

**NOBIS in Animo**  
**Apostolic Exhortation**  
**OF HIS HOLINESS PAUL. VI**  
**BISHOPS, CLERGY AND FAITHFUL OF THE WORLD**

**THE GREATER NEEDÀ CHURCH IN THE HOLY LAND**

We intend to turn to you, dear brothers and sons, to propose for your consideration a duty to hear from us, the Christian communities in the Holy Land, the meaning of ecclesial charity that unites us all.

The Church of Jerusalem, in fact, occupies a place of predilection in the care of the Holy See and in the concerns of the whole Christian world. (...) Such attention is now required by most serious problems of a religious, political and social situated there: they are complex and sensitive problems of coexistence of peoples of the region, they live in peace, and issues of religious, civil and human related life of different communities that inhabit the Holy Land.

**This blessed land has become, therefore, in a sense, the spiritual heritage of Christians around the world who yearn to visit it, in pious pilgrimage at least once during life**, to satisfy their devotion and to express their love God became a child in Bethlehem, to the divine and Adolescent Worker in Nazareth, the divine Master and Taumaturgo throughout the region, the divine crucified on Calvary, Risen from the tomb to the Redeemer who is in the "Temple of the Resurrection" (ο ναός τῆς αναστάσεως), As they call happy phrase with fellow Christians of the Greek language.

**But that's, well, the land where, in addition to the shrines and the Holy Places, exists and makes a living Church, a community of believers in Christ.** It is a community that, throughout history, has undergone numerous tests and has been subject to painful vicissitudes: the internal divisions, persecution from outside and, for some time, emigration has made her weak, no longer independent, and therefore need our understanding and our moral and material aid. These brothers, "who live where Jesus lived, and that, around the holy sites, are the successors of the first ancient Church, which has given rise to all the Churches" have merits precious to God and a high spiritual credit with all of us: they participate in a unique and daily sufferings of Christ, Christians respond to their name with the manifestation of a living faith, a sincere love and a genuine poverty, in the spirit of the Gospel. If their presence were lacking, it turns off at the Sanctuaries warmth of a living testimony, and the holy places of Jerusalem and the Holy Land to become like museums. Already we had another opportunity to express openly our desire for the thinning of Christians in the ancient regions that were the cradle of our faith.

(...) **Next to the "history of salvation," there is a 'geography of salvation'**. Therefore, the holy places have the high honor of offering an authentic irrefragible support, enabling the Christian to come into direct contact with the environment in which "the Word became flesh and dwelt among us"

(...) pilgrimages were able to facilitate the encounter with peoples of different beliefs, since that blessed land, and particularly in Jerusalem, and watch them come together as a spiritual center, not just Christian communities, including non-Catholics but also those Jewish and Muslim. We sincerely hope that such contacts are intensified, contributing - so we think and hope - to the mutual understanding of each other, mutual respect, the approach of the brothers, sons of the same Father, and to a deeper understanding of the primary needs peace among peoples.

San Paul already taken to heart the fate of the faithful of Palestine, and became a zealous promoter of a collection for those who, among the faithful of Jerusalem, were poor. His call was greeted with generosity by the churches of Macedonia, Achaia. Each of the Christians, to the extent of its assets, decided to send relief to the brothers who lived in Judea. The communities which have

arisen among the people, they felt indebted to the members of that Church, which had received the wealth of spiritual gifts, who returns with the fruit of their charity. The Apostle himself brought relief in the Holy City, seeing in the collection a bond of unity between the new community of believers and the original church in Jerusalem.

Not without a providential design, the historical events of the thirteenth century led to the Holy Land, the Order of Friars Minor.

The Sons of St. Francis have since then remained in the land of Jesus - for a number of years - longer to serve the local Church and to preserve, restore, protect the holy places, and their loyalty to the wishes of the Founder and the mandate of the Holy See was often sealed by acts of extraordinary virtue and generosity.

The Friars Minor turned directly to the great and the humble to collect alms, and men intended to carry out this work had the official title of "proxy" or "Commissioners of the Holy Land" . However, with the passage of time and the swell of need, their efforts proved insufficient. That is why the Popes intervened several times, with fatherly concern, ordering the 'Collect Pro locis Sanctis', indicating the purpose, timing and manner because the bids received at its destination by means of the Ordinary.

Since the second half of last century there was a significant increase in pastoral work, social, charitable, cultural benefit of the local population without distinction of ecclesial communities and of the Holy Land.

Unfortunately, the local church is free of material resources, as well as suffering from the continuing and serious consequences of the war that lasts, you can say for decades. Nor is it possible to apply a sufficient contribution to the faithful of the place, as they, mostly, they just need to stay alive.

In order for the new millennium the Christian community in its origin and its stay in Palestine, can survive and even strengthen its presence in an active and operative also in the service of other communities he has to live with, **it is necessary that Christians around the world show generous, bringing to the Church of Jerusalem the charity of their prayers, the warmth of their understanding and tangible sign of their solidarity.**

Renewed, also, in this circumstance, **our vote and our fervent exhortation to sincere and earnest effort, and calls for a just peace,** equity and recognition of the rights of the legitimate aspirations of all peoples concerned.

No one is unaware, in fact, that many civilizations were born over the centuries in the Holy Land should converge so that groups of men, belonging to them, but for many different reasons, establishing cooperation and will remain as a 'σΥΝ -οδός', To give expression to the profound Greek meaning of "walking together."

**In this process of convergence, the Christian presence in the Holy Land, along with Jewish and Muslim, may be a factor of harmony and peace,** and this especially for us Catholics is particularly important, confident, as we are, that 'I' future is in the hands of those who are able to pass on to generations to come, reasons to live and to hope '

This initiative, however, does not want to have in no way meant that other religious and charitable, even though we can not fail to mention the particular importance of the issue of Jerusalem and the Holy Places, solemnly addressed in other papal documents.

Touched, then, by the appeal that comes from that land and the commitment of our pastoral ministry, We renew and broaden the rules of our predecessors, especially those issued by Leo XIII and John XXIII v. M., and provides as follows:

1. In all churches and all the speakers from both the diocesan and religious clergy, once a year - Good Friday or other days designated by the local - together with special prayers for our brothers of the Church of Holy Land, be gathered up a collection, they likewise intended. The faithful are warned, well in advance, that this collection will be devoted to maintaining not only the Holy

Places, but first of all the works of pastoral care, educational and social supports that the Church in the Holy Land for the benefit of their fellow Christians c local populations.

2. Tenders are promptly remittances from parish priests and rectors of churches and oratories in their Ordinary, who shall deliver to the Commissioner of the Holy Land closer, whose activities, both deserving in the past, there still seems valid and functional, or other appropriate means.

3. Holy Congregation for Eastern Churches will, in accordance with the instructions given by us, to ensure that the Custody of the Holy Land and the local hierarchy, in accordance with their powers, they can continue their operations, consolidate and develop further, in harmony with each them and in close cooperation with other organizations that have special ties to the Holy Land and who care about the fate of the local Church.

Along with the Custody of the Holy Land, since there are other works worthy of support and help, among which we mention the Pontifical Mission.

In this appeal, we hope that the faithful around the world, increasing their offerings in favor of the traditional collective call of the Holy Places, they will not want to miss their contributions and their cordial support to all the works of the Church of the Lord in the land , so that we keep alive the testimony of the Gospel and become more solid in shrines around the presence of the followers of Christ.

All such organizations reach for the circumstances, our great satisfaction and encouragement to enhance the effectiveness of their witness of charity towards our brothers in faith, and for the benefit of every person who is in need.