

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

Forty-seventh year, number 18 (2344)

Vatican City

Friday, 2 May 2014

## Saints

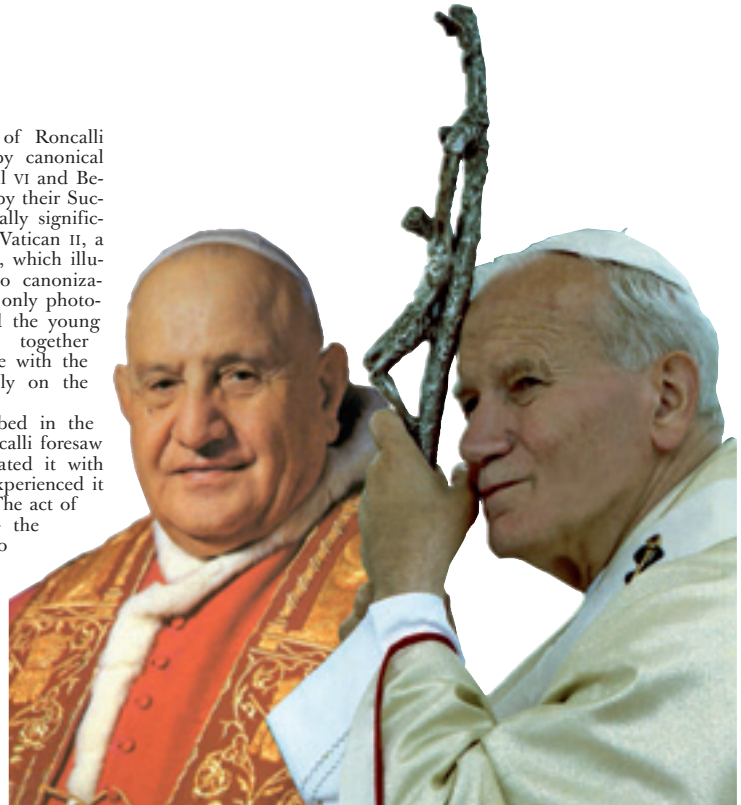
Never before in the history of the Church of Rome has one of her Bishops proclaimed Saints two Predecessors so close in time as is happening now with the canonization of Angelo Giuseppe Roncalli and Karol Wojtyła. Without a doubt, in the second half of the 20th century John XXIII and John Paul II were the protagonists of two pontificates – the first brief, the second very long, reaching to the beginning of the new century – whose importance is already being perceived even before a well founded historical assessment has been accorded to this time.

And yet the sense of the faithful – as well as the perception from outside, even in worlds far away – came before the Church's recognition, in immediately perceiving the extraordinariness of these two Christian figures, who are, very different from one another. One rooted in the Catholicism of rural Lombardy at the end of the 19th century whose Roman formation in the borderlands qualified him, was both a traditional and a revolutionary Pope. The other was the fruit, both mature and fresh, of an ancient faith tempered by the totalitarianism of the 20th century, the first non-Italian Bishop of Rome in nearly half a millennium.

The personal sanctity of Roncalli and Wojtyła – ratified by canonical procedures opened by Paul VI and Benedict XVI but completed by their Successor Francis – is especially significant. For it is the light of Vatican II, a half century after its close, which illumines and unites the two canonizations. Emblematically, the only photographs of Pope John and the young Auxiliary from Krakow together were taken at an audience with the Polish Episcopate precisely on the eve of the Council.

Their sanctity is inscribed in the context of Vatican II: Roncalli foresaw the Council and inaugurated it with serene courage; Wojtyła experienced it passionately as a bishop. The act of their Successor Francis – the first Bishop of Rome to welcome the Council without having participated in it – indicates not only the exemplarity of these two Christians who became Pope, but also the common journey they traced out of renewal and sympathy for the women and men of our time.

G.M.V.



*Detail of a photograph of John XXIII's meeting with Polish bishops on 8 October 1962 – three days prior to the opening of Vatican II (far left: Bishop Wojtyła, Auxiliary of Krakow)*

General Audience catechesis

To see beyond



PAGE 3

*The Beatification of Giuseppe Girotti in Alba, Italy*

A martyr for love

PAGE 14

The Canonization of John Paul II and John XXIII

A day of four popes

Sunday, 27 April 2014, will go down in history as "the day of four Popes". Millions, both in Rome and around the world via television and radio, witnessed the Canonization of Popes John XXIII and John Paul II, presided by Pope Francis and concelebrated by Benedict XVI.

These were, the Roman Pontiff said, "two men of courage" who "bore witness before the Church and the world to God's goodness and mercy".

PAGE 8/9



*His first memories of Karol Wojtyła*

This was the Pope for the hour at hand

JOSEPH RATZINGER ON PAGE 5

Biographies of the new saints

PAGE 7

*Jorge Bergoglio after the death of John Paul II*

A consistent man

PAGE 15

# VATICAN BULLETIN

## AUDIENCES

Friday, 25 April

Cardinal Polycarp Pengo, Archbishop of Dar-es-Salaam, Tanzania

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

Members of the Southern African Catholic Bishops' Conference, on a visit *ad Limina Apostolorum*:

– Archbishop Buti Joseph Tlhagale, OMI, of Johannesburg; Apostolic Administrator *Sede vacante et ad nutum Sanctae Sedis* of Klerksdorp

– Archbishop William Matthew Slattery, OFM, of Pretoria, Military Ordinary for South Africa

– Bishop Xolelo Thaddaeus Kumalo of Eshowe

– Bishop Zolile Peter Mpambani, SCL, of Kokstad

– Bishop Pius Mlungisi Dlungwane of Mariannhill

– Bishop Sithembele Anton Sipuka of Umata

– Bishop Stanisław Jan Dziuba, OSPPE, of Umzimkulu

– Bishop José Luis Gerardo Ponce de León, IMC, of Manzini, Swaziland; Apostolic Administrator *Sede vacante et ad nutum Sanctae Sedis* of the Apostolic Vicariate of Ingwavuma

– Bishop Giuseppe Sandri, MCCJ, of Witbank

– Bishop Valentine Tsamma Seane of Gaborone, Botswana

– Bishop Jeremiah Madimetja Masela of Polokwane

– Bishop Kevin Dowling, CSSR, of Rustenburg

– Bishop João Noé Rodrigues of Tzaneen

– Bishop Frank Atese Nubuasah, SVD, titular Bishop of Pauzera, Apostolic Vicar of Francistown, Botswana

H.E. Mr Salvador Sánchez Cerén, President-elect of the Republic of El Salvador, with his wife and entourage

Saturday, 26 April

King Albert II and Queen Paola of Belgium, with their entourage

H.E. Mr Juan Orlando Hernández Alvarado, President of the Republic of Honduras, with his wife and entourage

H.E. Mr Arseniy Yatsenyuk, Prime Minister of the Republic of Ukraine, with his entourage

H.E. Mr Bronisław Komorowski, President of the Republic of Poland, with his wife and entourage

Monday, 28 April

Their Majesties King Juan Carlos I de Borbón and Queen Sofia of Spain, and entourage

Tuesday, 29 April

Cardinal Jorge Liberato Urosa Savino, Archbishop of Caracas, Venezuela

Archbishop Ivo Scapolo, titular Archbishop of Thagaste, Apostolic Nuncio in Chile

H.E. Mr Horacio Manuel Cartes Jara, President of the Republic of Paraguay, with his wife and entourage

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Anthony Francis Sharma, SJ, titular Bishop of Gighthi, from the Apostolic Vicariate of Nepal, Nepal. It was presented in accord with can. 401 § 1 of the Code of Canon Law (25 Apr.).

The Holy Father appointed Fr Paul Simick, from the clergy of Darjeeling, India, as Apostolic Vicar of Nepal, assigning him the titular episcopal see of Maturba. Until now he has been parish priest of Immaculate Conception Cathedral, Darjeeling (25 Apr.).

Bishop-elect Simick, 50, was born in Gitdubling, India. He holds a master's degree in English and a doctorate in Biblical theology. He was ordained a priest on 9 April 1992. He has served in parish ministry and as: hostel prefect at the Namchi Public School; as professor of Scripture at Morning Star College; as dean of the East Sikkim deanery and as treasurer and vice principal at St Xavier's school, Pakyoung.

The Holy Father accepted the resignation of Bishop Sotero Phamo of Loikaw, Myanmar. It was presented in accord with can. 401 § 2 of the Code of Canon Law (26 Apr.).

The Holy Father appointed Bishop Stephen Tjephe, titular Bishop of Nova Barbara and Auxiliary of Loikaw, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the said Diocese (26 Apr.).

Bishop Tjephe, 58, was born in Danoku, Myanmar. He was ordained a priest 28 March 1984. He was ordained a bishop on 21 November 2009, subsequent to his appointment as Auxiliary Bishop of Loikaw.

The Holy Father accepted the resignation of Bishop Theotonius Gomes, CSC, titular Bishop of Zucchabar, from his office as Auxiliary of Dhaka, Bangladesh. It was presented in accord with can. 411 § 1 and 401 § 1 of the Code of Canon Law (28 Apr.).

The Holy Father appointed Bishop Joseph Anthony Toal as Bishop of Motherwell, Scotland. Until now he has been Bishop of Argyll and The Isles (29 Apr.).

Bishop Toal, 57, was born in Roy Bridge, Scotland. He was ordained a

priest on 10 July 1980. He was ordained a bishop on 8 December 2008, subsequent to his appointment as Bishop of Argyll and The Isles.

## TERRITORIAL ABBEY

The Holy Father accepted the resignation of Abbot Dom Beda Umberto Paluzzi, OSB, from the territorial Abbey of Montevergine, Italy. It was presented in accord with can. 401 § 2 of the Code of Canon Law (18 Apr.).

## RELATIONS WITH STATES

The Holy Father appointed Archbishop Anselmo Guido Pecorari, titular Archbishop of Populonia, Apostolic Nuncio in Bulgaria. Until now he has been Apostolic Nuncio in Uruguay (25 Apr.).

## CARDINAL TAKES POSSESSION

On 27 April, Cardinal Philippe Nakellentuba Ouédraogo, Archbishop of Ouagadougou, Burkina Faso, took possession of the Title of Santa Maria Consolatrice al Tiburtino.

## NECROLOGY

Bishop José Moreira Bastos Neto of Três Lagoas, Brazil, at age 61 (26 Apr.).

Bishop emeritus Protacio Guevarra Gungon of Antipolo, the Philippines, at age 88 (26 Apr.).

Archbishop emeritus Aloísio Roque Oppermann, SCL, of Uberaba, Brazil, at age 77 (27 Apr.).

Archbishop Damião António Franklin of Luanda, Angola, at age 63 (28 Apr.).

## Supervisory Commission of Cardinals of the IOR meets

On Monday morning, 28 April, at the offices of the Institute for the Works of Religion, the Supervisory Commission of Cardinals met in order to draw up guidelines for their action. Furthermore, it was decided that the Supervisory Commission will initially meet three times a year, notwithstanding special circumstances necessitating other meetings.

## Pope Francis with the King and Queen of Spain



On Monday morning, 28 April, in the study adjacent to Paul VI Hall, Pope Francis received King Juan Carlos and Queen Sofia of Spain, who then went on to meet with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Dominique Mamberti, secretary for Relations with States.

During the cordial discussions the Parties remarked on the good relations between the Holy See and Spain, which have been increasingly consolidated in the spirit of the 1979 Agreements. In this context, mention was made of some current issues regarding the Church's mission in society and the situation of the country. This was followed by an exchange of views on matters of an international nature, with special reference to various situations of crisis.

## L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH  
Unicuique suum  Non praevalent

00120 Vatican City  
ed.english@ossrom.va  
http://www.osservatoreromano.va

Tipografia Vaticana Editrice «L'Osservatore Romano»

## GIOVANNI MARIA VIAN

Editor-in-Chief

Carlo Di Cicco  
Assistant Editor

don Sergio Pellini S.D.B.

Director General

Editorial office  
via del Pellegrino, 00120 Vatican City  
telephone +390669899300, fax +390669883675

Service photo  
photo@ossrom.va www.photo.va

Advertising Agency  
Il Sole 24 Ore S.p.A.  
System Comunicazione Publicitaria  
Via Monte Rosa 91, 20149 Milano  
segreteria@direzione.system@ilsole24ore.com

Subscription rates: Italy - Vatican: € 58,00; Europe: € 100,00 - US\$ 148,00; Latin America, Africa, Asia: € 160,00 - US\$ 160,00 - £ 88,00; Oceania, North America: € 160,00 - US\$ 240,00 - £ 130,00.  
Management Office: phone +390669899480; fax +390669883675; e-mail subscriptions@ossrom.va.  
For India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur - 605 014, Kerala-India; phone: +9147232723; fax: +9147232819; e-mail: ciph@md.vsnl.net.in.  
For North America: L'Osservatore Romano (USPS 016-410) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext.7; fax: 866-891-7330 - e-mail: osssales@ossrom.com.  
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730



At the General Audience Pope Francis resumes his reflection on the gifts of the Holy Spirit

## To see beyond

*Understanding is the gift of the Holy Spirit that allows us to recognize the Lord who walks with us and enables us to understand reality "with the mind of God". Having begun a new series of catecheses on the gifts of the Holy Spirit at the 9 April Wednesday General Audience in St Peter's Square, with a reflection on the gift of wisdom, Pope Francis dedicated his catechesis on 30 April, to the second gift of the Holy Spirit, i.e. understanding. The following is a translation of the Pope's catechesis which was delivered in Italian.*

Dear Brothers and Sisters,  
Good morning.

After having considered wisdom as the first of the seven gifts of the Holy Spirit, today I would like to focus on the second gift, that is, *understanding*. We are not dealing here with human understanding, with the intellectual prowess with which we may be more or less endowed.



Rather, it is a grace which only the Holy Spirit can infuse and which awakens in a Christian the ability to go beyond the outward appearance of reality and to *probe the depths of the thoughts of God and his plan of salvation*.

The Apostle Paul, addressing the community at Corinth, aptly describes the effects of this gift – that is, what the gift of understanding does in us – and Paul says this:



"What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit" (1 Cor 2:9-10). This of course does not mean that a Christian can comprehend all things and have full knowledge of the designs of God: all of this waits to be revealed in all its clarity once we stand in the sight of God and are truly one with Him. However, as the very word suggests, understanding allows us to "*intus legere*", or "to read inwardly": this gift enables us to understand things as God understands them, with the mind of God. For one can understand a situation with human understanding, with prudence, and this is good. But to understand a situation in depth, as God understands it, is the effect of this gift. And Jesus desired to send us the Holy Spirit so that we might have this gift, so that all of us might understand things as God understands them, with the mind of God. What a beautiful gift the Lord has given us. It is the gift with which the Holy Spirit introduces us into intimacy with God and makes us sharers in the plan of love which he has for us.

It is clear then that the gift of understanding is *closely connected to faith*. When the *Holy Spirit* dwells in our hearts and enlightens our minds, he makes us grow day by day in the *understanding of what the Lord has*

*said and accomplished*. Jesus himself told his disciples: I will send you the Holy Spirit and he will enable you to understand all that I have taught you. To understand the teachings of Jesus, to understand his Word, to understand the Gospel, to understand the Word of God. One can read the Gospel and understand something, but if we read the Gospel with this gift of the Holy Spirit, we can understand the depths of God's words. And this is a great gift, a great gift for which we all must ask and ask together: Give us, Lord, the gift of understanding.

There is an episode in the Gospel of Luke which aptly expresses the depths and power of this gift. After witnessing the death on the Cross and burial of Jesus, two of his disciples, disappointed and grief stricken, leave Jerusalem and return to their village called Emmaus. As

*Understanding "is a grace which only the Holy Spirit can infuse and which awakens in a Christian the ability... to probe the depths of the thoughts of God and his plan of salvation"*

they are on their way, the risen Jesus draws near and begins talking with them, but their eyes, veiled with sadness and despair, are unable to recognize him. Jesus walks with them, but they are so sad, in such deep despair, that they do not recognize him. When, however, the Lord explains the Scriptures to them so that they might understand that he had to suffer and die in order then to rise again, *their minds are opened and hope is rekindled in their hearts* (cf. Lk 24:13-27). And this is what the Holy Spirit does with us: he opens our minds, he opens us to understand better, to understand better the things of God, human things, situations, all things. The gift of understanding is important for our Christian life. Let us ask it of the Lord, that he may give us, that he may give us all this gift to understand the things that happen as he understands them, and to understand, above all, the Word of God in the Gospel. Thank you.

### SPECIAL GROUPS

I greet all the English-speaking pilgrims taking part in today's Audi-

ence, including those from England, Ireland, Finland, Norway, the Philippines, Taiwan, Malaysia, Uganda, South Africa, Canada and the United States. Upon all of you, and upon your families, I invoke the joy and peace of the Risen Lord. God bless you all!

I extend a special thought to *young people, to the sick* and to *newly-weds*. Yesterday we celebrated the liturgical feast of St Catherine of Siena, Patroness of Italy and Europe. Dear *young people*, may you learn from her to live with an upright conscience of one who does not give in to human compromise. Dear *sick*, may you be inspired by her example of strength in moments of greater suffering. And may you, dear *newly-weds*, imitate the firmness of faith of those who trust in God.

## The Council of Cardinals meets

The Council of Cardinals met in the Vatican from 28-30 April for its fourth meeting with the Holy Father. The Pontiff participated, except when he had other audiences of particular importance. Cardinal Secretary of State Pietro Parolin was also present at the meetings.

Over the course of the three days the Council completed its revision of the Pontifical Councils, first in general terms, then individually. On Monday afternoon, the Council heard a report from the President of the Pontifical Commission for Reference on the Organization of the Economic-Administrative Structures of the Holy See (COSEA), Joseph F.X. Zahra, regarding to some of the areas of activity within its remit. On Wednesday morning the Council met with Cardinal Lorenzo Baldisseri, who briefed them on Synod preparations. They also reviewed the work that will need to be done before the next meeting, which is to be held from 1-4 July. Much work still remains to be done, and it is therefore expected to be completed not this year, but during the next.

The first meeting of the new Council for the Economy will be held all day Friday, 2 May in Bologna Hall of the Apostolic Palace. The Pope will address the participants, who are scheduled to discuss the Statutes of the Council and prepare their work.

The new Commission for the Protection of Minors began its first meeting on 1 May at the Domus Santa Marta and will conclude 3 May. The Commission is expected to reflect on the nature and purpose of work, as well as how to integrate other members from around the world. The Holy Father will also greet the members of the Commission.

## The logo for the Pope's visit to Korea

Two intertwining flames – one blue and red – rise from two waves that represent a boat. This is the logo chosen for Pope Francis' visit to Korea in August for Asian Youth Day. Inspired by the motto of the Pope's visit: "Arise! Shine, for your light has come, the glory of the Lord has dawned upon you", the logo was designed using the colours of Korea and the intertwining flames underline the wish for unification of the two countries. The waves are also in the form of knife blades, which is a sign of the sacrifice of the martyrs of the Church in Korea, while the blue stands for God's mercy, boundless as the ocean.



Cardinal Parolin on 40 years of diplomatic relations

## Australia and the Holy See together for the common good

"The history of the 'magnificent land of Australia' has been marked by the constant endeavour of the Catholic Church to provide healthcare, education and charitable services". And "Catholic Australians have courageously sought to be good stewards". With these words Cardinal Pietro Parolin, Secretary of State, addressed those gathered late Monday afternoon, 28 April, at the Vatican for Mass on the occasion of the 40th anniversary of diplomatic relations between the Holy See and Australia and the centenary of the establishment of the Apostolic Delegation to the largest nation of Oceania.

In the Church of St Mary Mother of the Family, at the Governatorate, the Cardinal presided at Mass and Cardinal George Pell, Prefect of the



"The People's Pope" by Jiawei Shen, who presented the painting to the Holy Father on Monday morning, 28 April. The Australian Ambassador to the Holy See was one of the commissioners of the painting (photo courtesy of Kitty Beale)

Secretariat for the Economy, concelebrated together with Bishops Marcelo Sánchez Sorondo, Chancellor of the Pontifical Academies of Sciences and of Social Sciences; Bishop Peter Comensoli, Auxiliary and Apostolic Administrator of Sydney; Bishop Forest Puthur, Prefect of St Thomas the Apostle of the Syro-Malabar in Melbourne; Bishop Antoine Tarabay, Prefect of Saint Maron of Sydney of the Maronites, and Msgr Peter Bryan Wells, Assessor of the Secretariat of State. The Australian Senator Mr John Hogg together with his wife and the Ambassador to the Holy See Mr John McCarthy, KCSG were also present.

In his homily, Cardinal Parolin urged everyone to look to the example of Australia's first saint, Mary of the Cross MacKillop. Beatified by Pope John Paul II on 19 January 1995 in Sydney during his Apostolic Visit in Oceania, and later canonized on 17 October 2010 in St Peter's by Benedict XVI who prayed at her grave during the World Youth Day on 17 July 2008. Through her witness – explained the Secretary of State, – Mary MacKillop stands as the incontrovertible witness of the role of Australian Catholics. And yet, as she "knew only too well", he continued, "the task is never complete. There is a great deal still to be done, not only in those fields of traditional collaboration, but together facing up to new challenges, especially fostering the respect of human rights". "Encouraged by the road of cooperation that Australia and the Holy See have already walked together," he concluded, "we can look to the future with confidence, seeking out those 'new ways of living together in fidelity to the Gospel'. We know that treading that path will oblige us to respond ever more generously with the gifts given to each of us as persons, and as communities."

## Why David Cameron was right

The following are excerpts of a statement written by the Archbishop of Canterbury on his blog, concerning British Prime Minister David Cameron's Easter message – published by our newspaper on 19 April – and the subsequent controversy it provoked in Great Britain.

JUSTIN WELBY

History provides as many uncomfortable facts as science. Neither can be ignored if anyone is going to talk sense. Last week, the Prime Minister wrote rather movingly in the *Church Times* about his sense of this as a Christian country.

It followed up other comments from Cabinet Ministers saying similar things, and finished on Tuesday with a very measured intervention by the Attorney General, Dominic Grieve, whose own Christian faith is well known.

Judging by the reaction, anyone would think that the people concerned had at the same time suggested the return of the Inquisition (complete with comfy chairs for Monty Python fans), compulsory church going and universal tithes. More than 50 leading atheists wrote to the *Telegraph* in protest.

It's all quite baffling and at the same time quite encouraging. Christian faith is much more vulnerable to comfortable

indifference than to hatred and opposition. It's also a variation on the normal "Sword and Grail discovered" stuff that seems to be a feature of Easter week news.

Yet the Prime Minister and other members of the Government have not said anything very controversial. It is a historical fact (perhaps unwelcome to some, but true) that our main systems of ethics, the way we do law and justice, the values of society, how we decide what is fair, the protection of the poor, and most of the way we look at society... All have been shaped by and founded on Christianity. Add to that the foundation of many hospitals, the system of universal schooling, the presence of chaplains in prisons, and one could go on a long time. Then there is the literature, visual art, music and culture that have formed our understandings of beauty and worth since Anglo Saxon days.

It is clear that, in the general sense of being founded in Christian faith, this is a Christian country. It is certainly not in

terms of regular churchgoing, although altogether, across different denominations, some millions attend church services each week. Others of different backgrounds have also positively shaped our common heritage. But the language of what we are, what we care for and how we act is earthed in Christianity, and would remain so for many years even if the number of believers dropped out of sight (which they won't, in my opinion).

The atheist protesters are wrong to argue that expressing confidence in the country's Christian identity fosters alienation and division in our society. Indeed, it is significant that non-Christian faith leaders have spoken out in support of Mr Cameron. Mr Murad said: "No one can deny that Britain remains largely a Christian country, with deep historical and structural links with the established Church. . . . We respect that."

So why the fuss? As I say, for all of us, in the church, of Christian faith, of any tradition or set of beliefs, history makes for some uncomfortable reading. Its facts are awkward for all of us, but it is no use pretending they do not exist. The PM is right on this.

The audiences of Pope Francis

## With the President of the Republic of Poland



On Saturday, 26 April, Pope Francis received in audience the President of Poland, Bronisław Komorowski, with his wife and entourage

## With the King and Queen of Belgium



On Saturday morning, 26 April, Pope Francis received in audience King Albert II and the Queen Paola of Belgium, and their entourage.

## With the Prime Minister of Ukraine



On Saturday morning, 26 April, the Prime Minister of Ukraine, H.E. Mr Arseniy Yatsenyuk, was received in audience by Pope Francis in the Apostolic Palace. He subsequently met Secretary of State Cardinal Pietro Parolin, accompanied by the Secretary for Relations with States, Archbishop Dominique Mamberti.

The cordial discussions, which took place within the context of good bilateral relations between the Holy See and Ukraine, focused on the current situation; the hope was expressed that all the parties involved will collaborate constructively to re-establish political and social stability throughout the country, in accordance with international law, and to promote understanding between peoples in the region. Attention then turned to the specific role that Churches and religious organizations, as well as all believers, are called upon to fulfil in fostering mutual respect and harmony among all components of society.

Finally, mention was made of possible further initiatives by the international community in this regard.



# My conviction grew stronger

This was the pope for the hour at hand

JOSEPH RATZINGER

My first meeting with Cardinal Wojtyła of Krakow – the future Pope John Paul II – was indirect. A friend of mine, the philosopher Josef Pieper of Münster, had attended an international philosophical conference in Naples and he told me that the real event of those days had been the presentation given by the Archbishop of Krakow: there he had finally encountered anew a true philosopher who, with fresh energy and brilliant intuition, was framing the essential questions in a new way, not entangled in academic theories but rather imbued with a passion for knowledge and by the desire for the truth. One ought to remember this name. I remembered it, but at that time I could not find any of Wojtyła's works in any language I knew.

The real first meeting took place at the Conclave following the death of Pope Paul VI. The Cardinal of Krakow greeted me with great warmth and kindness; he had read my book *Introduction to Christianity*, and so I was not wholly unknown to him. Before the Conclave there was a daily meeting among the cardinals who were already present in Rome, at which – without any particular agenda – one could express one's own ideas concerning the problems emerging in the Church and in the world. It was an excellent opportunity to become acquainted with one another and, at the same time, to gather ideas from the most diverse perspectives on the tasks that the future Pontiff would have to face.

Of course we could not draw up a programme for the new pontificate, but the new Pope – whoever he would be – in this way came to know firsthand what expectations were being nourished in his regard, and what hopes and risks were in the air. The Archbishop of Krakow gave a deep and convincing analysis of the challenges which Marxism, in various ways, represented for the Church in the free world, as well as for the local Churches that were forced to live under the Communist regime. That same year, to my regret I was unable to take the opportunity to become better acquainted with the Polish Cardinals who had come on a visit to Germany, and who therefore naturally made a stop in Munich.

The Archdiocese of Munich and Freising was twinned with the Catholic Church in Ecuador, which on the very days of the visit of the Polish Cardinals, was celebrating a national Marian Congress to which Pope John Paul I, at the request of the Bishops of Ecuador, had sent me as his Special Envoy. I was so very sorry not to be able to be present in Munich on such an important occasion, but I could not decline this assignment.

It was during my stay in the capital of Quito that I received the terrible news of the death of the good Pope. Bishops and laity had entrusted various messages to me to take to him, which now, in a Rome darkened by the oppressive Sirocco storms [summer wind from the

south], I could only lay at the feet of the deceased Pope.

The idea that, for the first time, an Archbishop of Krakow might become Pope was already in the air at the first Conclave of 1978, but the leap that this decision required seemed at that time still too great.

The unexpected death of John Paul I certainly strengthened the feeling that a courageous step toward something new was now needed. A Pope from the Eastern bloc, a Pope for whom "true socialism" had been not a theory but a reality that was lived and suffered on a daily basis – this thought, after the upheavals of 1968 and their Marxist enthusiasm which had only gradually calmed down, was to be taken seriously. And if there was one man who as a philosopher had deeply explored the comparison between Christianity and Marxism, who had as a pastor endured it and as a believer overcome it by praying and placing it before God – was this not perhaps a necessary choice for both East and West, and what the present time needed? I noticed how this man prayed, how he met others in an open way free of prejudice, us Germans, too; and thus my conviction grew stronger that he was the Pope for the hour at hand. I thought about our critics of the Church, here in Germany, who were prepared to find anything negative

in the new Pope and, I must admit, I secretly relished the thought that, with this election, they would be left speechless and for the first time be forced to take a breath before finding new arguments for their deep aversion. Or, would they perhaps fail to reflect seriously and listen?

The day he took up ministry was unforgettable, the solemn liturgy in St Peter's Square, during which John Paul II found words that captivated people's attention. Particularly unforgettable was his dramatic appeal to Christians in the world, but also to all hesitant, searching, confused people – to the many who might have felt ready to believe but were afraid that becoming believers would mean renouncing too much of their freedom and the richness of life. Very briefly, I would like to mention several other encounters with John Paul II, which were a gift to me. It must have been in 1979 that the Holy Father called me to Rome to communicate to me that he had the intention of appointing me Prefect of the Congregation for Catholic Education. It startled me as only two years had passed since my Episcopal Ordination, which the faithful of my diocese and indeed I myself regarded as a promise of fidelity that bound me to my diocese. But there were also more practical reasons which made my leaving at that moment seem impossible. I had confronted several thorny problems. The turmoil that had been unleashed was still in full play. Leaving amid these troubled waters would have been, it seemed to me, an escape, for which I could not take responsibility. I explained to the Holy Father why, at that moment, I could not leave my diocese.

I am still grateful for the great understanding he showed me and for having waived the appointment he had planned. To tell the truth, he gave me to understand that at another time he would consider me for an appointment in the Curia. I could have no objection, because at that time it was important to me that I continue my service in Munich.

## Who helps us to live?

In 2004 Cardinal Ratzinger described his early interactions with John Paul II. It was originally published in a collection edited by Władysław Bartoszewski and then reprinted in *Joseph Ratzinger: Wer hilft uns leben?* (2005). The integral Italian translation was published in *L'Osservatore Romano's* special edition dedicated to Roncalli and Wojtyła on the occasion of their canonization. Published here are translated excerpts of the special edition's text.



The promulgation of the new Code of Canon Law with Cardinal Ratzinger (25 January 1983)

The following year brought another meeting: the Pope appointed me as a Relator for the upcoming Synod of Bishops on the theme of the family. For me it was an exciting event. It was a matter of reading innumerable responses from Episcopal Conferences and of integrating them into one single *relatio*. Synod procedures then were not yet as defined as they have since become; there was much more room for improvisation. The best solution and the form of collaboration needed had to be found on a case by case basis. This not only offered a good many occasions to become acquainted with bishops of the universal Church who were gathered there, but it also especially offered the possibility of meeting the Pope, who with humour and lenience overlooked the little mishaps that arose as I carried out my assignment. In the course of those weeks the mutual relationship had become even more cordial and direct.

Again a year later, around February 1981, the Pope gave me to understand that he intended to appoint me to succeed Cardinal Seper as Prefect of the Congregation for the Doctrine of the Faith. In the meantime, Cardinal Seper had reached his 76th year, but it was not known when he would leave his post. Even though I would have liked to continue my work in Munich for a few more years in order to resolve step by step, as much as possible, the insurgent problems, I didn't dare say 'no' another time; however, I placed a condition on my 'yes', which perhaps would have saved me from going to Rome. I told him that, in view of my academic career, I deemed it necessary, apart from the official responsibility, to be able to and need to continue publishing personally as a theologian: but that I had my doubts as to whether this was compatible with the necessary objectivity of the office. The Pope did not want to decide immediately on the matter, but he promised me that he would seek consultation and then communicate his decision to me. However, on 13 May something terrible happened: I had been at a meeting with priests from the region of Rosenheim in the city of Inn and



Cardinal Ratzinger congratulates the newly-elected Pope, John Paul II (16 October 1978)

Remembering John Paul II in a videomessage for Poland

## A heart wide open

*It was there in his homeland that Karol Wojtyła "formed his heart, a heart that then swelled to universal dimensions". Pope Francis said this in a videomessage broadcast Thursday evening, 24 April, on Polish national television and radio in view of the canonization of John Paul II.*

Dear Fellow Countrymen of Blessed John Paul II!

The moment is near for the canonization of that great man and great pope, known to history by the name of John Paul II. I am happy to have been called to proclaim his sainthood, this Divine Mercy Sunday, at the close of the Easter Octave. I am grateful to John Paul II, as are all members of the People of God, for his inexhaustible service, for his spiritual leadership, for having introduced the Church to the third millennium of the faith and for his extraordinary witness of holiness.

Pope Benedict XVI rightly observed, three years ago, on the day of the beatification of his Predecessor, that what John Paul II asked of everyone, that is, not to be afraid and to open wide the doors to Christ, he was himself the first to do: "society, culture, political and

economic systems he opened up to Christ, turning back with the strength of a titan – a strength which came to him from God – a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In a word: he helped us not to fear the truth, because truth is the guarantee of liberty" (*Homily*, 1 May 2011). I fully identify with Pope Benedict XVI's words.

We all know that, before travelling the roads of the world, Karol Wojtyła grew in service to Christ and to the Church in his homeland, Poland. It was there his heart was formed, a heart that then swelled to universal dimensions, firstly by participating in the Second Vatican Council, and above all after 16 October 1978, for in him all nations, languages and cultures were given a place. John Paul II was everything for all people.

I thank the Polish people and the Church in Poland for the gift of John Paul II. We have all been en-



riched by this gift. John Paul II continues to inspire us. He inspires us by his words, his writings, his actions, his style of serving. He inspires us by the suffering he endured with heroic hope. He inspires us by his total self-entrustment to Christ, the Redeemer of man, and to the Mother of God.

During the recent visit *ad Limina Apostolorum* of Polish Bishops, I underlined that the Church in Poland continues to have great potential in faith, prayer, charity and Christian practice. I also focused on the pastoral challenges facing the family, the youth, the poor and vocations to the priesthood and consecrated life. I hope that the canonization of John Paul II, and that of John XXIII as well, may give new impulse to the daily and persevering work of the

Church in your homeland. I rejoice in the fact that, God willing, in two year's time I shall for the first time visit your country for World Youth Day.

I invite all of you to profoundly live the canonizations of Blessed John Paul II and Blessed John XXIII. Some of you will be coming to Rome, but thanks to mass media, many more will be able to participate in this great event. Thus, I would like as of today to thank all the journalists of newspapers, radio and television for their service to the canonization this Sunday.

I greet all the fellow countrymen of John Paul II, as well as those who do not belong to the Catholic Church. I carry all of you in my heart. May God bless you all!

## The Pope at hand

CONTINUED FROM PAGE 5

I was returning home content that all had gone well. At the entrance to the Munich Chancery I saw journalists with television cameras and microphones; I could not imagine what had happened. When I got out of the car, I learned that the Pope had been gravely wounded in an assassination attempt in St Peter's Square and was at the Gemelli Clinic in Rome undergoing a risky operation, the outcome of which was uncertain. I was stunned by the terrible news. It could not be that this great Pope – truly the man of this hour, given to us by God – was being taken from us at the very moment in which he, with all the strength of faith and experience, had just begun to open the way once again for the Church, for Christianity, indeed, for humanity, the way to God and, hence, to the dignity of man.

We needed him, it was that simple: the powers of darkness could not be strong enough to take him from us. We all prayed a great deal in those weeks; in all who experienced those days there is a great sense of gratitude for the almost miraculous recovery of the Pope who continued on giving so much to us, to the Church, and to humanity. In the Autumn of 1981 – still visibly marked by suffering – he called me to Castel Gandolfo for a meeting; and, in 1982, began my long collaboration with Pope John Paul II, in which I increasingly learned to venerate this great man of faith.

Pope Francis writes to a newspaper in Bergamo for John XXIII's canonization

## From holy ground

*Angelo Giuseppe Roncalli's sanctity sprouted in "a land of profound faith lived daily, of families poor but united in love for the Lord, of communities able to share in simplicity". Pope Francis wrote this in a letter published Friday, 25 April, in the newspaper "L'Eco di Bergamo" to honour John XXIII. The following is a translation of the Holy Father's message which was written in Italian.*

Dear Friends of Bergamo,

As the day of the canonization of Blessed John XXIII approaches, I felt the desire to send this greeting to your bishop, Francesco, to the priests, men and women religious and the faithful of the Diocese of Bergamo, and also to those who do not belong to the Church and to the whole civic community of Bergamo.

I know how much you love Pope John, and how much he loved his land. From the day of his election to the Pontificate, the name of Bergamo and of Sotto il Monte became

well-known all over the world and, still today, 50 years later, they are associated with his smiling face and his fatherly tenderness.

I invite you to thank the Lord for the great gift which his holiness was for the universal Church, and I encourage you to preserve the memory of the land in which it grew: a land of profound faith lived daily, of families poor but united in love for the Lord, of communities able to share in simplicity.

Since then, the world has certainly changed and there are also new challenges to the mission of the

Christian community. However that heritage can still inspire a Church called to live today the sweet and comforting joy of evangelizing, to be a companion on the path of every person, the "fountain of the village" to which all can draw the fresh water of the Gospel. The renewal called for by the Second Ecumenical Vatican Council opened the way and it is a special joy that the canonization of Pope Roncalli takes place together with that of Blessed John Paul II, who carried this renewal forward during his long pontificate.

I am sure that even civic society will be able always to find inspiration from the life of the Bergamascan Pope and from the atmosphere he created, searching for new ways and ones suitable to the times in order to establish a coexistence based on the everlasting values of brotherhood and of solidarity.

Dear brothers and sisters, I entrust my message to *L'Eco di Bergamo*, of which the young priest Don Angelo Roncalli was a respected collaborator. Then when the ministry took him far away, he continued to receive *L'Eco* – the voice and sign of his land. I ask you to pray for me and I assure you of my thoughts and prayers, especially for the suffering and the sick – recalling the city hospital which you wished to dedicate to Pope John – and for the diocesan seminary, which was so dear to his heart. And to all of you, before the Easter celebrations, I send my Apostolic Blessing.



Roncalli (in the centre) with a group of priests in a photo taken in Bergamo in 1920



Giacomo Manzù  
"Papa Giovanni con camauvo"  
(1960)



## Roncalli

Angelo Giuseppe Roncalli was born in Sotto il Monte, on 25 November 1881. Under the guidance of an outstanding parish priest, Fr Francesco Rebuzzini, he received a profound ecclesiastical formation which would sustain him in difficulty and inspire him in the works of the apostolate. He entered the Seminary of Bergamo in 1892, where he remained for studies in classics and theology until his second year of theology.

As a 14-year-old boy, he began drawing up the spiritual notes which he would keep in various ways until his death, and would later be collected in the *Journal of a Soul*. It was there that he began the practice of regular spiritual direction. On 1 March 1896, the spiritual director of the Seminary of Bergamo, Fr Luigi Isacchi, enrolled him in the Secular Franciscan Order, whose Rule he professed on 23 May 1897.

From 1901 to 1905 he studied at the Pontifical Roman Seminary, where he benefited from a scholarship of the Diocese of Bergamo for qualified seminarians. In the meantime he completed a year of military service. He was ordained a priest in Rome on 10 August 1904 in the Church of Santa Maria in Monte Santo in Piazza del Popolo. In 1905, he was named secretary to the new Bishop of Bergamo, Giacomo Maria Radini Tedeschi.

He served as secretary until 1914, accompanying the Bishop on his pastoral visits and taking part in his numerous pastoral initiatives, including a Synod, the editorship of the monthly journal *La Vita Diocesana*, pilgrimages and various social works. In 1910, when the statutes of Catholic Action were revised, the Bishop entrusted him with the pastoral care of Catholic women. He wrote for Bergamo's daily Catholic newspaper, and he was a diligent, profound and effective preacher.

These were the years of his profound contact with sainted Bishops: St Charles Borromeo (whose *Atti della Visita Apostolica*, completed in Bergamo in 1575, he would later publish), St Francis de Sales and Bl. Gregorio Barbarigo. They were also years of great pastoral activity at the side of Bishop Radini Tedeschi. When the latter died in 1914, Fr Roncalli continued his priestly ministry as a seminary professor and a spiritual assistant to various ecclesiastical associations.

When Italy entered the war in 1915, he was called to military service as a sergeant medic. A year later, he became a military chaplain serving military hospitals behind the lines, and coordinated the spiritual and moral care of soldiers. At the end of the war he opened a "Home for Students" and served as a chaplain for students.

In 1921 he began his service to the Holy See. Called to Rome by Pope Benedict XV to be the Presid-

ent for Italy of the central council of the Society for the Propagation of the Faith, he visited many Italian dioceses and organized missionary circles. In 1925 Pope Pius XI named him Apostolic Visitor to Bulgaria, elevating him to the episcopal dignity with the titular see of Areopolis. He chose as his episcopal motto *Obtinentia et Pax*, which served as the programme of his life.

Ordained a bishop in Rome on 19 March 1925, he arrived in Sophia on 25 April. Subsequently named the first Apostolic Delegate to Bulgaria, Archbishop Roncalli remained there until 1934, visiting the Catholic communities and fostering respectful relations with other Christian communities. He was present and offered ready charitable assistance during the earthquake of 1928. He quietly endured misunderstandings and the difficulties of a ministry marked by halting pro-

CONTINUED ON PAGE 10

Saturday night celebrations

## Rome prepares for the canonization



Prayer vigils, churches open all night, pilgrimages, extraordinary celebrations, conferences, exhibitions. These are the many events which were held in Rome surrounding the Mass of Canonization of John XXIII and John Paul II. Many pilgrims came from Poland: a group crossed Austria and Slovenia some walking others biking in order to arrive in Rome. "We are going to St Peter's to pray together with the Pope and with the others", they said before they left on 22 February. They arrived in Rome on Friday, 25 April. Also on Friday 600 young people arrived from 16 dioceses in Spain. During their 20-hour trip across the sea, they spent time in spiritual preparation.

On Friday afternoon, the young people of the Diocese of Rome, as well as other dioceses in

Italy, took part in a youth meeting in the chapel of St Thomas Aquinas at Tor Vergata University on the theme: "New humanity of John Paul II". The event was opened by Bishop Eduardo María Taussig of San Rafael, Argentina. A prayer vigil followed at which Auxiliary of Rome, Bishop Lorenzo Leuzzi, presided.

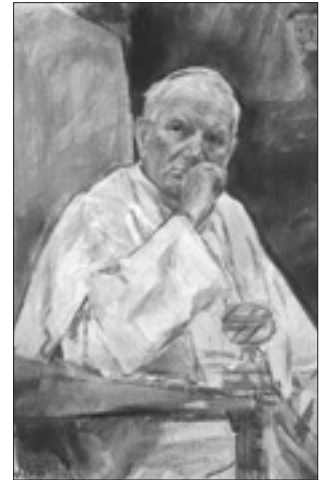
Many churches in the heart of Rome were open all night, as part of a prayer vigil sponsored by the Vicariate of Rome. Many priests were available for confession in various languages. Also, at the Church of St Ignatius, Cardinal André Vingt-Trois, Archbishop of Paris, presided at a mass in which Parisians living in the Eternal City participated. Eighteen giant screens were set up throughout the city, so that the faithful could follow the Mass.

# Wojtyła

Karol Wojtyła was born in Wadowice, Poland, on 18 May 1920. He was the third of three children born to Karol Wojtyła and Emilia Kaczorowska. After completing high school in Wadowice, he enrolled in the Jagellonian University of Krakow in 1938. When the occupying Nazi forces closed the University in 1939, Karol worked in a quarry and then in the Solvay chemical factory to earn a living and to avoid deportation to Germany.

Feeling called to the priesthood, he began his studies in 1942 in the clandestine major seminary of Krakow, directed by Archbishop Adam Stefan Sapieha. After the war, Karol continued his studies in the major seminary, newly reopened, and in the school of theology at the Jagellonian University, until his priestly ordination in Krakow on 1 November 1946. Fr Wojtyła was then sent by Cardinal Sapieha to Rome, where he attained a doctorate in theology. He wrote his dissertation on faith as understood in the works of St John of the Cross.

In 1948, Fr Wojtyła returned to Poland and was appointed a curate in the parish church of Niegowic, near Krakow, and later at St Florian in the city. He was a university chaplain until 1951, when he again undertook studies in philosophy and theology. In 1953, Fr Wojtyła presented a dissertation at the Jagellonian University of Krakow on the possibility of grounding a Christian ethic on the ethical system developed by Max Scheler.



Dina Bellotti, "John Paul II" (1996)

Later he became professor of moral theology and ethics in the major seminary of Krakow and in the theology faculty of Lublin.

On 4 July 1958, Pope Pius XII appointed Fr Wojtyła Auxiliary Bishop of Krakow, with the titular see of Ombi. He was ordained in Wawel Cathedral in Krakow on 28 September 1958. Then on 13 January 1964, Pope Paul VI appointed Bishop Wojtyła as Archbishop of Krakow and subsequently, on 26 June 1967, created him a cardinal.

Bishop Wojtyła took part in the Second Vatican Council (1962-1965) and made a significant contribution to the drafting of the Constitution *Gaudium et Spes*. He also took part in the five assemblies of the Synod of Bishops prior to the start of his Pontificate.

On 16 October 1978, Cardinal Wojtyła was elected Pope and on 22 October he began his ministry as universal Pastor of the Church. Pope John Paul II made 146 pastoral visits in Italy and he visited 317 of the current 322 Roman parishes. His international apostolic journeys numbered 104 and were expressions of the constant pastoral solicitude of the Successor of Peter for all the Churches.

His principal documents include 14 Encyclicals, 15 Apostolic Exhortations, 11 Apostolic Constitutions and 45 Apostolic Letters. He also wrote five books.

Pope John Paul II celebrated 147 beatifications, during which he proclaimed 1,338 blessed, and 51 canonizations, for a total of 482 saints. He called 9 consistories, in which he created 231 Cardinals (plus one *in pectore*). He also presided at 6 plenary meetings of the College of Cardinals.

From 1978, Pope John Paul II convoked 15 assemblies of the Synod of Bishops: 6 ordinary general sessions, 1 extraordinary general session and 8 special sessions.

On 3 May 1981, an attempt was made on his life in St Peter's Square. Saved by the maternal hand of the Mother of God, follow-

CONTINUED ON PAGE 10

## A programmatic canonization

The canonization of Angelo Giuseppe Roncalli and of Karol Wojtyła was an unprecedented event of great interest to very many people, not only Catholics, and it will certainly go down in history. Indeed, never before has a Bishop of Rome simultaneously proclaimed the sainthood of two of his Predecessors, both very popular figures and close together in time: only nine years have passed since the death of Pope John Paul II and 50 since that of John XXIII. There was an additional exceptional circumstance: Francis invited Benedict XVI to the dignified, solemn liturgy, who attended it with natural simplicity. He was visibly surrounded with warmth and gratitude and was tenderly embraced by his Successor.

Thus, on the eve of the celebration, the announcement of "the day of four Popes" had already been circulated by the media. The phrase is undoubtedly a concise and effective summary, but it does not convey the essential: the understanding and the interpretation of the holiness of two figures who are now formally venerated in the Church and who will therefore now be more widely recognized beyond her visible borders. In fact, the Christian exemplarity of these two priests, bishops and Popes – their Successor summed up their lives in this way – was truly understood in its deepest core by the sentiment of the faithful, quite apart from the unquestionably exceptional resonance of the event that, nevertheless, challenges all.

Of course, the authentic sense of every formal proclamation of holiness always rests upon the exemplary life of the witnesses of Christ, but the canonization of figures so well known and loved as these two may seem programmatic today. Their successor Francis expressed this in a meditation on the Bible Readings whose stark essentiality was remarkable. Like the Apostle Thomas, "that man, [who was] so straightforward", the two new Saints who intercede for the Church and for the world knew how to recognize in the wounds of Christ – the Pope said – "the enduring sign of God's love for us". And they were courageous men who bore witness to the goodness and mercy of God.

Roncalli and Wojtyła, symbolic figures united by the Council, lived as Christians through the modern age and the tragedies of a terrible time: the senseless carnage of the World Wars, the impious inhumanity of Nazi and Communist totalitarianism, the terrible darkness of the Shoah, up to the various forms of fundamentalism and the globalization of practical materialism in the early years of the new century. That is why today these two men, in whom faith in God shone forth, have been recognized as Saints. In John XXIII's openness to the Spirit, in John Paul II's service to the family as the irreplaceable heart of humanity, according to the essential vision with which Francis summarized the legacies these two Popes have left us.

G.M.V.



Pope Francis canonizes John XXIII and John Paul II

# Saints of mercy

*"Two men of courage" who "bore witness before the Church and the world to God's goodness and mercy". This was how Pope Francis described John XXIII and John Paul II as he presided at the Mass for their Canonization in St Peter's Square on Divine Mercy Sunday, 27 April. The following is the English text of the Pope's homily, which was delivered in Italian.*

At the heart of this Sunday, which concludes the Octave of Easter and which St John Paul II wished to dedicate to Divine Mercy, are the glorious wounds of the risen Jesus.

He had already shown those wounds when he first appeared to the Apostles on the very evening of that day following the Sabbath, the day of the resurrection. But, as we have heard, *Thomas* was not there that evening, and when the others told him that they had seen the Lord, he replied that unless he himself saw and touched those wounds, he would not believe. A week later, Jesus appeared once more to the disciples



gathered in the Upper Room. Thomas was also present; Jesus turned to him and told him to touch his wounds. Whereupon that man, so straightforward and accustomed to testing everything personally, knelt before Jesus with the words: "My Lord and my God!" (Jn 20:28).

The wounds of Jesus are a scandal, a stumbling block for faith, yet they are also the test of faith. That is why on the body of the risen Christ the wounds never pass away: they remain, for those wounds are the enduring sign of God's love for us. They are essential for believing in God. Not for believing that God exists, but for believing that God is love, mercy and faithfulness. St Peter, quoting Isaiah, writes to Christians: "by his wounds you have been healed" (1 Pet 2:24; cf. Is 53:5).

St John XXIII and St John Paul II were not afraid to look upon the wounds of Jesus, to touch his torn hands and his pierced side. They were not ashamed of the flesh of Christ, they were not scandalized by him, by his cross; they did not despise the flesh of their brother (cf. Is 58:7), because they saw Jesus in every person who suffers and struggles. These were two men of courage, filled with the *parrhesia* of the Holy Spirit, and they bore witness before the Church and the world to God's goodness and mercy.

They were priests, and bishops and popes of the 20th century. They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful; faith was more powerful – faith in Jesus Christ the Redeemer of man and the Lord of history; the mercy of God, shown by those five wounds, was more powerful; and more powerful too was the closeness of Mary our Mother.

In these two men, who looked upon the wounds of

Christ and bore witness to his mercy, there dwelt a living hope and an indescribable and glorious joy (1 Pet 1:3,8). The hope and the joy which the risen Christ bestows on his disciples, the hope and the joy which nothing and no one can take from them. The hope and joy of Easter, forged in the crucible of self-denial, self-emptying, utter identification with sinners, even to the point of disgust at the bitterness of that chalice. Such were the hope and the joy which these two holy popes had received as a gift from the risen Lord and which they in turn bestowed in abundance upon the People of God, meriting our eternal gratitude.

This hope and this joy were palpable in the earliest community of believers, in Jerusalem, as we have heard in the Acts of the Apostles (cf. 2:42-47). It was a community which lived the heart of the Gospel, love and mercy, in simplicity and fraternity.

This is also the image of the Church which the Second Vatican Council set before us. John XXIII and John Paul II cooperated with the Holy Spirit in renewing and updating the Church in keeping with her pristine features, those features which the saints have given her throughout the centuries. Let us not forget that it is the saints who give direction and growth to the Church. In convening the Council, St John XXIII showed an exquisite openness to the Holy Spirit. He let himself be led and he was for the Church a pastor, a servant-leader, guided by the Holy Spirit. This was his great service to the Church; for this reason I like to think of him as the pope of openness to the Holy Spirit.

In his own service to the People of God, St John Paul II was the pope of the family. He himself once said that he wanted to be remembered as the pope of the family. I am particularly happy to point this out as we are in the process of journeying with families towards the Synod on the family. It is surely a journey which, from his place in heaven, he guides and sustains.

May these two new saints and shepherds of God's people intercede for the Church, so that during this two-year journey toward the Synod she may be open to the Holy Spirit in pastoral service to the family. May both of them teach us not to be scandalized by the wounds of Christ and to enter ever more deeply into the mystery of divine mercy, which always hopes and always forgives, because it always loves.



## Thanksgiving before the Regina Caeli A celebration of faith

*At the end of the Eucharistic Celebration the Pontiff led the Regina Caeli. The following is a translation of his words before the Marian Prayer:*

Dear Brothers and Sisters,

Before concluding this celebration of faith, I wish to greet and thank all of you!

I thank my brother cardinals and the many bishops and priests from every part of the world.

My appreciation goes to the official delegations from many countries, who have come to pay tribute to two pontiffs who contributed in an in-

delible way to the cause of human development and peace. A special thank you goes to the Italian authorities for their precious collaboration.

With great affection, I greet the pilgrims from the dioceses of Bergamo and Krakow! Dear ones, honour the memory of these two holy Popes by following their teachings faithfully.

I am grateful to all those who, with great generosity, prepared these memorable days: the Diocese of Rome with Cardinal Vallini, the City of Rome with its Mayor Ignazio Marino, the law enforcement officers and various organiza-

tions, the associations and the numerous volunteers. Thanks to all!

I extend my greetings to all the pilgrims – here in St Peter's Square, in the adjacent streets and in other places in Rome – as well as to those who are united to us through radio and television; and thank you to the media directors and personnel, who have given many people the possibility to participate. For the sick and the aged, to whom the new saints were particularly close, I add a special greeting.

And now, we turn in prayer to the Virgin Mary, whom St John XXIII and St John Paul II loved as her true sons.

## An event that belongs to us all



with States; Msgr Peter Bryan Wells, Assessor; Msgr Antoine Camilleri, Undersecretary for Relations with States; and Msgr José Avelino Bettenecourt, Head of Protocol.

The Mass was celebrated according to traditional canons, in a simple and

intense atmosphere. The initial procession of 850 celebrating priests was a spectacular sight: 150 cardinals including Dean Angelo Sodano, Secretary of State Pietro Parolin and Archbishop of Krakow, Stanislaw Dziwisz, who served as Pope Wojtyła's personal secretary; and 700 archbishops and bishops, including Bishop Francesco Beschi of Bergamo.

Everyone watched on the giant screens which had been set up in several places in St Peter's Square, as well as other points in Rome. As Benedict XVI arrived at the altar just before the procession, he was greeted with a warm and drawn out applause and sat in the first seat next to the concelebrating cardinals – just to the right of the altar. Many stood to greet him, including President Napolitano and his wife Clio. After the procession before taking their seats, each concelebrant greeted him. Pope Francis also embraced his Predecessor, once he had kissed and blessed the altar.

At this "feast of faith" – as he himself called the celebration – Pope Francis used the pastoral staff that Lello Scorzelli had carved for Pope Paul VI. That same crosser accompanied John Paul II during his travels around the world – except for when a lighter copy was made to suit the Pope's declining physical conditions – and Pope Francis used the staff on 19 March 2013 at the Mass for the inauguration of his Pontificate.

The moment when both Popes were canonized was particularly intense. Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints, was accompanied to the lectern by the Postulators Fr Gianni Califano and Msgr Slawomir Oder. The Cardinal asked Pope Francis, according to the ritual form, to proclaim John XXIII and John Paul II as saints. The Pope's reading of the formula of canonization proved to be the moment the hundreds of thousands of faithful – who had traveled great distances and hadn't slept the night – were waiting for. When Pope Francis finished the crowd erupted into applause with great enthusiasm.

Enthusiasm which then was trans-

CONTINUED ON PAGE 10



On Monday in St Peter's Square and at San Carlo al Corso

## Masses of thanksgiving

John Paul II was ever obedient "to the Gospel of Jesus, and for this, he was loved". Cardinal Angelo Comastri, Archpriest of the Vatican Basilica, recalled this with emotion on Monday morning, 28 April, at the Mass of Thanksgiving for the new Polish Saint. Thousands of faithful, many from Poland, filled St Peter's Square for the Mass at which the Cardinal presided. In his homily the Archpriest recalled the great moments of the Pontificate of Karol Wojtyła. He began by pointing out various teachings which came out of John Paul II's holiness, especially his courage "to speak openly of faith in Jesus in an age of 'silent apostasy from the satisfied man who lives like God does not exist'". Cardinal Comastri also spoke of his boldness "in defending the family which is God's plan, written clearly in the book of life".

The Mass of Thanksgiving for the Canonization of John XXIII was celebrated in the Church of Santi Ambrogio e Carlo al Corso, where Angelo Giuseppe Roncalli was ordained a bishop in 1925. Presiding at Mass was Cardinal Dionigi Tettamanzi, Archbishop emeritus of Milan. At the celebration Bishop Beschi of Bergamo read a letter addressed to Pope Francis thanking him for his decision to proclaim the Polish Pope and the Pope



from Bergamo saints. "Let us bless the Lord", he said, "for the gift of the sainthood of Pope John XXIII and Pope John Paul II. The announcement of this gift before the Church and the whole world nourishes the hope which comes from the Gospel and from those who witness him". At the same time, he added, this announcement "urges us to search – passionately and with profound joy – and to welcome the sowing of the Gospel which happens by way of its witnesses and by nurturing what has been sown in each of our lives, in the specific vocation and mission and in the life of all our communities".



## An event that belongs to us all

CONTINUED FROM PAGE 8

formed into prayer when the relics of the two saints, a piece of Pope Roncalli's skin and a few drops of Pope Wojtyła's blood, were processed to the altar. The first reliquary was brought up by his great grandchildren, Letizia, Beltramo, Maria and Flaviano, as well as Fr Ezio Bolis and Eugenio Bolognini. The Polish Pope's reliquary was brought up by Floribeth Mora Diaz, the woman from Costa Rica who was miraculously healed, and her husband Edwin, as well as Julia Lupinska, Andrea Maria Moubarak, Giuseppe Tetto, Veronica de Andreis and by Julia Desilets. Pope Francis kissed the relics and placed them on the altar. The Gloria was sung and the Gospel was read in Latin and Greek.

Communion followed, which was accompanied by 300 choir members, as well as the Sistine Chapel Choir. Before the *Salve Regina*, Pope Francis stopped to pray in

front of a statue of the Virgin. Thanking those who aided in the success of the celebration, the Holy Father then recited the Regina Caeli and gave the final blessing.

After the traditional *baciavano*, Pope Francis boarded a white jeep and was driven through the shouting crowds of faithful holding banners, flags and various signs. He was first greeted at the foot of the altar by the Mayor of Rome Ignazio Marino. Francis then as to embraced the whole city was driven all the way down Via della Conciliazione to Castel Sant'Angelo. It was around 1 pm when – surrounded by happy and exhausted crowd – he boarded his jeep and returned to the Vatican.

Several hours passed before the crowds gave up their places in the square and surrounding streets – which they had "saved" in the early hours of the night before. Then the faithful began filling into the Basilica to pray at the tombs of the two new saints.

## Roncalli

CONTINUED FROM PAGE 7

gress. He grew in self-knowledge and confidence, and in abandonment to Christ crucified.

On 27 November 1934, he was named Apostolic Delegate in Turkey and Greece. The Catholic Church was present in many ways throughout the young Turkish Republic which was in the process of renewing and organizing itself. His ministry to Catholics was demanding and he became known for his respectful manner and dialogue with the Orthodox and Muslims. At the outbreak of the Second World War he was in Greece, he sought to gain information about prisoners of war and he helped to save many Jews by giving them transit visas issued by the Apostolic Delegation. On 6 December 1944, he was appointed Apostolic Nuncio in Paris by Pope Pius XII.

During the final months of the war and the first months of peace, Archbishop Roncalli assisted prisoners of war and worked to restore stability to the life of the Church in France. He was attentive, prudent and trusting in his approach to the new pastoral initiatives undertaken by bishops and priests in France. He constantly sought to embody evangelical simplicity, even in dealing with the most complex diplomatic issues. His pastoral desire to be a priest in every situation sustained him.

On 12 January 1953 he was created Cardinal and on 25 January he was named Patriarch of Venice. He was delighted to devote himself in the last years of his life to a directly pastoral ministry, an aspiration he had always cherished as a priest. He was a wise and resourceful pastor, following in the footsteps of the holy Bishops whom he had always venerated: St Lawrence Giustiniani, the first Patriarch of Venice, and St Pius X.

Following the death of Pius XII, he was elected Pope on 28 October 1958, taking the name John XXIII. In the five years of his pontificate he appeared to the world as an authentic image of the Good Shepherd.

Meek and gentle, resourceful and courageous, simple and ever active, he undertook various corporal and spiritual works of mercy, visiting prisoners and the sick, welcoming people of all nations and religions, demonstrating an exquisite sense of fatherhood to everyone. His social magisterium was contained in the Encyclicals *Mater et Magistra* (1961) and *Pacem in Terris* (1963).

He convoked the Synod of Rome, instituted the Commission for the Revision of the Code of Canon Law, and convened the Second Vatican Ecumenical Council. As Bishop of Rome, he visited parishes and churches in the centre and in the outskirts.

People saw in him a reflection of *benignitas evangelica* and called him the "good Pope". A profound spirit of prayer sustained him. He embodied, as the driving force behind a movement of renewal of the Church, the peace of one who trusts completely in the Lord. He advanced resolutely along the paths of evangelization, ecumenism and dialogue, and showed a paternal concern to reach out to those of his children most in need.

He died the evening of 3 June 1963, the day after Pentecost, in a profound spirit of abandonment to Jesus, of longing for his embrace, and surrounded by the prayers of the entire world, which seemed to have gathered at his bedside to breathe with him the love of the Father.

John XXIII was declared Blessed by Pope John Paul II on 3 September 2000 in Saint Peter's Square, during the celebration of the Great Jubilee of the Year 2000.

## Wojtyła

CONTINUED FROM PAGE 7

ing a lengthy stay in hospital, he forgave the attempted assassin and, aware of having received a great gift, intensified his pastoral commitments with heroic generosity.

Pope John Paul II also demonstrated his pastoral concern by erecting numerous dioceses and ecclesiastical circumscriptions, and by promulgating Codes of Canon Law for the Latin and the Oriental Churches, as well as the Catechism of the Catholic Church.

He proclaimed the Year of Redemption, the Marian Year and the Year of the Eucharist as well as the Great Jubilee Year of 2000, in order to provide the People of God with particularly intense spiritual experiences. He also attracted young people by beginning the celebration of World Youth Day.

No other Pope met as many people as Pope John Paul II. More than 17.6 million pilgrims attended his Wednesday General Audiences (which numbered over 1,160). This

does not include any of the other special audiences and religious ceremonies (more than 8 million pilgrims in the Great Jubilee Year of 2000 alone). He met millions of the faithful in the course of his pastoral visits in Italy and throughout the world. He also received numerous government officials in audience, including 38 official visits and 738 audiences and meetings with Heads of State, as well as 246 audiences and meetings with Prime Ministers.

Pope John Paul II died in the Apostolic Palace at 9:37 pm on Saturday, 2 April 2005, the vigil of Sunday *in albis* or Divine Mercy Sunday, which he had instituted. On 8 April, his solemn funeral was celebrated in St Peter's Square and he was buried in the crypt of St Peter's Basilica.

Only 26 days after his death his successor Benedict XVI dispensed with the five-year waiting period for his cause of canonization and then on 1 May 2011 John Paul II was beatified.

EZIO BOLIS

John XXIII is often called, in an endearing yet somewhat simplistic manner, "the good Pope". The title suggests a certain naive and light-hearted goodness. Yet his diaries provide an important contribution, by revealing to history a more complete and integral vision of the spiritual figure of Pope John: a man of simple, authentic roots, a passionate scholar and refined writer, a skilled and sensitive diplomat, a dedicated and balanced pastor, a free and obedient priest, a man of the Church and of the world, a humble and devout Christian, a far-sighted and courageous Pope.

In a famous lecture delivered in 1965, Cardinal Lercaro stated that in order to understand the mystery of John XXIII, that is, his programme for "updating" the Church, one needs to explore his early life in depth, from his solid cultural training to his broad spectrum of pastoral experiences lived out in contexts at times peripheral yet also extremely stimulating and meaningful.

## Diaries published

Published here is an address given by the Director of the Pope John XXIII Foundation of Bergamo at a meeting entitled: "Roncalli's diaries in the ways of the world". At the meeting the newly published series of the Good Pope's diaries were presented. The 10 volumes open with the famous "Journal of a Soul" and include his diaries between 1926 and 1953, as well as when he was Patriarch and then Pope.

Seen in this light, his writings outline for us the main features of the spiritual approach developed by Roncalli from the time of his youth to the years of his pontificate. Here are a few examples.

Roncalli's spirit and his pastoral approach to souls was deeply marked by the experience of the war; many traces of this are recorded in his diaries. He recounts touching stories at the deathbeds of "dear young soldiers". He would often find himself kneeling all alone in his room, weeping like a child, no longer able to contain his emotion before the sight of the simple and holy deaths of so many young men. War is a hard school of realism. One who does not experience it himself is likely to judge abstractly, like those fellow priests who stayed



Roncalli served as a military chaplain for more than three years

in their comfortable studies. Roncalli expressed severe judgement in their regard: "These excellent and good priests live their professorship amid books, they see the war from afar; yet I am involved, and I believe it is a blessing for me to live in close contact with souls, in a daily experience of life which is certainly broader and more intense than theirs" (16 May 1918).

The war brought him into contact with people of various backgrounds, cultures and religions: Protestants, atheists, Masons and Muslims. Roncalli was determined to present himself to everyone not "with scourge in hand" (31 March 1918), but with great gentleness and forbearance, and a respect for freedom inspired by Jesus' example.

In those same years, discussing the value of tolerance with a lady who called him to her bedside and claimed to be a "nonbeliever and a mason", Roncalli reaffirmed his commitment not to "violate her freedom of conscience or anyone else's" and gave this explanation: "Regarding tolerance, what do you expect? How much tolerance do you want? I feel that I am a minister of a crucified God, who from his altar of pain opened his arms in order to invite and welcome all in the tenderness of his mercy... This is my tolerance" (1 May 1918).

These volumes also contain a splendidly rich and well-documented chapter of Roncalli's life –

A look through his journals

## What was John XXIII really like?

that of his friendships. His friendship remained true for decades, nourished by a vivid memory that held faces and places dear over time. He often visited friends, he talked amiably and dined gladly with them, asking about their health and their problems, and generously welcomed them to his home. Mentioned among the many stories of beautiful friendships with his fellow students is that with Don Angelo Pedrinelli who was only a few months younger than he was, a man of great intelligence who, also as a student at the Bergamo and Rome seminaries. Following their ordination to the priesthood, both taught at the seminary in Bergamo until 1911 when Don Pedrinelli, who was suspected of subscribing to modernism, was appointed parish priest of Carvico, a town bordering Sotto il Monte. He remained there until his death. Every year when he returned home for the holidays, Roncalli would visit his friend and pass unforgettable moments in his company.

and the oppressed" by "refusing to espouse the cause of those who oppress because they are rich and powerful" (cf. *La Vita diocesana* 1, 1909, 369). Even during his years in the diplomatic service, when he travelled the length and breadth of Europe, from Turkey to Portugal, from Poland to Algeria, on foot, on horseback, by car, train, ship and plane, Roncalli saw grave problems firsthand: poverty, hardship, war, hunger. Concrete and generous love for the poor was not reserved only for extraordinary circumstances but was a constant factor throughout his life. There are countless testimonies in this regard. For example, he noted in his diary: "fifth anniversary of the death of my beloved mother. Sweet and intimate recollection in prayer for the repose of her soul. In her memory I wrote to Msgr Gustavo Testa who wanted to send some of my money to Bergamo for charity. To the poor of Città Alta lire 1000; to the poor of Sotto il Monte lire 1000; to the parish priest Don



Meeting with teachers and students during his pastoral visit to Venice (24 May 1954)

There are many similar notes, such as the following reference to an address delivered on the occasion of the 40th anniversary of Don Pedrinelli's arrival in Carvico: "At the Gospel of the Mass sung by the parish priest Pedrinelli, I spoke about three things (...). Moving and touching words in honour of my beloved friend (9 September 1951). As Pope, upon learning the distressing news of his friend's death, he wept and wrote: "Today we heard in the news that Don Pedrinelli died last evening (...). My beloved Don Angelo: you see my tears and the sincerity of my mourning and of my priestly love" (8 June 1960).

From his youth, Roncalli vowed to imitate the poverty of Jesus, "who had come especially to evangelize the poor" and to offer his own contribution so that the Church might show "preference to the dispossessed, the weak,

Pedrinelli for the poor of Carvico lire 1000" (20 February 1944).

His diaries reveal that, in Istanbul, Roncalli felt the urgency of "bringing the Turks into the plan of salvation". He began to study their language and introduced it into several parts of the liturgy. His affection for the Turkish people revealed a spiritual fatherhood that excluded no one: "I love them in Jesus Crucified, and I cannot bear when Christians speak so ill of them, giving clear proof that the Gospel has penetrated so little into their souls. I love them because it is part of my ministry as a father, as a pastor and as an Apostolic Delegate: I love them because I believe that they too are called to redemption. I know that the attitude of many among my Eastern Catholic children is against me. But this neither disturbs nor discourages me" (27 July 1936). In October 1938, when Atatürk – the leader who had always given Christians a hard time – died, Roncalli went to visit the body and to say a



Little Angelo Giuseppe with his parents (c. 1882)



John Paul II honours the memory of his Predecessor Pope John XXIII

# A faith both traditional and open

Angelo Giuseppe Roncalli was born and baptized on 25 November 1881 in the village of Sotto il Monte, Bergamo, Italy. One hundred years later, Pope John Paul II traveled there to celebrate Mass for the centenary of his Predecessor's birth. The following is a translation of Pope Wojtyła's homily, which was delivered in Italian and is featured in *L'Osservatore Romano's* special edition for the canonization. It was originally published in our newspaper on 4 May 1981 (n. 18, p. 1).

Beloved Brothers and Sisters!

1. "We have contemplated, O God, the marvels of your love!". These words of the Liturgy are well suited to this "Domenica in Albis", on which, commemorating in his own native village the centenary of the birth of Pope John XXIII, we contemplate the marvellous gift that the Lord bestowed on us with his life and his teaching.

My heart is full of joy and emotion at being here at Sotto il Monte today for this solemn and significant ceremony, celebrated with you, to whom I extend my affectionate greeting.

I was driven here by the deep desire to bestow on my venerated Predecessor the honour and recognition that are due to him not only from the Church, but from all men who enjoyed his goodness and his wisdom.

A great many of you, inhabitants of Sotto il Monte and of Bergamo, knew Pope John, saw him, met him, spoke to him, heard his warm, loving and persuasive voice, sensitive to every joy and to every human suffering. And I too remember him with deep emotion at the first session of the Second Vatican Council, and above all at its final meeting, when he greeted us in what was meant to be an *au revoir*, but was instead the final farewell.

And I am particularly happy to recall the affection that Pope John always felt for my country, Poland. On 17 September 1912, on the occasion of the Eucharistic Congress of Vienna, he visited Krakow and celebrated in the Cathedral at the altar of the miraculous Cross of Wavel, as

he liked to recall with extreme precision of detail. He also many times visited the Marian Sanctuary of Jasna Gora, discovering in the deep religious sentiments of my people something kindred, which touched him and comforted him.

It was only right, therefore, that on such an extraordinary and solemn occasion, his successor in Peter's See should come to his birthplace to meditate on his message and breathe his spirituality.



John Paul II in Roncalli's birth home during his visit to Sotto il Monte (26 April 1981)

## What was he really like?

CONTINUED FROM PAGE 11

prayer. In the same days, the Greek Patriarch Chrisostomos – who was behind legislative projects adverse to Catholics – died. Roncalli wrote in his diary: "I do not share the cold sentiments entertained by these two lives which have now passed away. I pray to the Lord for the one and for the other. It is for the Lord to judge them. I think that his judgement must be meeker and kinder than our own. Who probes the depths of the human heart? The leader of the Turks, secular reformer of that people, and the religious leader of the Greek Orthodox may well offer to the Supreme Judge enough spiritual twists to enable the wave of saving grace to penetrate them" (19 October 1938). The image is truly beautiful: even a Turkish layman and a stubborn Orthodox might have an

opening in their souls through which the beneficent action of the Holy Spirit may enter. There is something good in every man, even in the seemingly worst.

The diaries also give extremely valuable indications on the delicate issue of the "worker priests" that Roncalli encountered as he was beginning his diplomatic service in France. That experience originated in the generous desire of several priests and bishops, including the Archbishop of Paris, Cardinal Emanuel Suhard, to address in a new way the evangelization of the working class world, which had steadily distanced itself from the Church. As soon as he arrived in Paris – although, due to his education and sensitivity, he felt these new forms of ministry somewhat foreign to him – Roncalli spoke of his admiration for this experience: "There are 12 priests who have be-

2. As you very well know, Angelo Giuseppe was born on Friday, 25 November 1881, into the Roncalli family, the fourth of thirteen children, and that very evening the bell of the parish church rang out to announce his baptism.

And so today we commemorate not only little "Angelino's" birth to the light of the sun, but also the spiritual birth to the life of grace and faith of him who was to become, as Paul VI said, "the Pope of the goodness, meekness and pastoral nature of the Church" (*Insegnamenti di Paolo VI*, vol. 1, p. 534); the Pope who was able to love everyone and who was loved by all for his characteristics of fatherhood, serenity, and human and priestly sensitivity. In fact, the reason for his extraordinary success in the esteem and affection of the whole world, then and today, was his goodness: mankind is in great need of goodness, and for this reason it loved Pope John and still venerates and invokes him.

We seem to see him in these streets, through these hills, among these houses, in this landscape of his, so ardently loved and remembered with tenderness to the last days of his life, "his dear nest of Sotto il Monte", where he came every year, when it was possible, as a priest, as a bishop and as a cardinal, to take refuge, to fortify his spirit *in gratia et fide*, as his parents and his godfather, his great-uncle Zaverio, had trained him.

3. If we ask ourselves where and how Pope John acquired such gifts of goodness and fatherliness, together with a Christian faith that was always complete and pure, we can easily answer: from his family.

He himself, throughout his

long life and in a very great number of writings, private and official, recalls, with emotion and gratitude, his family home, the years of his childhood and adolescence, spent in a crystal-clear and serene environment, in which the pattern was the grace of God, lived with simplicity and consistency; the rule of life was the catechism and parish instruction; the comfort was prayer, especially Mass on feast days, and the evening Rosary; and the daily commitment was charity: "We were poor", Pope John wrote, "but content with our condition, confident in the help of Providence. When a beggar appeared at the kitchen door, where a score of boys and girls were waiting for a plate of soup, there was always an extra place. My mother hastened to give the guest a seat beside us" (*Journal of a Soul*, IV ed. Appendix).

The family and parish catechesis was his spiritual nourishment; faithfulness to the practices of piety and to the rites of the Church was his constant commitment, because he had in his parents an example, a stimulus and his first school of theology. With sweet affability he recalled in an address: "The dear image of Our Lady, under the title 'Help of Christians', was for many years familiar to our eyes as a boy and an adolescent in the house of our parents" (*Discorsi, Messaggi, Colloqui del Santo Padre Giovanni XXIII*, vol. XIV, p. 307). And in the address he delivered for his 80th birthday, he said: "It was from these memories that there began and was nourished with veneration all that referred to religious life, to the sanctuary of our families, modest, hardworking, God-fearing and serene" (*ibid.*, vol. IV, p. 23).

On Christmas night, 1959, he went back with deep nostalgia to those distant times and with simplicity and wisdom traced the lines of Christian Doctrine concerning the family: "How well the great realities of the Christian family were lived! Engagement in the reflection of God's light, marriage sacred and inviolable in respect of its four characteristic notes: fidelity, chastity, mutual love and holy fear of the Lord; the spirit of prudence and sacrifice in the careful upbringing of the children; and always in every circumstance, love of neighbour, forgiveness, the spirit of endurance, trust, respect for others. It is in this way that you build a house that does not collapse" (*ibid.*, vol. II, p. 96).

4. His faith, which originated in the family, and was enlightened and confirmed by the serious and methodical study carried out in the seminary in the wake of Holy Scripture, the Magisterium of the Church, patristics and qualified and approved theology, subsequently accompanied throughout the course of the years by reading and meditation on the great masters of asceticism and mysticism, remained in this way always complete and profound, without suffering the errors of modernism, without ever deviating from the straight path of Truth. In 1910



A historical photograph  
of Sotto il Monte

he noted in the *Journal of a Soul*: "I thank the Lord on my knees for having kept me unharmed in the midst of such seething and agitation of tongues and brains.... I must always recall that the Church contains within her the eternal youth of truth and of Christ who is of all times.... The first treasure of my soul is faith, the holy, sincere and ingenuous faith of my parents and my good old relatives".

From this genuine and transparent faith, instilled in him by the family, there sprang also his complete and confident abandonment to Providence, expressed in the motto that inspired his life: *Oboedientia et Pax*; from it there arose the supernatural and eschatological view of existence and of all history, through which he walks in the light of "the last things" and of the "theology of the beyond". This faith, enjoyed in his heart as absolute Truth and as the meaning of human existence, was expressed with sweetness and confidence in the practices of piety, which nourish Christian life: the many beautiful devotions that have blossomed throughout the centuries on the fertile trunk of dogma: union with the Eucharistic and Crucified Christ, with the Sacred Heart; devotion to the Blessed Virgin, to the Angels, to the Saints; constant remembrance of Souls in Purgatory; and naturally visits to the Blessed Sacrament, regular confession, recitation of the Rosary, retreats and spiritual exercises, meditation and pilgrimages.

It is a faith rightly and soundly traditional, which, however, is not static, petrified, unduly conservative in the demanding and sweeping changes of times and situations; on

the contrary, it is marvellous, youthful, fearless, open, farsighted, to the extent of planning and initiating the Second Vatican Council and of feeling, with keen intelligence, all the problems that accompany the modern era, as the Encyclicals *Mater et Magistra* and *Pacem in Terris* clearly show.

5. Pope John was truly a man sent by God! He has left us an immensely rich and precious heritage. But in this birthplace of his, where he received from his family the first seeds of the faith which subsequently developed in such a surprising and fruitful way, I wish to recall and welcome in particular what he tells us about the family.

He had already given a warning about the dangers looming over it: "This sanctuary", he said with an anguished heart, "is threatened by so many snares. Propaganda, sometimes uncontrolled, uses the powerful media of the press, the theatre and entertainment to spread, especially among the young, the fatal germs of corruption. The family must defend itself... taking advantage also, when necessary, of the protection of the civil law" (*Discorsi...*, vol. I, p. 172, 1 March 1959). Therefore his teaching remains valid and perennial, because it is the voice of Truth and what the soul of every person hopes for and expects deep down. I am happy to sum up that teaching in the five following "key points".

— In the first place the sacredness of the family, and therefore also of love and sexuality: "The family is a gift of God," he said, "it implies a vocation that comes from above, which cannot be improvised", (*Dis-*

*corsi...*, vol. III, p. 67). "In the family there is the most admirable and close cooperation of man with God: the two human persons, created in the divine image and likeness, are called not only to the great task of continuing and prolonging the work of creation by giving physical life to new beings, in whom the life-giving Spirit infuses the mighty principle of immortal life, but also the nobler charge, which perfects the first one, of the civil and Christian education of their offspring" (*ibid.*, vol. II, p. 519). Owing to this essential characteristic, Jesus willed that marriage be a "Sacrament".

— The morality of the family. "Let us not be deceived, blinded, deluded", he admonished with Christian and fatherly wisdom, "the Cross is always the only hope of salvation; the Law of God is always there, with its Ten Commandments, to remind the world that in this Law alone is the safeguarding of consciences and families, that the secret of peace and tranquility of conscience lies only in its observance. Anyone who forgets it, even if he seems to shun any serious commitment, builds up, sooner or later, his own sadness and misery" (*ibid.*, vol. II, p. 281-282). And on another occasion he added: "The cult of purity is the most precious honour and treasure of the Christian family" (*ibid.*, vol. IV, p. 897).

— The responsibility of the family. Pope John has confidence in the educational work of parents, sustained by divine grace. Addressing mothers he said: "The mother's voice, when it encourages, invites, beseeches, remains carved in the depths of her children's hearts, and is never forgotten. Oh, only God knows the good done by this voice, and its services to the Church and to human society" (*ibid.*, vol. II, p. 67). And to fathers he added: "In families in which the father prays and has a joyful and conscious faith, attends catechetical instructions and takes his children there, there will not be the storms and desolation of a rebellious and estranged youth. Our word wishes to be always one of hope; but we are certain that, in some discouraging expressions of youthful life, the greatest responsibility is to be sought first of all in those parents, especially in the fathers of families, who shirk the precise and serious duties of their state" (*ibid.*, vol. IV, p. 272).

— The purpose of the family. On this point, Pope John was clear and straightforward: the aim for which

we are born is holiness and salvation, and the family is willed by God for this purpose. Twenty years ago, in the letter-testament, written on the occasion of his 80th birthday, recalling one by one the beloved members of his family, he said: "This is what is most important: to secure eternal life, trusting in the goodness of the Lord who sees everything and provides for everything" (3 December 1961). And commenting on the individual mysteries of the Rosary, he said that he prayed at the third joyful mystery for children of all human races who had been born to the light of day in the last 24 hours (*ibid.*, vol. IV, p. 241).

— The good example of the Christian family. Pope John warmly exhorted Christian parents and children to be an example of faith and virtue in the modern world, on the



With young orphans cared for by La Fontaine Institute  
in Venice (23 April 1956)

model of the Holy Family: "The secret of true peace," he said, "of mutual and lasting harmony, of the docility of children, of the flourishing of noble morals, lies in the continuous and generous imitation of the sweetness and the modesty of the Family of Nazareth" (*ibid.*, vol. II, p. 118-119). Pope John is sure that from these exemplary families there can spring many choice priestly and religious vocations, despite the difficulties of the times.

This is in summary the doctrine of the great and loveable Pontiff about the family, a doctrine which is an open condemnation of theories and practices which are contrary to the institution of the family.

May the good and smiling figure of Pope John, so close to the hearts of all Italians, help to cause to emerge once more in their souls that heritage of goodness and solidarity, characteristic of a people that wants life, and not the death of man, the advancement, and not the destruction, of the family.

6. Beloved brothers and sisters! Meeting with Pope John here today at Sotto il Monte to commemorate the centenary of his birth is certainly a great joy for everyone and a sweet consolation; but it must also be an



In St Peter's Square at the opening of Vatican II (11 October 1962)



Mass of thanksgiving for St José de Anchieta

# The contagious joy of meeting Christ

*The Church deepens and grows on the contagious joy of the encounter with Jesus, Pope Francis recalled during the Mass of thanksgiving for the Canonization of José de Anchieta on Thursday, 24 April, in the Church of St Ignatius of Loyola, Rome. The following is a translation of the Holy Father's homily given in Spanish.*

In the Gospel passage we have just heard, the disciples could not believe the joy they felt, because they could not believe the cause of this joy. This is what the Gospel tells us. Let's set the scene: Jesus has risen, the disciples of Emmaus are speaking about their experience: Peter is also recounting what he had seen. Then the Lord himself appears in the room and says to them: "Peace be with you". Many feelings erupt in the hearts of the disciples: fear, surprise, doubt and, finally, joy. A joy so great that they "could not believe it". They are shocked, stunned, and Jesus, almost with a faint smile, asks them for something to eat and starts explaining the Scriptures, opening their minds so they are able to understand them. This is the moment of astonishment, of the encounter

with Jesus Christ, where so much joy doesn't seem real; even more, to feel joy and happiness in that moment seems risky and we feel tempted to take shelter in skepticism, in "not exaggerating". It is easier to believe in a ghost than in the living Christ! It is easier to go to a magician who predicts the future, a fortune-teller than to have faith and hope in a victorious Christ, in a Christ who triumphed over death! It is easier to have an idea, an imagine, than docility to this Lord who rose from the dead than to go and learn what he has in store for one! Such a manner of relativization of the faith ends with distancing oneself from the encounter, with moving away from God's caress. It's as if we "dis-

till" the reality of the encounter with Jesus Christ in a still of fear, in a still of excessive safety, of wishing to control the encounter ourselves. The disciples were afraid of this joy... and so are we.

The Reading from the Acts of the Apostles speaks of a paralyzed man. We heard only the second part of the story, but we all know about the transformation of this man, crippled from birth, lying at the door to the Temple asking for alms, without ever crossing the threshold, and how his eyes were fixed on the apostles, waiting for them to give him something. Peter and John could give him nothing that he asked for: neither gold nor silver.

And he, who always waited at the door, now enters on his own two feet, jumping and praising God, praising his wonders. And his joy is contagious. This is what the Scripture tells us today: the people were completely astonished and amazed, and flocked to see this wonder. In the midst of that confusion, of that admiration, Peter proclaimed the message. The joy of the encounter with Jesus Christ, which we are so afraid of accepting, is contagious and he shouts the news: it is here the Church grows! The paralyzed man believes because "the Church does not grow from proselytizing, but from attraction"; this joy's testimony that proclaims Jesus Christ attracts people. This witness born from the joy accepted and then transformed into proclamation.

It is the founding joy. Without this joy, without this glee we cannot found a Church! We cannot establish a Christian community! It is an apostolic joy, that radiates and expands. Like Peter, I ask myself: "Am I able, like Peter, to sit next to my brother and slowly explain the gift of the Word that I have received, and infect him with my joy? Am I capable of arousing around me the enthusiasm of those who discover in us the miracle of a new life, which cannot be controlled, which demands docility because it draws us, it carries us; and is this new life born from the encounter with Christ?"

St José de Anchieta also knew how to communicate what he had experienced with the Lord, what he had seen and heard from Him; what the Lord told him through his actions. He, along with Fr Nobrega, was the first Jesuit that Ignatius sent to America. A 19-year-old boy... He had so much joy, so much joy that he founded a nation: he laid the cultural foundations of a nation in Jesus Christ. He hadn't studied theology, he hadn't studied philosophy, he was a boy! But he had felt Jesus Christ's gaze resting on him, and he let him fill him with joy, and he chose the light. This was, and is, his holiness. He did not fear the joy.

St José de Anchieta composed a beautiful hymn to the Virgin Mary, inspired by the Canticle in Isaiah 52, in which he compared her to the herald who proclaims peace, proclaims the joy of the Good News. May she, who at sunrise on Sunday, was sleepless with hope and unafraid of joy, accompany us on our pilgrimage, calling everyone to get up, lay aside our paralysis, to enter together into the peace and joy that Jesus, the Risen Lord, promises us.



New cd from Consistory

## Notes in dialogue

The new cd *In Patrum cardinalium collegium* – produced by the Pontifical Sistine Musical Choir (Vatican City, Vatican Publishing House, 2014, 10 euros) – is a collection of music played at the Consistory held by Pope Francis on 22 February of this year.

The compilation includes two significant elements which confer it prestige. First the Sistine Chapel Choir sang together with the choir of the Cathedral of Westminster in London which represents something which has never before occurred on an editorial level. And second, this cd is the first historical documentation of music at a consistory.

The cd seeks to offer with simplicity the happenings of the celebrations with its background noise and the assembly singing.

Today more than ever the Pontifical Sistine Musical Choir finds its profound identity only within an ecclesial service in which scientific research and diligent daily study assure the proper professionalism. All this must only be for the purpose of evangelization. Culture is the true vehicle of evangelization for the choir. Through music we can aid ecumenical dialogue. We can provide the Holy See with an image that is not imposing rather inclusive, offering the possibility of walking together, enriched by the excellence of the world and together we are enriched by its history and professionalism. (Massimo Palombella)

The Beatification of Giuseppe Girotti in Alba, Italy

## A martyr for love

"Everything I do is out of love". Fr Giuseppe Girotti repeated this phrase often during his life and even in the face of his persecutors at the Dachau concentration camp, where on Easter 1945 the Dominican friar was killed by lethal injection. His holiness was recognized immediately, as his prison mate etched on the side of his bed: "St Giuseppe Girotti".

Now 70 years later the Church, too, recognizes his holiness as a martyr. Fr Girotti was beatified on Saturday, 26 April, in the Cathedral of Alba, Italy – the same church where he was baptized on 30 July 1905. On behalf of Pope Francis, Cardinal Severino Poletto, Archbishop emeritus of Turin, proclaimed him blessed and presided at the Beatification Mass.

On 29 August 1944, Fr Girotti was arrested in Turin, and spent several months in the camp in Dachau

filled with great suffering, and deep and total humiliation as a man and priest. The hatred of his jailors came from a deep aversion to love. The records of the camp clearly state that he was arrested for the aid he provided to the Jews.

During his homily at the Beatification, Cardinal Poletto said that the Dominican friar "learned to love and be charitable to his brothers, especially the poor, the sick and those persecuted in particular for reasons of race". And most of all those he considered his "elder brothers": the Jews. The Cardinal continued, recalling that Fr Girotti disregarded the risks and began protecting the Jews of Turin and the surrounding areas, especially when the Nazis and Fascists began sending them to concentration camps. During his own imprisonment he suffered greatly. However despite this, he attended Mass every morning in the block



where the other priests were being held and in his free time he studied the Bible. Girotti was a celebrated exegete and was filled with love for the unity of Christians.

Cardinal Poletto also emphasized that Scripture nourishes prayer and thanks to the daily bread of the Bible, Fr Girotti never lost the "joy and serenity of the spirit".

Archbishop Jorge Bergoglio on the late Pontiff

## John Paul II a consistent man

*On 4 April 2005, the then-Archbishop of Buenos Aires, Cardinal Jorge Mario Bergoglio, celebrated Holy Mass in memory of John Paul II. The following is a translation of his homily.*

The Virgin Mary fits into that long line of men and women in history who have said “yes” to God, and who have developed this attitude of obedience in their lives. That line began on the day that our Father Abraham took leave of his home without knowing where he was going. He obeyed and believed. And today, on the Solemnity of the Incarnation of the Word, the Son of God also begins this historic journey. He goes out, in union with the Father, to do his will.

“Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me.... Then I said, ‘Lo, I have come to do thy will, O God’”. And Mary in her turn says: “Let it be to me according to your word”. The obedient attitude of a wayfarer, of one setting out on a journey; and in the Lord’s case, it is the attitude of obedience prophesied by Isaiah: “A virgin shall conceive

and bear a son, and his name shall be called Emmanuel, which means, God-with-us”.

God sets out in this human caravan, he sets out on this journey and continues to move along with us; God works his way into the cracks of our lives, he is one like us. The Word is anointed, and before being anointed with the oil of election, he is anointed with our flesh “to do thy will”, and thus begins Christ’s journey. “To do thy will” and, in the end, in the most critical hours of his life, when he is about to be arrested, he feels deep agony in the solitude of the mountain and in the solitude of his heart: “Father, not my will be done, but thy will”. The consistency of obedience to a vocation. The consistency of one who feels that he is called and obeys the call and walks in accord with this call, and he is one who walks with us. Closeness, the nearness of God who walks with us.

I have been sent, I have been anointed with the oil of gladness, says the Lord. To proclaim release to the captives and recovering of sight



to the blind, to heal lepers, to make the crippled walk. Anointed in order to walk next to every human limitation, every human joy, every human misery; anointed with the authority of service of the One who came to journey, to be Emmanuel, God-with-us in order to serve. Christ’s attitude of obedience: “A body hast thou prepared for me, and I have come to do thy will” is the fulcrum of consistency, and I do not mean only Christian but also human coherence. And today, on the Solemnity of the Annunciation of the Lord, we celebrate this consistency.

God willed to be consistent and to trace out the journey of coherence for us. Mary is consistent and traces

Paul was simply consistent, he never deceived, he never lied, he was never evasive. John Paul communicated with his people, with the coherence of a man of God, with the consistency of someone who spent long hours in Adoration each morning, and as he adored he allowed himself to come into harmony with the power of God. Consistency cannot be bought, coherence cannot be studied at any academic faculty. Consistency is forged in the heart through adoration, through the anointing for service to others and through upright conduct. Without deceit, without deception, without falsehood. Jesus once said, when he encountered Nathaniel: “Behold a true Israelite in whom there is no guile”. I believe we can say the same of John Paul, the consistent one. But he was consistent because he allowed himself to be moulded and formed by the will of God. He allowed himself to be humbled by the will of God. He allowed that obedience to grow in his soul which our Father Abraham had and all those who followed after him.

We remember a consistent man who once told us that this century does not need teachers, but witnesses; and a consistent person is a witness. A man who stakes himself entirely, and with his whole self and his whole life, and by his transparency, lives what he preaches.

On the day of the proclamation of this consistency in obedience to the Incarnation of the Word, let us look to this consistent man. This man who for the sake of pure consistency got his hands dirty, and saved us from a fratricidal massacre; this consistent figure who rejoiced in holding small children in his arms because he believed in tenderness. This consistent man who on more than one occasion had homeless men come – those whom here we call *linyeras* – from Piazza Risorgimento, to speak with them and to give them a new condition of life. This consistent man who, when he had recovered, asked permission to go to the prison and speak with the man who had sought to kill him.

He is a witness. I conclude by repeating his words: Today’s world stands in great need of witnesses, not so much of teachers but rather of witnesses. And in the Incarnation of the Word Christ is the faithful witness. Today we see in John Paul an imitation of that faithful witness. And we give thanks because he ended his life in this way, consistently, because he ended his life simply as a faithful witness.



*At the Assembly of the Synod of Bishops (6 October 2001), a rare image of three pontiffs: John Paul II, Cardinal Bergoglio (second from the right at the presidency table) and Cardinal Ratzinger (fourth from the left in the first row)*

## A faith both traditional and open

CONTINUED FROM PAGE 13

incentive to keep his example always in mind and to listen to his word: “Every believer”, he wrote in *Pacem in Terris*, “must be a spark of light, a centre of love, a vivifying ferment in the mass” (n. 57).

This is the commitment I leave to you in his name! I leave it to you, inhabitants of Sotto il Monte and of the whole region of Bergamo, which he loved so much, following the indications of the Pastoral Plan drawn up in such an excellent way by your bishop.

I leave it to all the faithful of the Church, priests and lay people, and I extend it to all men of good will, who were drawn and moved by the fatherly figure of Pope John.

May the tender devotion to the Blessed Virgin, which always marked his life, also be the precious heritage of everyone. “It aims at nothing other than making our faith more sturdy, ready and active”, are his words. “Mary will help us all, who are pilgrims here below: with her supreme support we will overcome the inevitable sorrows and adversities and we will acquire the habit of looking to Heaven, with serenity and joy” (*ibid.*, vol. II, p. 707).

May Pope John accompany us with his example and his prayer along the laborious ways of our lives. He is a good friend: let us listen to him! His heritage is truly a blessing!

out the journey of coherence for us, she does what she believes in, she proclaims what she believes, she carries out what she believes. And hers is not only a consistency that transcends her; it is within her. Christ thinks consistently because he thinks what he feels and what he does. He feels coherently because he feels what he thinks and what he does. He works consistently because he does what he feels and what he thinks. The consistency of obedience, transparent coherence, coherence that has nothing to hide, coherence that is pure goodness and that conquers evil with that goodness consistent with having offered himself up “to do thy will”, as he says to the Father.

And on this Feast of the Annunciation of the Lord we remember another great, consistent figure. The Argentine authoress whose text we heard read at the beginning of Mass says: “the 20th century concluded” with this consistent figure. John



At the Beatification of John Paul II

## Blessed are you because you believed!

*The following is an excerpt from Benedict XVI's homily at the Beatification of John Paul II in St Peter's Square on 1 May 2011.*

Today our eyes behold, in the full spiritual light of the risen Christ, the beloved and revered figure of John Paul II. Today his name is added to the host of those whom he proclaimed saints and blesseds during the almost 27 years of his pontificate, thereby forcefully emphasizing the universal vocation to the heights of the Christian life, to holiness, taught by the conciliar Constitution of the Church *Lumen Gentium*. All of us, as members of the people of God – bishops, priests, deacons, laity, men and women religious – are making our pilgrim way to the heavenly homeland where the Virgin Mary has preceded us, associated as she was in a unique and perfect way to the mystery of Christ and the Church. Karol Wojtyła took part in the Second Vatican Council, first as an auxiliary Bishop and then as Archbishop of Krakow. He was fully aware that the Council's decision to devote the last chapter of its Constitution on the Church to Mary meant that the Mother of the Redeemer is held up as an image and model of holiness for every Christian and for the entire Church. This was the theological vision which Blessed John Paul II discovered as a young

man and subsequently maintained and deepened throughout his life. A vision which is expressed in the scriptural image of the crucified Christ with Mary, his Mother, at his side. This icon from the Gospel of John (19:25-27) was taken up in the episcopal and later the papal coat-of-arms of Karol Wojtyła: a golden cross with the letter "M" on the lower right and the motto "Totus tuus", drawn from the well-known words of St Louis Marie Grignion de Montfort in which Karol Wojtyła found a guiding light for his life: "Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Praebe mihi cor tuum, Maria – I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart" (Treatise on True Devotion to the Blessed Virgin, 266).

In his Testament, the new Blessed wrote: "When, on 16 October 1978, the Conclave of Cardinals chose John Paul II, the Primate of Poland, Cardinal Stefan Wyszyński, said to me: 'The task of the new Pope will be to lead the Church into the Third Millennium'. And the Pope added: 'I would like once again to express my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church – and especially with the whole episcopate – I feel indebted. I am con-

vinced that it will long be granted to the new generations to draw from the treasures that this Council of the twentieth century has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice. For my part, I thank the Eternal Shepherd, who has enabled me to serve this very great cause in the course of all the years of my Pontificate". And what is this "cause"? It is the same one that John Paul II presented during his first solemn Mass in Saint Peter's Square in the unforgettable words: "Do not be afraid! Open, open wide the doors to Christ!" What the newly-elected Pope asked of everyone, he was himself the first to do: society, culture, political and economic systems he opened up to Christ, turning back with the strength of a titan – a strength which came to him from God – a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In a word: he helped us not to fear the truth, because truth is the guarantee of liberty. To put it even more succinctly: he gave us the strength to believe in Christ, because Christ is Redeemer hominis, the Redeemer of man. This was the theme of his first encyclical, and the thread which runs through all the others.

When Karol Wojtyła ascended to the throne of Peter, he brought with him a deep understanding of the difference between Marxism and Christianity, based on their respective visions of man. This was his message: man is the way of the Church, and Christ is the way of man. With this message, which is the great legacy of the Second Vatican Council and of its "helmsman", the Servant of God Pope Paul VI, John Paul II led the People of God



Piero Vignozzi, "John Paul II" (2014)  
in "Luoghi dell'Infinito"

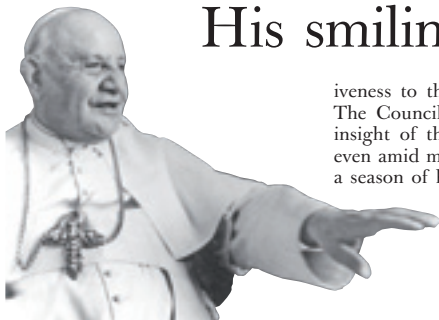
across the threshold of the Third Millennium, which thanks to Christ he was able to call "the threshold of hope". Throughout the long journey of preparation for the great Jubilee he directed Christianity once again to the future, the future of God, which transcends history while nonetheless directly affecting it. He rightly reclaimed for Christianity that impulse of hope which had in some sense faltered before Marxism and the ideology of progress. He restored to Christianity its true face as a religion of hope, to be lived in history in an "Advent" spirit, in a personal and communitarian existence directed to Christ, the fullness of humanity and the fulfillment of all our longings for justice and peace.

Finally, on a more personal note, I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II. I had known him earlier and had esteemed him, but for 23 years, beginning in 1982 after he called me to Rome to be Prefect of the Congregation for the Doctrine of the Faith, I was at his side and came to revere him all the more. My own service was sustained by his spiritual depth and by the richness of his insights. His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry. Then too, there was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a "rock", as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give to the world a message which became all the more eloquent as his physical strength declined. In this way he lived out in an extraordinary way the vocation of every priest and bishop to become completely one with Jesus, whom he daily receives and offers in the Church.

Blessed are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God's people. You often blessed us in this Square from the Apostolic Palace: Bless us, Holy Father! Amen.

From the Beatification of John XXIII

## His smiling face



*The following is an excerpt from John Paul II's homily on Sunday, 3 September 2000, at the Beatification of his Predecessor Pope John XXIII in St Peter's Square.*

Everyone remembers the image of Pope John's smiling face and two outstretched arms embracing the whole world. How many people were won over by his simplicity of heart, combined with a broad experience of people and things! The breath of newness he brought certainly did not concern doctrine, but rather the way to explain it; his style of speaking and acting was new, as was his friendly approach to ordinary people and to the powerful of the world. It was in this spirit that he called the Second Vatican Ecumenical Council, thereby turning a new page in the Church's history: Christians heard themselves called to proclaim the Gospel with renewed courage and greater attent-

iveness to the "signs" of the times. The Council was a truly prophetic insight of this elderly Pontiff who, even amid many difficulties, opened a season of hope for Christians and for humanity.

In the last moments of his earthly life, he entrusted his testament to the Church: "What

counts the most in life is blessed Jesus Christ, his holy Church, his Gospel, truth and goodness". We too wish to receive this testament, as we glorify God for having given him to us as a Pastor.



John XXIII's Beatification presided by John Paul II in St Peter's Square (3 September 2000)