

## **Not by bread alone**

### The participation of the Holy See at EXPO 2015

The Holy See has understood the importance and crucial role of international expositions ever since their very inception; and for this reason has taken an active part, dedicating energies and resources to create a participation able to raise interests and admiration. ‘In a range of historical contexts, a recent study affirms, international expositions have represented an important opportunity for comparative study with other countries, for dialogue on issues relating to modernity and technological progress, for renewed reflection on social and political themes, for debate on ecumenical and interreligious questions, and lastly for dissemination and promotion of the spiritual identity of the Church.’<sup>1</sup>

From Pius IX through to Benedict XVI, the presence of the Holy See at the international expositions documents the intention of the Church to speak about the delicate but powerful themes approached on each different occasion: the political organisation of the planet and the future of its resources: peace and military technology, defence of social rights such as work and rest; the emergence of new actors and the transformation of roles within society ...<sup>2</sup>

In recent decades the role of universal and international expositions has been radically transformed: from places of exhibition of the latest discoveries and innovations, from places of celebration of the ability to conquer and the will to dominate the world, the EXPO have become places of reflection, of discovery and contemplation of the complexity of creation and its history, so giving space to the themes of the limits and harmony of different forms of life, underlining particularly the need for the development of a deeper and more structured living-together of peoples.

In these changes, the Holy See has seen confirmation of the importance of being present and taking part in the debates on the crucial questions asked of the ways of living in the planet and safeguarding its future; it has also seen in this transformation the possibility of using aesthetic language, through the extraordinary artistic masterpieces that the Christian faith has generated and

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<sup>1</sup> Cf MICOL FORTI – ROSALIA PAGLIARINI, ‘La partecipazione del Vaticano alle Esposizioni Internazionali’, in M. FORTI – P. IACOBONE (ed), *In Principio. Padiglione della Santa Sede. 55. Esposizione Internazionale d’Arte della Biennale di Venezia 2013*, FMR-ARTE, Bologna 2013, pp. 37-63: 37.

<sup>2</sup> *Ivi*, 41. A fine example is the participation at the Universal Exhibition of Brussels in 1958: *ivi*, 47.

also making use of the most modern information and virtual communication technologies, to propose and make known anew its own cultural and spiritual message.<sup>3</sup>

Inserting itself into this consolidated and fruitful tradition, the Holy See has decided to participate in the EXPO taking place in Milan in 2015 on the theme 'Feed the Planet, Energy for Life'. The Pontifical Council for Culture, together with the Archdiocese of Milan and the Italian Episcopal Conference, has elaborated this document which expresses the meaning, objectives and contents of its participation. The text will follow the scheme indicated for a *theme statement*: in a first moment we shall explore the *Concept* and the educational project, that is the message and its meaning that are to be spread with this participation. In a second moment ('Architecture and Technology'), a first illustration shall be laid out of the structural and spatial translation of the theme, as per the intention to give the themes form and plasticity. A final point will concentrate our attention on the expositive and performative contents, on the way in which the space created shall be inhabited and brought to life, so that the communication of the themes and meanings be illustrated.

### **1. Not By Bread Alone. The message**

Food and the action of feeding are an unbeatable space of education given the force and universality of the symbolic dynamics that can be activated. Every culture has elaborated rites, symbols, stories, calendars, and rules in this area. Men and women, through the action of feeding themselves have learnt to know their own identities: their own bodies, the relations between them and with the world, with creation, time and history.

Through its own pavilion the Holy See wants to concentrate the visitors' attention on the symbolic power of the operation of feeding, on the potential for anthropological development of this dynamic. This potential is not only individual and private, but much more profoundly and efficaciously social and collective; potential that alas often we recognise only negatively, as a denunciation of injustice and inadequacy. Pope Francis recently reminded us: 'It is a scandal that there is still hunger and malnutrition in the world! It is not just a question of responding to immediate emergencies, but of addressing together, at all levels, a problem that challenges our personal and social conscience, in order to achieve a just and lasting solution. [...] The challenge of hunger and malnutrition does not only have an economic or scientific dimension which regards the quantitative and qualitative aspects of the food supply chain; it also and above all has an ethical and anthropological dimension. To educate in solidarity therefore means *to educate ourselves in*

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<sup>3</sup> *Ivi*, 60.

*humanity*: to build a society that is truly human means to put the person and his or her dignity at the centre, always, and never to sell him out to the logic of profit.’<sup>4</sup>

Food allows us to discover who we are, if we let the operation of feeding release all its potential, as the Gospel reminds us: ‘You are looking for me, Jesus said to the crowd, not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life’ (Jn 6:26). Only in this way can we discover that we are truly human: when we respond to hunger, real hunger; when through food we build bonds with each other, putting ourselves in relation.

In this way, people have learnt that the gesture of feeding can become a meal, a *convivium*, a moment of meeting and of communion, a moment of education and growth. We know each other as beings made of flesh and of spirit; we have learnt to recognise ourselves as having a body, a mind, a soul; and we have learnt that each of these dimensions needs to be fed, if we wish to be truly human. We have learnt that the meal is a place in which to discover the foundation of our identity and of our being present in history: the openness to the transcendent, the quest for a relation with God.

And this *convivium* became a *sacred convivium*, a moment of communion when people can dare to have a relation with God, and indeed, where God’s will to have a relation and communion with people was revealed. ‘Not by bread alone does man live, but by every word which comes from the mouth of God.’ This is an affirmation of the book of Deuteronomy (8:3) repeated by Jesus Christ in the gospel of Matthew (4:4) warning against the temptation to reduce man to his mere physical and material needs; and at the same time stating the idea that the action of feeding, understood integrally, is a space God created to educate people and meet them.

The destiny of the human person is to sit with all other people at the table prepared by God, in a great ecological plan, an ecology that puts the human person at the centre,<sup>5</sup> realising thereby that destiny of communion announced so many times by the prophets through the image of the great feast prepared by God: ‘On this mountain the Lord of hosts will provide for all peoples, a feast of rich food and choice wines, juicy, rich food and pure, choice wines’ (Is 25:6).

### **At the Table of God with the People**

As we have just illustrated, the message that the Holy See wishes to transmit intermingles well with the stated objectives of EXPO 2015. The experience of feeding can become a fine workshop for

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<sup>4</sup> FRANCIS, *Message for World Food Day*, Vatican City, 16 October 2013.

<sup>5</sup> Cf BENEDICT XVI, *Encyclical Letter Caritas in Veritate*, Vatican City 2009, n.51.

learning to become adults, and growing continually. Christian thought, in as much as it seeks to articulate a reflection on the integral and unifying character of the anthropological operation of feeding, has no fear of denouncing all those dualisms that make this experience artificial and no longer true: feeding the body but forgetting the spirit; feeding oneself on culture but forgetting the destiny of the planet; feeding oneself but forgetting the hunger of others, the poverty of so many areas of the world; making the destiny of the planet one's own religion but forgetting who the human person is and our destiny.

Similar declinations are at the origin of that culture of waste which has so taken root in our society, generating inequality and dreadful situations of poverty. Pope Francis insists particularly on this theme: 'Wasting food is only one of the fruits of the "culture of waste" which often leads to sacrificing men and women to the idols of profit and consumption. It is a sad sign of the "globalization of indifference" which slowly leads us to grow "accustomed" to the suffering of others, as though it were normal.'<sup>6</sup>

Denouncing sins of this kind is not the final objective nor the only way that Christian thought takes up the theme of feeding. Indeed, such a stance of denouncing is a consequence of a reflection that above all knows how to develop the great openings and vast horizons that merit being told, one by one. Food and the anthropological operation of feeding are in fact at the heart of Christian experience and of the cultural and spiritual reflection that it has generated within history.

### **A Garden to Safeguard**

Christian reflection on food introduces us firstly to a universalist dynamic, in an opening of horizons that contemplates the communion of people between themselves and with the world. The event of creation is the telling of the first gesture of feeding and care by God for people. The universal destination of this gesture of God is immediately handed over – together with the surprising gesture of the gift of life – in the indication of a task given to each one of us: that of looking after and safeguarding creation. Creation has been entrusted to us by God as a gift so that we can look after it: it is a world to contemplate, not to consume. 'The Lord God planted a garden in Eden, in the east and placed man there whom he had fashioned. [...] The Lord God took man and placed him in the garden of Eden, so that he would cultivate it and look after it' (Gen 2: 8,15). The history of Christianity is full of exemplary performances of this task; and all that the monks and the monasteries have done at the level of recovering territory, as well as all their studies on nature, as well as the conservation of culture are examples that illustrate well how the theme of feeding is at

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<sup>6</sup> FRANCIS, *Message for World Food Day*, Vatican City, 16 October 2013.

the origin of all ecological reflection in a Christian key, which has as its own focal point an ecology of the human person.

Similar practices have allowed an easy translation into daily life of the value that is fundamental for the quality of life of people between themselves and for harmony with creation: the universal destination of goods. Before being mine or yours, food reminds us that creation is ours, it belongs to everybody; so the operation of feeding becomes a way to generate communion. A similar acquisition now risks being lost. Today we see much more the imposition of a consumer culture that obscures this first task tied to food and the gesture of feeding.

In this horizon, what is emerging, for example in what was just noted with the call to avoid wasting resources and the enormous lack of equality in their distribution, together with the consequent and even more serious scourge of poverty and hunger, or the equally current and serious phenomenon of pollution and wild abuse of the planet's resources, contrast with the original design of the creator and are a signal of a still more immature way of managing the action of feeding. In this situation of sin, it is almost impossible to obtain the contemplative gaze of the psalmist: 'When I see your skies, work of your fingers, the moon and the stars that you have made, what then is man?' (Ps 8:4-5). And the observation of Pope Francis rings true: 'in this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenceless before the interests of a deified market, which become the only rule.'<sup>7</sup>

### **A Food To Share**

Christian experience also gives the theme of feeding a relational and sharing aspect, and a mark of solidarity. God uses food to show the concreteness of the bond he made with the people of Israel, a sign of his affection and predilection. The episode of the manna in the desert symbolises well this attitude, as the historical book of Nehemiah synthesises it: 'Your good spirit you bestowed on them, to give them understanding; your manna you did not withhold from their mouths, and you gave them water in their thirst. Forty years in the desert you sustained them: they did not want; their garments did not become worn, and their feet did not become swollen' (Neh 9:20,21).

In his preaching Jesus Christ takes up this attitude of God, as is seen in the episodes of the multiplication of bread. The gospel of Matthew tells how Jesus summoned his disciples and said, 'My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse on the way' (Mt 15:32).

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<sup>7</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, Vatican City 2013, n.56.

In a strictly consequential logic Jesus asks that this stance be adopted by his disciples: ‘Give them some food yourselves!’ (Mt 14:16). The works of mercy (bodily and spiritual), at the basis of so many works of art, are an embodiment of this command to be in solidarity with the poorest and to put the poor at the centre, to have them always with us. So the most acute reflections of Pope Francis sound even more incisive: ‘Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. [...] The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! We have created new idols. The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption.’<sup>8</sup>

### **An Educating Meal**

In Christian faith, food is the crossroads of a whole series of bonds (between God and men, between men, with creation) which in turn generate practices which bring people to maturity and enrich their identity. These practices concern the growth of individuals: through the discipline of food people learn much about their connection to creation and their relationship with God. Not only Christianity, but throughout the history of religions we see the instruments of *ascesis* and abstinence – that is the voluntary renouncing, often under the guide of a rule of life, in certain times of the year either of all food or of certain foods – have known how to build routes of education able to transform radically individual people or groups of people, making them examples and models of life, whose style remains valid and current even today.

Food has generated practices that aim to construct and reinforce bonds of communion: in Christianity and other religions too the meal quickly became a rite, or a moment able to assume the gesture of consuming together the food as a resource able to generate deep bonds between the participants; bonds able to modify the lives of the individuals, giving them new aims and new horizons of meaning for their actions. In this way the meal has opened up to experience of sharing and solidarity: food in this case becomes synonymous with giving, in forms that are alive in the food banks and distribution centres open to the poor.

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<sup>8</sup> *Ivi*, nn. 53.55.

In the places where food becomes a rite and instrument of education we must mention the family and the home (the hearth): the gesture of feeding becomes the vehicle of love of the parents towards the children, as is well illustrated in the gesture of a mother breast-feeding her own child. The table is the symbol of the family, of its ability to be a unified and sharing subject; in a situation of world crisis as is the current time, it becomes important to sustain the generative ability of families, even at this level. 'It is in the family, the first formative community that we learn to take care of others, for the good of the other and to love the harmony of creation and to share and enjoy its fruits, by fostering reasonable, balanced and sustainable consumption. To support and protect the family so that it educates in solidarity and respect, is a decisive step in moving towards a more equitable and humane society.'<sup>9</sup> The words of Pope Francis help us to frame properly the family dimension of education through food and feeding; and allow us to underline the absolute originality with which, in this as with in other fields analysed, the female genius contributes to the maturing of people through the experience of food, of feeding, of meals.<sup>10</sup>

### **Bread that Makes God Present**

Our reflection now reaches another dimension, a new development of the theme of nutrition. The practice of the meal quickly became in the experience of faith for the Hebrews and then the Christians, a place of memory, signalling the great gestures of God, as an admonition and teaching for men and women. 'When you have eaten your fill, and have built fine houses and lived in them, and have increased your herds and flocks, your silver and gold, and all your property, do not become haughty of heart and unmindful of the Lord, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers, that he might afflict you and test you, but also make you prosperous in the end' (Dt. 8:12-15).

The ritual meal has become a place in which the good is revealed that God feeds for mankind; and at the same time it is the place to see the welcoming of this good. As the apostle Paul tells: 'When you meet in one place, then, it is not to eat the Lord's supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed?' (1 Cor 11:20ff). The history of Christianity is full of witness of the

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<sup>9</sup> FRANCIS, *Message for World Food Day*, Vatican City, 16 October 2013.

<sup>10</sup> Once again a word from Pope Francis to describe the originality of the female genius: 'Mary was able to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love.' FRANCIS, *Apostolic Exhortation Evangelii Gaudium*, Vatican City 2013, n.286.

love of God and verifications of the faithfulness of men. And this is because food, bread within the Christian faith is a very symbol of the presence of God amongst us.

The Christian God is an incarnate God, who is present amongst us; and who hands over the memory of his presence in the Eucharistic bread, a bread that gives life and salvation. The incarnation is the great gift of God who feeds us, as Jesus Christ said of himself: 'I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world' (Jn 6:48-51). The Church recalls this gift in the very sacrament of the Eucharist, efficacious memory of the supper (the last supper is immortalised in many artistic masterpieces!) in which Jesus Christ gave the meaning of his death for the life of men, as the apostle Paul states: 'For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me!' (1 Cor 11:23).

Illustrated in all its ramifications, the message the Holy See wishes to transmit clearly engages with many of the themed routes that the organisers have set out for EXPO 2015. Articulating evidently the theme of the relation 'food – religion', the pavilion of the Holy See can be included especially in the route '1. The story of man, stories of food'. Due to the way the theme develops, the message of the pavilion can be connected to the itineraries '2. Feast and famine: a contemporary paradox' and '4. Sustainable food = an equitable world.' In these routes the Holy See will be helped in transmitting its message by the presence of *Caritas Internationalis* among the non-official participants, as an exponent of civil society.

## **2. Not by bread alone. The exhibition**

Wishing to enter now in more detail in the section dedicated to the exhibition space, we take as a starting point the many practices that Christians have known how to think through and generate in history to give visibility to the contents described in the previous point. These range from the most simple and daily matters (forms of sharing and charity locally, discipline and education in the family meal setting, the prayer of so many small Christian communities with the Eucharist at the centre), and the most complex and organised (the birth of religious institutes and many forms of common life, the organisation of ways of doing things in specialised programmes and educational projects, the arising of instruments such as the charitable and humanitarian interventions, missionary works, etc.)

## **The Figure**

On one hand the monastic life and also the conventual/religious life presents itself as an exemplary place of incarnation of the ability of an integral education tied to the operation of feeding and food. The monks and sisters, friars and brothers, male and female religious can be held as the image of men and women who make food the instrument to build up their own identity: food, nature, community life, welcoming the poor, study, prayer, are all ingredients organised into a rule so that personal and community life can be a harmonic pathway towards God. In this organisational context, the life of the individual feeds off all these ingredients; and the action of feeding and being fed structures daily life and shapes its identity.

And – we could say this is an even better representation – family life too is able to illustrate well the values that Christian reflection has tied to feeding: the meal is the moment in which the family gathers, the place of its growth, the space in which it celebrates its feasts. The hearth has become the symbol of family life, incarnation and symbolic representation of its educational potential, of its humanising capital. Christianity, as it generated monastic life, has also known how to live the human experience of the family, giving greater importance to the act of feeding and the meal as a place of growth for men and women.

The importance of every single dimension of the operation of feeding described in the preceding point has meant that the daily life of the faith associates to every action a place: the dining room (the refectory), the guest room (the guest house), the library, the garden, the cloister, the place of reunion for a family and a community (the chapter house), the church, the workplaces (the kitchen, the ambulatory, the garage) are the areas that translate into space the dimensions and actions through which Christian reflection has made known the riches and potential of the meaning of food and feeding for the faith. From these places and these actions have come the rules of life, or the instruments to teach men and women a style of life which thanks to sobriety teaches communion with men, with creation, with God. In the rule of life food is tied to *asceticism*; nature to respect and observation; community life to humility and welcoming; meeting with the poor to the certainty that all are brothers, children of the same God; to study, investigation and elevation; to prayer, silence and contemplation.

## **Description**

The pavilion of the Holy See wishes to find in this immense wave of practices those fundamental elements for its own architectonic structure, so as to provoke in the visitor the echoes of a comprehension so rich and integral in the operation of feeding. The table should be the centre

around which the visitor proceeds: a table understood as an evocative instrument, a symbol that recalls and connects between them constitutive dimensions of the person, ingredients, food on which to feed. Around this centre will be the various illustrative areas of the Christian understanding of food and feeding: the hearth, the refectory understood as a place of *convivium*, of communion around the table, the *mensa* open to poor, the table of charity, space of opening and welcoming of others, place of sharing and solidarity as once was the *foresteria* in so many religious houses and today the many initiatives tied to charity; the study, place of the library, space of nutrition of the mind and of the soul, place without which the human person loses an essential dimension of his identity; the church, place of quest and encounter with God, place where God personally feeds men with his bread, the garden, place of the relationship with nature, as for the monks memory of Eden in which God has placed us so that we would cultivate and look after it.

Having the table at its heart, the pavilion intends to immerse the visitors in this climate. In a few steps we shall be called to live a pathway in memory, an experience of feeding. Contemplating works of art, interacting with things capable of activating their senses and imagination, the visitors will be led through paths that remind them of the many forms the table of communion with God, with men and with the world take up to feed their lives, making them mature, immersing them in history, making them actors responsible for the construction of the future of humanity.

The table, the banquet, the hearth, the refectory. Through a work of stylisation, this space will work as a portico, that architectural element that in the classical period structure the houses, used later in monasteries in the figure of the cloister. The portico had the function of a connecting gallery and place of harmonisation between the different spaces tied to the intimate and private dimensions of life on one side, and on the other the social and public ones, almost as a court *ante litteram*, a courtyard, a space of sharing and encounter with the individual/personal moment and the social/community moment. A place of interface, of communication and exchange, the experience of feeding that the pavilion intends to allow the visitors to experience is that tied to the deep meaning of the banquet: the experience of a reconstruction of your own identity, of a 're-facing' of the self, in the sense of a *reficere* which is at the basis of the very concept of the refectory. A *reficere* made possible by the plural nature of food which men need to feed themselves: material and spiritual, cultural and community, daily and festive, personal and sharing, secular and sacred.

### **Practical Imagination**

To live a similar experience, it is necessary to curate carefully the style of the architectonic proposal. The structure will recall immediately and clearly the values of sobriety, respect for

creation, welcoming and communion. It will allow understanding of how the ideals of feeding memory provides have not only a past, but also a future. Sobriety, *ascesis*, respect, attention, sharing are words that can easily enrich and enlarge the space of terms such as ecology, safeguarding of creation, solidarity.

Sober, the pavilion will help give a future to memory illustrated by new technologies: projections, multimedial animation and interactive shows will be the instruments used to illustrate the theme and allow the visitors to live an experience that awakes their emotions and provokes their reflection and engagement.

Specifically, the pavilion will guide the visitors along a journey made of concentrations through fascination and wonder; to reach a successive stage of being a contemplative place, that entrusts to works of art the task of opening the mind of people to the many meanings of feeding; to continue then with an interactive space, dedicated especially to the younger generations, that will stimulate the imagination, developing associations of meaning that deepen reflection; to conclude in a final moment by landing on the so many forms with which Christian experience continues in the present through the act of feeding to construct the future of our history.

The pavilion will have also a space reserved for short presentations, for listening and conversation with those who desire it, and allowing the distribution of informative material for reflection. It will be an agile structure allowing for the flux of thousands of people expected. Agility is an essential element, if the experience imagined above is to work for the many visitors who will cross this space.

### **3. Not By Bread Alone. The representation**

The pavilion wishes to tell all of our themes announced in the first point through the instruments of the pathway and interest. From the story of creation to the most current forms of solidarity, using the classical artistic languages and most advanced forms of media communication, the visitors will be immersed in an experience that engages them and interrogates them on their way of conceiving food, nutriment as a place of education and communication, as an instrument of sharing and solidarity, as a form linking ourselves, God, the world. We shall use the fascination for the arts, present both physically and virtually to cause marvel and invite reflection.

The table, the refectory shall be the portico, the ‘courtyard of the gentiles’, place of listening and encounter, it shall be a piazza that welcomes and invites to the encounter and to dialogue; it shall be the stage on which our dreams shall be set, for our questions, fears, errors. It shall be especially a

space that invites giving, extroversion, the encounter with the poorest. While we shall recite and bring to life the texts of Christian tradition, we shall engage the visitors, their cultures and religions to do the same, in reciprocal listening that becomes knowledge and deeper dialogue. It shall be very interesting to hear, through exhibitions, publications and reading, how much our faith has generated in terms of reflection, culture and poetry concerning food and feeding.

We will open up to dialogue on the great social and ecological questions that animate the present of our planet, helped by the presence of *Caritas Internationalis*, organising conferences, debates, providing informative material and documents. We aim to have present witnesses to illustrate and educate us about the themes of nourishment, as we have described it. We will let the emergencies and great inequalities which mark the distribution of food and resources of our planet today generate in visitors questions of engagement and conversion.

We shall use some of the great appointments of the liturgical calendar to construct events and moments of communication: the feast of Pentecost (month of May), the solemnity of *Corpus Domini* (June), the feast of Creation (September). Within the project described, as the events become clearer and the calendar is defined, we shall define what type of material to put on display in our pavilion, with the precise intention to ensure it becomes a source of reminder and memory. The pavilion of the Holy See does not foresee any type of commercial activity or restaurant, as we are convinced that the language of gratuity is already a vehicle capable of carrying the message of the newness of the experience of food and of nutrition, as granted to us in Christian experience.

Holy See

27 February 2014