

L'OSSERVATORE ROMANO

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Friday, 20 June 2014

Pope Francis begins a new series of reflections at the General Audience

A people who bless

And prayer for refugees fleeing violence in their homelands

Pope Francis began a new series of catecheses at the General Audience on Wednesday, 18 June, in St Peter's Square. This series will be centred on the Church, focusing this week on her role as mother and family. After the catechesis he recalled that Friday, 20 June, is the World Day for Refugees. He asked the faithful to join him in praying for all people forced to flee their homelands. The following is a translation of the catechesis, which was given in Italian.

Dear Brothers and Sisters, Good morning.

And my compliments because you have been very good, in this weather when you don't know whether it is going to rain or not... *Bravi!* Let's hope to finish the audience without water, that the Lord has pity on us.

Today I begin a new series of catecheses on the Church. It is a little like a child speaking of his own mother, his family. To speak of the Church is to speak of our mother, of our family. The Church, in fact, is not an institution focused in on itself or a private association, an NGO, and even less should it restrict its gaze to the clergy or to the Vatican. "The Church thinks..." But the Church is all of us! "Who are you speaking about?" "No, about priests..." Ah, priests are part of the Church, but the Church is all of us! Don't restrict her to priests, bishops, the Vatican.... These are members of

the church, but the Church is all of us, the whole family, everyone from the mother. And the Church is a very broad reality, which is open to the whole of humanity and is not created in a laboratory, the Church is not born in a lab, she is not born suddenly. She is founded by Jesus, a people with a long history on her shoulders and a preparation that began long before Christ himself.

1. You find the Church's history, or rather "prehistory", already in the pages of the Old Testament. We heard from the Book of Genesis: God chose Abraham, our father in faith, and asks him to depart, to leave his homeland and set out for another land, which He himself would indicate (cf. Gn 12:1-9). And in this vocation God did not call Abraham alone, as an individual, but involved from the start his family, his household and all those in service to his house. Once on the path, - yes, like this the Church begins to walk - then, God will broaden the horizon still more and will shower Abraham with his blessing, promising him descendants as numerous as the stars in the sky and as grains of sand on the shore. The

first important date is precisely this: starting from Abraham God forms a people to carry his blessing to all the families of the earth. And it is within this people that Jesus is born. It is God who fashions this people, this history, the journeying Church, and there Jesus is born, in this people.

2. A second element: it is not Abraham who builds about himself a people, but God who gives life to this people. Usually it was man who turned to the divinity, seeking to bridge the gap and invoking aid and protection. The people prayed to gods, divinities. In this case, however, something unheard of happens: it is God himself who takes the initiative. Let us hear this: it is God himself who knocks at Abraham's door and says to him: go forth, leave your land, begin to walk and I will make of you a great people. And this is the beginning of the Church and within this people Jesus is born. God takes the initiative and turns his word to man, cre-



ating a bond and a new relationship with him. "But, Father, how can this be? God speaks to us?" "Yes". "And we can speak to God?" "Yes". "But can we have a conversation with God?" "Yes". This is called prayer, but it is God who started it all. Thus, God forms a people with all those who listen to his Word and set themselves on the journey, trusting in Him. This is the only condition: to trust in God. If you trust in God, listen to him and set out on the journey, this is building the Church. The love of God precedes everything. God is always first, He arrives before us, He precedes us. The Prophet Isaiah, or Jeremiah, I don't remember, said that God is like an almond blossom, because it is the first tree to flower in spring. Meaning that God always flowers before us. When we arrive He is waiting for us, He calls us, He makes us walk. Always anticipating us. And this is

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To the Community of Sant'Egidio about prayer

The true revolution

"Go forth on this path: prayer, the poor and peace" in order to "help compassion grow in the heart of society". Because this is "the true revolution" of compassion. This was the instruction that Pope Francis gave to the Community of Sant'Egidio during his visit on Sunday afternoon, 15 June. The meeting with the poor who are aided by the Community took place in the Basilica of Santa Maria in Trastevere in Rome.

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To the Diocese of Rome on the Church's mission to be welcoming

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To the Italian Carabinieri Corps
Called to service

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VATICAN BULLETIN

AUDIENCES

Thursday, 12 June

Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints

Friday, 13 June

Archbishop Tommaso Valentinetti of Pescara-Penne, Italy

Mr Danilo Medina Sánchez, President of the Dominican Republic, with his entourage

Ms Delia Cárdenas Christie, Ambassador of Panama, on a farewell visit

Saturday, 14 June

Cardinal Marc Ouellet, PSS, Prefect of the Congregation for Bishops

Monday, 16 June

Archbishop Luigi Bianco, titular Archbishop of Falerone, Italy, Apostolic Nuncio in Honduras

H.E. Ms Mónica Jiménez de la Jara, Ambassador of Chile, for the presentation of her Letters of Credence

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Andrew Francis of Multan, Pakistan. It was presented in accord with can. 401 § 2 of the Code of Canon Law (13 June).

The Holy Father appointed Fr Benny Travas from the clergy of Karachi, Pakistan, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Diocese of Multan (13 June).

The Holy Father appointed Bishop Gary M. Gordon as Bishop of Victoria, Canada. Until now he has been Bishop of Whitehorse (14 June).

Bishop Gordon, 57, was born in Vancouver, British Columbia, Canada. He was ordained a priest on 22 May 1982. He was ordained a bishop 22 March 2006, subsequent to his appointment.

The Holy Father appointed as Auxiliary Bishop of New York, USA, Msgr John J. Jenik from the clergy of the same Archdiocese assigning him the titular episcopal see of Druas. Until now he has been parish priest of Our Lady of Refuge and Vicar for the Northwest Bronx (14 June).

Bishop-elect Jenik, 70, was born in Manhattan, New York. He holds a BA in theology and a masters in education. He was ordained a priest on 30 May 1970. He has served as parish priest in the Bronx: at Saint Jerome's Parish, at Saint Thomas Aquinas Parish, and at Our Lady of Refuge Parish. He was a member of: the College of Consultors; the Pres-

byteral Council and various Archdiocesan committees.

The Holy Father appointed as Auxiliary Bishop of New York, USA, Fr Peter J. Byrne from the clergy of the same Archdiocese, assigning him the titular episcopal see of Cluain Iraird. Until now he has been parish priest of Saint Elizabeth Parish, Manhattan (14 June).

Bishop-elect, Byrne, 62, was born in Manhattan, New York. He holds a BA degree in history/social studies and in theology. He was ordained a

priest on 1 December 1984. He has served at Holy Family Parish, the Bronx; Saint Thomas Aquinas Parish, the Bronx; Immaculate Conception Parish and Saint John the Baptist Parish, Staten Island.

The Holy Father appointed as Auxiliary Bishop of New York, USA, Fr John J. O'Hara from the clergy of the same Archdiocese, assigning him the titular episcopal see of Ath Truim. Until now he has been Director of the Strategic Parish Planning (14 June).

Bishop-elect O'Hara, 68, was born in Jersey City, New Jersey. He earned a BA in English and began working in radio. He was ordained a priest on 1 December 1984. He has served as parochial vicar at St Augustine's Parish in New City, New York and at Saint Teresa of the Infant Jesus Parish on Staten Island.

EASTERN CHURCHES

Cardinal Lucian Mureșan, Major Archbishop of Făgăraș and Alba Iulia for Romanians, with the consent of the Greek-Catholic Synod and after having consulted the Apostolic See, in accord with can. 85 § 1-2 of the Code of Canons of the Eastern Churches (CCEE) established the Eparchy of San Basilio Magno of Bucharest for Romanians, with territory taken from the Archeparchy of Făgăraș and Alba Iulia for Romanians, and transferred Bishop Mihai Cătălin Frățilă, to the office of the new eparchial see of San Basilio Magno of Bucharest for Romanians. Until now he has been titular Bishop of Novae, and Auxiliary and Protosyncellus of Făgăraș and Alba Iulia for Romanians (29 May).

Bishop Frățilă, 43, was born in Alba Iulia, Romania. He was ordained a priest on 11 August 1996. He was ordained a bishop on 16 December 2007, subsequent to his appointment as titular Bishop of Novae, and Auxiliary of the Archeparchy of Făgăraș and Alba Iulia for Romanians.

RELATIONS WITH STATES

The Holy Father appointed Archbishop George Panikulam, titular Archbishop of Arpaia, as Apostolic Nuncio in Uruguay. Until now he has been Apostolic Nuncio in Ethiopia and in Djibouti, and Apostolic Delegate in Somalia, (14 June).

SPECIAL ENVOY

The Holy Father appointed Cardinal Francisco Javier Errázuriz Ossa, Archbishop emeritus of Santiago de Chile, as his Special Envoy to the celebrations for the 3rd World Apostolic Congress on Mercy (WACOM III), to be held on 15-19 August in Bogota, Colombia (14 June).

START OF MISSION

On 16 April, Archbishop Pedro López Quintana, titular Archbishop of Agropoli, began his mission as Apostolic Nuncio in Lithuania with the presentation of his Letter of Credence to H.E. Ms Dalia Grybauskaitė, President of the Republic.

The Ambassador of Chile presents her Letters of Credence to the Pope

H.E. Ms Mónica Jiménez de la Jara, the new Ambassador of Chile, 73, was born in Santiago del Cile. She is a widow and has five children. She has served as an assistant in social work at the Pontifical Catholic University of Chile; as professor at the School of Social Work in the Department of Social Sciences at the Pontifical Catholic University of Chile, as professor at the School of Social Work at the Catholic University of America in Washington, D.C.; as ontological coach certified by the Newfield Group; as director of the School of Social Work at the Pontifical Catholic University of Chile; as rector of the Catholic University of Temuco; as a member of the Executive Commission *Verdad y Reconciliación*; as minister of education; as president of the Commission for Justice and Peace of Chile; as member of the Pontific-



On Monday morning, 16 June, Pope Francis received H.E. Ms Mónica Jiménez de la Jara, Ambassador of Chile, for the presentation of the Letters accrediting her to the Holy See

al Council for Justice and Peace; as member of the Consulting Council of the monthly magazine of the Society of Jesus and of the Executive Board of Alberto Hurtado University.

Audience with the President of the Dominican Republic




On Friday, 13 June, in the Vatican Apostolic Palace, Pope Francis received in audience the President of the Dominican Republic, Mr Danilo Medina Sánchez, who subsequently met with Secretary of State Cardinal Pietro Parolin, accompanied by Archbishop

Dominique Mamberti, Secretary for Relations with States.

During the cordial discussions, satisfaction was expressed for the good relations between the Dominican Republic and the Holy See, and emphasis was placed on the valuable social contribution the Church offers to the country, especially in the sectors of education, healthcare and charity.

The conversation then turned to various matters of national and regional interest, in particular the recent provisions intended to facilitate the process of naturalization of immigrants in the Country.

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A people who bless

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called love, because God always waits for us. "But, Father, I don't believe this, because if you only knew, Father; my life was so horrible, how can I think that God is waiting for me?" "God is waiting for you. And if you were a great sinner He is waiting for you even more and waiting for you with great love, because He is first. This is the beauty of the Church, who leads us to this God who is waiting for us! He precedes Abraham, He precedes even Adam.

3. Abraham and his own listen to the call of God and set out on the journey, despite not knowing well who this God is and where He wants to lead them. It's true, because Abraham sets out on the journey entrusting himself to this God who spoke to him, yet he had no theology book to study what this God might be. He trusts, he trusts in love. God makes him feel love and he trusts. This however does not mean that the people were always firm and faithful. Indeed, from the outset there is resistance, retreating into themselves and their own interests and the temptation to bargain with God and resolve matters in their own way. And these are the betrayals and sins that mark the journey of the people throughout all of salvation history, which is *the history of the faithfulness of God and the infidelity of his people*. God, however, does not tire, God has patience, He has a great deal of patience, and in time continues to educate and to form His people, as a father with His own child. God walks with us. The Prophet Hosea says: "I have walked with you and I taught you how to walk as a father teaches his child to walk". It's beautiful, this image of God! And this is He with us: He teaches us to walk. And it is the same attitude He maintains towards the Church. We too despite our resolve to follow the Lord Jesus, experience everyday the selfishness and hardness of our heart. When however we recognize ourselves as sinners, God fills us with His mercy and with His love. And He forgives us, He always forgives us. And it is precisely this that makes us grow as God's people, as the Church: not our cleverness, not our merits – we are a small thing, it's not that – but the daily experience of how much the Lord wishes us well and takes care of us. It is this that makes us feel that we are truly His, in His hands, and makes us grow in communion with Him and with one another. To be Church is to feel oneself in the hands of God, who is father and loves us, caresses us, waits for us and makes us feel His tenderness. And this is very beautiful!

Dear friends, this is God's plan; when He called Abraham, God was thinking of this: to form people blessed in His love and that they might carry His blessing to all nations of the earth. This plan does not change, it is always in action. In Christ it found fulfillment and today still God continues to realize it in the Church. Let us ask then for the grace to remain faithful to following

the Lord Jesus and to listening to his Word, ready to set out every day, like Abraham, towards the land of God and of man, our true homeland, and thus to become the blessing, the sign of God's love for all His children. I like to think that a synonym, another name that we Christians could be called is this: we are men and women, we are a people who bless. The Christian by his life must bless always, bless God and bless all people. We Christians are a people who bless, who know how to bless. This is a beautiful vocation!

SPECIAL GROUPS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from England, Nigeria, Zimbabwe,



Kuwait, India, Australia and the United States. Upon all of you, and upon your families, I invoke joy and peace in the Lord Jesus. God bless you all!

The day after tomorrow, 20 June, will be the World Day for Refugees, which the international community devotes to those who are forced to

leave their country in order to flee conflicts and persecutions. The number of these brother refugees is growing and, in these last days, thousands more have been made to leave their homes in order to save themselves. Millions of families, millions, refugees from many countries and of every religious faith are experiencing in their stories the dramas and wounds that can only with difficulty be healed. Let us make ourselves their neighbours, sharing their fears and their uncertainty and concretely alleviating their suffering. May the Lord sustain the people and institutions that are working with generosity to ensure refugees acceptance and dignity, and to give them reasons to hope. Let us think of how Jesus was a refugee, he had to flee for his life to be saved, with St Joseph and Our Lady, he had to go away to Egypt. He was a refugee. Let us pray to Our Lady, for the pain of refugees, that she be close to these of our brothers and sisters. Let us pray together to Our Lady for our refugee brothers and sisters. [*Hail Mary*] Mary, mother of refugees, pray for us.

Lastly, I turn to *young people*, to the *sick* and to *newlyweds*. We are on the eve of *Corpus Domini*. Dear *young people*, may the Eucharist be the principal nourishment of your faith; dear *sick people*, especially the little patients of Policlinico San Matteo do Pavia, do not tire of adoring the Lord even in trial; and may you, dear *newlyweds*, learn to love after the example of the one who, for love, made himself the victim for our salvation.



Appeal from the WCC and Karekin II

Peace and justice for Syria and Iraq

A call for an end to fighting in Syria and nearby Iraq was launched by religious leaders of the World Council of Churches and of the Mother See of Holy Etchmiadzin and the Holy See who gathered together on 11-12 June in Etchmiadzin, Armenia, at the invitation of Karekin II, Supreme Patriarch and Catholicos of all Armenians.

The religious leaders wrote a message underlining the importance of an immediate stop to violence in order to restore stability in the Middle East. "We gathered on the eve of the Centenary of the Armenian and Syriac Genocide," the note reads, "and prayed for justice and peace". "This gathering also occurs at the time of the celebration of Pentecost, when the Holy Spirit descended to give a common voice to the

believers in every tongue. The Holy Spirit guides us to believe that peace and justice for all people cannot be achieved by the initiatives of humanity alone".

The text continues: "Through diakonia and humanitarian assistance, the churches continue to witness to the unconditional love of Christ to all people in Syria. It is of high significance that churches continue to accompany those who have found refuge in neighbouring countries. Therefore, we encourage further co-operation among the different churches and church agencies within Syria and internationally. We call upon the churches who have embarked on the path of reconciliation to continue being bridge builders, deepening dialogue with their Muslim sisters and brothers".

Summer schedule for the General Audience and morning Mass

Wednesday General Audiences will be suspended for the month of July, to be resumed in August with the exception of the 13th when the Pope will be in Korea. In addition, in July and August the Holy Father will not celebrate Mass for the faithful at the Domus Sanctae Marthae. Morning Mass will begin again in September.

Bishops of the United States hold General Assembly

Family at the centre

Today it is more urgent than ever to promote and support Catholic family life. The bishops of the United States affirmed this at their General Assembly held in New Orleans, Louisiana, from 11-13 June. This was the first assembly with Archbishop Joseph Edward Kurtz of Louisville as President of the United States Conference of Catholic Bishops (USCCB). Their work focused on the relationship between family and evangelization with a view to the Synod of Bishops this October and also to the Eighth World Meeting of Families in September 2015.

During the meeting the President addressed a letter to Pope Francis inviting him to the World Meeting to be held in Philadelphia. "This event", he wrote, "will be an occasion for Catholics from around the world to reflect on family life, and the role that families can play in strengthening our society and our Catholic faith". He assured the Holy Father that his presence "would not only add significance to the World Meeting of Families, but also serve to deepen the bonds of affection that our faithful and many other Americans share with you as Bishop of Rome".

Looking ahead to the meeting in Philadelphia, the USCCB invited the President of the Pontifical Council for the Family, Archbishop Vincenzo Paglia, to address the Assembly. The Archbishop underlined that the main purpose of this gathering is to demonstrate that man is made to love: "we see that our destiny is not loneliness but rather love, mutually sustaining and fruitful". "The Gos-

pel of Jesus, and of the Family, must overcome the loneliness that excludes real love and that is suffocating humanity today".

Introduced by Archbishop Charles Joseph Chaput of Philadelphia, Archbishop Paglia asked that the U.S. prelates encourage families to participate in the event, underlining that this meeting comes at a time when the Church in the United States is in urgent need of an occasion for joy and renewal. He added that the World Meeting will also be a moment to deepen discussion on the nature of marriage and of the family, pointing out that they must strive to offer the beauty of Church doctrine on marriage and family to all people of good will.

Archbishop Paglia did not fail to underline the fundamental import-



2015 World Day of Families logo

Congregation for the Causes of Saints

Promulgation of decrees

On Friday afternoon, 12 June, Pope Francis received Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, in a private audience and authorized the Congregation to promulgate the following decrees:

— a miracle attributed to the intercession of the Venerable Servant of God Louis-Edouard Cestac, diocesan priest, Founder of the Servants of Mary; born 6 January 1801 in Bayonne, France, and died 27 March 1868 in Anglet;

— a miracle attributed to the intercession of the Venerable Servant of God Irene Stefani (in the world: Aurelia Giacomina Mercedes), professed nun of the Institute of the Consolata Missionary Sisters; born 22 August 1891 in Anfo, Italy, and died 31 October 1930 in Gekondi, Kenya;

— the heroic virtues of the Venerable Servant of God Fr Luigi Savaré, diocesan priest; born 15 August 1878 in Cremona, Italy, and died 22 March 1949 in Lodi;

— the heroic virtues of the Venerable Servant of God Fr Eugenio Reffo, priest and Co-Founder of the Fathers and Brothers of St

Joseph; born 2 January 1843 in Turin, Italy, and died there 9 May 1925;

— the heroic virtues of the Venerable Servant of God Mother Magdalen of the Sacred Heart (in the world: Frances Margaret Taylor), Foundress of the Poor Servants of the Mother of God; born 20 January 1832 in Stoke Rochford, England, and died 9 June 1900 in London;

— the heroic virtues of the Venerable Servant of God Sr Giuseppa Scandola, professed nun of the Comboni Missionary Sisters "Pious Mothers of Africa"; born 26 January 1849 in Bosco Chiesanuova, Italy, and died 1 September 1903 in Lul, South Sudan;

— the heroic virtues of the Venerable Servant of God Itala Mela, Benedictine Oblate of the Monastery of St Paul Outside-the-Walls; born 28 August 1904 in La Spezia, Italy, and there 29 April 1957;

— the heroic virtues of the Venerable Servant of God Uberto Mori, Italian layman and father of a family; born 28 January 1926 in Modena, Italy, and died 6 September 1989 in Pavia, Italy.



ance of the next Synod of Bishops. He also pointed to the crisis of faith and that which is affecting family and society. "The crisis in families", he said, is "above all cultural" and based on the tendency to value the individual above everything. In this way "the individual prevails over society and the rights of the individual prevail over those of the family". The Archbishop denounced the fact that all over the developed world even the "laws reflect the primacy of the individual over the family. In this context, it is easy to understand how the family, as it has been understood for thousands of years, is ignored or is, worse yet, vilified and persecuted".

All of this leads to fewer families and more people who decide to live by themselves or live in unions without commitment.

In addition, people today are convinced that they can "be family" in all sorts of different ways. Any type of "living together" can be called a family". These situations result in demolishing "the family piece by piece".

Despite this, he added, "the family is an indispensable resource for society. No other form of living can create the positive relationships that are found in the family. No other form of relationship has such societal potentialities, or such economic potential".

Polish priests and nuns named Righteous Among the Nations

At the end of the Plenary Assembly of the Polish bishops in Warsaw, the Ambassador of Israel conferred the honour of "Righteous Among the Nations" to three priests and two nuns who saved Jews during the Second World War. Even though aiding Jews was a crime punished by the Nazis with death, 6,454 Poles have received this honour.

Pope Francis receives the Prime Minister of Japan



On Friday, 6 June, Pope Francis met with Prime Minister Shinzo Abe of Japan, who subsequently went on to meet with Cardinal Pietro Parolin, Secretary of State, who was accompanied by Archbishop Dominique Mamberti, Secretary for Relations with States.

The cordial discussions touched on the good relations between Japan and the Holy See, as well as the understanding and collaboration

between the Church and State in the fields of education, social welfare and healthcare. The conversation then turned to several current regional and international themes, with particular reference to initiatives aimed at promoting peace and stability in the Asian continent, Japan's commitment to cooperation for development, especially in Africa, attention to the environment, and nuclear disarmament.

Pope Francis to the Diocese of Rome on the mission to be a tender and welcoming mother

With an open door

The Church in Italy is strong thanks to parish priests who are always close to the people

The Holy Father opened the pastoral convention for the Diocese of Rome, meeting with participants in the Paul VI Hall on Monday afternoon, 16 June. The following is a translation of the Pope's address, which was delivered extemporaneously in Italian.

First of all, good afternoon everyone!

I am glad to be among you.

I thank the Cardinal Vicar for the warm and trusting words that he addressed to me on your behalf. I also thank Fr Giampiero Palmieri and the two catechists Ada and Pierpaolo, who illustrated the situation. I said to them: "You've said it all! I will just give the blessing and leave". They were very good.

I would like to say one thing without hesitation: I really liked that you, Fr Giampiero, mentioned *Evangelii nuntiandi*. Still to this day it is the most important post-Conciliar pastoral document, which hasn't been surpassed. We should always go back to it. That Apostolic Exhortation is a great source of inspiration. And it was the work of the great Paul VI, of his own hand. Because after that Synod, they couldn't decide whether they should do an Exhortation or not...; and finally the relator – it was St John Paul II – took all the papers and just handed them to the Pope, as if to say: "You handle it, brother!". Paul VI read them all and, with that patience of his, began to write. To me that is truly the pastoral testament of the great Paul VI. And it hasn't been surpassed. It is a wealth of resources for pastoral life. Thank you for having mentioned it, and may it always be a point of reference!

In the course of this year while visiting several parishes, I had the opportunity to meet many people who often, fleetingly but with great confidence, expressed to me their hopes and expectations as well as their struggles and problems. Also, in the many letters that I receive every day I read about men and women who feel disoriented, for often life is tiring and it can be difficult to find meaning and value in it. It goes by too quickly! I imagine how hectic the day of a dad or a mom is; they get up early, take their children to school, then they go to work, often in places where there are tensions and conflicts, as well as places that are far away. Before coming here, I went to the kitchen to have a coffee, the cook was there and I asked him: "how long does it take you to get home?". "About an hour and a half...". An hour and a half! And when he gets home, there are the children, his wife... And they have to cross Rome in traffic. It often happens to us all that we feel alone like this. We feel weighed down by a crushing weight, and we ask ourselves: is this life? The question stirs in our heart: What can we do so that our children, our kids, can give meaning to their lives? Because they also feel that our way of living

is sometimes inhuman, and they do not know what direction to take so that life can be beautiful and so they're happy to get up in the morning.

When I confess young married people and they tell me about their children, I always ask this question: "Do you have time to play with your children?". And so often I hear from the dad: "But, Father, when I go to work in the morning, they are sleeping, and when I come back in the evening, they are in bed sleeping". This is not life! It's a difficult cross. It's not human. When I was Archbishop in the other diocese and I had more opportunities than I do today to speak with kids and young people and I realized that they are suffering from *orfandad*, that is orphanhood. Our children, your kids are suffering like orphans! I believe that the same thing is happening in Rome. Young people are orphans with a safe road to travel, with a teacher in whom they trust, with ideals that warm the heart, with hopes that sustain the exhaustion of daily life. They are orphans, but they keep the desire for all that alive in their hearts! This is a society of orphans. Let's think about this, it's serious. Orphans, without the memory of their families: because, for example, grandparents are far away or in a retirement home, they don't have that familial presence, that familial memory. Orphans, without affection today, or with a kind of affection that is frantic: dad is tired, mom is tired, they go to bed... And they are left orphans. Orphans of gratuitousness: what I



family, at school, in the parish, it will be very difficult for us to understand what the grace of God is, the grace that isn't sold, that isn't bought, but a present, a gift from God: it is God himself. And that is why they are orphans of gratuitousness.

Jesus made a great promise to us: "I will not leave you orphaned" (Jn 14:18), because he is the way to go, the teacher to listen to, the hope that does not disappoint. How can we not feel a burning desire in our heart and say to all, especially the youth: "You are not orphans! Jesus Christ revealed to us that God is Father and wants to help you, because he loves you". This is the profound meaning of Christian initiation: being born in the faith means proclaiming that we are not orphans. For society also rejects her children! For example, almost 40% of Italian young people are unemployed. What does this mean? "You don't matter to me! You are trash. I'm sorry, but that's life". Society

but where is the joy? In order to love life we don't need to fill it up with things, which then become idols; we need only that Jesus watch over us. It is his gaze that tells us: it is good that you are alive, your life is not useless, because you have been entrusted with a great duty. This is true wisdom: a new outlook on life that comes from encounter with Jesus.

Cardinal Vallini spoke about this path of pastoral and missionary conversion. It is a path that one takes and one must take and we still have the grace to be able to take it. Conversion is not easy, because it means changing one's life, changing one's ways, changing so many things, even changing the soul. But this path of conversion will give us the identity of a people who knows how to bear children, not a sterile people! If we, like the Church, do not know how to bear children, something is not working! The great challenge for the Church today is to become mother: mother! Not a perfectly organized non-profit, with so many pastoral plans... We need them, sure... But that is not essential, it is just a help. A help to what? To the motherhood of the Church. If the Church is not mother, it is sad to say that she becomes a spinster, but she does become a spinster! That's how it is: she bears no fruit. The Church not only makes children, but it is part of her identity to make children, that is, to evangelize, as Paul VI says in *Evangelii nuntiandi*. The Church's identity is this: to evangelize, that is, to make children. I think of our mother Sarah, who grew old without children; I think of Elizabeth, the wife of Zacharius, old without children; I think of Noemi, another old woman without descendants... And these barren women did bear children, they were given descendants: the Lord is capable of doing that! That is why the Church must do something, must change, must convert in order to become mother. She must be fruitful! Fruitfulness is a grace that we today need to ask from the Holy Spirit, so that we can go forward in our pastoral and missionary conversion. This is not a question of seeking to proselytize, no, no! To go ring the bell: "Would you like to come to this association called the Catholic Church?...". We need to make a card, another member... The Church – Benedict XVI



Fr Camillo in a vignette by Giovannino Guareschi

was saying before, the generosity of a dad and a mom who know how to waste time just playing with their children. We need that sense of gratuitousness: in families, in parishes and in society as a whole. And when we think of how the Lord is revealed to us through the free gift, that is, Grace, it's a much more important thing. That need for human gratuitousness, which is how we open our hearts to the grace of God. Everything is free: He comes and grants us his grace. But if we don't have a sense of gratuitousness in the

also orphans young people. Think about what it means that 75 million young people in this European society, youth 25 and under, have no work... This civilization leaves them orphans. We are a people who wants to raise our children with the certainty of having a father, of having a family, of having a mother. Our technological society – Paul VI already said it – multiplies *ad infinitum* the opportunities for pleasure, distraction, curiosity, but it cannot lead man to true joy. So much convenience, so many beautiful things,

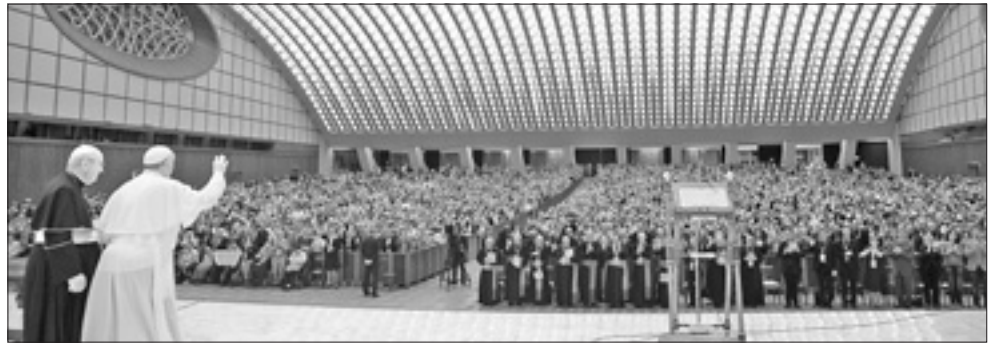
With an open door

CONTINUED FROM PAGE 5

told us – does not grow through proselytism, she grows through attraction, maternal attraction, offering her motherhood: she grows through tenderness, her maternity, the witness that generates ever more and more children. She is a little aged, our Mother Church... We shouldn't call her "Grandma Church", but still she is a little older... We must rejuvenate her! We must rejuvenate her, but not by taking her to the plastic surgeon, no! This is not the true rejuvenation of the Church, it doesn't work. The Church grows younger when she is capable of generating more children; she grows younger the more she becomes mother. This is our mother, the Church and our love for children. To be in the Church is to be at home, with mom; at mom's house. This is the grandeur of revelation.

The process of aging is... I believe... – I don't know if Fr Giampiero or the Cardinal – spoke of an escape from community life, this is true: individualism leads us to flee from community, and this makes the Church grow old. Let's visit an institution that is no longer a mother, it will give us certain identity, like a football team: "I am on this team, I cheer for the Catholics!". And this happens when there is a flight from community life, a flight from the family. We must recover our memory, the memory of the Church that is the people of God. Today we lack a sense of history. We are afraid of time: no time, no roadmap, no, no! Everything now! We are in the reign of the present, of the situation. Only this space, this space, this space, and no time. Also in communication: lights, the moment, the cell phone, the message... abbreviated language, reduced. Everything is done in a hurry, because we are slaves of the moment. To recover our memory in the patience of God, who did not hurry his history of salvation, who has accompanied us throughout history, who preferred a long history for us, of many years, walking with us.

As for the present – I will speak about it after, if I have time – I have only one word to say: welcome. This is it, welcome. And another that you said: tenderness. A mother is tender, she knows how to caress. But when we see the poor people who go to the parish, and they don't know how to move in this setting, because they don't often go to the parish, and they find a secretary who yells, who closes the door: "No, for you to do this, you have to pay this, this and this much! And you have to do this and this Take this form and you have to...". These people don't feel like they are at their mother's house! They might feel like they are at the secretary's office but not at their mother's house. And these secretaries, the new "ostiaris" of the Church! Being parish secretary means opening the front door of the mother's home, not closing it! And one can close the door in many ways. In Buenos Aires there was a famous parish secretary: they called her the "tarantula"... I'll say no more! To know how to open the



door in the moment: welcome and tenderness.

Priests, pastors and assistant pastors also have so much work to do and I understand that at times they are a little tired; but a parish priest who is too impatient does no good! Sometimes I understand, I understand... Once I had to listen to a humble woman, very humble, who had left the Church when she was young; now she was the mother of a family, she came back to the Church and said: "Father, I left the Church because in the parish, as a little girl" – I don't know if she was in confirmation class, I am not sure – "a woman with a baby came and asked the pastor to perform the Baptism..." – this was a long time ago and not here in Rome, in another place – "and the parish priest said yes, but she would have to pay... 'But I have no money!'. 'Go home, take whatever you have, bring it to me and I will baptize the child'". And that woman was speaking to me in the presence of God! This happens... This does signify welcome, this is closing the door! In the present: tenderness and welcome.

And for the future, hope and patience. To bear the witness of hope, let us go forth. And the family? It is the patience. What St Paul tells us: support one another. Let us support one another. That's it.

But let us return to the text. The person who comes knows, by the anointing of the Holy Spirit, that the Church guards the treasure of

Jesus' gaze. And we must offer it to everyone. When they come to the parish – maybe I am repeating myself, because I digressed and got away from the text – what attitude should we take? We must always welcome everyone with a big heart, as in a family, asking the Lord to make us capable of participating in the difficulties and the problems that often children and young people encounter in their lives.

We must have the heart of Jesus, who "when he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd" (Mt 9:36). Seeing the crowds, he feels compassion for them. I like to dream of a Church who lives the compassion of Jesus. Compassion is to "suffer with", to feel what the others feel, to accompany them emotionally. It is Mother Church, who caresses her children with compassion like a mother. A Church that has a heart without borders, and not only the heart: also the gaze, the sweetness of Jesus' gaze, which is often much more eloquent than so many words. People expect to find in us the gaze of Jesus, sometimes without even knowing it, that serene gaze, a happiness that seeps into the heart. But – as your representatives said – it takes a whole parish to be a welcoming community, not just the priests and catechists. The whole parish! Welcome...

We must rethink how welcoming our parishes are: whether the hours of activities encourage the participa-

tion of young people; whether we are capable of speaking their language, of reaching out by other means (as for example sports, new technologies) for opportunities to proclaim the Gospel. Let us become bold in exploring new ways with which our communities can be homes where the door is always open. An open door! And it is important that the welcome is followed by a clear proposal of the faith; many times a proposal of the faith may not be explicit, but is conveyed by attitude, by witness: in this institution called the Church, in this institution called the parish one breathes the air of faith, because one believes in the Lord Jesus.

I will ask you to study carefully these things that I have said: this orphanhood, and to study how to recover the memory of the family; how to bring warmth and gratuitousness to the parish, so that it won't be an institution tied solely to the conditions of the moment. No, let it have a history, let it be on a journey of pastoral conversion. Let it know how to welcome with tenderness in the present, and how to send forth her children with hope and patience.

I truly appreciate priests, because being a pastor is not easy. It's easier to be a bishop than a pastor! Because we bishops always have the option of stepping back, or hiding behind "His Excellency", and that is our defence! But to be a pastor, when they knock on your door: "Father this, here father, there father..." It's not easy! When someone comes to you to speak about family problems, or about a deceased person, or when the so-called "charity girls" come to gossip about the so-called "catechesis girls"... It's not easy being a pastor!

But I would like to say one thing, I have said it before: the Italian Church is very strong thanks to parish priests! These priests who – now will have another system – slept by the telephone on the sofa and rose at whatever hour to go to those who are ill... No one died without the Sacraments... Close! Close pastors! And then? They passed on the memory of evangelization...

Let us think of the Church as mother and let us say to our Mother Church what Elizabeth said to Mary when she became a mother, expecting the son: "Happy are you, because you believe!"

We want a Church of faith, one that believes that the Lord is capable of making her a mother, of giving her many children. Our Holy Mother Church. Thank you!

Audience with members of the Populorum Progressio Foundation



On Friday morning, 13 June, Pope Francis received the members of the administrative council of the Populorum Progressio Foundation. After a greeting by Cardinal Robert Sarah, President of the Pontifical Council *Cor Unum* and of the Foundation, the Holy Father spoke, encouraging those present and underlining the importance of educating younger generations. The Pope also expressed his concern for all the unemployed.

At the Angelus Pope Francis underlines that it is a contradiction to say that Christians hate each other

Reconciliation and justice

Pope Francis is following with deep concern the events which have been taking place in Iraq. Thus on Sunday, 15 June, during his weekly meeting with the faithful in St Peter's Square, the Pope asked for prayers for the people of Iraq. Before the Marian prayer, he reflected on the Most Holy Trinity. The following is a translation of the Holy Father's words which are given in Italian.

Dear Brothers and Sisters,
Good morning!

Today we celebrate the Solemnity of the Holy Trinity, which leads us to contemplate and worship the divine life of the Father, the Son and the Holy Spirit: a life of communion and perfect love, origin and aim of all the universe and of every creature: God. We also recognize in the Trinity the model for the Church, in which we are called to love each other as Jesus loved us. And love is the concrete sign that demonstrates faith in God the Father, Son and Holy Spirit. And love is the badge of the Christian, as Jesus told us: "By this all men will know that you are my disciples, if you have love for one another" (Jn 13:35). It's a contradiction to think of Christians who hate. It's a contradiction. And the devil always seeks this: to make us hate, because he's always a troublemaker; he doesn't know love; God is love!

We are all called to witness and proclaim the message that "God is love", that God isn't far and insensitive to our human affairs. He is close to us, always beside us, walking with us to share our joys and our sorrows, our hopes and our struggles. He loves us very much and for that reason he became man, he came into the world not to condemn it, but so the world would be saved through Jesus (cf. Jn 3:16-17). And this is the love of God in Jesus, this love that is so difficult to understand but that we feel when we draw



close to Jesus. And he always forgives us, he always awaits us, he loves us so much. And we feel the love of Jesus and the love of God.

The Holy Spirit, gift of the Risen Jesus, conveys divine life to us and thus lets us enter into the dynamism of the Trinity, which is a dynamism of love, of communion, of mutual service, of sharing. A person who loves others for the very joy of love is a reflection of the Trinity. A fam-

"I ask you all to join in my prayer for the beloved Iraqi nation, especially for the victims and for those who are suffering most from the consequences of the growing surge of violence"

ily in which each person loves and helps one other is a reflection of the Trinity. A parish in which each person loves and shares spiritual and material effects is a reflection of the Trinity.

True love is boundless, but it knows how to limit itself, to interact with others, to respect the freedom of others. Every Sunday we go to Mass, we celebrate the Eucharist to-

gether and the Eucharist is like the "burning bush" in which the Trinity humbly lives and communicates; for this reason the Church placed the feast of *Corpus Domini* after that of the Trinity. Next Thursday, according to Roman tradition, we'll celebrate Holy Mass at the Basilica of St John Lateran and then, we'll have the procession with the Most Holy Sacrament. I invite all Romans and pilgrims to participate in order to express our desire to be "a people made one in the unity of the Father, Son, and Holy Spirit" (St Cyprian). I await everyone next Thursday at 7:00 pm, for the Mass and the *Corpus Christi* Procession.

May the Virgin Mary, perfect creation of the Trinity, help us to make our whole lives, in small gestures and more important choices, an homage to God, who is Love.

After the Angelus the Holy Father said:

Dear brothers and sisters, I've been following with deep concern the recent events in Iraq. I ask you all to join in my prayer for the beloved Iraqi nation, especially for the victims and for those who are suffering most from the consequences of the growing surge of violence, in particular for the many people,

among them many Christians, who have had to leave their homes. I hope for the entire population safety and peace, and a future of reconciliation and justice in which all Iraqis, regardless of religious affiliation, may build their homeland together, creating a model of coexistence. Let us pray to Our Lady, all of us together for the Iraqi people.

I'd like to announce today that, accepting the invitation of the Bishops and Civil Authorities of Albania, I will be going to Tirana on Sunday, 21 September. With this brief journey I wish to confirm in faith the Church in Albania and witness my encouragement and love to a Country which has long suffered the consequences of past ideologies.

Today, a special thought goes out to domestic workers and caregivers, who come from many parts of the world and perform a priceless service for families, especially in caring for the elderly and for those who are not self-sufficient. So often we don't justly value the great and good work they do for families. Many thanks to you!

And to everyone I wish a nice Sunday and a good lunch. And don't forget to pray for me! *Arivederci!*

Note from the Congregation for the Eastern Churches

Churches and schools in Iraq open to refugees

Cardinal Leonardo Sandri, Prefect of the Congregation for the Eastern Churches, has expressed his deep concern for the deteriorating situation in Iraq. Together with the heads and officials of the dicastery, the Cardinal also expressed his special closeness to His Beatitude Luis Sako, Patriarch of Babylonia for Chaldeans – who, since his election, has supported on several occasions dialogue and national reconciliation in every way – as well as to Chaldean Archbishop Nona and Syriac-Catholic Archbishop Moshe. In the recent tragedies both prelates have stood beside the people – both Christian and Muslim – who have been forced to flee their homes and their city in the search for survival. In the land of Abraham, who followed the path of God's promise, we are witnessing yet another exodus of thousands of men, women and children who are watching this promise for stability and life disappear in an instant.

The President of the Congregation for the Eastern Churches called Archbishop Nona on the telephone and personally expressed the closeness of the Congregation and of the Holy See, assuring him of their willingness to help. The Archbishop assured him that the churches, schools and other Catholic places are open to all refugees in a spirit of collaboration among those who follow various religions. On behalf of the confreres and faithful, he invoked the support and paternity of Pope Francis and the steadfast and supportive prayer of the universal Church, who is calling for the new seeds to sprout with justice.

The wish is that the prophetic prayer for peace on the Sunday of Pentecost gathered around Pope Francis and Patriarch Bartholomaios and the heads of two states in conflict, open a new horizon for secure peace, also in Iraq and Syria, and in the entire Middle East.



Displaced Iraqis queue to register at a temporary camp (AFP)

To the Community of Sant'Egidio about prayer, the poor and peace

The true revolution

Europe needs help to rejuvenate

"Go forth on this path: prayer, the poor and peace" in order to "help compassion grow in the heart of society". Because this is the true revolution. This was the instruction that Pope Francis gave to the Community of Sant'Egidio during his visit on Sunday afternoon, 15 June. The meeting with the poor who are aided by the Community took place in the Roman Basilica of Santa Maria in Trastevere. The following is a translation of the Pope's address, which was given in Italian.

Dear Friends,

I've come to visit the Community of Sant'Egidio here in Trastevere, where it was founded. Thank you for your warm welcome!

We are gathered here near Christ, who, from above in the mosaic, watches us with deep and tender eyes, together with the Virgin Mary, whose arm encircles him. This ancient basilica has become a place of daily prayer for many Romans and pilgrims. To pray in the centre of the city doesn't mean to forget the human and urban peripher-



live what Professor Riccardi said, that you don't distinguish between who is helping and who is being helped. The tension slowly ceases being tension and becomes an encounter, an embrace: it becomes unclear who helps and who is being helped. Who leads the action? Both of them, or, to say it better, the embrace leads.

Jesus is present in the poor, he identifies with them. St John Chrysostom writes: "Thy Lord cometh unto thee in need..." (*In Matthaeum Homil. LXVI, 3: PG 58, 629*). You are and continue to be a Community with poor people. I see among you many elderly as well. I am pleased that you are their friends and neighbours. The care given to the elderly, like that of children, is an indicator of the quality of a community. When the elderly are tossed aside, when the elderly are isolated and sometimes fade away due to a lack of care, it's an awful sign! How nice instead is that alliance between young and old that I see here, where everyone gives and receives! The elderly and their prayers are a treasure for



ies. It means to listen and receive the Gospel of love to go forth and encounter the brothers and sisters on the fringes of the city and the world!

Every church, every community is called to this in their life that is frenzied and at times confused by the city. Everything begins with prayer. Prayer safeguards the anonymous person in the city from temptations that can also be our own: the belief that everything revolves around us, indifference, paranoia. Prayer is the first job of your Community, and it consists in listening to the Word of God – this bread, the bread that gives us strength, that lets us go forward – but also in turning our eyes to him, like in this basilica: "Look to him, and be radiant; so your faces shall never be ashamed", says the Psalm (34:5).

He who sees the Lord, sees others. You have also learned to see others, particularly the poor; and I hope you

live what Professor Riccardi said, that you don't distinguish between who is helping and who is being helped. The tension slowly ceases being tension and becomes an encounter, an embrace: it becomes unclear who helps and who is being helped. Who leads the action? Both of them, or, to say it better, the embrace leads.

Sant'Egidio. A people who don't protect their elderly, who don't take care of their young, is a people without a future, a people without hope. Because the young – the children, the youth – and the old carry history forward. The children, the young rightly have their biological strength. The elderly offer their memory. But when a community loses its memory, it's over, it's over. It's awful to see a community, a people, a culture that's lost its memory. The year-old grandma who spoke – bravo! – she told us that there was this tendency to toss aside, this throw-away culture. To maintain a balance like this, where at the centre of the world economy there are no men and women, but where money is an idol, it's necessary to throw things away. Children are thrown-away, no children. Let us consider only the birth rate in Europe: in Italy, Spain, France... And we throw away the elderly, behind which are attitudes of hidden euthanasia, a form of

euthanasia. They aren't needed, and what isn't needed gets thrown away. What doesn't produce is discarded. And today the crisis is so great that the young are tossed aside: when we consider that these 75 million young people aged 25 and below, who are "neither-nors": neither working nor studying. They are without. It happens today in this tired Europe, as she said. In this Europe that has had enough; she isn't old, no, she's tired. She doesn't know what to do. A friend of mine asked me a question, some time ago: why don't I talk about Europe? I tricked him, I said: "Did you hear when I spoke about Asia?", and he realized it was a trick question! Today I'm speaking about Europe. Europe is tired. We have to help her rejuvenate, to find her roots. It's true: Europe has disowned her roots. It's true. But we have to help her find them again.

Changes in society begin with the poor and the elderly. As Jesus said:

"The very stone which the builders rejected has become the head of the corner" (Mt 21:42). Likewise, the poor are in some ways this "cornerstone" for building a community. Today, unfortunately, the speculative economy makes

"And as you walk this path, you help compassion grow in the heart of society – which is the true revolution, that of compassion and tenderness – to cultivate friendship"

the poor ever poorer, depriving them of the essentials, such as housing and employment. This is unacceptable! Those who live solidarity don't accept it and they take action. And this word, "solidarity", many people want to eliminate it from the dictionary, because some cultures see it as a bad word. No! Solidarity is a Christian word! And this is why you are the family of the homeless, friends of disabled persons, who – when loved – express great humanity. I also see here many "new Europeans",



immigrants who arrived after agonizing and dangerous journeys. The Community welcomes them attentively and demonstrates that a foreigner is one of our brothers to recognize and to help. And this rejuvenates us.

From here, from Santa Maria in Trastevere, I send my greeting to all those who participate in your community in other Countries of the world. I encourage them as well to be friends of God, of the poor and of peace: those who live this way will be blessed in life and will be a blessing for others.

In some Countries suffering from war, you seek to keep hope for peace alive. Working for peace doesn't bring quick results, but it is the work of patient artisans who seek that which unites and set aside that which divides, as Saint John XXIII said.

More prayer and more dialogue are needed: they're necessary. The world suffocates without dialogue. Dialogue is only possible starting from true identity. I cannot pretend to have a different identity in order to dialogue. No, it isn't possible to dialogue in this way. This is my identity and I dialogue because I'm a person, because I'm a man or a woman; and man and woman have the opportunity to dialogue without negotiating their identity. The world suffocates without dialogue: for this you also make your contribution, in order to promote friendship among religions.

Go forth on this path: prayer, the poor and peace. And as you walk this path, you help compassion grow in the heart of society – which is the true revolution, that of compassion and tenderness – to cultivate friendship in place of the ghosts of animosity and indifference.

May the Lord Jesus, who from high in the mosaic embraces his Most Holy Mother, sustain you everywhere and, together with her, embrace all of you in his mercy. We need this, we really need it. This is the time for mercy. I pray for you, and you, pray for me! Thank you.



The Holy Father denounces the scandal of speculation on food prices

Financial control of people is intolerable

We can no longer tolerate financial markets governing the destiny of peoples rather than serving their needs. And one of the most nefarious effects of this is the scandal of the speculation on food prices. The Pope met with the participants of the conference "Investing for the Poor" organized by the Pontifical Council for Justice and Peace, who he received on

Monday morning, 16 June, in the Clementine Hall. "It is urgent", the Pope said, "that governments throughout the world commit themselves to developing an international framework capable of promoting a market of high impact investments, and thus to combating an economy which excludes and discards." The following is the English text of the Holy Father's words.

Dear Brothers and Sisters,

I offer you a warm welcome and I express my gratitude and appreciation for your Conference, which offers an important contribution to the search for timely and realistic strategies to ensure greater social equality. I thank Cardinal Turkson for his kind introduction.

A sense of solidarity with the poor and with the marginalized has led you to reflect on impact investing as one emerging form of responsible investment. Representatives of the Roman Curia have joined you in these days of study aimed at assessing innovative forms of investment which can benefit local communities and the environment, as well as providing a reasonable return.

Impact investors are those who are conscious of the existence of serious unjust situations, instances of profound social inequality and unacceptable conditions of poverty affecting communities and entire peoples. These investors turn to financial institutions which will use their resources to promote the economic and social development of these groups through investment funds aimed at satisfying basic needs associated with agriculture, access to water, adequate housing and reasonable prices, as well as with primary health care and educational services.

Investments of this sort are meant to have positive social repercussions on local communities, such as the creation of jobs, access to energy, training and increased agricultural productivity. The financial return for investors tends to be more moderate than in other types of investment. The logic underlying these innovative forms of intervention is one which "acknowledges the ultimate connection between profit and solidarity, the virtuous circle existing between profit and gift ... Christians are called to rediscover, experience and proclaim to all this precious and primordial unity between profit and solidarity. How much the contemporary world needs to rediscover this beautiful truth!" (Preface to the book of Cardinal Gerhard Müller, *Povera per i poveri. La missione della Chiesa* ["Poor for the Poor." The Mission of the Church]). We really need it.

It is important that ethics once again play its due part in the world of finance and that markets serve the interests of peoples and the common good of humanity. It is increasingly intolerable that financial markets are

shaping the destiny of peoples rather than serving their needs, or that the few derive immense wealth from financial speculation while the many are deeply burdened by the consequences.

Advances in technology have increased the speed of financial transactions, but in the long run this is significant only to the extent that it better

"Christians are called to rediscover, experience and proclaim to all this precious and primordial unity between profit and solidarity. How much the contemporary world needs to rediscover this beautiful truth!"

serves the common good. In this regard, speculation on food prices is a scandal which seriously compromises access to food on the part of the poorest members of our human family. It is urgent that governments throughout the world commit themselves to developing an international framework capable of promoting a market of high impact investments, and thus to combating an economy which excludes and discards.

On this day when the Church celebrates the memorial of Saints Quiricus and Giulitta, a son and mother who, in the persecution under Diocletian, left all their possessions behind in order to accept martyrdom for the name of Christ, I join you in asking the Lord to help us never to forget the transience of earthly goods and to renew our commitment to serve the common good with love and with preference for the most poor and vulnerable of our brothers and sisters. With great affection I bless you and your work. Thank you.

The Pope's videomessage for the opening of the World Cup

No one wins by himself

The Holy Father explained in his videomessage for the World Cup that in sports training, fair play and respect for opponents are necessary. His message was broadcast on Brazilian television preceding the World Cup, which is being held from 12 June to 13 July. The following is a translation of the Pope's words which were delivered in Portuguese.

Dear Friends,

It is with great joy that I address you, lovers of football, on the occasion of the opening of the 2014 World Cup in Brazil. I would like to send a cordial greeting to the organizers and the participants; to every athlete and every fan, as well as to all the spectators who will follow this event in stadiums and on television, the radio and internet, an event which crosses language, cultural and national barriers.

My hope is that, more than a celebration of sport, this World Cup can be a celebration of solidarity among nations. This, however, presupposes that the football matches should be considered as what they really are: a game and, at the same time, an opportunity for dialogue, understanding and mutual enrichment of the human person. Sport is not only a form of entertainment, but also – and I would say above all – a tool to communicate values which promote the good of the human person and contribute to building a more peaceful and fraternal so-

ciety. Just think of loyalty, perseverance, friendship, sharing, solidarity. There are, in fact, many values and attitudes which football promotes and which prove to be important not only on the field but in all fields of existence, and specifically in building peace. Sport is a school of peace; it teaches us how to build peace.

In this sense, I would like to point out three lessons for practicing sports, three fundamental attitudes for the cause of peace: the need to “train”, fair play and respect for the opponent.

First, sports teach us that it is necessary to train in order to win. In this practice of sports, we can see a metaphor for life. In life it is necessary “to train”, to strive to achieve important results. The spirit of sports becomes an image for the necessary sacrifices in order to grow in the virtues that are necessary for the character of a person. For a person to improve, extensive and consistent “training” is necessary, and much more is needed to achieve an encounter and peace between “improved” peoples! It's necessary “to train” a lot...

Football can and should be a school for building a “culture of encounter” which allows for peace and

harmony among peoples. And here the second lesson of the practice of sports comes to our aid: we learn what fair play in football has to teach us. When we play on a team we must first think of the good of the group, and not of ourselves. In order to win, we must overcome individualism, selfishness, all forms of racism, of intolerance and of the instrumentalization of the human person. It is not only in football that being *fominha* [individualistic and egoistic] is an obstacle to positive results for the team. Because, in life, when we are *fominhas*, ignoring



*I wish everyone
a wonderful World Cup,
played in a spirit of true fraternity.*

(@Pontifex on 12 June)

those who surround us, the entire society is damaged.

The final lesson for sports which bear the fruits of peace is the respect deserved by our opponents. The secret to winning on the field, and also in life, is to respect my teammates and also my opponent. No one wins by himself, not on the field or in life! May no one isolate themselves or feel excluded! Be careful! No segregation, no racism! And if it is true that at the end of the tourna-



2014 World Cup logo

ment only one national team will win the Cup, likewise, it is also true that, by learning the lessons that sports teach us, we will all be winners, strengthening the bonds that tie us together.

Dear friends, I express my thanks for the opportunity which was given to me to address these words to you on this occasion – especially to the President of Brazil, Ms Dilma Rousseff, whom I greet – and I promise to pray so that heavenly blessings are not lacking for everyone. May this World Cup take place in complete serenity and tranquility, always with mutual respect, with solidarity and with fraternity between men and women, who recognize each other as one family. Thank you!

A tribute to Cardinal Simon Lourdasamy

A genuine and zealous shepherd

GEORGE ALENCHERRY*

In 1 Peter 5:1-4, St Peter gives an exhortation to all the shepherds of the Lord as to how to lead His flock: “Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away”. And here is a Pastor in the person of Simon Cardinal Lourdasamy a genuine and zealous shepherd of the Lord who did lead his flock diligently and eagerly, not for self gain but always with an attitude of self giving. And this is the moment for him to receive from the Lord the unfading crown of Glory. Now as he moves to the shores of eternal life, we are bidding farewell to this great shepherd of the Lord, an illustrious son of the soil, India and a Priest of Pondicherry. He was a priest for more than 62 years, a Bishop for

more than 51 years and a Cardinal for more than 29 years. As Pope Francis wrote in the message of condolence which was read out just now, “Cardinal Lourdasamy’s priestly life was spent in spreading the Gospel first in India and subsequently in service to the universal Church in numerous capacities”.

His Eminence Cardinal Simon Lourdasamy brought laurels of the highest order to India, and Church in India through his life of Holiness, dedication and Eminent services rendered in national and international level and through his close collaboration with three Popes of the Holy Catholic Church and by meriting several national and international awards. As the Secretary of the Congregation for the Evangelization of Peoples and later, as the Prefect of the Congregation for the Eastern Churches, he had a decisive role to shape and mould the policies of the universal Church as well as of the Eastern Churches. Similarly it won't be an exaggeration to say that the impact of Cardinal Lourdasamy on the Indian Catholic Church as well as on the Syro-Malabar Church and the Syro-Malankara Church is very significant.

My first contact with Cardinal Lourdasamy was at the All India Seminar of the Catholic Church at Bangalore in 1969. As the Archbishop of Bangalore, he was in the forefront to bring about the renewal envisioned by the Second Vatican Council in the Indian Catholic Church. Hardworking and indefatigable, he remained always a source of strength for all those who came into contact with him.

A unique recollection I have of him, very strongly imprinted on my mind, was seeing him carrying a heavy file as he was going up by the elevator in the House of the French Foreign Missionary Society when I was staying there as a student priest. Seeing the Cardinal carrying such a heavy file left an indelible impression in me of his simplicity and hard work. I had the happiness of meeting him personally when I was the Director of the Pastoral Orientation Centre at Kochi. As the Director of the Centre, I went to Rome to seek his support for the activities of the Centre and I am very delighted to note that the Cardinal who was then the Prefect of the Congregation for the Eastern Churches, was very generous to offer his help for the Centre. Later, I had the privilege of

welcoming him to the Centre when he came to Kerala to visit the various dioceses of the State.

Innumerable are his services to the universal Church as well as to the Church in India and to the Oriental Churches. He collaborated for more than ten years with Cardinal Joseph Ratzinger, who later became the Pope, and Cardinal Christoph Schönborn for the preparation of the Catechism of the Catholic Church. Cardinal Lourdasamy was also the special delegate appointed by Pope John Paul II to represent him at the funeral rites of Mother Teresa.

As the Prefect of the Congregation for the Eastern Churches, his contribution to the development of the Syro-Malabar church is inestimable. He prepared the background to issue a letter by the Holy Father to the Bishops of India which led to the creation of the Eparchy of Kalyan in Bombay. The visit of Pope John Paul II to India became a reality when he was the Prefect of the Congregation for the Eastern Churches. One has to recall with gratitude the effort the Cardinal took in getting Collegio Damasceno

To the Misericordie of Italy and the Fratres groups in St Peter's Square

Give your heart to the needy

In the face of poverty, "words" are of no use, but rather "Christian witness". This was the Pope's message to the tens of thousands of volunteers from the Misericordie [Mercies] of Italy and the Fratres groups who gathered in St Peter's Square on Saturday morning, 14 June. The following is a translation of the Pope's address, which was given in Italian.

Dear Brothers and Sisters,
Good morning!

I address my greeting to all of you who belong to the *Misericordie* of Italy and the *Fratres* groups, and to your families and the people receiving assistance, who were able to join your pilgrimage. I greet Bishop Franco Agostinelli of Prato, your Corrector General, and the national President of your Confederation, Mr Roberto Trucchi, thanking him for the words with which he introduced this event. My gratitude goes to everyone for the important work you do on behalf of the suffering neighbour.

The "*Misericordie*", an age-old expression of the Catholic laity firmly rooted in the Italian territory, are committed to witness the Gospel of charity among people who are sick, elderly, disabled, among minors, immigrants and the poor. All of your service derives meaning and form from this word: "*misericordia*" [mercy], a Latin word whose etymological meaning is "*miseris cor dare*", to "give the heart to the wretched", those in need, those who are suffering.

That is what Jesus did: he opened his heart to the wretchedness of man. The Gospel has a wealth of episodes which present the *misericordia* of Jesus, his love freely given for the suffering and the weak. From the Gospel narratives we are able to understand the closeness, the goodness, the tenderness with which Jesus drew in the suffering people and consoled them, comforted them, and often healed them. By our Teacher's example, we too are called to draw near, to share the conditions of the people we meet. It is necessary that our words, our actions, our attitudes express solidarity, the will to not remain alien to the pain of others, and do this with fraternal warmth and without falling into some form of paternalism.



We have at our disposal so much information and so many statistics on poverty and human tribulations. There is a risk of being highly informed bystanders and disembodied from these realities, or to have nice discussions that end up in verbal solutions and disengagement from the real problems. Too many words, too many words, too many words and nothing is done! This is a risk. It isn't yours, you work, you work very well! But there is a risk... When

I hear conversations among people who know the statistics: "Such savagery, Father! Such savagery, such savagery!". "But what are you doing about this savagery?". Nothing, I say! And this resolves nothing! We've heard many words! What's needed is work, Christian testimony, going to the suffering, getting close to them as Jesus did. Let us imitate Jesus: He goes to the streets, not planning for the poor or the sick or disabled people that he crosses

along the way; but with the first one he encounters, he stops, becoming a presence of care, a sign of the closeness of God who is goodness, providence and love.

The activity of your associations is inspired by the Seven Corporal Works of Mercy, which I would like to recall, because it will be good to hear them again: to feed the hungry; to give drink to the thirsty; to clothe the naked; to harbour the homeless; to visit the sick; to visit the imprisoned; to bury the dead. I encourage you to carry on your work with joy and to model it after Christ's, allowing all who suffer to encounter you and count on you in time of need.

Dear brothers and sisters, thank you! Thank you all again for what you do. Thank you! May the "*Misericordie*" and the "*Fratres*" groups continue to be places of hospitality and generosity, in the sign of authentic merciful love for every person. May the Lord bless you and may Our Lady protect you! Thank you!

[Blessing...] And please don't forget to pray for me. I need it too! Thank you!

With the Carabinieri Corps on their bicentennial

Called to service

Pope Francis to pray at Redipuglia on 13 September for fallen soldiers

The "Carabinieri of the people": is how Pope Francis addressed the members of the Carabinieri Corps, who participated in the audience on Friday morning, 6 June, celebrating the bicentennial of its foundation. The following is a translation of the Holy Father's address, which was given in Italian.

Dear Brothers and Sisters,

I give all of you my welcome on this occasion of the bicentennial of the founding of the Carabinieri Corps. The "Carabinieri of the people", as the Minister said. That's what you are! I greet the Carabinieri who are currently serving and those who are leaving, and their families. I greet the Ministers and the other Authorities who are present, and I thank the Gener-

al Commander for his words of introduction to this gathering. I thank Madam Minister and I send a special thought to my brother, the Military Ordinary, Archbishop Santo Marciàno and the Chaplains, an important presence in your environment and for your path of faith.

To celebrate this anniversary means recalling two centuries of Italy's history, such is the strength of the bond between the Carabinieri Corps and the Country. The bond between the Carabinieri and the people is built on solidarity, trust and dedication to the common good. The Carabinieri "Stations" are military posts present in the entire national territory: they are points of reference for the community, even in the most remote and peripheral towns and villages. And this widespread presence calls you to participate in the life of the community to which you are assigned, seeking to be close to the



problems of the people, especially of the weakest persons and those in difficulty. Your vocation is one of service.

Your service is expressed through the protection of individuals and the environment, through the work of security, and of respect of the rules of coexistence in society and for the common good: it is a concrete and steady commitment in defending the rights and duties of individuals and communities. Safeguarding public order and individual safety is an increasingly current responsibility in a dynamic, open and libertarian society like Italy's, where you are called to serve. Moreover, it constitutes the

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Morning Mass at the Domus Sanctae Marthae

Thursday, 12 June

When hate kills

In order to fully carry out justice, living the commandment of love, it is important to be realists, to be consistent, and to acknowledge that we are children of the same father, and therefore brothers. Reflecting on the Gospel passage from the day's reading (Mt 5:20-26), Pope Francis suggested these three practical criteria in his homily at Holy Mass on Thursday morning, 12 June.

In the Gospel passage, Jesus speaks to us about "how love is to be among us", the Pope explained.

To illustrate "how one should proceed on the path of fraternal love", Jesus said to his disciples, "I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven".

Thus, as Jesus declared, "we must be just, we must love our neighbour, which is a problem these days", Pope Francis indicated. However, he continued, "the legal experts", who consider themselves "intelligent" and "good", tell us "everything one has to do" but then they don't do it themselves. This is why, in regard to those individuals, "Jesus says: do as they say, not as they do". He says this "because they were inconsistent".

They were people who "knew the first commandment was to love God; they knew the second was to love thy neighbour." However, "they had many shades of meaning behind their ideas, because they were ideologues." And "they worked out a series of distinctions on what it means to 'love thy neighbour.'" In the end, they adopted a manner not of love but rather of "indifference toward thy neighbour." So this is why Jesus urged the disciples to overcome this manner, which "isn't justice but social equilibrium." To do this, the Pope stated, Jesus advocated "three criteria". The first is a precise "criterion of healthy realism." Jesus said in fact, "if you have something against another person, and you cannot resolve it", it is important to "seek a solution", find a way "to at least make an agreement." Most of all, the Lord recommends, "make an agreement with an adversary while you're on the move." It may not be ideal, but "agreement is a good thing; it's realism!"

To those who protest that "agreements don't last" because, as they say, agreements "are made to be broken", the response is that "the effort to make an agreement" can "save many things: one person takes a step, the other person takes another step" and "this way at least there's peace." Even if, Pope Francis recognized, it may be "a very temporary peace" based on an agreement.

In short, "Jesus is a realist" when he states that "the ability to reach an agreement between us also means overcoming the justice of the Pharisees and legal experts." This is "life's realism", such that Jesus expressly suggested that we reach "an agreement while on the move, precisely to put a stop to the conflict and hate between us. However, we

often want to finish things, take them to the limits."

The second criterion from Jesus is "the criterion of truth", the Pontiff explained. There is, in fact, the commandment not to kill; but bad-mouthing someone is also killing, because it's rooted in hatred: you don't have the courage to kill him or you think that would be too much, so you kill him in another manner, with gossip, slander, defamation."

In the Gospel of Matthew, Jesus' words are clear in this regard: "But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says 'You fool!' shall be liable to the hell of fire". Therefore, the Pope indicated, "when we hear people saying awful things", it's important to always remember that to call someone "fool" or "psycho" is to kill your brother, because an insult "is rooted in hatred." In fact, "it stems from the same root as crime: the same - hatred!" Nevertheless, he continued, insulting is like second nature to us. There are people, he noted, "who have a shocking ability to express hatred for another person." And they don't think about how much harm is done by "berating and insulting."



The third of Jesus' criteria is "kinship". "We must not kill our brother", the Pope stated, precisely because he is our brother: "we have the same father." And, the Gospel instructs that "I cannot go to the father if I am not at peace with my brother." Jesus says, in fact: "So, if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift". Thus, the Lord recommends, "don't talk with the father if you aren't at peace with your brother" or you "at least have an agreement."

Here then, summarized the Pope, are "the three criteria: a criterion of realism; a criterion of consistency, that is, don't kill but don't insult either, because to insult is to kill;

and a criterion of kinship: don't speak to the father if you aren't at peace with your brother." These are three criteria to "overcome the justice of the scribes and Pharisees."

The Bishop of Rome recognized this is "not an easy plan", but "it's the way that Jesus tells us to go forth." In conclusion, Pope Francis asked the Lord for the very "grace to be able to go forth in peace among us", and hopefully also "in agreement but always with consistency and with the spirit of kinship."

Friday, 13 June

A still small voice

Before entrusting us with a mission the Lord prepares us, putting us to the test with a process of purification and perception. In his homily at Holy Mass on Friday morning, 13 June, the Pope reflected on the story of the prophet Elijah (1 Kgs 19:11-16) and the fundamental rule of Christian life.

"In the first reading, we heard the story of Elijah", said the Pontiff, and about "how the Lord prepares a prophet, how he works in his heart so this man may be faithful to his word and do what the Lord wishes".

The prophet Elijah "was a strong person, of great faith. He reproached the people for worshipping God and worshipping idols: if you have worshipped idols, you have worshipped God poorly! And if you have worshipped God, you have worshipped the idols poorly!" This is why Elijah said that the people limped "with both feet", were unstable and weren't solid in their faith. He was brave in his mission, in the end posing a challenge on Mount Carmel to the priests of Baal, whom he defeated. "And to finish the story he killed everyone", thus putting an end to the idolatry "in that part of the people of Israel". So Elijah was "pleased that the Lord's strength was with him".

However, continued the Pope, "the following day, Queen Jezebel - who was the king's wife, but it was she who ruled - threatened him and told him she would kill him". In the face of this threat, Elijah "was very afraid and depressed: he left and wanted to die". The very same prophet who, the previous day "had been so brave and had defeated" the priests of Baal, "today is down, doesn't want to eat, wants to die, so deep was his depression". And all this, the Pope explained, "because of a woman's threat". Thus "the 400 priests of the idol Baal didn't scare him, but this woman did!"

This is a story that "shows us how the Lord prepares" for the mission. Depressed, Elijah went into the wilderness "and he lay down and waited to die. But the Lord called him" and told him to eat a bit of bread and to drink because, he told him, "you still have a long way to walk". And so Elijah "ate, drank, but then he lay down once again to die. And the Lord once again called him: go on, go on!"

The problem is that Elijah "didn't know what to do, but heard that he had to climb the mountain to find

God. And he was brave and he went there, with the humility of obedience. Because he was obedient". Despite his discomfort and "great fear", Elijah "climbed the mountain to wait for God's message, God's revelation: he prayed, because he was good, but he didn't know what would happen. He didn't know, he was there and he waited for the Lord".

This is written in the Old Testament: "a great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind". Elijah, the Pope commented, "perceived that the Lord wasn't there". The Scripture continues: "and after the wind an earthquake, but the Lord was not in the earthquake". Pope Francis indicated that Elijah "knew how to discern that the Lord wasn't in the earthquake and wasn't in the wind". The First Book of Kings continues: "and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice". And "when Elijah heard it", he realized it was the Lord passing by and "he wrapped his face in his mantle" and worshipped the Lord.

Indeed, affirmed the Bishop of Rome, "the Lord wasn't in the wind, the earthquake or the fire, but was in that still small voice: in the peace". In other words, "the Lord was in a sonorous thread of silence".

Elijah thus "knows how to perceive where the Lord is and the Lord prepares him with the gift of perception". Then he bestows his mission: "You've taken the test, you've been put to the test of depression", in being down, "in the hunger; you've been put to the test of perception" but now - we read in Scripture "Go, return on your way to the wilderness of Damascus; and when you arrive, you shall anoint Hazael to be king over Syria; and Jehu the son of Nimshi you shall anoint to be king over Israel; and Elisha...".

This was precisely the mission that Elijah was waiting for, the Pope explained. And the Lord put him through that long course of trials to prepare him for the mission. Perhaps one could argue, it would have been "much easier to say: you were very brave in killing those 400 men, now go and anoint this one!" Instead, "the Lord prepares the soul, he prepares the heart" and he does this through trials, obedience and perseverance.

And "thus is Christian life", the Pontiff said pointedly. Indeed, "when the Lord wants to give us a mission, he wants to give us a task, he prepares us to do it well", just "like he prepared Elijah". The important thing is "not that you've encountered the Lord" but "the whole journey to accomplish the mission that the Lord entrusted to you". And this is precisely "the difference between the apostolic mission that the Lord gives us and a good, honest, human task". Thus "when the Lord bestows a mission, he always employs a process of purification, a process of perception, a process of obedience, a process of prayer". Thus, he reiterated, "it's the Christian life", that is "devotion to this



process, to let ourselves be guided by the Lord".

A great lesson springs from Elijah's story. The prophet "was afraid, and this is very human", because Jezebel "was a wicked queen who killed her enemies". Elijah "is afraid, but the Lord is more powerful" and makes him understand that he "needs the Lord's help in preparing for the mission". Thus, Elijah "walks, obeys, suffers, perceives, prays and finds the Lord". Pope Francis ended with a prayer: "May the Lord grant us the grace to allow ourselves to prepare every day on the walk of our life, so we may witness the salvation of Jesus".

Monday, 16 June

When the poor end up paying

It's always the poor who pay the price of corruption. Every type of corruption: that of politicians and businessmen, but also that of clergymen who neglect their "pastoral duty" in order to cultivate "power". Pope Francis strongly denounced "the sin of corruption", into which fall many people in power, whether material, political or spiritual power. During Mass on Monday morning, 16 June, Pope Francis called for prayers particularly for the many people "who pay for corruption", calling them "martyrs of political corruption, economic corruption and ecclesiastical corruption".

Focusing on the day's reading from the First Book of Kings (21:1-16), the Pontiff recounted the story of Naboth the Jezreelite, who was stoned to death at the insistence of Queen Jezebel after he had refused to surrender his vineyard, "the inheritance of his fathers" to King Ahab. "A very sad Bible passage", the Bishop of Rome said, noting that the story's structure parallels the trial of Jesus and that of the martyrdom of St Stephen. He also referred to a phrase from the Gospel of Mark (10:42): "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them".

"Naboth resembles a martyr, a martyr to that king, who lords over

and oppresses", remarked the Pope. To get his hands on the vineyard, Ahab at first makes a genuine proposal to Naboth: "I'll buy it from you, I'll trade you another for it". Then, however, in response to the man's refusal to give up "the inheritance of his fathers", he goes home, "embittered, disdained", behaving almost like a "spoiled child ... throwing a tantrum". It's at this point that his wife, Jezebel - "the same one who had threatened the Prophet Elijah with death, after he had killed the priests of Baal" - organized a trial with false witnesses and had them kill Naboth, allowing her husband to take possession of the vineyard. And Ahab does it, the Pontiff pointed out, "calmly, as if nothing had happened".

This is a story, admonished Pope Francis, that "continually repeats itself in people who have power", material, political or spiritual power. "But this is a sin: it's the sin of corruption." And how does it corrupt a person? "It corrupts on the very road to security. First, wellbeing, money, then power, vanity, pride, and from there everything: even murder".

The Pope observed that newspapers often report that "the politician who magically got rich has been taken to court" or "that company boss who became magically wealthy, that is, by exploiting his workers". Too often they speak of "a prelate who has gotten too rich and left his pastoral duty to secure his power". Thus, he said, there are "corrupt politicians, corrupt businessmen and corrupt clergymen". And they are "everywhere". Because, the Pontiff explained, corruption "is a sin that's right at the fingertips" of "that person with authority over others", whether his authority is "economic, political or ecclesiastical. We are all tempted by corruption. It's a sin at your fingertips".

He continued that "someone has authority, he feels powerful, he feels like God". Corruption is thus "a daily temptation", into which "a politician, a businessman, a prelate" can fall.

But "who pays for corruption?", Pope Francis asked. It is certainly not paid for by the one who "takes the bribe": in fact, that person is only the "intermediary". In reality, the Pope emphasized, "the poor pay for corruption!" It wasn't by chance that Naboth paid for King Ahab's corruption. "Naboth, the poor man, faithful to his traditions, faithful to his values, faithful to the inheritance received from his father".

"When we speak of corrupt politicians or corrupt businessmen, who pays for this?" the Pope wondered. He answered, "the hospitals that have no medicine, the sick who receive no treatment, children who have no education. They are the modern day Naboths, who pay for corruption of the powerful". And, he continued, "who pays for the corruption of a prelate? It's paid for by the children, who don't know how to make the sign of the cross, who don't know the catechism, who aren't cared for; it's paid for by the sick who aren't visited; it's paid for by the imprisoned who don't receive spiritual attention". Corruption is ultimately paid for by the poor: the "materially poor" and the "spiritually poor".

"Among you, however, it isn't so" Jesus said to his disciples, commanding he who "has power" to become "the servant". And effectively, Francis recalled, "the only road leading out of corruption, the only path to conquer temptation, the sin of corruption, is service. Because corruption comes from pride, from arrogance, and service is humbling: it is precisely the humble charity of helping others".

The Bishop of Rome concluded by remarking on the value of the witness of Naboth, who "did not want to sell the inheritance of his fathers, of his ancestors, his values": a witness so much more meaningful considering that often, "when there is corruption", even the poor risk losing "their values, because the customs and laws become imposed, which run against the values we received from our ancestors". Pope Francis invited prayer for the many "martyrs of corruption", that "the Lord draws us near to them" and give to these poor the "strength to move forward" in their witness.

Tuesday, 17 June

Sinners with white gloves

The exit door for the corrupt is asking forgiveness and doing penance. Pope Francis emphasized this during Holy Mass at Santa Marta on Tuesday morning, 17 June. Pope Francis returned to tackle the issue of corruption, reflecting on the day's reading from the First Book of Kings (21:17-29), which recounts the story of the martyr Naboth, and relating it to the ongoing events of corruption that can be found almost daily in the news. When this happens, it is "our Christian duty to seek forgiveness for them", to ask the Lord to "grant them the grace to repent, so that they don't die with a corrupt heart". In other words, "to condemn the corrupt, yes; to ask for the grace not to become corrupt, yes"; but "also to pray for their conversion!"

From the Bible passage, the Holy Father identified three aspects for reflection: the definition of corruption, the destiny of the corrupt, and their opportunity for salvation.

Regarding the first aspect, it is the Prophet Elijah who defines "clearly what makes a corrupt person". In the day's reading, King Ahab, who was responsible for the stoning death of Naboth after Naboth refused to sell his vineyard to the king, is found in that same vineyard. Elijah confronts him with these words: "Have you killed, and also taken possession? ... you have sold yourself...". Indeed, when a corrupt person "goes down this path of corruption, today one thing, tomorrow another. He diminishes his life, he takes something and sells himself, repeatedly", the Bishop of Rome described. It's basically "as if he stops being a person and becomes a piece of merchandise". In fact, the corrupt person "actually is a piece of merchandise! Buy and sell: 'this man, yes, has a high price: you can buy him and then sell him!'. This is the definition: he's a piece of merchandise!"

Regarding the second aspect - what the Lord will do with the cor-

rupt - the Pope first recalled the three categories discussed in his homily the previous day: "the corrupt politician, the corrupt businessman and the corrupt clergyman", explaining that "all three harmed the innocent, the poor, because it's the poor who pay for the feast of the corrupt! They foot the bill". Thus, regarding the destiny of the corrupt, Pope Francis highlighted that, in the reading, the Lord himself says "clearly what he will do: 'I will bring evil upon you; I will utterly sweep you away, and will cut off from Ahab every male, bond or free in Israel... for the anger to which you have provoked me, and because you have made Israel to sin'". In fact, "the corrupt anger God and make people sin". This is why the Lord uses harsh words with Ahab, the archetype of all corrupt, when Elijah prophesies that "In the place where dogs licked up the blood of Naboth shall dogs lick your own blood". It's no accident, the Pope continued, that when Mary reads in her hymn of praise, the story of salvation, she says that "the Lord has scattered the proud and put down the mighty from their thrones". Jesus himself explained the reason: "Any of you who caused scandal, it would be better for you if you were thrown into the sea". This is precisely the point: "the corrupt scandalize, they scandalize society, scandalize the people of God" and, therefore, "the Lord is a bit angry with the corrupt, because they scandalize, because they exploit the defenseless, enslave them". Like Ahab, thus, "the corrupt sells himself to do evil, but without knowing: he believes he is selling himself to have more money, more power. But he sells himself to do evil, to kill".

Of course, the Pope clarified, "when we say: 'this man is corrupt; this woman is corrupt...'", we should stop and reflect a moment, asking ourselves whether we can prove our assertion. Because "saying a person is corrupt is saying this: it's saying that he is condemned; it's saying that the Lord has kicked him out". People who deceive, who steal, who kill, they run the risk of being "cursed by God because they've exploited the innocent, the defenseless; and they did it with white gloves, from a distance, without getting their hands dirty".

In every case there is an "exit door for the corrupt". It's offered in the same reading: "And when Ahab heard those words, he rent his clothes, and put sackcloth upon his flesh, and fasted and lay in sackcloth, and went about dejectedly". He began to do penance". The Pontiff compared the experience of Ahab with "that man who was so good, but who fell into corruption: Saint David. 'I've sinned!' And he cried and did penance; he repented". Thus "to ask forgiveness" is "the exit door for the corrupt, for corrupt politicians, for corrupt businessmen and for corrupt clergy". In fact, "this pleases the Lord": he forgives, but he does so "when the corrupt do what Zacchaeus did: 'I've stolen, Lord. I'll give back fourfold what I've stolen!'. From this point, the Holy Father invited a concluding prayer for all those who are corrupt, asking forgiveness for them, that they may be granted "the grace to repent".

The Permanent Observer of the Holy See to the United Nations in Geneva

International businesses and the protection of human rights



On 11 June, Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations and specialized agencies in Geneva, spoke at the 26th Regular Session of the Human Rights Council on Guiding Principles on business and human rights "Protect, Respect and Remedy". The following is his statement.

Mr President,

The Delegation of the Holy See welcomes the document developed by the working group in elaborating the *Guiding Principles on business and human rights* "Protect, Respect and Remedy". While the unanimous endorsement of the *Guiding Principles* by the Human Rights Council signalled a strong global political commitment, targeted efforts have been necessary in order to effectively disseminate them worldwide to all stakeholders.

Since 2011, the Working Group has supported dissemination and implementation efforts by reaching out to new audiences, multipliers and catalysts. It has also contributed to the provision of a space for constructive dialogue on progress and challenges around the implementation of the *Guiding Principles*, both internationally and regionally; to the construction of a stronger business and human rights regime, including through the development of national action plans on business and human rights; and to the enhancement of the understanding of the notion of effective remedy for adverse human rights impacts linked to business activities.

Despite the significant efforts made to implement the *Guiding Principles*, key challenges remain: these include broadening dissemination, reaching scale in implementation, building trust between stakeholders and overcoming barriers to effective remedy. The difficulties are many: both at the level of organizational applications and legal implications and at the level of understanding the meaning and benefits of the principles themselves. But the main claim seems now to have gained a wide agreement: businesses have to recognise human rights as the binding framework of their activities. Thus, the Holy See delegation welcomes the opportunity of taking another step in addition to the Working Group efforts to promote the *Guiding Principles*.

The ability of international corporations to partially escape territoriality and carve for themselves an existence "in-between" national legislation is rightly one of the concerns of the International Community. Their mobility in terms of their country of incorporation, management, production, and financial flows allows them to navigate national legislations, take advantage of regulatory arbitrage and choose the jurisdictions that may offer the best return in terms of profits. Pope Francis, in his Apostolic Exhortation "*The Joy of the Gospel*", and other religious leaders in the International

Community have repeatedly pointed out that profit cannot be the only rationale of business activity. Transnational corporations are part of the human family and as such their activity should abide by the standard of human rights (Pope Francis, Apostolic Exhortation *Evangelii Gaudium*: The Joy of the Gospel [Washington: United States Catholic Conference, 2013] nn. 56, 204; Archbishop Justin Welby, "*Good Banks: Transcript of Archbishop Justin Welby's speech on 12th June 2013*", [third in a series], *The City and the Common Good: What kind of City do we want?*, St Paul's Institute, London).

Another point of concern to the International Community is the inherent complexity of the transnational corporations regarding their diverse operating models (*modus operandi*) which makes them very hard to monitor and supervise. The resulting absence of robust and timely transparency makes it very difficult to measure compliance with rules and legislations. Human rights violations all too often occur out of utter neglect toward consequences that would have been foreseeable had anyone cared to think about them. These sorts of "neglects" are not casual, but systemic. They are the rational result of a systemic exclusion of the vulnerable in the logic of economic activities. Pope Francis describes this reality as follows: "It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised - they are no longer even a part of it. The excluded are not the "exploited" but the outcast, the "leftovers" (*Evangelii Gaudium*, n. 53).

The death of over eleven hundred innocent workers in the collapse of the Rana Plaza garment factory in Bangladesh last year was egregious but unfortunately the very tip of an iceberg. The violation of human rights in the workplace is a daily life experience for tens of thousands of people across the world especially in jurisdictions with lax enforcement of laws and regulations. day. In this sense my Delegation shares the conclusion of the Report on the priority to "review access to remedy for victims of business-related adverse human rights impacts, including legal and practical barriers to accessing courts, and the availability and effectiveness of State-based non-judicial mechanisms".

Another significant challenge to a State-driven International order and the application of the *Guiding Principles* is the emergence of transnational corporations as global players with multiple centres of operation. The size of their operation, their numbers of workers, their financial flows allow them not only to be "just another player in the market",

but to shape significantly laws and rules, markets and societies to their own advantage and purpose. That corporations have a social role through the "social license to operate" that is granted to them by societies through their government agencies is not some novelty but unfortunately a forgotten dimension of modern business school curricula. Both the Church and the International Community assert that beside legitimate profit, economic enterprise must work for the common good. For globalization to be true to humanity, these corporations have to abide by the standard of human rights and must assume their share of responsibility toward the common good (Pope Francis, *ibid.*, nn. 203, 205).

Mr. President,

The Delegation of the Holy See is aware that there are no easy solutions for addressing the multifaceted and complex challenges of business and human rights, or for providing the effective remedy and accountability that victims are legitimately seeking as a matter of urgency. Addressing those challenges and effectively managing business-related human rights risks requires sustained attention and a "smart mix" of regulatory and policy approaches and incentives. The constructive and welcome engagement of all stakeholders in international economic and commercial matters will help to achieve an integral development and solidarity which is grounded in a vision of the future that guarantees an equitable distribution of resources and is responsive to the interdependence of people (cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 373; Rome, 2004).

The Commentary to the Foundational Principle 11 states the universality of human rights and therefore the responsibility of corporations operating at transnational levels: "The responsibility to respect human rights is a global standard of expected conduct for all business enterprises wherever they operate. It exists independently of States' abilities and/or willingness to fulfil their own human rights obligations, and does not diminish those obligations. And it exists over and above compliance with national laws and regulations protecting human rights" (cf. UN office of The High Commissioner for human rights, *Guiding Principles on Business and Human Rights - Implementing the Human Nations "Protect, Respect and Remedy" Framework*, United Nations Publishing Service, Geneva, 2012, p. 13. HR/PUB/11/4). By stressing that their responsibility stems directly from human rights, the *Guiding Principles* underline that the mandatory nature of this responsibility is ultimately a moral one, and they also express one of the major difficulties in the application of the guidelines: how can we convince international corporations to rise up willingly to this responsi-

bility if no national legal obligation binds them to do so?

A binding instrument would raise moral standards and change the way international corporations understand their role and activities. In this regard, it has been proposed that the synergy between public sector corporations and private ones could constitute another emerging form of economic enterprise which cares for the common good without giving up profits (When we consider the issues involved in the *relationship between business and ethics*, as well as the evolution currently taking place in methods of production, it would appear that the traditionally valid distinction between profit-based companies and non-profit organizations can no longer do full justice to reality, or offer practical direction for the future. In recent decades a broad intermediate area has emerged between the two types of enterprise. [...] This is not merely a matter of a "third sector", but of a broad new composite reality embracing the private and public spheres, one which does not exclude profit, but instead considers it a means for achieving human and social ends. Whether such companies distribute dividends or not, whether their juridical structure corresponds to one or other of the established forms, becomes secondary in relation to their willingness to view profit as a means of achieving the goal of a more humane market and society. [...] Without prejudice to the importance and the economic and social benefits of the more traditional forms of business, they steer the system towards a clearer and more complete assumption of duties on the part of economic subjects. [*Caritas in Veritate*, 46]).

Mr President,

The *Guiding Principles* are an important instrument in setting up a framework for the activity of Transnational Corporations. The responsibility to respect human rights stems from the recognition that businesses have a social function that cannot be reduced only to the production and distribution of goods and services. As important actors within a globalised world they bear a responsibility to abide by, and to promote human rights in their own domain of activity. While the *Guiding Principles* can improve the integration of the priority of the human person and the environment in international economic activity, only a binding instrument will be more effective in advancing this objective.

New forensic research on the body of the saint from Padua

Discovering the face of Anthony

UGO SARTORIO

The Biblical verse "Your face, Lord, do I seek" (Ps 27:8) expresses a consuming desire that is woven throughout all Scripture – from the beginning to the end. Each of us desires to meet the "face" of those we love and when they are far away we visualize them instead, making them present with us. This is also true for God whose face is truly indescribable, and even more so for the saints, many of whom have endless iconography dedicated to them. The list includes the Virgin, St Joseph, St John the Baptist and the Apostles, St Francis of Assisi and St Anthony, his disciple.

Let's ask ourselves: how is it possible to give a face to saints?

Saints were well-known and yet none of their contemporaries thought about depicting and recording their image for future generations. Perhaps because what mattered was the dimension of their interiority and their faith, rather than their physical characteristics or the lines of their faces.

When applied to St Anthony this discussion points to a long history which is about to conclude definitively or at least almost definitively. On Tuesday evening, 10 June, at the Altinate San Gaetano Cultural Centre in Padua, the saint's face was revealed to the world in 3D. Commissioned by the University of Padua, the research was completed by Cicero Moraes, 31, a Brazilian who works in the field of visual design.

Let's start from the beginning and move forward. In the second half of the 70s, when I was a novice at the convent of the saint in Padua, every-

one believed that the image which best depicted (closest to the real St Anthony) was that which can be found in the chancel on the side of the church where his tomb is located.

The Basilica guides explained that it was a painting by the school of Giotto, made in the third decade of the fourth century, which is plausible given that Giotto was in Padua for a long time since he was painting the Scrovegni Chapel. Personally, I fell in love with that gentle

"Each of us desires to meet the 'face' of those we love and when they are far away we visualize them instead, making them present with us. This is also true for God whose face is truly indescribable"



The oldest image of the saint located in the Basilica of St Anthony in Padua, Italy

Called to service

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necessary and indispensable condition that every person, both individually and in the communities in which he belongs, can freely express himself, grow, and thereby respond to the particular vocation that God has in store for each of us.

Dear Carabinieri, your mission is expressed in service to your neighbour, and you commit yourselves every day to living up to the faith and esteem that the people place in you. This calls for constant availability, patience, spirit of sacrifice and sense of duty. Your work is supported by a history written by faithful servants of the State who have honoured your Corps by offering themselves.... – let us remember them at this time, with the heart, with prayer and silence. (silence) – ... in adherence to the sworn oath and generous service to the people. Let us consider God's servant Salvo D'Acquisto who, at the age of 23, her

near Rome, in the town of Palidoro, spontaneously offered his young life to save the life of innocent persons from Nazi brutality. In the wake of this long tradition, pursue your service with serenity and generosity, witnessing the ideals that give life to you and your families, who are always at your side.

Your commitment beyond national borders is greatly significant. Even abroad, in fact, you force yourselves to be peace makers, to guarantee security, respect for human dignity and the defense of human rights in Countries troubled by conflicts and tensions of every kind. Do not cease anywhere, at home or abroad, to give clear and joyous testimony of humanity, particularly toward the most needy and unfortunate.

May the Virgin Mary, your Heavenly Patron, whom you venerate with the title *Virgo Fidelis*, keep watch over you, your families and your service. Remember her with

and slightly rotund figure. His right hand held out in a blessing and the other with the book of Sacred Scripture, give the impression of solemnity and warmth to the first depiction passed down to us of the miracle worker.

In January 1981 – the last time a survey was performed on the body of a saint, and the first time since 1263 when St Bonaventure's tongue was found to be incorrupt – a team of specialists analyzed in detail his mortal remains, searching for clues to his physical structure.

It turns out that St Anthony was six or eight centimetres taller than the average height of that time (about 1.70 metres or almost 5 ft 7 inches) and that he did not have a round face, rather a long and narrow one. He was graced with strong and developed legs (as someone who walked great lengths which, for him, meant also great evangelization), and his knees bore traces of prolonged prayer. It is also worth noting that his teeth, while completely healthy and normal, show signs of a vegetarian diet and one that was anything but plentiful.

In short he was a handsome man of Atlanto-Mediterranean descent with a noble and refined profile, cut from a cloth which was both strong and fragile, as also noted by a researcher on the saint, Fr Doimi: "His strict standard of living, the bitterness of penitence, his exhausting ministry of confession and ceaseless preaching, give us reason to believe that the saint had a solid physique by nature even though he died young. The violent fevers of Africa made him sick, and perhaps were the ultimate reason for his habitual infirmity and death".



3D reconstruction of Anthony, who was found to have had olive skin, deep brown eyes, full lips and a small beard

The search for the true face of the saint did not finish with the data collected in the translation of his body in 1981. Thirty years later, due to advanced technology, it was deemed necessary to utilize all available means for a new study. The work was made possible thanks to the advent and evolution of the methods of forensic science, now famous thanks to television shows like *CSI* or *Bones*: from only the skull his face and its features were reconstructed with a high degree of objectivity.

A genuine and zealous shepherd

CONTINUED FROM PAGE 10

for the Syro-Malabar priests who study in Rome. He was also very helpful in securing scholarships and other forms of financial assistance for seminarians and priests from the Syro-Malabar and Syro-Malankara Churches.

It can be said without any hesitation that he spent all his time in Rome for the development of the various Churches that were under his care. Many of the missionary projects of the Particular Churches all over the world were kept alive by his support and missionary zeal.

It is to be noted that everyone who met the Cardinal came away with the impression of a person who works hard and who would spare no effort to help the Church to grow and develop. He was particularly notable for his intelligent grasp of facts and details of the subject matter whenever he was present at a meeting.

May the Lord, who has guided Cardinal Lourdasamy throughout his existence, receive this tireless servant of the Gospel and the Church in the heavenly Jerusalem!

May he be a source of inspiration to the Indian Catholics to spread the Gospel of love and compassion throughout India! Amen

*Cardinal, Major Archbishop of the Syro-Malabar Church

The Pope points out the goal of full unity to the Archbishop of Canterbury

Together against slavery

A renewed commitment to "the scourge of human trafficking and forms of modern-day slavery". Pope Francis underlined this on Monday morning, 16 June, in his audience with His Grace Justin Welby,

Archbishop of Canterbury and Primate of the Anglican Communion. Following their meeting in the Library, they moved to the Chapel of Urban VIII, where a moment of common prayer was held. Francis

underlined the goal of full unity, even though it may seem distant indeed, "yet it remains the aim which should direct our every step along the way". The following is the English text of the Pope's address.

Your Grace,
Dear Cardinal Nichols,
Dear Cardinal Koch,
Dear Brothers and Sisters,

"Behold, how good and how pleasant it is for brothers to dwell together in unity!" (Ps 133:1). Once again we meet, Your Grace, as co-workers in the Lord's vineyard and fellow pilgrims on the path to his Kingdom. I welcome you and the distinguished members of your delegation, and I pray that today's meeting will serve to strengthen further our bonds of friendship and our commitment to the great cause of reconciliation and communion between Christian believers.

The Lord's question – "What were you arguing about on the way?" (Mk 9:33) – might also apply to us. When Jesus put this question to his disciples they were silent; they were ashamed, for they had been arguing about who was the greatest among them. We too feel ashamed when we ponder the distance between the Lord's call and our meagre response. Beneath his merciful gaze, we cannot claim that our division is anything less than a scandal and an obstacle to our proclaiming the Gospel of salvation to the world. Our vision is often blurred by the cumulative burden of our divisions and our will is not always free of that human ambition which can accompany even our desire to preach the Gospel as the Lord commanded (cf. Mt 28:19).

The goal of full unity may seem distant indeed, yet it remains the aim which should direct our every step along the way. I find a source of encouragement in the plea of the Second Vatican Council's Decree on Ecumenism that we should advance in our relationship and cooperation by placing no obstacle to the ways of divine providence and by not prejudicing future promptings of the Holy Spirit (cf. *Unitatis Redintegratio*, 24). Our progress towards full communion will not be the fruit of human actions alone, but a free gift of God. The Holy Spirit gives us the strength not to grow disheartened and he invites us to trust fully in the power of his works.

As disciples who strive to follow the Lord, we realize that the faith has come to us through many witnesses. We are indebted to great saints, teachers and communities; they have handed down the faith over the ages and they bear witness to our common roots. Yesterday, on the Solemnity of the Most Holy Trinity, Your Grace celebrated Vespers in the Church of San Gregorio al Celio, from which Pope Gregory the Great sent forth Augustine and his monastic companions to evangelize the peoples of England, thus inaugurating a history of faith and holiness which in turn enriched many other European peoples. This glorious history has profoundly



shaped institutions and ecclesial traditions which we share and which serve as a solid basis for our fraternal relations.

On this basis, then, let us look with confidence to the future. The *Anglican-Roman Catholic International Commission* and the *International Anglican-Roman Catholic Commission for Unity and Mission* represent especially significant forums for examining, in a constructive spirit, older

and newer challenges to our ecumenical engagement.

At our first meeting, Your Grace and I discussed our shared concerns and our pain before a number of grave evils afflicting our human family. In particular, we shared our horror in the face of the scourge of human trafficking and forms of modern-day slavery. I thank you for the leadership you have shown in opposing these intolerable crimes against human dignity.

The call of Christ to serve with joy

The following are excerpts of the Archbishop of Canterbury's address to Pope Francis.

Your Holiness much has happened in the year since I first received your gracious hospitality here. I am grateful for the progress that has been made through the generous support of many, to draw to the attention of the world to the evils of Modern Slavery and Human trafficking. The Global Freedom Network can achieve much practically to dismantle what you have so often rightly said is a grave crime against humanity. It is a crime that we all need to overcome as a matter of urgency, as a matter of human dignity, freedom and wholeness of life. May God give us the resolve and cooperation we need together.

Calling the faithful to pray for peace and reconciliation and doing that publicly is a witness to the power of prayer, one that I have sought to imitate. Such prayers are urgent and vital in so many countries. I especially hope and pray that our collaboration may lead to effective challenge to the unspeakable disaster of wars and civil conflict. In recent months I have travelled with my wife to many of them, into the heart of the areas of war, and the memory of the dead lying unburied and the suffering of the survivors is imprinted on our hearts. What more could be done by our churches together to challenge the resort to war and offer the dream of peace?

As we remember the precious spiritual heritage that is common to us both. I pray for the continuing work of the members of the official groups who conduct our ecumenical conversations. Remembering always the desire of Our Lord that "all may be one", we remain

In attempting to respond to this urgent need, notable collaborative efforts have been initiated on the ecumenical level and in cooperation with civil authorities and international organizations. Many charitable initiatives have been undertaken by our communities, and they are operating with generosity and courage in various parts of the world. I think in particular of the action network against the trafficking in women set up by a number of women's religious institutes. Let us persevere in our commitment to combat new forms of enslavement, in the hope that we can help provide relief to victims and oppose this deplorable trade. I thank God that, as disciples sent to heal a wounded world, we stand together, with perseverance and determination, in opposing this grave evil.

(Pope Francis)

Don't forget the three "p":

(Welby)

Three "p"?...

(Pope Francis)

Prayer, peace and poverty. We must walk together.

(Welby)

We must walk together.

Your Grace, I thank you once more for your visit. I ask the Lord to shower his blessings on your ministry and to sustain you and your loved ones in joy and peace. Amen.

deeply committed to this work. I realize that there are matters of deep significance that separate us. Yet looking back, we see that the Grace of God has led so much to happen. In November this year it will be 50 years since the decree on ecumenism, *Unitatis Redintegratio*, was promulgated by our blessed Pope Paul VI, and it is right that I should pay tribute to the work of the Holy See through the PCPCU through these 50 years towards the goal of full visible unity. In 2016 we will celebrate the 50th anniversary of Archbishop Ramsey's historic visit, commemorated in the ring given to him by Pope Paul VI.

Your Holiness, when we first met, I expressed the hope that we might find ways to strengthen what we share, and that we might seek opportunities as pastors of the Christian family to pray, act and speak together. I am glad that there have been opportunities as well for me and His Eminence Cardinal Vincent Nichols to do just that. I have found much encouragement in this. A further sign of this joyful intention is the establishment of the Chemin Neuf Community at Lambeth Palace. This religious Order with an ecumenical charism founded by Fr Laurent Fabre, is a daily sign of hope to us in our spiritual life of what we can share spiritually. Last Wednesday I saw again Jean Vanier, and we prayed together. What a gift he is to the whole of the poor of the earth.

Please be assured, Your Holiness, of the continuing respect and affection of the Anglican Communion, and the assurance of our prayers as we seek with you to serve the call of Christ to maturity in faith, and to do so full of joy in service.