

Story of a Priest

Story of a Priest

Dialogue, Closeness and Communion

Lazarus You Heung-sik

Foreword by
Pope Francis

An Interview by
Francesco Cosentino

NCP
NEW CITY PRESS

Published in the United States by New City Press
136 Madison Avenue, Floors 5 & 6, PMB #4290
New York, NY 10016
www.newcitypress.com

© 2025 New City Press (English translation)

Translated from the Italian original edition
Come la folgore viene da Oriente
(Francesco Cosentino & Lazarus You Heung-sik)
by Maria Blanc.

Cover photo: Djcatholic
Back cover photo: Lorenzo Iorfino

Layout and design: Miguel Tejerina

ISBN: 978-1-56548-726-0 (Paperback)
ISBN: 978-1-56548-727-7 (E-book)

Library of Congress Control Number: 2025943366

Printed in the United States of America

Contents

Foreword	VII
Introduction	XIII
The Golden Thread of a Simple Story	1
Giving Life in Faithfulness	4
First Contact with the Catholic Church and Baptism	6
A Committed Young Man Inspired by Andrew Kim	9
The Desire for the Priesthood	12
The Encounter with Jesus An Unexpected Joy that Accompanies Everyday Life	17

The Crisis: A Place of Encounter with God	20
Living the Word.....	22
The Frascati Experience.....	25
Love: A Fundamental Criterion.....	29
 A “Dialogue” Between Heaven and Earth	
Training Priests in Relationships.....	33
Freedom at the Center of Church Relationships.....	38
Seminary Life, and “Death” on Ordination Day	40
Formation for the Priesthood:	
The Human and Emotional Maturity of Candidates....	43
The Priest and Relationships.....	48
 Beyond Clericalism	
Being a Priest Today	51
Overcoming the Plague of Clericalism	56
The Spiritual Life of the Priest.....	58
Taking Time for Yourself	61
Priests, But Only Together.....	64
 Being a Father, Being a Brother	
Episcopal Ministry and Its Challenges.....	69
How the Lord Prepares the Way.....	72
The Bishop’s Closeness.....	74
The Call to Govern	76
 The Church Today	
Ten Open Questions.....	79
Conclusion.....	97

Foreword

After waiting many years for the consolation of the Lord, the elderly Simeon recognizes in the Child the Messiah sent by God. He takes him in his arms and blesses God with a heart full of emotion, recognizing in that Child the light of salvation that all peoples were awaiting (cf. Lk 2:30-31).

Jesus is the light sent by the Father into the dark nights of humanity. He is the dawn that God wanted to bring forth while we were still walking in darkness. He is the one who opened paths of hope where we were lost, illuminating the remote corners of the earth

and the furrows of our broken, afflicted, and wounded hearts. He is the original light of Creation that now shines among us to dispel the darkness in our lives. Jesus is the light of the world (cf. Jn 8:12) and, therefore, even if we sometimes grope in the dark and lack “vision,” there is hope for us. For we can always go to him, crying out like blind Bartimaeus, and receive from Jesus new and luminous eyes.

Inspired by this hope, the Church, in her theological and liturgical tradition, has always looked to the East, and she invites us to look there because from the East comes the light, the sun of justice, the shining star that is Christ. The Church always needs to be enlightened by Christ and his Gospel because, like a boat traversing the often rough waves of history, it runs the risk of not being the Church of Jesus. The elderly Simeon says to Mary and Joseph that this Child who has been born “is destined for the fall and rise of many in Israel, and to be a sign that will be opposed” (Lk 2:34). Jesus continues to be a scandal even today, a sign of contradiction that challenges our certainties and shakes our hearts so that they are not paralyzed by fear, imprisoned by

hypocrisy, or hardened by sin. For the joy of the Gospel, while it comforts and uplifts us, is also a prophecy that challenges us, that continues to disturb the logic of human power, worldly calculations, the weapons of oppression, the logic of division and ambiguity. Jesus continues to be the One who disturbs the false peace of those who “look beautiful on the outside, but on the inside they are full of the bones of the dead and all kinds of filth . . . full of hypocrisy and lawlessness” (Mt 23:27-28).

This is why I am pleased to present this book, which aims to give voice to the Church of the East through the stories, anecdotes, and reflections of Cardinal Lazarus You Heung-sik, whom I met for the first time in 2014, during Asian Youth Day, and whom I have now called to lead the Dicastery for the Clergy. With his amiable and affable manner, he allows us to reap the fruits of a faith sown in the land of martyrs and nurtured with simplicity through the joyful witness of a living Church. From the story that slowly takes shape, we can glimpse the path for all of us to remain a Church faithful to Jesus and his Gospel, far from all worldliness.

From the conversations reported in these pages, which intertwine autobiographical elements with spiritual and pastoral reflections, Cardinal Lazarus brings out the portrait of a faith born of constant contact with the Word of God and with witnesses to the Gospel; the portrait of a young and enterprising Church, born of the laity, which becomes an instrument of hope and compassion, caring for the wounded; the portrait of a priestly ministry that needs to be regenerated in the light of the Gospel, emptying itself of all clericalism and rethinking itself “close to” and “with” its lay brothers and sisters, in community—both synodal and ministerial.

I therefore express my gratitude to Cardinal Lazarus and to those who have edited these pages. For we all need this light that comes from the East. We need to listen to the courageous witness of so many sisters and brothers who, with enthusiasm and despite much suffering, have welcomed Jesus with open arms, as did the elderly Simeon, welcoming the preaching of Saint Andrew Kim and the many missionaries who have given their lives for the joy of the Gospel. We need

to “decenter ourselves,” journey to the East and place ourselves in the school of a spiritual and ecclesial way of life that can reinvigorate our faith. And we need to remember that even in our struggles and darkness, like a thunderbolt, the Lord comes. And he wants to illuminate our lives.

Vatican City, February 2, 2023
Feast of the Presentation of the Lord

Francesco

Introduction

During his visit to Korea for the sixth Asian Youth Day, which took place between August 13 and 18, 2014, Pope Francis wanted to emphasize that the Church in Asia, with its diversity and vastness, represents a constant frontier for the witness of the Gospel, which calls the entire Christian community to dialogue with everyone. But Francis also wanted to stress that “there can be no authentic dialogue unless we are able to open our minds and hearts, with empathy and sincere acceptance, toward those with whom we speak.”

When you meet Cardinal Lazarus You Heung-sik, who has been called by the Holy Father to lead the Dicastery for the Clergy, you immediately get the feeling of being at home, of being welcomed in an “open space” that fosters genuinely human, sincere, and straightforward communication, unencumbered by formalities and pleasantries. The empathy Pope Francis spoke of during that trip to Korea, the fruit of a “spiritual gaze . . . that leads us to see others as brothers and sisters, to ‘listen,’ through and beyond their words and actions, to what their hearts desire to communicate,” is what Don Lazarus—as he affably wishes to be called—conveys from the very beginning: with his simple and open smile, the trait of goodness that you glimpse when you meet his eyes, the affectionate cordiality with which he welcomes you.

In the atmosphere created by his warm simplicity, I began to talk with him by, first of all, listening to his personal and spiritual story, cherishing the time we shared, convinced that the perspective that comes from the East, from that young, vibrant Church, fertilized by the blood of the martyrs, comes

“like lightning” (cf. Mt 24:27) and can help all of us shift our gaze, open our minds and hearts to read and interpret the challenges of the Church with the eyes of the periphery, to welcome with renewed enthusiasm the joy of the Gospel.

Francesco Cosentino

The Golden Thread of a Simple Story

Each of us is shaped by a life story that, even before we have achieved anything along the way, says something important about who we really are and about our characteristic traits. You were born at a difficult time for Korea, almost at the end of the war, in a context where Christians had been persecuted for a long time and the Christian faith had weakened. In many families, Christ was either unknown or met with indifference. Yet, the joy of the Gospel made its way and, over the years, attracted many people like you, who then responded to the Lord's call by choosing the path of

the priesthood. It is as if we find ourselves immersed in those biblical pages in which the prophets announce that, precisely in the very barrenness of the desert, the Lord opens a way, and that from a small shoot something good can grow, if we have the patience to walk, to cultivate the seed of the Gospel, and to guard it.



But who is Cardinal Lazarus really?

Once in Korea they chose one hundred people, referring to them as those who have contributed to changing the world, and I was among them with a likable description: "A friend of all, with his smile, he conquers people." This is the title they chose for me, not because I had done anything great to change the world, but perhaps because small acts, even a simple smile, can change lives when we know how to live and bring joy. In truth, when I think about my story, I always remember the first interview Pope Francis gave to *La Civiltà Cattolica* after being elected, in which he spoke of himself as a sinner to whom the Lord turned his gaze, choosing him, calling

him, but above all, guiding him on his journey, even *through* his mistakes and falls.

That is exactly how I feel. I see that there is a golden thread, God's love, that has always accompanied me. When I have some time or can enjoy a small break, even if only for an hour, I always try to look at myself not with my own eyes but by practicing "seeing with the eyes of God." And then I receive a special grace: I see this golden thread in my life.

I was born during the war in Korea; there was my mom, sister, brother, and me, while I don't remember anything about my father. Someone told me years later that he may have gone to North Korea, but we don't know for sure. In fact, it is a little difficult to reconstruct the events of that historical moment, marked by so many ideological divisions between North and South and by the presence of communism. In any case, mine was a poor family. They said I was a simple boy, even a very joyful one, but there was one thing I often heard people say about me and regarding my character. They describe me as a decisive person who carries things through with determination. In fact, they used to say:

If he takes the right path, he will be great, but if he chooses the wrong one, he will be worse than others, the worst of all! This is an ironic way of saying that in terms of character, I live totally and to the fullest who I am, what I decide, or what I am entrusted with. In fact, already during elementary school, I was a small group leader.

Giving Life in Faithfulness

During my middle school years, I had to cover eight kilometers to school, which took over an hour because I had to walk. In winter, it was very cold and sometimes it rained; yet, I never missed a day of school. It's not a boast. That is just how I am. I do what I have to do, and I'm not conditioned by other people's opinions or by obstacles. With simplicity, I go forward. I can tell you another story, perhaps even more telling. When I was studying in Rome, my bishop had an audience with John Paul II and took me along as his secretary. When I greeted the Pope, I spontaneously said, "Holy Father, I am ready to give my life for you and for the Church." The Pope was

pleased, asked me what I was studying, and then gave me a very big hug, giving me three rosaries instead of one! Four months later, a letter from the Pope was published inviting the priests of the diocese of Rome to wear ecclesiastical attire. That was a somewhat turbulent period. I remember meeting a German friend and walking around the Spanish Steps for an hour, and all our comments were negative. “How could the Pope have written this? Times have changed,” and things like that. But after a while, I told him that only one thing resonated in my conscience. I had told the Pope that I was ready to give my life for him and for the Church, and now I was backing down because of an outfit?

Life is much more than an attire! So, we went to a store where they sold clergy shirts and bought some. Even now, when I write letters to the Pope, I repeat, “Holy Father, I am ready to give my life for you and for the Church.” And even when I became a cardinal, I reaffirmed this, and Pope Francis told me, “Good, good. Keep going!”

That’s a glimpse of my character. But all these anecdotes serve to highlight the “golden

thread” I was mentioning. I feel and see how the Lord uses our character in his own way; he makes use of us as we are. For us, the issue is whether we use our lives to serve and love, or only for ourselves. We may be very intelligent, people of great ability, but the question remains the same: How do I use this [talent]? Therefore, just as back then with school, here in the Dicastery I try never to be absent, just as I remain faithful to my morning walk, during which I stop at the Grotto of the Virgin of Lourdes in the Vatican Gardens to pray, even if it rains, because after all, there are such things as umbrellas! Here, I see that the Lord has used this trait of mine, this way of mine of carrying things forward, and as I look back, I see this thread which he has worked precisely through the way I am made.

First Contact with the Catholic Church and Baptism

Let’s return to the [topic of] school. In middle school, I attended a Catholic school named after Andrew Kim Taegon, who would later become so important in my life. This

is where I first came into contact with the Catholic Church. In fact, no one in my family was a believer. That was a time when the Catholic Church was still very small. It had been persecuted in the past and, therefore, had become a Church somewhat concerned about “maintaining” the faith; that is, preserving doctrine. Proclaiming the Gospel was not something that excited a lot. Religion class was fundamental for me at school, during which I learned the history of the Old Testament and then the first things about Jesus. Then I went to high school. I had been recommended to attend the best high school in town, but my mother was worried because I would have to leave home, find a place to stay, and incur a cost that was not easy for people like us who were of modest means. So, I enrolled in another high school, also a Catholic school, named after Andrew Kim, where they also offered scholarships. Starting this new journey, with the open-mindedness it generated and the intellectual curiosity it aroused, I began to take an interest in those European and American countries that lived better than we did; some of these countries, many of which

were Christian, had even helped us during the war. It seemed to me that it was their Christian spirit that had prompted them to come out, to meet our difficulties during the war, to live charity. And so I wanted to get to know them better and to deepen my understanding of Christian culture. Precisely because, as I said, when I start something or have a goal, I see it through, I enrolled in a special course offered by the school, where people were preparing to receive Baptism. I got along very well with the people who were taking this course and with those who were teaching catechism. In the end, on Christmas Eve 1966, at the age of sixteen, I willingly received the Sacrament of Baptism. Just as Pope Francis said when he came to Korea for Asian Youth Day, the Christian faith in Korea, through a mysterious and providential plan of God, came not through missionaries, but through the hearts and minds of the Korean people themselves, who were stimulated by intellectual curiosity, sought the truth, and wanted to know more about Jesus, his life, suffering, death, and resurrection. And this led us to a more personal encounter with him and to receive Baptism.

A Committed Young Man Inspired by Andrew Kim

No one, however, told me at first that it was important to go to Mass on Sundays. After a few months, the school decided to give me a scholarship, and I learned that the money came from some Catholic women in Austria. Once again, that unexpected gesture of charity surprised me, and the Lord was using it to draw me to himself. These women, who did not know me and were from another part of the world, had given me important help. I wanted to thank them but had no way to do so. So, I thought, they are Catholics, the only thing I can do is to go to church and pray for them. And, so, I started going to church. I had received something, and I felt the need to say thank you. My participation in the Eucharist, which is precisely an act of thanksgiving, was born in this way. This experience reinforced my belief that the Lord leads us, and his grace is always at work, not in extraordinary things, but when we say yes to small things and carry them out—the golden thread I mentioned before. From that moment on, I became a

young man involved in the activities of the Church. At that time, a lay Catholic organization called *Legio Mariae* arrived in Korea. It had weekly meetings where we first recited the rosary, and then each person committed to a good deed to be done by the following week. Some of us often committed to cleaning the school bathrooms, which were very dirty. We did it willingly. In that humble service, we discovered the joy of being Christians. Above all, I learned one important thing: Christianity is concrete, not a theoretical idea. The Christian faith has to do with life, not theories.

Being concrete also means something else: The Christian faith opens people to life, to living life to the fullest. Let me explain with an example. I remember that there was a big competition, promoted by the diocese, to educate the faithful and spread the tenets of the faith. All of us kids committed ourselves to studying the catechism, which, back then, consisted of questions and answers. To prepare us well, there were about ten nuns at the school who offered to accompany us and help us. I took this course for a month and developed a really good friendship with these nuns.

It was the first time I had ever seen nuns. Before my Baptism, I was closed off in my own little world, with my family, my things, and school. But becoming a committed young Catholic opened me up to others; my group of friends grew much larger; I met many people and discovered many new things. Faith broadens your horizons and opens you up to relationships with others, not just with God. This was true for the nuns as well: They had seemed distant before, but now I knew them closely. They grew very fond of me and would sometimes say, “Lazarus, perhaps you could go to the seminary.” I would obviously say no, but those words were the first I heard about the seminary, and they kept coming back to my mind. Religious women have been very important in my faith journey. And, speaking of role models, I began to be fascinated by Andrew Kim. He was only twenty-five years old [when martyred], and I was saying to myself, “It’s worth living life like this.” His testimony made me see how concrete Christianity is. It helps you to live life in this beautiful, big, bright way. It helps you not to waste it. And so, I felt the desire to attend

Holy Mass every day. To do so before school, I would go at six in the morning. I would leave early, in the cold, in the rain—always. The nuns, of course, were very happy!

The Desire for the Priesthood

Gradually the desire to follow the path of the priesthood grew within me. In Korea, one can enter the major seminary three years after receiving Baptism, but I had been baptized more recently. Even in this circumstance, however, I could see God's providence. My pastor, encouraged by the sisters, had told the seminary vice-rector of the seriousness of my commitment and how, even as a young boy, I used to attend Mass every day early in the morning. And so, I went for the interview. Meanwhile, it had happened that half of the expected seminarians did not appear. In Korea, to enter the University—or to move from minor to major seminary—you have to take an exam, and some future seminarians had failed it. So, enrollments were low in the seminary, and the vice-rector, encouraged by the references for me, took me in

anyway. This experience was of great help to me later on. The Lord used it to teach me that rules are important, but that people's lives are more important than rules, and that we must be able to look deeper and with a broader perspective. According to the rules, I should not have been allowed to enter the seminary, but the discernment of the sisters, the parish priest, and the vice-rector went beyond the rules. When, many years later, I became seminary rector, I remembered this life lesson many times while discerning and evaluating the vocational journey of seminarians. Grace has the first place in spiritual life and discernment, before our rules.

My decision [to enter the seminary] was not well received by my family. At first, I said nothing and took the university entrance exam as if I were applying to any other faculty. Of course, my choice later came to light. No one was happy. My mother cried for three days, without eating or sleeping. I am the youngest child; she dreamed of me going to university. She had put money aside for me. Most importantly, for many people, celibacy was inconceivable. Today,

many people do not marry, but back then, in Korea, it was unusual for someone to remain celibate. Yet, in a short time, the Lord transformed her inner feelings. She first went to her cousin, who had been my high school teacher, and he told her about my serenity on the road to the priesthood. Then—more importantly—she approached the Catholic Church and was very impressed by the beauty and the joy of the people who attended. Two months later, she also received Baptism. And then, she became an apostle of evangelization. As Pope Francis often said, faith is also transmitted by contagion, by the joy we know how to convey. This is a bit of the story of my childhood, my family, discovering faith, and then the priesthood.

Today, the family context in Asia, including Korea, is changing. Once I went to my friend's house for Sunday lunch. We sat down at the table, and he, together with his wife and his many children, began to pray before eating. Seeing that simple gesture lived by everyone with normality and participation, I said to myself, Someday

I want to have a family like this! This was normal in Korean Catholic families, where the faith was passed on with joy and as an important part of human growth and life. Today, all this risks being lost in an unhelpful culture that has brought into the people's hearts another vision: materialism and competition. If Christianity invites us to become like Jesus, to be welcoming as he is, and to inaugurate in his love a fraternal coexistence, exaggerated competition instead closes us in on ourselves, and others become obstacles to be overcome, because everyone wants to be first. The other is no longer my brother or sister.

There remains a widespread common sense, almost a religious sense in Asian, including Korean, people. They are particularly interested when it comes to promoting charity toward others, as was done during the Covid 19 pandemic and with the vaccinations, including some specific proposals that I put forward in the Bishops' Conference. In these cases, people look kindly on the Church and participate generously and joyfully. Even many nonbelievers get involved. Charity is

very attractive. In a society that is materialistic and competitive, thus individualistic, whenever people are challenged by Christian charity to broaden their relationships and leave their comfort zones, they are attracted to the Church. Thus, we need a Church that testifies to the importance of fraternity and mutual love, as well as to paying attention to those in need. At the same time, the Church is well aware that the problems of the crisis of faith in today's families have deep roots. It is children and young people who must be accompanied during their growth in the discovery of faith, so that they do not reach adulthood and marriage as people indifferent to God. A film about Saint Andrew Kim is almost ready, and when I saw a preview, one thing was on my mind: "I have a dream, not only for the young people of Korea, but for those of the whole world, that they may live their lives like this." For this to happen, we don't need to do great things; rather we need to carry on with the little things of everyday life. This has also been my story: God makes use of all that we are and all that we make available to him.

The Encounter with Jesus

An Unexpected Joy that Accompanies Everyday Life

*I*n the humble and sometimes monotonous valley of the everyday, where our daily lives flow silently or tumultuously with their activities, struggles, and hopes, an encounter with Jesus can open new horizons and ignite a new way of imagining our existence and the reality that surrounds us. On the other hand, this was the greatest “revolution” of Jesus, underpinned, above all, by the beauty of his parables: to free each of us from the prison of our own ego, to broaden the horizons of our imagination, and to enable us to embrace life in a new way.



*When and how did this happen in your life?
Why was the discovery of Jesus fascinating?*

My story is so simple, so ordinary, that even the encounter with Jesus and my friendship with him are not tied to any specific or extraordinary event. It took place in ordinary situations and, especially, through the people who somehow opened my heart to this knowledge. I am more grateful to the concrete witnesses I met along the way than to any particular event. Of these witnesses, we can say, one was physically distant but incredibly close to my dreams and ideals: He was Andrew Kim, who was then blessed; he was a young man, a strong, courageous, heroic guy with an adventurous life that he lived to the fullest. And that attracted me: I dreamed of becoming like him. Other witnesses, on the other hand, were physically close and helped me take hold of my dream, to make it concrete in my life choices; among these were especially the nuns, who loved me, introduced me to Jesus, and proclaimed the faith and, sometimes, invited me to

reflect on the choice of the priestly life. This is a valuable lesson for the spiritual life: It often begins with attraction because we are fascinated by the life, freedom, and courage of some saint or person we know and who is close to us; and so we begin to dream, to have great ideals, perhaps to desire to offer our whole life to the Lord and to devote ourselves totally to others, as the Gospel asks us. But after this first phase of idealism, which is beautiful but perhaps a bit too lofty, we realize that real life is fought not so much at the heights of our ideals as on the plains of everyday life. And there our dreams and ideals must take shape in the situations and choices of each day.

If we do not want our ideals of the spiritual life to remain abstract and never realized, it is necessary, at some point, to “come down from the clouds” and seek the way to make them concrete and alive in real life. And for this, we need to be accompanied by someone who takes us by the hand. For me, it was, above all, the nuns.

The Crisis: A Place of Encounter with God

Then, in the concrete situations of my life, I discovered a hidden but surprising presence of the Lord. First of all, he presented himself immediately during a moment of crisis. When I entered the seminary, I dreamed of paradise; I thought everything there was beautiful. I knew nothing about that life. I had only recently discovered Christianity, so when I entered and saw several boys dressed in priests' shirts, I asked why there were all those priests. And a friend of mine looked at me in amazement, wondering how someone who knew nothing about the seminary life could decide to come here and embark on this journey. So, you see, I thought everything was perfect—a problem-free environment, where you could breathe holiness. This was perhaps a little too grand an ideal compared to reality, but it only took a few days to realize that I had been wrong and to understand that it was a place like any other, with all the contradictions that we human beings carry within us. It was a moment of crisis, and I asked the Lord what I should do. Certainly, I could not

return home after leaving my family behind with many hardships to follow this path.

A few days later, a conference took place in the seminary that was offered as a time of formation. A Focolare priest and two lay people, also Focolare members, came to speak to us, sharing how they lived Christianity, how they lived the Word of God. It was a shock for me because until then I had been content to contemplate the beauty of the Gospel and of the Word from a distance without integrating it into my everyday life, and therefore it had no tangible effect. One of them shared that he worked at a school and lived in the adjoining boarding house, where his landlady was a woman who had a very stern demeanor at all times—let's say a somewhat harsh woman. Living the Word of God meant showing love to that woman too. However, love is made up of concrete signs, too, otherwise, it remains only a good idea. So he simply started to greet and to smile at her. That woman was never greeted by anyone; she was only feared. Slowly, her attitude changed. At that moment, I felt that the Gospel is very close to life, within the little things that we encounter every day and are

called to welcome or face. They concluded the conference by inviting those who wanted to participate in a meeting the following Sunday. It took place in Seoul, and I chose to go. I had a good time that day, and on my way back to the seminary, I found out that some seminarians were meeting each week around the Word of Life. And I began to attend that group as well.

Living the Word

The Word was not only meditated upon or prayed, but echoed, in the small things of community life, even in the small services that we undertook to put into practice Jesus' commandment. Well, I began to feel that the seminary was very good; suddenly, my former negative view disappeared. I understood that very often the judgments we make about reality, even ecclesial reality, and the unease we experience, with all the anxieties and agitation, are not always real and justified; they often depend on the inner "lenses" we use, on our points of view, on how we look at things. The seminary had ceased to be an unpleasant place simply because it did not correspond to



FOCOLARE MEDIA

Enkindling the Spirit of Unity

The New City Press book you are holding in your hands is one of the many resources produced by Focolare Media, which is a ministry of the Focolare Movement in North America. The Focolare is a worldwide community of people who feel called to bring about the realization of Jesus' prayer: "That all may be one" (see John 17:21).

Focolare Media wants to be your primary resource for connecting with people, ideas, and practices that build unity. Our mission is to provide content that empowers people to grow spiritually, improve relationships, engage in dialogue, and foster collaboration within the Church and throughout society.



Visit www.focolaremedia.com to learn more about all of New City Press's books, our award-winning magazine *Living City*, videos, podcasts, events, and free resources.

NCP

NEW CITY PRESS