was the first person in Christian Europe to radically question God's revelation. He did so by dismantling the theological imagery of his time on the basis of historical-philological criticism: he placed the Bible in relation to the particular experience of the Hebrew people (and all that was connected to them—the prophets, customs, etc.). In other words, he relativized the outlook of the Bible. He titled his research *Theological-Political Treatise* because his goal was to liberate man from superstition by combatting "the secrets of the monarchies and their interest in deceiving men, using religion to soften the fear they employ to enslave the people." He said that only a republic could guarantee security for everyone, "Leaving each free to think what he wants and free to say what he thinks." It was incredibly audacious. In Chapter 13 of that book he maintains that "the Scriptures contain nothing but very simple

teachings, merely requiring us to follow them. With regard to God, they teach nothing more than what men could imitate by living according to certain rules." In the subsequent chapters, he lays out how faith leads to obedience, whereas philosophy teaches one to think; faith doesn't require dogmas that are true, just obedience.

**What were the consequences of this?**

It led to "leaving adolescence," or the separation between science and faith, which appeared in Europe for the first time upon the anthropological mistake of dividing man in two: the being who thinks and the one who acts. Loving the other has now become an imposition—a divine law which neither requires nor provides any kind of knowledge. This error tells us that, at this level of Christianity, ethics has been transformed into a mere collection of rules and obligations with no tie to reason. For my part, I'd like to be able to tell you that in response to the question of the Bible there's just faith. If you believe that Jesus was God-made-man in order to teach us things we'd forgotten about human violence as the instrument of dehumanization and reciprocal destruction, then you accept the entire text of the Gospels. Their *universal* value is love, embracing the needy, and putting an end to hate, jealousy, and anger. Or, in other words, that our life only has meaning when it happens side by side with the *other*. This is the universal.

**Let's go back to the separation between a faith that flows from historical facts and the universal nature of knowledge. Lessing reached the point of saying that "contingent truths of history can never be proof of the necessary truths of reason." What are the consequences of a statement like this? Not only in reference to knowledge, which is always important, but for daily life...**

Lessing was German; he was born 100 years after Spinoza and held his ideas in great esteem. A year before he died, he published *The Education of the Human Race* (1780), a text that paved the way for Kant's rationalistic ethics. With the phrase you cited, Lessing defines historical truths as contingent and those of reason as necessary. And he says it's impossible to pass from one to the other. He wrote it in the context of trying to demonstrate that Christ's miracles occurred and that His prophecies were true in their own time, but that they're no longer needed to fulfill the purpose they had at the time: that of "calling back the attention of the masses... so that men would follow in the footsteps" of those who performed miracles. Today, however, they are merely the "stories of miracles and prophecies in the past." They are historical facts that do not, in themselves, contain any truth. Lessing denies the value of a *witness*; he denies that trusting other men and women is the foundation of truth. But you ask your neighbor to figure something out, don't you? You trust that the oth-

er person is telling you the truth. Reading Aristotle or Euripides takes for granted that we trust that the person who transcribed those texts didn't just make them up. This is not "news," they're a historical fact; it's quite reasonable to believe them. The age of post-truth and *fake news* is a contemporary instance of Lessing's rationalism: if everything in the past is only a story about the past, what sense would it make to believe one story over another? If truth is disappearing in this post-truth world, it's because the relationship between me and the other has been eliminated.

**In their teaching, the last few Popes have once again taken up the definition of Christianity as an event. What significance does that have?**

Without having read them for over 50 years, I too have come to this conclusion about Christianity, having followed the path a number of Christians have been making for the last two years. They live and breathe Jesus and want to be like Him. "This is Christianity,"

I said to myself. "Look and see that something significant is happening next to you." When this is not the case, I think there's no Christianity, just a set of superstitions, a combination of rites and doctrines, a mythical religion different from the one I left over 40 years ago. The significance of the fact that Christianity is an event is that a person can experience Christ as you would in a lab experiment. Because of this, other people can also observe the experiment and they may be enthralled by it. Or not, but that will depend on each person, not on the Christian. In any case, a person today would only become Christian through having encountered Christians.

**I'm reading the book that you decided to write about Communion and Liberation in Spain. It's fascinating because your perspective is really insightful. What has struck you most about this "tribe"?**

The joy with which they live; the smiles of people who've come back to life. ■

*"They live and breathe Jesus and want to be like Him. 'This is Christianity,' I said to myself. 'Look and see that something significant is happening next to you.'"*

# *The gifts we expect from you*

Selected passages from the speech given by President Emmanuel Macron to the Bishops' Conference of France (Collège des Bernardins, April 9, 2018).

**I**n coming here this evening, Your Excellency, we, you and I, have braved skepticism from all sides. And if we have done this, without doubt it is because we share the vague sense that the link between State and Church has deteriorated and we—both of us—are interested in recovering it. We can reach this goal only through a dialogue in truth. This dialogue is indispensable and, from my point of view, I would say that a Church that would not be interested in temporal questions would not be living up to its vocation; and that a President of the Republic who claimed to be disinterested in the Church and in Catholics would not be living up to his duty.

The example of Colonel Beltrame illustrates this point of view in an illuminating way. Many people have tried to single out the secret sources of his heroic gesture: some have seen his acceptance of sacrifice as rooted in his military vocation; others, in the manifestation of a faithfulness to the Republic nourished by his formation; still others, in particular his wife, have interpreted his act as the expression of his ardent Catholic faith, ready for the supreme test of death. These dimensions are tightly

bound together, and it would be impossible and useless to separate them, because this heroic conduct is the truth of a man that reveals itself in all its complexity. But in this country, which does not hold back its distrust of religions, I have not heard any voice in opposition to this evidence that is engraved on the heart of our collective imagination: when the moment of maximum intensity arrives, when the test pushes us to gather all our resources and put them at the service of France, then the part of the citizen and the part of the Catholic burn, as with any true believer, with the same flame. [...]

**As the Head of State**, I am the guarantor of the freedom to believe or not to believe, but I am neither the inventor nor the promotor of a state religion that substitutes the divine transcendence with a Republican creed. If I allow myself to be blinded to the spiritual dimension that Catholics offer in their moral, intellectual, familial, professional, and social life, I would condemn myself to having only a partial vision of France; it would mean ignoring the country, its history, and its citizens, and I would not be living up to my mission





The French President, after his talk at the Collège des Bernardins, greets some members from the community of the Arch of Jean Vanier.

because of this indifference. [...] Today, in this moment of great social fragility, when the very fabric of the nation risks being cut to ribbons, I consider it part of my responsibility not to let the faith of Catholics in their interaction with politics and politicians be eroded. [...] And I cannot permit myself to let this disillusionment get worse. On one side, a part of the political class has undoubtedly exaggerated its attacks on Catholics, for reasons that are too often clearly electoral. [...] We have created a vision of community that is in contradiction to the diversity and vitality of the French Church [...]. On the other side, we have found all the reasons not to listen to Catholics, relegating them, through suspicion and calculation, to a militant minority that wants to undermine our Republican unanimity. [...]

These questions, Your Excellency, [...] interest all of France, not because they are Catholic questions, but because they have to do with the idea of man, his destiny, his vocation; they are at the center of our immediate future. They seek to offer a meaning and a support even to all those who do not ask them.

I am here because I want to do justice to these questions. I am also here to ask you solemnly not to feel yourselves at the mercy of the Republic, but to recapture the gusto and the salt of that role which you have always played. [...]

I am convinced that the Catholic sap must contribute over and over again to keeping our nation alive. [...] The Republic expects much from you. In particular, if you will permit me, it is expecting you to give her three gifts: the gift of your wisdom, the gift of your engagement, and the gift of your freedom.

The urgent need of our contemporary politics is that of finding its roots in

the question of man or, to use the words of Mounier, of the person. In today's world, we can no longer be satisfied by an economic or scientific progress that does not ask itself questions about its impact on humanity and on the world. [...] But it is not possible to advance far along this path without running into Catholicism, which for centuries has patiently explored these questions. It searches them out in its own studies and in dialogue with other religions, giving to these explorations the form of an architecture, of a painting, of a philosophy, of a literary work in which all, in a thousand ways, have sought to express human nature and the meaning of life. "It is venerable because it has known man well," Pascal says about the Christian religion. And certainly, other religions and other philosophies have also explored the mystery of man. But secularization cannot eliminate the long tradition of Christianity. [...]

So, politicians and the Church share this mission of being involved in and molding reality, of coming face to face every day with the most temporal things. And it is often difficult, complicated, demanding, and imperfect. Solutions do not come by themselves, but are the product of the dialogue between reality and a certain type of thought, a conception of the world. These solutions are often the choice of the lesser evil, which is always precarious, difficult, and challenging. ■

## Free to have faith

*In April, Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue, went to Riyadh. It was the first time for a head of a dicastery of the Holy See in the Kingdom of Saudi Arabia. It was an historical occasion to have a dialogue about everything: from the role of religions to places of worship, from terrorism to that which generates peace. Here is the text of his speech during his meeting with Muhammad Abdul Karim Al-Issa, Secretary General of the Muslim Word League.*



**Y**our Excellency, Dear Friends of Ràbita: The same Divine Providence which guided your steps to Rome to meet with H.H. Pope Francis and with us at the Pontifical Council for Interreligious Dialogue on September 21, 2017, has brought us to the Kingdom of Saudi Arabia, the birthplace of Islam and homeland of the two most important holy places for Muslims, Mecca and Medina. It is toward Mecca that Muslims direct their faces from any place in the world, so turning themselves to the Face of the Almighty God; it is to this land that millions of Muslims come for Hajj or for *Umrah*. Our holy places, be they in the Holy Land or in Rome or elsewhere, along with numerous sacred shrines in many places of the world, are always open to you—our Muslim brothers and sisters—and to the believers of other religions and to every person of good will who does not profess any particular religion.

In many countries, mosques are also open to visitors. This is a kind of spiritual hospitality that helps promote mutual knowledge and friendship, while at the same time countering prejudices.

Since your nomination, Your Excellency, as the head of the Muslim World League, you have been working tirelessly with a great sense of openness, zeal, and determination. I do not intend to list here your numerous initiatives, but I am quite aware of the fact that you are do-

ing your best to make the name of your organization—*Ràbita*—and its program truly known for what the name stands for. The Arabic term *ràbita* means “link.” It connotes therefore fostering relations, building bridges, a concept dear to Saint Pope John Paul II and to Pope Francis as well. This is precisely what you are doing not only among Muslims, but also among believers of other religions, especially Christians.

**Religion** is what a person has as his dearest possession. This is why some persons, when called to choose between losing their faith and keeping their life, prefer to remain faithful to their faith, accepting the payment of a high price: the loss of their life. These are the martyrs of all religions in all times.

We are all aware that for a community of believers, although there is only one religion, there are various approaches to this religion. This is

why there are in all religions radicals but, fortunately, also wise people. Radicals, fundamentalists, and extremists might be persons with zeal but who unfortunately have deviated from a sound and wise understanding of their religion. They consider those who do not share their vision of religion as not being true believers, unbelievers, *kuffàr*. These *kuffàr* should “convert” or be eliminated so as to keep the purity of the religion. These deviated brothers and sisters can easily pass from radicalism to violence in the name of religion, including terrorism. These persons are convinced (or are made so through brainwashing) that they are serving God! The truth is that they are only harming themselves, destroying others, and damaging the image of their religion and of their fellow believers. These persons need our prayer and help to come back to reason, normality, and a sound understanding of religion.

*“What should be excluded from da‘wa and mission is the temptation of imposing one’s religion on others: religion can be proposed, never imposed, then accepted or refused.”*



Christians and Muslims alike, we love our religion, and would like to call others to embrace it. We consider this a religious must. This is for Christians mission or evangelization; for Muslims, *da'wa*. The qur'anic order, "Invite to the way of your Lord with wisdom and good instruction" (16, 125) is a rule that Christians can accept. This rule excludes certain attitudes and practices that impose on others: this is ethics of mission. Our common agreement on these ethics is of first importance for respectful and peaceful relations. What should be excluded from *da'wa* and mission is the temptation of imposing one's religion on others: religion can be proposed, never imposed, then accepted or refused. Threatening others enters into the category of exercising violence in order to obtain conversions. The qur'anic affirmation "there is no compulsion in religion" (2, 256) is fundamental for freedom of conscience and of religion.

**If we agree** about the ban on constraints in religious matters, another rule is not to "buy" converts, offering money or privileges like work, promotion, or study grants. This is why supporting humanitarian aid to accomplish religious conversion is unethical and should be avoided. A person in need should be helped by a believer for God's sake *li-wajh Allah* and out of a sense of humanity. Another field we need to agree upon is common rules for the construction of places of worship. This is one of the fields on which much competition took place in the past between our two communities.

A place of worship should respond to the real need of a definite religious community to have an appropriate place to gather for public prayer. The construction of places of worship should be in harmony with the urban landscape and abide by the just laws of the State/s concerning urban development. In such cases, religions are not above the law but should obey it. All religions should be treated equally, without discrimination among them, because their followers, along with citizens who do not profess any religion, should be treated equally. "Full citizenship" of all citizens is a threshold for all countries in a world becoming evermore interreligious and intercultural. By granting this full citizenship, it will be clear that believers, all believers, are in fact believers—not citizens or believers, but citizens *and* believers.

The "rules" and principles I am proposing seem to me to be fair. What is just makes us and also the religions we belong to credible. Double standards, as we are all aware, harm the image of a person, of a community, of a country, and of a religion.

Besides, if we do not ban double standards from our behavior as believers, and from our religious institutions and organizations, we will nourish, certainly without paying attention, Islamophobia or Christianophobia. On a positive note, the golden rule which is present in Islam, in Christianity, and in other religions as well, encourages us to treat others as we would like them to treat us.

Over the course of 50 years many obstacles have been overcome, for example establishing the distinction between proselytism and mission. The dimension of testimony and mutual prayer is more present. In front of a cultural crisis that shaped the world and when cultural references crashed, the return of the irrational could be detected. In such a context, the duty of spiritual leaders is the following: to avoid religions being at the service of an ideology. Another duty of religious leaders is education: this is a must. We have to be pedagogues. Honesty obliges us to recognize that some of our fellow believers, for example the terrorists, are not behaving correctly.

*"Full citizenship' of all citizens is a threshold for all countries in a world becoming evermore interreligious and intercultural. By granting this full citizenship, it will be clear that believers, all believers, are in fact believers—not citizens or believers, but citizens and believers."*



© Ann Hermes/The Christian Science Monitor/Getty Images

**Terrorism is a permanent threat;** this is why we should be clear and therefore never try to justify terrorism by reference to religious motivations. We believe that terrorists want to show that it is impossible to live together. We believe the exact contrary! We should avoid aggression, ignorance, and the denigration of other religions. Religious pluralism is an invitation to reflect on our faith, because every true interreligious dialogue begins with the proclamation of one's faith. We do not say that all religions are equal, but that all believers, all God-seekers, and all persons of good will without any religious affiliation are equal in dignity. Every person should be left free to embrace the religion he/she likes. What is threatening us all is not a clash of civilizations, but a clash of ignorances and a clash of radicalisms. What threatens our living together is first of all ignorance; therefore meeting, speaking to each other, knowing each other, building something together, is an invitation to encountering the other, which is also discovering ourselves.

Let us therefore join our efforts in order that God Who has created us not be a motive of division, but rather of unity. In this regard, it is with gratitude to Almighty God and joy that the Pontifical Council ob-

serves the efforts *Ràbita* is making toward positive and constructive relations with believers of other religions, especially Christians. We also encourage and support these efforts because, among other things, of the particular religious and spiritual bonds existing between us, and because of the numerical importance of Muslims and Christians in the world, and also because they live together in most countries of the world. We have to choose between peaceful and friendly relations, or, God forbid, conflictual relations. Peace in the world much depends on peace between Christians and Muslims!

The signing of a Declaration of Intent between *Ràbita* and the PCID is a meaningful step on the journey of fraternity, friendship, and collaboration we are all firmly engaged in. May God bless our efforts aimed at His greatest glory and at the good of Muslims and Christians and all of humanity! ■

by Paolo Perego

## The gaze of a father

A vacation of three days for CL leaders from all over the continent amidst meetings, dialogues, and outings on the lake, evidencing a friendship that can accompany each of them even when they are thousands of miles apart.

**I**t is all in the way they embrace, look, and smile at each other. In front of the Luigi Giussani Institute of Higher Education in Kampala on a Sunday noon, there are happy faces, grateful for what they have just lived. Ready to go back to daily life with the certainty of a communion and a friendship that can accompany each one of them, even if it is thousands of miles away on his own continent.

It ends like this after the assembly concluding a small vacation on Lake Victoria in the heart of Africa, in Entebbe, Uganda, 40 kilometers from Kampala, involving a few leaders of CL from all over Africa. The theme of the vacation was “To the Source,” and they were from Ethiopia, Angola, Mauritius, Cameroon, Kenya, Burundi, the Ivory Coast, Mozambique, Nigeria, and Uganda. Other friends, who in one way or another help with the life of the Movement in Africa, arrived from Italy and Portugal. “We are not here as many movements from many countries,” said Rose Busingye (a Ugandan, the leader of CL in Africa) in the introduction on Friday afternoon: “There is a unity among us that is given primarily because there is Another who is making us now. This is the truth about us.”

**Only for me.** Entebbe, Friday April 20<sup>th</sup>. They had just greeted each other; they were friends who perhaps had not met in years, many of whom spent hours on the road to reach the venue. But the provocation of Rose finds no one unprepared—minds and hearts are ready: “The One who is making me is making you also. The unity among us is the unity of each one of us with Him. In this very moment, He who gives us this opportunity does so for our salvation: mine and yours, and yours. No one is alone; reality is the face of Him who makes us now. Jesus is not something magical that one searches for when he is faced by the need for solutions in front of desires and problems. Instead He provokes the question, ‘Who am I?’ In front of Christ we can only offer ourselves. He came for you, just for you. And you, what can you give in exchange? Who are you?”





The vacation in Entebbe, Uganda.

Under a tent, with the presence of the sunset over the lake, the perception of a preference like this moves everyone. Jesús Carrascosa, “Carras,” 79 years old, the CL leader in charge of the African friends of the Movement intervenes: “I am you as you make me; there is nothing as antimoralistic as this, because it starts from a fact, it starts from experience. In it, even my limitations are embraced.”

“For me, only for me? How it is possible?”, asks Mireille from Cameroon. Rose replies: “When I met Fr. Giussani, he told me that I was a miracle. Me.” Davide Prosperi, the vice president of the Fraternity of CL is also present, and exclaims, “God came looking for you between the crocodiles and the elephants: He came for you!” He asks, “How could He do this?” and continues, “Fr. Giussani had a certainty about the way God looks at man; that is, Christ wants to serve the infinite in us. We reduce ourselves, but we are infinite, because we are in relationship with the infinite.” What happens is a gift, but how can we discover it? Prosperi proposes this answer: “Only by touching his presence every day in order to see what he sees: the way he sees every-

thing,” and offers an example that would be a leitmotif for all the days that follow: “One morning I was on a road that was blocked because of an accident. A father with his son were there looking at the accident: the father looked at the scene in order to understand; the son looked at him in order to understand how the father was looking at what had happened. This is it. We should look at reality by learning how Christ looks at it!” This was enough to fill their backpacks for the next day, when, under a darkening sky on the lake, they boarded two wooden boats for a small



island where they would spend a day together. These friends carried with them what they heard the previous evening, including the witnesses of three women about the question Rose posed in the introduction. Sara, an Italian, Francesco's widow, who was left with three children to raise after the death of her husband in a car accident in February [see *Traces*, April 2018], spoke first. She and her husband had arrived in Africa 10 years before. She recalled the days around the funeral and her sorrow, but also an unexpected companionship that was with her even when she discovered she was pregnant after the funeral and then lost the child. Then there was the witness of another Sarah, a Ugandan and a Muslim, one of the women from the Meeting Point in Kampala, where she had met Rose, and amidst a thousand difficulties,

converted and was baptized. And finally Mireille, who related her story of the difficulties she overcame in her marriage that happened because "we had lost the origin of what we are" [see *Traces*, November 2017]. The boats rolled and pitched on the lake. Some of those on them were amused, others scared, others sick. Some sang. When they passed the equator, the coxswain told the story of how Joseph, Mary, and Jesus, fleeing from King Herod to Egypt, followed the Nile all the way to Lake Victoria: Jesus was here! But there came a very quick reply, "No, He is here now." It was Roland, a 30-year-old Nigerian who will celebrate his wedding this coming November. "He is here now." Like at Tiberias, on a storm on a different lake. "What are you afraid of?" The waves disappeared and the sun was shining when they landed on the island.

They sang songs, some people played volleyball, others took a swim. Then they had lunch together in the shade of the trees. Mauro, a *Memor Domini* who has spent many years in Uganda, discussed affectivity among students with Michael, the headmaster of the Luigi Giussani High School, and the meaning of caring for others and falling in love. After a while, they all sat in a circle to take up the topic of the introduction from the day before. "Jesus serves our infinite," began Joakim from Kenya. "It is easy to recognize Him when things go well. But when they don't..." Manuela talked about how the recent months. She said, "I started to collaborate with the Meeting Point, and I thought it would be a good opportunity for me, but I found myself surrounded by mountains of documents. I was bored. Then there was the sudden death of Francesco, and everything that happened among my friends afterwards. Another question was raised: "What do I want?" Now, it was a matter of saying yes to reality and seeing that when you want Christ everything changes.

**Going deeper.** Many friends intervened, including Fr. Simeon from Ivory Coast and Fr. Adriano from Angola, who encountered the Movement in Italy in 1999: "I am grateful to be here, this journey keeps me alive, it also keeps alive my university students in Luanda in a world in which it is more and more difficult to say 'Christ.'" And then there was Evelyn from the Ivory Coast, who spoke about her need to run into a church after a heavy discussion with evangelists who flooded her with criticism: "I was suffocating, but the experience I live is true because it is my heart. The encounter with Jesus does not change the circumstances; when I met Fr. Giussani, I already knew how to walk, eat, and drink,



*“The encounter is someone who offers you a new gaze on things and holds your hand. Like that father with his son... to help you stay in front of everything.”*

but he told me that ‘He came for you!’” and this changes everything. Says Rose: “You eat like before, but not in the way you did before; you drink like before, but not in the way you did before or in the way others do. Like that father with his son Davide mentioned: you start looking at and doing things with the gaze of another.” Carras commented, “It’s as if we are still at the same point, yet we are going deeper into what we are living, into the history we have encountered, into the event of 2,000 years ago that has grabbed us. It grabs us today through the Church, which is His presence today.” Prosperi added: “This is the road on which my humanity is fulfilled, but this can happen only in an encounter with someone who walks next to you. The way toward the source of my life is with someone, and happiness is the prize.” The encounter is someone who offers you a new gaze on things and holds your hand. Like that father with his son... to help you stay in front of everything. This is the thought that accompanied everyone on the boats on the way back from the island.

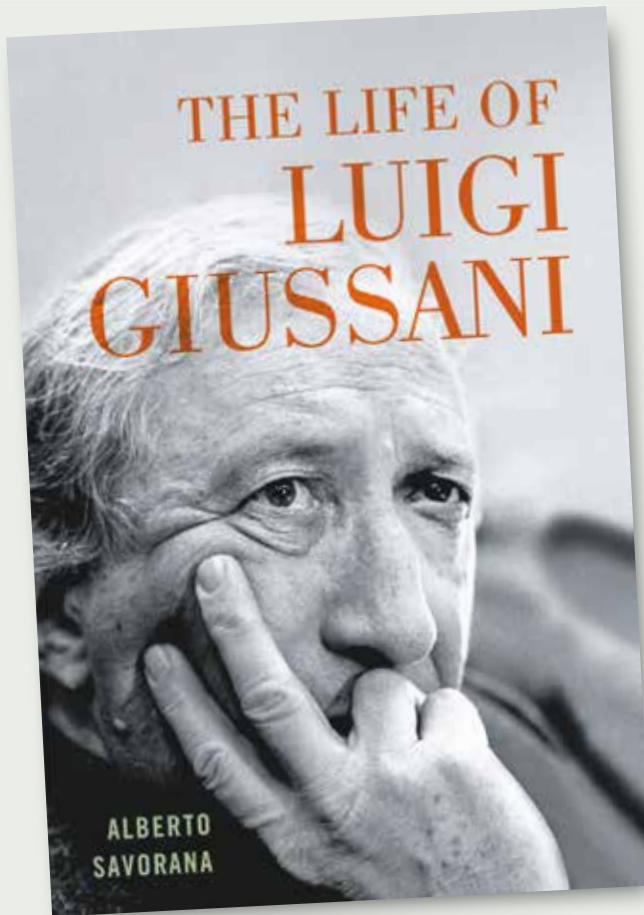
**To know who I am.** That evening the Ugandan CL University students proposed a reading of the conversion of the Unknown in Manzoni’s *The Betrothed*. I am the Unknown,” says Fredy, a Ugandan teacher at the Luigi Giussani High School. His parents were killed by war. The scars on his legs remind him of his escape from the jungle, and of making his way to Kampala, where he had an encounter with Rose over ten years ago. “I need that gaze of Cardinal Federigo to get up in the morning, to do everything. To know who I am, so that my humanity will be continually reawakened,” he says, clearly moved, at an assembly the following day with the entire community of Kampala. At that assembly were the participants in the vacation at Entebbe, the women of the Meeting Point, and some Italians who work in Uganda. There were also the students of Luigi Giussani High School, who immediately got in line to ask their questions. There was Arnold, 17 years old, he who spoke about Sara to his

mother and how she could be glad in front of the death of her husband: “My mother is a widow. She could not believe it and asked how this was possible. Even for me this testimony has been a challenge; He has asked me to take a step, but I am not alone.” Then Priscilla who was facing an extra year of university because of bureaucratic problems asked: “How can we say that reality is friendly to you when your difficulties only increase?” Gladys, 16 years old, talked about life at home: “Reality provokes me, it obliges my freedom in order to stay in front of myself: reality is all I need.” Diana, who was rejected by her father whom she has never met, related how she went with her aunt to her father’s village. Anita, 14 years old, who was destroyed by the death of her mother, was on the verge of death herself, but was brought back to life thanks to her relationship with some friends. In front of these questions and stories, Prosperi did not hang back. He didn’t give solutions or “right” answers, but began by talking about himself and the death of his father when he was six years old. He spoke about his mother, and how he found another father in Fr. Giussani: “A father who looks at all things, all of reality, without fear, certain. And you look at him in order to learn that gaze which gradually becomes yours.”

We saw that gaze in the hall where the assembly took place as Prosperi talked and the youths fixed their gaze gratefully on him. “It is God that makes it possible to have a father and does so because of the infinite that you are, which He desires to serve. Jesus does this.” Then, Prosperi concluded: “You will verify this in your experience. It is enough to look at yourselves in front of what happens. Just like it was for the man born blind: everyone said it was impossible that he started seeing. But he was seeing: this was a fact. And because he was seeing he could recognize Him. It’s like this for us, just as it was for the man born blind. In my particular history, 2,000 years afterwards, he can meet me. Me! How many blind people were there at that time? But he met that one, just like he encounters us, each one of us. To glorify our lives.” ■

# THE LIFE OF LUIGI GIUSSANI

by Alberto Savorana. Translated by Chris Bacich and Mariangela Sullivan



*A detailed account of the life and legacy of the founder of the Communion and Liberation movement.*

1,416 Pages, December 2017

Monsignor Luigi Giussani (1922-2005) was the founder of the Catholic lay movement Communion and Liberation in Italy, which has hundreds of thousands of adherents around the globe.

In *The Life of Luigi Giussani*, Alberto Savorana, who spent an important part of his life working and studying with Giussani, draws on many unpublished documents to recount who the priest was and how he lived. Giussani's life story is particularly significant because it shares many of the same challenges, risks, and paths toward enlightenment that are described in his numerous and influential publications.

In addition to providing the first chronological reconstruction of the life of the founder of Communion and Liberation, *The Life of Luigi Giussani* provides a detailed account of his legacy and what his life's work meant to individual people and the Church.

**MCGILL-QUEEN'S UNIVERSITY PRESS**