

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

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Friday, 15 May 2015

At the General Audience the Pontiff speaks about the family and proposes the three key expressions for family life

## Be good to one another

*"May I?", "thank you", "pardon me". The "three key expressions for family life" were proposed by Francis to the faithful who took part in the General Audience of Wednesday, 13 May, in St Peter's Square. They are the expressions of someone who is "well-mannered", the Pope explained, specifying that this is not "a kind of formalism that masks a dryness of soul and indifference toward the other person", but a habit of relating that is "rooted in love for the good and respect for the other". The following is a translation of the catechesis, which was delivered in Italian.*



Dear Brothers and Sisters,  
Good morning!

Today's catechesis will serve as a doorway to a series of reflections on family life and what it's really like to live in a family, day in and day out. Imagine three expressions written above the doorway; expressions I've already mentioned here in St Peter's Square several times before. The expressions are: "may I?", "thank you", and "pardon me". Indeed, these expressions open up the way to living well in your family, to living in peace. They are simple expressions, but not so simple to put into practice! They hold much power: the power to keep home life intact even

when tested with a thousand problems. But if they are absent, little holes can start to crack open and the whole thing may even collapse.

We usually include these expressions under the general category of being "well-mannered". Okay, a well-mannered person asks permission, says thanks, and asks forgiveness after making a mistake. Very well. But good manners really are that important. A great Bishop, Francis de Sales, used to say that "good manners are already half the way to holiness". But be careful:

history has shown that good manners also can become a kind of formalism that masks a dryness of soul and indifference toward the other person. It is often said, "behind a lot of good manners lurk a lot of bad habits". Not even religion is immune from the risk of having formal observance sink into spiritual worldliness. The Devil, tempting Jesus, boasts of good manners. Indeed, he presents himself as a gentleman, a knight in shining armor. He even presents himself as a theologian by quoting Holy Scripture.

He appears to have everything right and neat on the outside, but his intent is always to lead others astray from the truth of God's love. We, however, mean "good manners" only in the most authentic way, according to which the habit of cultivating good relations is firmly rooted in a love for the good and a respect for the other person. The family lives according to this refined sense of loving.

Let's look at these expressions: the first expression is, "may I?" When we take care to ask for something kindly – even something we think we have a rightful claim to – we help to strengthen the common life that undergirds marriage and the family. Entering into the life of another, even when that person already has a part to play in our life, demands the sensitivity of a non-invasive attitude which renews trust and respect. Indeed, the deeper and more intimate love is, the more it calls for respect for the other's freedom and the ability to wait until the other opens the door to his or her heart. At this point, we can remember the words of Jesus in the Book of Revelation: "Behold, I stand at the door and knock; if any one

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Caritas Internationalis  
**One table  
for everyone**



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At the Regina Caeli the Pope greets the Pro-life movement

## Applause for mothers

On Sunday, 10 May, the Holy Father applauded mothers: "Let us recall with gratitude and affection all of our moms... our dear mothers, those who are with us and those who are with us in spirit".



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To the Bishops of Togo

For justice  
and reconciliation

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To the Bishops of Mozambique

Invest in education

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Professor Bergoglio in the classroom

## Memoirs of a student

A former student remembers Professor Jorge Bergoglio in the classroom, his understanding of the adolescent mind and his passion for a piece of Irish literature. The students at first shrugged off their assignment, but their teacher ultimately succeeded in cultivating in them a sensibility for the subtle beauty of conversion in our times.



JORGE MILIA ON PAGE 16

# VATICAN BULLETIN

## AUDIENCES

*Wednesday, 6 May*

Cardinal Luís Hector Villalba, Archbishop emeritus of Tucumán, Argentina

*Thursday, 7 May*

Members of the Episcopal Conference of Mali, on a visit *ad Limina Apostolorum*:

- Archbishop Jean Zerbo of Bamako
- Bishop Jonas Dembélé of Kayes
- Bishop Jean-Gabriel Diarra of San
- Bishop Augustin Traoré of Ségou
- Bishop Jean-Baptiste Tiama of Sikasso

*Friday, 8 May*

Cardinal George Pell, Prefect of the Secretariat for the Economy

Cardinal Tarcisio Bertone, SDB, Secretary of State emeritus

Cardinal Franc Rodé, CM, Prefect emeritus of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

Cardinal Antonio Maria Vegliò, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People

*Saturday, 9 May*

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

Members of the Episcopal Conference of Mozambique, on a visit *ad Limina Apostolorum*:

- Archbishop Claudio Dalla Zuanna, SCI, of Beira
- Archbishop Francisco Chimoio, OFM Cap, of Maputo with Auxiliary João Carlos Hatoa Nunes, titular Bishop of Amudarsa
- Archbishop Tomé Makhweliha, SCI, of Nampula with Auxiliary Ernesto Maguengue, titular Bishop of Fornos minor
- Bishop Francisco João Silota, M. Afr., of Chimoio
- Bishop Francisco Lerma Martínez, IMC, of Gurúé
- Bishop Hilário Da Cruz Massinga, OFM, of Quelimane
- Bishop Inácio Saure, IMC, of Tete
- Bishop Adriano Langa, OFM, of Inhambane
- Bishop Lúcio Andrice Muandula of Xai-Xai with Auxiliary Alberto Vera Aréjula, O de M, titular Bishop of Nova barbara; and with Cardinal Júlio Duarte Langa, Bishop emeritus
- Bishop Atanásio Amisse Canira of Lichinga with Bishop emeritus Elio Greselin, SCI
- Bishop Germano Grachane, CM, of Nacala

– Bishop Luiz Fernando Lisboa, CP, of Pemba with Bishop emeritus Januário Machaze Nhangumbe

H.E. Mr Juan Carlos Gamarra Skeels, Ambassador of Peru, on a farewell visit

*Monday, 11 May*

Members of the Episcopal Conference of Togo, on a visit *ad Limina Apostolorum*:

- Archbishop Denis Komivi Amuzu-Dzakpah, of Lomé with Archbishop emeritus Philippe Fankoko Kossi Kpodzro
- Bishop Isaac Jogues Kodjo Agbéménya Gaglo of Aného
- Bishop Anani Nicodème Yves Barrigah-Bénissan of Atakpamé
- Bishop Jacques Nyimbusède Tukumbé Anyilunda of Dapaong
- Bishop Jacques Danka Longa of Kara
- Bishop Benoît Comlan Messan Alowonou of Kpalimé
- Bishop Ambroise Kotamba Djoliba of Sokodé

Mr Adolfo Maria Pérez Esquivel, winner of the Nobel Peace Prize 1980

## CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Edson de Castro Homem as Bishop of Iguatu, Brazil. Until now he has been titular Bishop of Mutia and Auxiliary of São Sebastião do Rio de Janeiro (6 May).

Bishop de Castro Homen, 66, was born in Rio de Janeiro, Brazil. He was ordained a priest on 18 October 1977. He was ordained a bishop on 12 March 2005, subsequent to his appointment as titular Bishop of Mutia and Auxiliary of São Sebastião do Rio de Janeiro.

The Holy Father appointed Fr Emery Kibal Mansong'loo, CP, as Bishop of Kole, Democratic Republic of the Congo. Until now he has been Provincial Superior of the Congregation of the Passion (6 May).

Bishop-elect Kibal Mansong'loo, 45, was born in Kimputu, Democratic Republic of the Congo. He holds a licence in Liturgy. He made his perpetual vows for the Passionists in 1998 and was ordained a priest on 2 August 1998. He has

served in parish ministry and as professor of liturgy in several formation houses; president of the Major Superiors Associations; member on the Catholic University of the Congo's managing board.

The Holy Father appointed Bishop Manuel Sánchez Monge as Bishop of Santander, Spain. Until now he has been Bishop of Mondoñedo-Ferrol, Spain (6 May).

Bishop Monge, 68, was born in Fuentes de Nava, Spain. He was ordained a priest on 9 August 1970. He was ordained a bishop on 23 July 2005, subsequent to his appointment as Bishop of Mondoñedo-Ferrol.

The Holy Father accepted the resignation of Bishop Jacyr Francisco Braidó, CS, of Santos, Brazil. It was presented in accord with can. 401 § 1 of the Code of Canon Law (6 May).

The Holy Father appointed Bishop Tarcísio Scaramussa, SDB, as Bishop of Santos, Brazil. Until now he has been Coadjutor of the said Diocese (6 May).

Bishop Scaramussa, 64, was born in Prosperidade, Brazil. He was ordained a priest on 11 December 1977. He was ordained a bishop on 19 April 2008, subsequent to his appointment as titular Bishop of Segia and Auxiliary of São Paulo, Brazil.

The Holy Father appointed Bishop Agenor Girardi MSC, as Bishop of União da Vitória, Brazil. Until now he has been titular Bishop of Furnos maior and Auxiliary of the Archdiocese of Porto Alegre, Brazil (6 May).

Bishop Girardi, 63, was born in Orleans, Brazil. He made his religious profession for the Missionaries of the Sacred Heart and was ordained a priest on 5 September 1982. He was ordained a bishop on 25 March 2011, subsequent to his appointment as titular Bishop of Furnos maior and Auxiliary of Porto Alegre, Brazil.

The Holy Father appointed Fr Valentin Cabbigat Dimoc, as Vicar Apostolic of Bontoc-Lagawe, the Philippines, assigning him the titular episcopal See of Bapara. Until now he has been director of the Centre for Social Action and Development of the Apostolic Vicariate of Bontoc-Lagawe (6 May).

Bishop-elect Cabbigat Dimoc, 46, was born in Lagawe, the Philippines. He holds a MA in development management. He was ordained a priest on 19 May 1998. He has served as: rector of the Holy Rosary Mission, Kayan, of the Holy Family Mission, Hapao, of the St Mary Magdalene Mission, Lagawe, and of the Good Shepherd Mission, Hapid;

From 5 to 13 July

## The Pope to visit South America

Pope Francis will visit Ecuador, Bolivia and Paraguay from 5 to 13 July. The schedule for his visit to South America was announced in the Holy See Press Office on Friday, 8 May. More than 20 addresses are expected to be given, the first of which will commence at 3 pm local time on Sunday at the Quito airport. The next day, Monday, 6 July, the Pope will travel to Guayaquil, the most populous city in Ecuador, where he will celebrate Mass at the Shrine of Divine Mercy and meet with the local community of Jesuits. That afternoon he will return to the capital city of Ecuador and visit the President of the Republic and the Cathedral. The next day, Pope Francis will meet with young people, school and university communities, as well as civil society. That same day he will also celebrate Mass in Bicentenary Park and will conclude the day with private prayer at the Iglesia de la Compañía.

On Wednesday, 8 July, after stopping in a home of the Missionaries of Charity and meeting with the clergy of Ecuador in the Marian Shrine of El Quinche, he will travel to Bolivia. He will be greeted at the Airport of La Paz by the head of state during a welcome ceremony. That evening the Pope will travel to Santa Cruz de la Sierra. There on Thursday morning, 9 July, he will celebrate Mass in the Square of Christ the Redeemer. That afternoon he will meet with the clergy and then take part in the Second World Meeting of Popular Movements.

On Friday, 10 July, after visiting a centre of re-education and meeting with the Bishops of Bolivia, the Pontiff will travel to Paraguay. That afternoon at the Airport of Asunción, there will be a welcome ceremony and then a meeting with the President of the Republic and then with authorities and diplomatic corps in the garden of the President's residence.

On Saturday, 11 July, Pope Francis will visit a children's hospital and celebrate Mass in the square in front of the Marian shrine of Caacupé. That afternoon he will meet with civil society and celebrate Vespers in the Cathedral.

On Sunday morning, 12 July Francis will visit the people of the Bañado norte neighbourhood which flooded last year and will celebrate Mass in Ñu Guazú. That afternoon, after meeting the bishops, his last meeting of the visit will be with young people along the coast at Costanera. Pope Francis' flight will depart at 7 pm and is scheduled to arrive in Rome on Monday, 13 July at 2 pm.

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## Be good to one another

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hears my voice and opens the door, I will come in to him and eat with him, and he with me" (3:20). Even the Lord asks permission to enter! Let us not forget that. Before doing anything in your family, ask: "Do you mind if I do this? Would you like me to do this?" This way of asking is well-mannered indeed, but it is also full of love. This does so much good for families.

The second expression is "thank you". Sometimes we have to wonder if we are turning into a civilization of bad manners and bad words, as if this were a sign of self-liberation. It's not uncommon to hear these bad words publicly. Kindness and the ability to say "thank you" are often considered a sign of weakness and raise the suspicion of others. This tendency is encountered even within the nucleus of the family. We must become firmly determined to educate others to be grateful and appreciative: the dignity of the person and social justice must both pass through the portal of the family. If family life neglects this style of living, social life will also reject it. Gratitude, however, stands at the very core of the faith of the believer. A Christian who does not know how to thank has lost the very "language" of God. This is terrible! Let's not forget Jesus' question after he heals the ten lepers and only one of them returns to thank him (Luke 17:18). I remember once listening to a very wise, old person; very simple, but with that uncommon wisdom of life and piety: "Gratitude is a plant that grows only in the soil of noble souls". That nobility of soul, that grace of God in the soul compels us to say "thank you" with gratitude. It is the flower of a noble soul. This really is something beautiful.

The third expression is "pardon me". Granted, it's not always easy to say, but it is so necessary. Whenever it is lacking, the little cracks begin to open up – even when we don't want them to – and they can even become enormous sinkholes. It's hardly insignificant that in the "Our Father" that Jesus teaches us – a prayer that sums up all of life's essential questions – we find this expression: "Forgive us our trespasses, as we forgive those who trespass against us" (Matt 6:16). To acknowledge that we have fallen short, to be desirous of returning that which has been taken away – respect, sincerity, love – these make us worthy of pardon. This is how we heal the infection. If we are not able to forgive ourselves, then we are no longer able to forgive period. A house in which the words "I'm sorry" are never uttered begins to lack air, and the flood waters begin to choke those who live inside. So many wounds, so many scrapes and bruises are the result of a lack of these precious words: "I am sorry". Marital life is so often torn apart by fights ... the "plates will even start flying", but let me give you a word of advice: never finish the day without making peace with one another. Listen to me carefully: did you fight with your wife or husband? Kids – did you fight with

your parents? Did you seriously argue? That's not a good thing, but it's not really that which is the problem: the problem arises only if this feeling hangs over into the next day. So if you've fought, do not let the day end without making peace with your family. And how am I going to make peace? By getting down on my knees? No! Just by a small gesture, a little something, and harmony within your family will be restored. Just a little caress, no words necessary. But don't let the sun go down on your family without having made your peace. Do you understand me? It's not easy, but you have to do it. It will help to make life so much more beautiful.

So these three key expressions for family life are really simple words; so simple that perhaps they even bring a smile to our face. But when we forget them, it's no laughing matter, right? Perhaps we overlook our good manners too often. May the Lord help us to put them back

where they belong: in our hearts, in our homes, and in our civic life. These are the words that truly enter into the love of a family.

### SPECIAL GROUPS

I offer an affectionate greeting to all the English-speaking pilgrims and visitors present at today's Audience, including those from England, Sweden, Taiwan, Cameroon and the United States. May Jesus Christ strengthen you and your families in faith, so that you may be a sign to the world of his love and mercy. May God bless you all!

I address a special thought to *young people*, to the *sick* and to *newlyweds*. Today is the liturgical memory of the Blessed Virgin of Fatima. Dear *young people*, learn to cultivate a devotion to the Mother of God

with the daily recitation of the Rosary; dear *sick people*, feel Mary present at the hour of the Cross and you, dear *newlyweds*, pray to her that love and mutual respect never be lacking in your home.



The Pope recalls that God will judge the powers of the earth for its stewardship of the earth

## One table for everyone

*More than 300 representatives of 'Caritas Internationalis' from all over the world gathered in Rome for the 20th General Assembly. To invoke the help of the Holy Spirit they participated in the Eucharistic celebration presided by the Holy Father in the Vatican Basilica on Tuesday afternoon, 12 May. Among the concelebrants was Cardinal Rodríguez Maradiaga, President of the Organization, Cardinal Etcheagaray, Cardinal Müller, Cardinal Turkson, Cardinal Vegliò, Cardinal Lacunza Maestrojuán Furtado, Cardinal Monteiro de Castro; 72 bishops, including*

*Bishop Silota, second Vice President of Caritas Internationalis; over 100 priests, including Don Ntakobajira Cibambo, ecclesiastical assistant, and Msgr Dal Toso, Secretary of the Pontifical Council 'Cor Unum'. Among those present were Archbishop Becciu, Substitute of the Secretariat of State, Archbishop Gallagher, Secretary for Relations with States, and Msgr Bettencourt, Head of Protocol, Msgr Sapienza, Regent of the Prefecture of the Papal Household. The following is a translation of the Pope's address, which was given in Italian.*

The Reading from the Acts of the Apostles that we have just heard (16: 22-34) presents a rather special character. It is the jailer of the prison in Philippi, where Paul and Silas are locked up after an uprising of the crowd against them. The magistrates first have them beaten and then send them to prison, charging the jailer to keep them safely. This is why that man, during the night, feels the earthquake and, seeing the prison doors open, despairs and considers killing himself. But Paul reassures him and the jailer, trembling and full of wonder, kneels in supplication for salvation.

The narrative tells us that at once that man takes the essential steps of the path of faith and salvation: he

listens to the Word of the Lord, together with his household; he washes the wounds of Paul and Silas; he receives Baptism, with all his family; and lastly welcomes Paul and Silas into his house, prepares the table and sets food before them, rejoicing. The entire path of faith.

The Gospel, proclaimed and believed, urges one to wash the feet and wounds of the suffering and to prepare the table for them. The simplicity of gestures, in which receiving the Word and the Sacrament of Baptism accompanies the welcoming of one's brother, which is treated as a single act: welcoming God and welcoming another; welcoming others with the grace of

God; welcoming God and making Him manifest in service to one's brother. Word, Sacraments and service each evoke and enrich the another, as previously seen in these witnesses of the early Church.

We can see in this gesture the entire call of *Caritas*. *Caritas* is now a great Confederation, widely recognized also in the world for its accomplishments. *Caritas* is the Church in many parts of the world, and must also spread even more in the various parishes and communities, to renew what took place in the early times of the Church. Indeed the root of all your service actually lies in the simple and obedient welcoming of God and neighbour. This is the root. Should this root be removed, *Caritas* would die. This welcoming is accomplished within you personally, because you then go into the world, and there you serve in the name of Christ whom you have met and whom you meet in every brother and sister to whom you draw near. For this very reason it avoids being reduced to a simple humanitarian organization. The *Caritas* of each particular Church, even the smallest, is the same: there is no such thing as large *Caritas* and small *Caritas*, they are all equal. Let us ask the Lord for the grace to understand the true dimension of *Caritas*; the grace to avoid falling into the mis-



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Secretary of State approved by mandate of the Holy Father

## Statutes of the Pontifical Commission for the Protection of Minors

On 21 April the Cardinal Secretary of State approved, by mandate of the Supreme Pontiff "ad experimentum", for a three-year period, the Statutes of the Pontifical Commission for the Protection of Minors, the draft of which had been presented for approval by Cardinal Seán O'Malley, OFM Cap., President of the same Commission. The Statutes were published in the Italian original and in English. To ensure the completeness of the documentation, the Chirograph of 22 March 2014, by which the Pope officially instituted the Pontifical Commission for the Protection of Minors, is published contemporaneously.

### Statutes

#### Art. 1

##### Nature and competence

§ 1. The Pontifical Commission for the Protection of Minors is an autonomous institution attached to the Holy See, with public juridic personality (can. 116 CIC). The Commission is an advisory body at the service of the Holy Father.

§ 2. The protection of minors is of paramount importance. The purpose of the Commission is to propose initiatives to the Roman Pontiff, according to the procedures and determinations specified in these Statutes, for the purposes of promoting local responsibility in the particular Churches for the protection of all minors and vulnerable adults.

§ 3. Proposals submitted to the Holy Father by the Commission must be approved by a majority of two-thirds of the Members.

§ 4. In developing the proposals referred to in § 2, when the matter concerns the competence of other ecclesial bodies, the President of the Commission, assisted by the Secretary, shall consult promptly the offices responsible for the protection of minors in local churches, episcopal conferences, conferences of superiors of institutes of consecrated life and societies of apostolic life, as well as the dicastery of the Roman Curia competent in the matter. This consultation will be shared in a transparent manner with the Commission Members.

§ 5. The Commission may require an account of the effectiveness of work carried out by the competent bodies mentioned in § 4.

§ 6. The legal seat of the Commission is in the Vatican City State.

#### Art. 2

##### Composition and Members

§ 1. The Commission is composed of a maximum of eighteen members appointed by the Holy Father for a period of three years, which may be reconfirmed.

§ 2. Members are chosen from among persons of good and proven reputation and with recognized competence in the various fields of interest which are entrusted to the Commission.

§ 3. The President is appointed by the Roman Pontiff from among the members of the Commission for a period of three years and the term of office may be reconfirmed.

§ 4. The Secretary is appointed by the Roman Pontiff from among

persons of recognized competence in the protection of minors for a period of three years, and the term of office may be reconfirmed. The Secretary is a member of the Commission *ex officio*.

#### Art. 3

##### The Plenary Assembly

§ 1. The Commission is convened in Plenary Assembly twice each year. On the request of two thirds of the Members, and with the consent of the President, an extraordinary Plenary Assembly can be convened. For a Plenary Assembly to be validly convened, the presence of at least

two thirds of the members is required. On the same conditions, a Plenary Assembly may also meet by videoconference.

§ 2. During the Plenary Assembly, the Members act collegially under the direction of the President.

§ 3. The Members elect from within their midst, by an absolute majority of votes, two members to serve on the Agenda Committee for the next Plenary Assembly, together with the President and the Secretary. The Agenda Committee continues its work until the Minutes of the Assembly are completed.

§ 4. The Agenda Committee guides the proceedings of the Plenary Assembly, in particular:

- determining the Agenda;
- ensuring that the necessary documentation is submitted to the Members at least two weeks before the scheduled meeting;
- ensuring preparation of the Minutes of the meetings and storing them in the archives of the Commission.

#### Art. 4

##### Personnel

§ 1. The President is responsible for ensuring the proper functioning of the Commission, within the framework of its competencies, and for directing its meetings.

§ 2. The role of the Secretary is to assist the President in carrying out his responsibilities, to act in the name of the Commission in ordinary affairs and to direct the Commission's office. The Secretary also promotes the collaboration of the Commission with the offices responsible for the protection of minors in the particular Churches, episcopal conferences, conferences of superiors of institutes of consecrated life and societies of apostolic life, and the dicasteries and other institutions of the Roman Curia.

§ 3. The officials working in the Commission's office assist the President, coordinated by the Secretary. One staff member has particular responsibility for the administration of material resources and in the preparation of the budget, accounting, and financial records of the Commission, in accordance with the norms established for the Holy See.

§ 4. The Secretary is a Prelate Superior, according to art. 3 of the *Regolamento Generale della Curia Romana*.

§ 5. For the hiring and employment of the personnel, the norms contained in the *Regolamento Generale della Curia Romana* and *Regolamento della Commissione indipendente di valutazione per le assunzioni di personale laico presso la Sede*

## Papal chirograph for the Institution



sonant with the nature of the Church, which they consider most appropriate, as well as through their cooperation with individuals and groups pursuing these same objectives.

As I had the opportunity to highlight during an encounter with several victims of sexual abuse, I rely on the members of this Commission for the effective protection of minors and vulnerable adults, regardless of religion they profess, because they are the little ones on whom the Lord looks with love. To my collaborators in this work, I ask for all efforts possible to assist me in responding to these needs of these little ones.

The Commission's specific task is to propose to me the most opportune initiatives for protecting minors and vulnerable adults, in order that we may do everything possible to ensure that crimes such as those which have occurred are no longer repeated in the Church. The Commission is to promote local responsibility in the particular Churches, uniting their efforts to those of the Congregation for the Doctrine of the Faith, for the protection of all children and vulnerable adults.

It is for all these reasons that I have instituted the *Pontifical Commission for the Protection of Minors*.

All that is established with the present Chirograph has full and stable effect, anything to the contrary notwithstanding, even if deserving of special mention".

Given in Rome, at the Apostolic Palace, 22 March 2014, the second of my Pontificate.

Franciscus

The effective protection of minors (*Minorum tutela actiosa*) and a commitment to ensure their human and spiritual development, in keeping with the dignity of the human person, are integral parts of the Gospel message that the Church and all members of the faithful are called to spread throughout the world. Many painful actions have caused a profound examination of conscience for the entire Church, leading us to request forgiveness from the victims and from our society for the harm that has been caused. This response to these actions is the firm beginning for initiatives of many different types, which are intended to repair the damage, to attain justice, and to prevent, by all means possible, the recurrence of similar incidents in the future.

For these reasons, and after having received the counsel of many cardinals and members of the college of bishops, together with other collaborators and experts in these matters, I decided to continue the work begun by my Predecessors by establishing a permanent Commission attached to the Holy See. The aim of the Commission is to promote the protection of the dignity of minors and vulnerable adults, using the forms and methods, con-



At the Regina Caeli the Pope recalls that love is nourished by small daily gestures

## A round of a applause for mothers

*To live out the love that Christ taught us, we must make small gestures of closeness every day to the elderly, children, the sick, the unemployed, immigrants and refugees. On Sunday, 10 May, the Holy Father recited the Regina Caeli with the faithful gathered in St Peter's Square. The following is a translation of the Pope's words which were given in Italian.*

Dear Brothers and Sisters,  
Good morning!

Today's Gospel – John Chapter 15 – brings us back to the Last Supper, when we hear Jesus' new commandment. He says: "This is my commandment, that you love one another as I have loved you" (v. 12). Thinking of his imminent sacrifice on the cross, He adds: "Greater love has no man than this, that a man lay down his life for his friends. You are my friends, if you do what I command you" (v. 13-14). These words, said at the Last Supper, summarize Jesus' full message. Actually they summarize all that He did: Jesus gave His life for His friends. Friends who did not understand Him, in fact they abandoned, betrayed and denied Him at the crucial moment. This tells us that He loves us, even though we don't deserve His love. Jesus loves us in this way!

Thus Jesus shows us the path to follow Him: the path of love. His commandment is not a simple teaching which is always abstract or foreign to life. Christ's commandment is new because He realized it first, He gave His flesh and thus the law of love is written upon the heart of man (cf. Jer 31:33). And how is it written? It is written with the fire of the Holy Spirit. With this Spirit that



Jesus gives us, we too can take this path!

It is a real path, a path that leads us to come out of ourselves and go towards others. Jesus showed us that the love of God is realized in love for our neighbour. Both go hand-in-hand. The pages of the Gospel are full of this love: adults and children, educated and uneducated, rich and poor, just and sinners all were welcomed into the heart of Christ.

Therefore, this Word of God calls us to love one another, even if we do not always understand each other, and do not always get along... it is then that Christian love is seen. A

love which manifests even if there are differences of opinion or character. Love is greater than these differences! This is the love that Jesus taught us. It is a new love because Jesus and his Spirit renewed it. It is a redeeming love, free from selfishness. A love which gives our hearts joy, as Jesus himself said: "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (Jn 15:11).

It is precisely Christ's love that the Holy Spirit pours into our hearts to make everyday wonders in the Church and in the world. There are many small and great actions

which obey the Lord's commandment: "Love one another as I have loved you" (cf. Jn 15:12). Small everyday actions, actions of closeness to an elderly person, to a child, to a sick person, to a lonely person, those in difficulty, without a home, without work, an immigrant, a refugee... Thanks to the strength of the Word of Christ, each one of us can make ourselves the brother or sister of those whom we encounter. Actions of closeness, actions which manifest the love that Christ taught us.

May our Most Holy Mother help us in this, so that in each of our daily lives love of God and love of neighbour may be ever united.

*After the Regina Caeli, the Pope said:*

Dear brothers and sisters, I greet all of you, families, parish groups, associations and pilgrims from Italy and many parts of the world, especially Madrid, Puerto Rico and Croatia.

Today Mother's Day is celebrated in many countries. Let us recall with gratitude and affection all of our moms. Now I will address the moms that are here in the square: are there any? Yes? Are there any mothers? A round of applause for them, for the mothers in the square ... May this applause embrace all mothers, all of our dear mothers, those who live with us and those who are with us in spirit. May the Lord bless them all, and may Our Lady, to whom this month is dedicated, protect them.

I wish everyone a happy Sunday – it's a bit warm.... And please, do not forget to pray for me. Have a good lunch and arrivederci!

## Audience with the President of Cuba

The President of Cuba called his meeting with Pope Francis on Sunday "an honour. The most important visit of my life". The Holy Father received Raúl Modesto Castro Ruz in audience on Sunday morning in the study of the Paul VI Hall. The very cordial audience lasted approximately an hour.

On his arrival at around 9:30 am the Head of State was welcomed by the Prefect of the Pontifical Household, Archbishop Gänswein. Archbishop Angelo Becciu, Substitute of the Secretariat of State, and Archbishop Paul Richard Gallagher, Secretary for Relations with States, also greeted President Castro.

After Francis welcomed him with a "bienvenido!", they had a long private meeting in the study. The President told journalists before leaving the Vatican that he wanted to thank Francis for his active role in fostering improved relations between Cuba and the United States. He also presented the people of Cuba's emotions surrounding the papal visit planned for September.

Then the Pope and Mr Castro moved to a small nearby hall for the presentation of the delegation of Cuba, which included a dozen people such as the Vice President of the Council of Ministers, Ricardo Cabrisas Ruiz, the Minister of Foreign Affairs, Bruno Rodríguez, the Ambassador to the Holy See, Rodney López, and the President's relatives.

Also of particular significance was the exchange of gifts. Mr Castro gave the Pope a precious commemorative medal of the Cathedral of Havana – only a few exemplars in existence – and a piece of contemporary art depicting a large cross made of boat wreckage, in front of which is a praying migrant. The work of art was made by the artist Kcho (Alexis Leiva Machado), who was also present at the audience. The work was inspired by Francis' immense effort to turn the world's attention to the problems of migrants and of refugees. The Pontiff offered a copy of his Apostolic Exhortation *Evangelii Gaudium* and

a St Martin medal which depicts the saint covering the poor with his cloak. The Pope willingly gave the President this gift because it represents the duty to help and protect the poor, in addition to promoting dignity.

Shortly after 10:30 President Castro and the delegation left the Vatican, heading to Palazzo Chigi where he met with Prime Minister Matteo Renzi. After the two held a press conference, during which the Cuban President, speaking about his meeting with Francis explained that he was very much moved by "his wisdom and modesty, and all his virtues. I read all the Pope's speeches", he added, "and if he continues this way, I will return to the Catholic Church. I'm not joking". Meanwhile Renzi spoke about relations between Cuba and the United States, ascertaining that "much is changing".



Archbishop Becciu also commented to the audience. As Apostolic Nuncio in Cuba from 2009-2011, the Archbishop spoke about the diplomatic work between the U.S. and Cuba with *Corriere della Sera* on Monday, 11 May. "The Secretariat of State, Cardinal Parolin in particular, gave his best interpreting the indications of the Pope. If it can be said that certain results are not achieved overnight, then I agree that over the course of decades Vatican diplomacy has played a tenacious and patient role. The breakthrough is also thanks to Cardinal Ortega and the Cuban bishops".

On the bicentenary of the crowning of Our Lady of Mercy in Savona

## A sign of tenderness

Two hundred years ago, on 10 May 1815, Pope Pius VII crowned the statue of the Blessed Virgin Mary at the Shrine in Savona. On 18 March 1536, the Virgin Mary appeared to Antonio Botta, following the subjugation of the town by the Republic of Genoa. On the occasion of the bicentenary, Francis sent a letter to the Bishop of Savona-Noli. The following is a translation.

place where the Virgin appeared to the peasant Antonio Botta. She called for repentance and conversion and, at the end, bid farewell with the words: "Mercy not justice"; an exhortation more relevant than ever for our time which, in a special way, is a time of mercy.

My Venerable Brother  
VITTORIO LUPI  
Bishop of Savona-Noli

I wish to join in the devotion of the People of God in the Diocese of Savona-Noli in paying homage to Our Lady of Mercy, invoking in a special way her motherly protection for the Extraordinary Jubilee of Mercy which I recently proclaimed.

Placing myself in the footsteps of my Predecessor Benedict XVI, I spiritually come to the Shrine erected just under 500 years ago, in the



An annual medal commemorating the crowning of Our Lady of Savona in the 16th year of the Pontificate of Pius VII

The people of Savona's unanimous response to the appeal of Our Lady drew a true "cascade" of grace from Heaven, and also gave rise to many charitable and social initiatives, demonstrating that spiritual mercy and corporeal mercy are inseparable.

In such a dramatic moment in the history of Europe, Pope Pius VII, kidnapped by Napoleon and imprisoned in Savona, obtained permission to go to the Shrine of Our Lady of Mercy and he vowed that, once freed, he would return there to crown her; this took place on 10 May 1815, and on 24 May he instituted the Feast of Mary Most Holy, "Help of Christians". Indeed, the Mother of Mercy is always nearby and helps all her children when they find themselves in danger, or, as is often the case in our times, they suffer discrimination and persecution.

Therefore my hope is that throughout the Church – as we approach the Extraordinary Holy Year



"Pius VII in exile in Savona" (19th century)

– there be a deepening and a spreading of trust in the Mother of Mercy, who in that land gave an everlasting sign of her tenderness and of her closeness to the pilgrim People of God in the world.

To you, Venerable Brother, and to the beloved diocesan community of Savona-Noli, I assure my special remembrance and, as I ask you to pray for me and for my ministry, I send the Apostolic Blessing from my heart.

From the Vatican, 10 May 2015

Francis

## Statutes for the Protection of Minors

CONTINUED FROM PAGE 4

*Apostolica* are to be observed, together with any eventual changes and additions.

### Art. 5

#### Working groups

§ 1. The Commission's "working groups" prepare the initiatives mentioned in art. 1, § 2 and submit them for approval by the Commission Members. Each working group is constituted to examine a specific theme thoroughly and to present specific proposals to the Plenary Assembly.

§ 2. The drafts prepared by the working groups, in accord with § 1, are made available to the Members through electronic means for their observations. The responsibility of each working group ceases with submission of its proposals to the Plenary Assembly, except when there is need for further study.

§ 3. The President, after consultation with the Members of the Commission, appoints a Member as the Moderator of each working group.

§ 4. The Moderator of each working group submits to the Commission a list of at least three names to be designated as collaborators of the group. These collaborators are chosen from among persons of good and proven reputation, with recognized expertise in the subject being studied by the working group as part of its work.

§ 5. The collaborators in § 4 who are not Commission Members carry

out the tasks entrusted to them without becoming members of the Commission and without acquiring any right or function within the same.

### Art. 6

#### General guidelines

§ 1. The Pontifical Commission, including its office and the working groups, shall be provided with adequate human and material resources, corresponding to its assigned institutional functions.

§ 2. The Commission operates in accord with the norms of its *Statutes*, the dispositions of universal canon law and the *Regolamento generale della Curia Romana*.

§ 3. The Members, staff and collaborators of the working groups are bound to observe professional confidentiality with regard to the reports or information which may come to their knowledge in the course of their duties and functions.

§ 4. The languages employed by the Commission are Italian, Spanish and English.

§ 5. The archives of the Commission are kept within the Vatican City State.

§ 6. The norms of these present *Statutes* shall be observed *ad experimentum* for a period of three years, at which time the Commission is to present any modifications for the permanent *Statutes* to be approved by the Supreme Pontiff.

From the Vatican, 21 April 2015

Cardinal PIETRO PAROLIN  
Secretary of State

## One table for everyone

CONTINUED FROM PAGE 3

taken belief that a well organized centralism is the way; the grace to understand that *Caritas* is always at the periphery, in each particular Church; and the grace to believe that the central *Caritas* is only a help, a service and an experience of communion and not the headquarters of the others.

One who lives the *Caritas* mission is not a simple worker but indeed a witness to Christ. A person who seeks Christ and allows himself be sought by Christ; a person who loves with the spirit of Christ, the spirit of giving freely, the spirit of giving. All of our strategies and planning stand empty if we do not bear this love within us. Not our love, but his. Or better yet, our love purified and strengthened by his.

This is how one can serve all and prepare the table for all. This too is a beautiful image that the Word of God offers us today: preparing the table. God prepares the table of the Eucharist for us, even now. *Caritas* prepares many tables for those who are hungry. In these months you have carried out the great campaign "One Human Family, Food For All". So many people even today hope to have enough to eat. The planet has food for all, but the will to share with everyone seems to be lacking. To prepare the table for all, and to ask that there be one table for all. Doing whatever we can so that everyone has food,

but also reminding the world's powerful that God will call them to be judged one day, and it will be demonstrated whether they have truly tried to provide food for Him in each person (cf. Mt 25:35) and whether they have acted in order that the environment would not be destroyed but would be able to produce this food.

In considering the table of the Eucharist, we cannot forget those of our Christian brothers and sisters who through violence have been deprived of both food for their bodies and for their souls: they have been pushed from their homes and from their churches, at times destroyed. I renew the appeal that these people and these intolerable injustices not be forgotten.

Together with so many other charitable Church organizations, *Caritas* thus reveals the power of Christian love and the desire of the Church to meet Jesus in each person, especially when he/she is poor or suffering. This is the journey we have before us and with this horizon I hope that you may carry out the works of these times. Let us entrust them to the Virgin Mary, who made welcoming God and neighbour the fundamental criterion of her life. Tomorrow we will celebrate Our Lady of Fatima, who appeared to proclaim victory over evil. With such great support let us not be afraid to continue our mission. So be it.



To the Bishops of Togo on their visit 'ad limina Apostolorum'

## For justice and reconciliation

*Expressing gratitude for the commitment of the Church in Togo to justice and reconciliation, the Holy Father received the Bishops of the African country on Monday morning, 11 May, on the occasion of their 'ad limina' visit. The following is a translation of the text of the Pope's French address, which was consigned to the prelates.*

Dear Brother Bishops,

I welcome you on the occasion of your *ad limina* visit. I greet Bishop Benoît Alwonou, President of your Conference, whom I thank for the words he addressed to me on your behalf. Through you, I also greet the priests, men and women religious, and all the faithful of your dioceses, as well as all the people of Togo.

On the occasion of this spiritual renewal at the tombs of the Apostles, I hope that you will find all the graces necessary to fulfil your pastoral ministry. Our meeting today manifests my closeness and the concerns I have for your dioceses, assuring you of the fraternal support of the universal Church, in the unity of faith and love. However, this meeting also manifests the interests that each one of you has in the other particular Churches, those of your Episcopal Conference of course, which experience comparable situations and face common challenges, but also those of the whole world, and particularly the Church of Rome which presides over the communion. And, in this regard, I am grateful that you pray for me and for my ministry as Successor of Peter.

I know that you practice this solicitude by asking your dioceses to participate in the preparatory reflections for the Synod of Bishops on the Family, which will meet next October in Rome. It is important that the positive aspects of the family in Africa are expressed and understood. In particular, the African family is receptive to life, it respects and takes into account the elderly. Therefore, this heritage must be preserved and serve as an example and

as encouragement for others. The Sacrament of Marriage is a pastoral reality that is well received in your country, even if obstacles of a cultural and legal order still subsist, impeding certain spouses from fulfilling their desire to found their married life on faith in Christ. I encourage you to persevere in your efforts to support families in their difficulties, especially through education and social works, and to prepare couples for the demanding but magnificent commitments of Christian marriage. Togo is not exempt from today's widespread ideological and media attacks, which propose models of union and families incompatible with the Christian faith. I am aware of your vigilance in the matter, as well as the efforts you make, especially in the field of mass media.

However, one of the keys that must enable you to face the challenges that present themselves to your communities and your societies is certainly educating the youth. The Church – *Family of God* in Togo has chosen to be close to children and young people, who benefit from a good human and religious formation through numerous projects and initiatives. I am well aware of the considerable efforts, both human and material, which are represented at all levels. I warmly thank all those who work in this educational endeavour, which is so important for the future – I am thinking in particular of the catechists whose involvement is considerable. May they always find in you the necessary encouragement and incentive. It is of the utmost importance that young people learn to live their faith in a coherent way, in order to be able to witness with authenticity, and contribute to a more just and supportive society.

Men and women religious have an irreplaceable role in proclaiming and transmitting the faith in Togo. "They are a necessary and precious



aid to the Church's pastoral activity but also a manifestation of the deepest nature of our Christian vocation" (*Africae Munus*, n. 118). The Institutes, both the native as well as missionary, are numerous; their apostolate of closeness to the populations is appreciated by all and is exercised in harmony among you. In this *Year of Consecrated Life*, I wish to thank them for their selfless and generous commitment at the service of Christ and of the Church, as well as of the whole population that benefits from their dedication. I hope

*"In the matter of interreligious dialogue, it is appropriate to foster always, and perhaps develop even more, a culture of dialogue and encounter, while you live in peaceful coexistence, especially with Islam, a coexistence that is appropriate to preserve"*

that consecrated people will be able to benefit from this Year of renewal and reflection, to be ever more united to the Risen Christ and to serve Him with perseverance and courage. I invite you to manifest always your paternal solicitude to the different Institutes. Their numbers are growing rapidly, and it is appropriate that their development be well supported and that they take care of the formation of young people, so as to avoid amalgamations at the level of faith and of inculturation.

I also wish to express my warmest gratitude and encouragement to all your diocesan priests. Their task is immense and they respond with enthusiastic and generous engagement. I invite you to be close to them always, to create a veritable family spirit in the *presbyterium* that fosters priestly solidarity and fraternity, at the service of a common mission. Vocations are numerous in Togo, and the seminarians receive a good formation in your seminaries. It is necessary that future priests "be rooted in the evangelical values to strengthen their engagement, in fidelity and loyalty to Christ" (*Africae Munus*, n. 121). This should help them, in turn, to fight against ambition, careerism, jealousy, worldliness, the seduction of money and the goods of this world, in a sincere celibacy lived joyfully. I recommend that you be particularly attentive to the spiritual and pastoral support of young priests, and that you listen carefully to their experiences.

Dear Brothers, Togo's society has made notable progress in political and social fields in recent years. The Catholic Church has largely contributed to this, not only through works of evangelization and human promotion, but also through her involvement in justice and reconciliation. I thank you very warmly for the efforts you have deployed in this area, in particular for the works of the *National Truth, Justice and Reconciliation Commission*. I encourage you to continue, so that the Church may take her rightful place in the process of the institutional reforms underway. In fact, "the Church in Africa must help to build up society in cooperation with government authorities and public and private institutions that are engaged in building up the common good" (*Africae Munus*, n. 81). However, it is necessary to take care not to enter directly into political debates and quarrels, while having at heart the need to form, encourage and support the laity – whose role it is – capable of committing at the highest level to the service of the Nation and taking on responsibilities.

I am pleased that this service rendered to Togo's society is also the occasion for common actions with other Christian communities, as witnessed by certain joint appeals that you have launched to the Nation. Likewise, in the matter of interreligious dialogue, it is appropriate to foster always, and perhaps develop even more, a culture of dialogue and encounter, while you live in peaceful coexistence, especially with Islam, a coexistence that is appropriate to preserve, keeping in mind the present context in West Africa. "Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities" (*Evangelii Gaudium*, n. 250). It is particularly necessary that young priests receive a solid formation in this regard.

Dear Brothers, may the efforts of evangelization that you implement in your pastoral ministry bear numerous fruits. I invite you to render thanks and to renew the gift of yourselves to Christ and to the people whose charge you have. I entrust you all, as well as your dioceses, to the intercession of the Patron Saints of the Church in Togo, John Paul II and John XXIII, and to the maternal protection of the Virgin Mary. I wholeheartedly impart my Apostolic Blessing.



The Pontiff calls for the Bishops of Mozambique to oppose arrogance and inequality

# Invest in education

*Investing in the education of young people: this is "the most effective way to counter bullying and inequalities" in Mozambique. Francis said this to the Bishops of the African country whom he received on Saturday, 9 May during their 'ad limina' visit. In the written discourse, which was consigned to the Bishops in Portuguese, the Pope recalled "the tensions and conflicts" that undermine the social fabric of Mozambique. The following is a translation of the text.*

Beloved Brothers in the Episcopate, Welcome to your *ad limina Apostolorum*. With your dioceses at heart, the purpose of your visit in these days is to celebrate and increasingly strengthen the bonds between you and the Church of Rome, which administers in charity. We are one people, with one single soul, called by the Lord who loves and sustains us. With brotherly joy, I receive and greet you, extending my greetings to Cardinal Alexandre and Cardinal Júlio, the Bishops emeritus, the diocesan and missionary clergy,

and bend down to "wash the feet" of all those whom the Lord has entrusted to us.

In your pastoral solicitude, reserve a special place for every special place, to your priests, God commands us to love our neighbour, and the closest neighbours of the Bishop are his priests: indispensable collaborators, whose advice and help you seek, men whom you look after as a father, brother and friend. Let your heart, your hand, and your deed always remain open to them. Time spent with them is never wasted.

Among your first duties is the spiritual care of the presbytery, but do not forget the human needs of each priest, especially in the most delicate and important moments of their ministry and their life.

The fruitfulness of our mission, dear Brothers in the priesthood, is not assured by the number of collaborators or by the prestige of the institution or by the quantity of resources available. What matters is being permeated by the love of Christ, allowing oneself to be led by the Holy Spirit and grafting one's existence to the tree of life, which is the Cross of the Lord. And it is from the Cross, the supreme act of mercy and love, that one is reborn as a

"new creature" (Gal 6:15). You, beloved priest, are *alter Christus!* Of St Paul, the unsurpassable model of the Christian missionary, we know that he sought to be united to Jesus in his death so as to take part in his resurrection (cf. Phil 3:10-11). In his ministry he experienced suffering, weakness and defeat, but also joy and consolation. This is the Paschal Mystery of Jesus: the mystery of the death and resurrection. The Paschal Mystery is the beating heart of the Church's mission. If you remain in this mystery, you will be sheltered both from a worldly and triumphalist vision of the mission as well as from the discouragement that can arise from trial and failure.

But today do missionaries like Paul still exist, men and women clinging to the Cross of Christ, espoused to Christ and despoiled of everything to embrace the AWP? Yes, and we rejoice with these men and women, totally consecrated to Christ, immaculate and identified with Christ, who are able to say: "it is no longer I who live, but Christ who lives in me" (Gal 2:20). In this Year of Consecrated Life, may thanks and praise be raised by your religious communities for the testimony of faith and service that men and women religious offer in the different sectors of ecclesial and social life, especially in the care of and

solicitude for the poor and for all kinds of human, material, moral and spiritual poverty. I am thinking of the great number of community schools run by the different religious families as well as the different centres of hospitality, orphanages and family homes where so many abandoned children and young people live and grow; I also wish to point out the heroic dedication of so many nurses and doctors, nuns and priests. Beloved Brother Bishops, be grateful for the presence and service that consecrated women and men carry out in Mozambique; the just participation of religious communities in the diocese is important: they are not merely material reserves, but offer charms that enrich the diocese. This cannot be left to chance or improvisation; it calls for diverse strengths and experience working together in a common project, so they are not dispersed in many secondary or superfluous initiatives but be concentrated on the fundamental thing which is encounter with

Christ, his mercy, his love, and that they may love their brothers and sisters as He loved them.

Your pastoral endeavour imposes on you the obligation to unite, to harmonize and rationalize the ecclesial components of the dioceses. I know you are already doing so, and let no one be walled in or lament what he does not have; act so as to imprint a renewed apostolic zeal in your Christian communities, to confer on them an outward missionary dynamic in order to accompany others – as Jesus did with the disciples of Emmaus – stirring hope in them, enlivening their heart and stirring in them the desire to come home to the bosom of the family, to the Church where our sources dwell: Sacred Scripture, catechesis, the Sacraments, the community, the friendship of the Lord, Mary and the Apostles. May this "family" atmosphere, the serene and cordial environment for all, foster harmony and responsible collaboration in the heart of the pilgrim

Church in Mozambique, by inviting Bishops to communion with one another and to solicitude for the universal Church. This solicitude and communion can be seen when the Episcopal Conference functions in a fruitful way, through generous collaboration between neighbouring dioceses or within the same Ecclesiastical Province, offering services and solutions for the common good.

Beloved Brothers in the Episcopate, go out to your faithful, go to the peripheries of your dioceses and to any "existential peripheries" where there is suffering, isolation and human degradation. A Bishop who lives in the midst of his faithful has ears open to hear "what the Spirit says to the Churches" (Rev 2:7) and the "voice of the sheep", and also through the diocesan bodies meant to give him counsel and support, thereby promoting faithful and constructive dialogue: presbyterial councils, pastoral councils, councils for economic affairs. One cannot imagine

"Youth and peace" (1997), a work by Malangatana Valente Ngwenya of Mozambique



a bishop without these diocesan advisers. This also means being with your people. Here I am referring to your duty to reside in the diocese; the people themselves call for it; they want to see their Bishop, they want him to walk with them, to be close to them. They need this presence in order to live and, in a certain way, breathe. You are spouses of your diocesan community, deeply bound to them.

We all receive the water of Baptism, share in the same Eucharist, possess the

same Holy Spirit, who reminds us what Jesus taught us. Well then! The first thing that Jesus teaches us is this: to encounter one another and, by encountering, to help. Encounter with the other makes the heart grow, increases the capacity to love. The Pastors and faithful of Mozambique need to develop the culture of encounter to a greater degree. Jesus asks you just one thing: that you go, that you seek out and encounter the neediest. How can we ignore victims of natural disasters? As we sadly witnessed a short time ago, these

never cease to sow destruction, suffering and death, or increase the number of displaced people and refugees. These people need us to share in their pain, in their anxieties, in their problems. They need us to look at them with love; it is necessary to go to encounter them, as Jesus did.

Finally, looking at the whole country, we see that the present challenges of Mozambique require that the culture of

CONTINUED ON PAGE 11



consecrated men and women, and all the lay faithful of Mozambique, namely catechists and leaders of small Christian communities. I thank Bishop Lúcio Muandula for the words he addressed to me on behalf of the whole Episcopal Conference, sharing the joys and hopes, the difficulties and concerns of your people. I express to you my gratitude for the generous pastoral work you carry out in your diocesan communities and I assure you of my constant union and spiritual solidarity. For my part, I ask that you not forget to pray for me, that I may be able to help the Church as the Lord wants me to help her.

"Do you love me?": the Lord asked Peter a question that continues to resound in the hearts of his successors. And, to my affirmative response, he asked: "Feed my sheep" (cf. Jn 21:15-17). And the same – I am sure – happened with you. The Lord made himself a beggar of love and he questions us on the only issue that is truly essential to feeding his sheep, his Church. Jesus is the supreme Pastor of the Church and it is in his name and by his mandate that we have been given the task to care for his flock offering ourselves completely to the point of giving our life. Let us put aside all possible import and false presumption,

*Appreciation for their commitment to dialogue with other religions and against every form of intolerance and exclusion: this was expressed by Pope Francis to the Bishops of the Episcopal Conference of Mali, whom he received in audience on Thursday morning, 7 May, on the occasion of their visit 'ad limina Apostolorum'. The following is a translation of the text of the Pope's address which was consigned in French.*

Dear Brothers in the Episcopate,

It is my great joy to receive you and greet each one of you affectionately, on the occasion of your visit *ad limina Apostolorum*. This pilgrimage to the tombs of the Apostles Peter and Paul permits you to strengthen your bonds of communion with the Apostolic See, among yourselves and with the Bishops of the whole world. You have also come here to renew your energies in view of a commitment increasingly inspired by the example of these Apostles at the service of the People of God who were entrusted to you. The discourse made on behalf of you all by Bishop Jean-Baptiste Tiama, President of your Episcopal Conference, not only expresses your sentiments of faithful communion with the Successor of Peter but also forms an eloquent picture of the reality of the Church in Mali. I thank him warmly for that and I thank each one of you. Through you, my thoughts reach out to all the people of Mali as well as your diocesan communities. To them and to you I express my warmest encouragement.

I would like to direct your attention toward the person of Christ in the delicate situation that your coun-

The Bishop of Rome to the Bishops of Mali on their 'ad limina' visit

## The spirit of dialogue

try has faced in recent years, including security challenges. At times, this situation has undermined the coexistence between the various sectors of society as well as the harmony between men and women of the different religions present in the land of Mali, which is rich with a glorious past, synonymous with admirable traditions among which are tolerance and cohesion. I thank your Episcopal Conference for knowing how to preserve the spirit of interreligious dialogue in this delicate context. The common commitment of Christians and Muslims to safeguarding Mali's cultural treasures, especially the large libraries of Timbuktu, the patrimony of humanity, is an eloquent example. When you return, I want you to express my closeness, not only to your faithful, but also to your fellow citizens of all social classes and reli-

gions, men and women of good will involved in the fight against intolerance and exclusion. In fact, in these difficult moments everyone is called to go beyond themselves, raising their gaze beyond selfish horizons and party interests, in order to see the common good (cf. *Evangelii Gaudium*, n. 22ff.).

In this situation, the Christian communities and their pastors are called to give an even greater witness to their faith based on the unconditional acceptance of Gospel values. You are already following this path in translating the Bible into local languages because, in order to live the Word of God and to witness to it faithfully, we must first know it, diligently study it, and assimilate it. In this sense, the efforts made in your dioceses to develop new Catechesis manuals are to be welcomed. Thanks to a solid formation, the lives of the faithful will be even

more deeply rooted in faith and strengthened to withstand all threats. In this regard, I would like to warmly greet the catechists for the important role that they carry out with generosity in the world of evangelization.

Despite the serious problems facing her, the Church in Mali shows a beautiful dynamic in her work of evangelization, preserving a profound respect for consciences. Christ's followers are growing in number and fervour. But the Christian witness of the family still needs greater coherence. In your cultural context, also marked by divorce and polygamy, Catholics are called upon to concretely proclaim, through their witness, the Gospel of life and of the family. I also encourage you to continue your pastoral work, paying particular attention to the situation of women: promoting women's role in society and fighting against abuse and violence toward women is also a way of proclaiming the Gospel of Jesus Christ, who chose to be born of a woman, the Virgin Mary.

In giving thanks to God for what He allows you to realize, you will not fail to continue in your efforts in view of the discernment of priestly vocations: the harvest is great, but the labourers are few. My prayers do not cease rising to the Lord together with yours that he send you labourers for the harvest. The patient and fatherly accompaniment of your priests is another building site to which your attention must not diminish. May you be, particularly for the weakest of them, fathers, brothers and friends who know how to support and encourage them. The episcopal ministry, far from being a responsibility to be assumed in a solitary spirit, constitutes a mission of communion and is at



the service in a special way to your priests.

This spirit of communion also calls you, as pastors, to reserve a privileged place in your heart and in your pastoral work to men and women religious; they too need to feel your fatherly concern, which will allow every institute or congregation to better express its charity at the service of the whole community.

If in any particular church the synergy inspired by charity is needed to ensure its credibility, then your context of the charity and unity lived in the Church are among the most important signs of fruitful dialogue with other religions, an expression of authentic Christian witness (cf. *Nostra Aetate*, n. 2). In this regard, Tertullian left us the amazing testimony of Christians for pagans of his time, which should always inspire us: "Look how they love one another, they love each other truly" (*Apologeticum*, 39, 7). It is to be hoped that even nowadays these witnesses of members of other religions toward our Christian communities multiply! Dear Brothers in the Episcopate, I entrust this aspiration to your pastoral attention.

Likewise, the Gospel lived in its authentic dimension of charity should inspire social ministry. The Church in Mali is present in the areas of educa-

tion for peace, and your Christian communities actively contribute to promoting genuine national reconciliation. In congratulating you for your pastoral sensitivity in the field of promoting the human person without limiting consideration to ethnic or religious affiliation, I would like to pay tribute to the many Christians who spread the culture of solidarity and hospitality, especially in facing the violence of the last years.

Dear Brothers in the Episcopate, strengthened by the Lord's promise to be with his family until the end of time (cf. Mt 28:20), I am convinced that despite the difficulties on her path, the Church in Mali will continue to be a testament to hope and peace. I exhort you therefore to persevere on the path of the Gospel, maintaining the priority given to youth in your pastoral work; young people must be authentic builders of peace and reconciliation. May they feel ever more supported by their shepherds, in order to remain united to Christ, acknowledging his living presence in our world, especially through the weakest and poorest.

To conclude this meeting I would like once again to turn my thoughts to the Christian communities entrusted to your pastoral care: my prayers and encouragement go out to them; I would like you to convey my affectionate closeness to the priests, men and women religious, seminarians, novices, catechists and lay faithful, especially to those who are suffering and tried. Asking you to continue to pray for me and to pray for my ministry, I invoke upon you the comfort of the Risen Lord, victor over evil and death, and with all my heart I impart an Apostolic Blessing, which I willingly extend to all the faithful of your dioceses.





True sports can build a more fraternal world

## Small things flourish

On Thursday morning, 7 May, Pope Francis received nearly 7,000 members of Società Sportiva Lazio in the Paul VI Hall. "Therefore I encourage you to always cultivate the dimension of religion and spirituality", the Pope said to them. The following is a translation of the Holy Father's address, which was given in Italian.

Friends of Società Sportiva Lazio,  
Good morning and welcome!

I kindly greet you. I thank the President General for his courteous words that he addressed to me on behalf of the managers, athletes, sportsmen, fans and your families. In its 115 years, your multisport club has striven to maintain the ideals which have characterized it from the outset. In 1900, a group of young people took the initiative to create a sports club which would be available to young people and which would pass on the morals and ethics of sports. In those days organized sports were a privilege for affluent people. The intent of the founding group was to make sport available to all levels and social classes. I encourage you, therefore, to continue to be welcoming, to value different talents. May your sports club always be an open house, where you are able to experience brotherhood and harmony among people, without distinction.

Your moral and athletic heritage is represented symbolically by your Latin motto, taken from Sallustio:

*"Concordia parvae res crescunt, discordia maximae dilabuntur"*. It would be interesting to ask if any of you know the translation.... But maybe it's better not to! It's actually not that difficult! The motto says this: "Concord makes small things flourish, discord

*"True sports favour building a more fraternal and integral world which aids in overcoming situations of injustice and human and social discomfort"*

destroys great things". It's nice! Your long history has affirmed this ancient phrase. Born as a small athletics club, "Lazio" was enhanced over the years by various associated activities and developed numerous sports departments, which saw an increase in members, athletes and supporters of all ages, united in a common Olympic spirit and by the desire for mutual solidarity.

A positive aspect of the Lazio multisport club is its work in equal dignity for all sport. In Italy, as in

my country of Argentina, there is the temptation to always speak about football and to ignore other sports. Meanwhile every other sports discipline has its own value, not just physical or social but also moral, in the sense that it offers people – children, teenagers – the possibility of developing balance, self-control, sacrifice and loyalty to others. I want to highlight the last of these, which is loyalty! Loyalty to others. A pattern of betrayal is slightly increasing everywhere: "This is no good for me, I will leave it alone". Loyalty! Sports help it to develop so much.

The Bible teaches us that the human person is all-in-one: body and spirit. Therefore I encourage you to cultivate always the dimension of religion and spirituality, during sporting activities and even competitions. It sometimes happens that a boy or girl misses Mass or catechesis because of practice or a race... This is not a good sign! It means the hierarchy of values has been lost. Likewise, schoolwork, friendships and service to the poor cannot be neglected so as to do one thing. No! Everything together... Thanks be to God we have good examples of sportsmen and women, even great champions who never stopped living the faith and



service to others. True sports favours building a more fraternal and integral world which aids in overcoming situations of injustice and human and social discomfort.

While I congratulate your sports club for your long and fruitful activity, I urge you to continue on the path of serving young people and families. I invoke the maternal protection of Mary on you and those dear to you, and I affectionately bless you.

Now I ask the Lord to bless all of you.

[Blessing]

Many thanks!

Sport must be practiced with loyalty

## Take no shortcuts

*"The pressure of wanting to achieve significant results must never push you to take shortcuts as in the case of doping". Francis underlined this on Friday morning, 8 May, to the Italian Tennis Federation in the Paul VI Hall. The following is a translation of his address, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

I thank you all for coming, and in such numbers! I thank the President for his kind words. I address a special greeting to the children present – there are so many! – who are part of the recreational-motor project of the Italian Tennis Federation.

On various occasions I have spoken about sport as an educational experience. Today I want to highlight that sport is an *educational path*. There are three paths, three fundamental pillars for children, young people and teenagers: *education* – in school and in the family –, *sport and work*. Education in school and in the family, sport and work – exist, then you have the condition to build a full and authentic life, thereby avoiding the dependencies which poison and ruin humankind.

The Church takes an interest in sport because she has mankind – all

men and women – at heart. She recognizes that sports activities enhance the formation of the person – in their relationships and spirituality. You athletes have a mission to fulfill: to be capable of being effective role models, to be imitated by those who admire you. Even you managers, coaches, professionals in the

sports industry are called to give a good example of human values, to teach loyalty and transparency in sports.

Your sport is very competitive, but the pressure of wanting to achieve significant results must never push you to take shortcuts as in the case of doping. A victory that is

achieved by breaking the rules and deceiving others is ugly and fruitless!

The Apostle Paul uses the example of an athlete to illustrate an important characteristic of human existence, he says: "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it!" (1 Cor 9:24). In a certain sense, this is your daily experience in tennis. But St Paul is referring to the challenge of giving an ultimate meaning to life itself. I would like to urge each one of you to "get in the game" not only in sports – as you already do with excellent results – but also in life, in the search for the good, without fear but with courage and enthusiasm. Get in the game with others and with God, by giving the best of yourselves and giving your life for what truly matters and what lasts forever. Place your talents at the service of the encounter among people, of friendship and of inclusion.

Dear brothers and sisters, I ask you all to bring my greetings to your families and friends. May Almighty God bless and protect you always, and please do not forget to pray for me. Thank you.

Now, before I bless you, let us pray together to Our Lady [Hail Mary...]

## A white racquet



The Pope received a greeting from those who play "one of the oldest and most loved sports" from the President of the Italian Tennis Federation, Angelo Binaghi. Mr Binaghi also gave the Holy Father a white racket. After recalling that within a few days later Rome would hold the Italian Open which is currently underway. "Now practiced in all countries", he said, "our sport is a great vehicle of culture and education, which promotes and consolidates fundamental principles such as self-discipline, loyalty, respect for opponents and rules, friendship that goes beyond differences, which come from direct competition on the court". Mr Binaghi then emphasized the Pope's simplicity and his ability to speak to the hearts of the people, inspiring virtuous behaviour.

The Pope meets a group of Evangelicals and Pentecostals

## Ecumenism of the spirit

A spiritual ecumenism unites an increasing number of Christians. An ecumenism of blood ties Christians together from various parts of the world where they are persecuted. On Thursday, 7 May a group of 100 Pentecostals and Evangelicals underlined this in a meeting with Pope Francis in a conference room adjoining the Paul VI Audience Hall. Led by Pastor Giovanni Traettino, the group included people from Europe, the Americas and Africa. In an atmosphere of personal friendship, the meeting was characterized by a cordial exchange of experiences of faith with the growing awareness of the need to walk together. Cardinal Kurt Koch, President of Pontifical Council for Promoting Christian Unity, was present at the meeting which concluded with a common prayer.



To the Conference of European Churches and the Council of European Bishops' Conferences

### With one voice

*Religious freedom, immigration and peace. These were three of the "new and decisive challenges" facing Europe's ecclesial communities today. On Thursday, 7 May, Pope Francis called the Bishops of the Conference of European Churches (CEC) and the Council of European Bishops' Conferences (CCEE) to respond to these challenges together. The following is a translation of the Holy Father's address which was given in Italian.*

Dear Brothers and Sisters,

I cordially welcome you and I thank you for your visit. I especially thank Cardinal Péter Erdő and Fr Christopher Hill for their courteous words.



The committee that you are now forming intends to accompany the ecumenical journey in Europe, where the many divisions that still exist among Christians began. Christians of this continent have long been fighting one another. Today, thanks be to God, the situation is very different. The ecumenical movement has permitted the Churches and ecclesial communities to make great leaps on the path of reconciliation and peace. Recent Ecumenical Assemblies and the *Charta Oecumenica*, drafted in Strasbourg in 2001, are elements of the fruitful collaboration between the Conference of European Churches and the Council of European Bishops' Conferences. These initiatives

are the cause of great hope for overcoming division, with the awareness of the long the road to full and visible communion among all the believers in Christ. However, the path, with all its hardships, is already an integral part of the process of reconciliation and communion that the Lord asks of us and helps us to accomplish, provided that it is lived in charity and truth.

The Conciliar Decree on Ecumenism *Unitatis Redintegratio* affirms that the division among Christians "damages that most holy cause, the preaching of the Gospel to every creature" (n. 1). This is evident when, for example, the Churches and ecclesial communities in Europe present different visions on important anthropological or ethical points. I hope, therefore, that there be no lack in occasions for common reflection, in the light of Sacred Scripture and common tradition, and that they be fruitful. Looking together to the Lord Jesus, as "the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling" (Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, n. 22), we can find united answers to the questions contemporary society poses to us Christians. The closer we are to Christ, the more united we are among ourselves.

Today the Churches and ecclesial communities in Europe find themselves facing new and decisive challenges, which can only be answered effectively by speaking with one voice. I am thinking, for example, of the challenge posed by legislators who, in the name of some badly interpreted principle of tolerance, end up preventing citizens from freely expressing and practicing their own religious convictions in a peaceful and legitimate way. Moreover, in the face of the attitude with which Europe seems to address the dramat-

ic and often tragic migration of thousands of people fleeing war, persecution and misery, the Churches and ecclesial communities have the duty to collaborate in order to foster solidarity and acceptance. The Christians of Europe are called to intercede through prayer and to

work actively in order to bring dialogue and peace to these current conflicts.

In renewing my gratitude for your ecclesial service, I invoke upon it the perpetual blessing of the Lord. Please, do not forget to pray for me. Thank you.

### Invest in education

CONTINUED FROM PAGE 8

encounter be promoted in greater measure. Tensions and conflicts have undermined the social fabric, destroyed families and above all the future of thousands of young people. The most effective way to oppose the mindset of arrogance and inequality, as well as social division, is to invest in the field of "an education which teaches [young people] critical thinking and encourages the development of mature moral values" (*Evangelii Gaudium*, n. 64). Dear Bishops, continue to support your youth, especially through the creation of areas of human and professional formation. In this connection, it is opportune to sensitize the world of leaders of society and to revive pastoral care in universities and schools, combining education with the proclamation of the Gospel (cf. *Evangelii Gaudium*, nn. 132-134). The needs are so great that there is no way to possibly satisfy them with mere individual initiatives or with the combination of individuals formed in individualism. Social problems must be answered with community networks. Joining forces and unified direction are necessary: the Episcopal Conference helps with this. Listed among its functions is "a channel for dialogue with the political authority common to the whole territory" (*Directory for the Pastoral Ministry of Bishops*, n. 28). In this regard, I encourage a determined implementation of good relations with the Government, not of dependence, but of healthy collaboration – in the terms of the Agreement undersigned on 7 December 2011 between the Holy See and the Republic of Mozambique – and tak-

ing an interest in the laws that are approved by Parliament. Beloved Bishops, do not spare efforts in support of the family and defending life from conception to natural death. In this regard, bear in mind the options of a disciple of Christ and the beauty of being a mother who accompanies and supports the family and the local community. May the family always be defended as the privileged source of fraternity, respect for others and the primary path to peace.

Dear Church of God, pilgrims in the land of Mozambique, dear Brothers in the Episcopate, Jesus does not say to you: Go! Fend for yourselves! But "Go, ... I am with you always, to the close of the age" (Mt 28:19,20). Here is where our strength and consolation lie: He goes before us; when we go out to take the Gospel with the true apostolic spirit, He goes with us. This is fundamental for us: God always precedes us. When we must go to an extreme periphery, at times fear assails us, but there is no reason! In reality, Jesus is already there; He awaits us in the heart of that brother, in his wounded flesh, in his oppressed life, in his soul without faith. Jesus is there in that brother. He always precedes us; let us follow Him! We must have the audacity to open new ways to proclaim the Gospel. I entrust to the Most Holy Virgin Mary, Mother of the Church, your hopes and your concerns, the journey of your dioceses and the development of your Homeland, as I invoke the Blessing of the Lord upon all the pilgrim People of God with their Pastors in the beloved Nation of Mozambique.



# Morning Mass at the Domus Sanctae Marthae

Thursday, 7 May

## Fewer words, more deeds

To help distinguish true love from that false "soap opera love", Pope Francis offered two criteria. The first is "concreteness, deeds and not words", so as not to see God as far away, as agnostics do. The second is "communication", for one who loves is never isolated. By following these two criteria, the Pope indicated, one experiences love as authentic joy. This was his reflection during Mass at Santa Marta on Thursday.

"The Lord asks us to abide in his love, in other words, to abide in the love that is his", the Pontiff stated, in reference to the day's passage from the Gospel according to John (15: 9-11). He followed with this key question: "What is that love?". It is "the love of the Father". Jesus himself assures us: "As the Father has loved me, so have I loved you". It is, therefore, "the fullness of love: to abide in Jesus' love".

We need to "really understand this reality of true love, the Pope explained. Thus, he asked, "what is Jesus' love like?" How do I know that I am experiencing true love?". Francis indicated "two criteria that will help us distinguish true love" from false. The first is that "love must be established more in deeds than in words". And the "second criterion" is understood in the fact that communication is truly a part of love: "love is communicated". Only "with these two criteria can we find the true love of Jesus in deeds", in deeds which are "concrete".

Concreteness, therefore, is fundamental. The Pope emphasized that "we can watch a soap opera", but "soap opera love is a fantasy. Yes, they are love stories, but they don't involve us. They make our hearts beat a little, but nothing more". On the other hand, Jesus admonished: "Those who say 'Lord! Lord!' will not enter the kingdom of heaven, but those who have done my Father's will, who have kept my commandments, will abide in my love".

These words lead us back to the "concreteness of Jesus' love". This love, Francis stated, "is concrete" and lies "in deeds, not in words". Therefore, "when that young doctor of the law came to Jesus and asked Him: 'Tell me Lord, which is the great commandment in the law?', Jesus spoke the law as it was: 'You shall love your God with all your heart and with all your soul, and your neighbour as yourself'". At that point, the Pope continued, that young man "felt somewhat ill at ease and didn't know how to escape that little embarrassment". So, "as a way out, he asked the question: who is a neighbour?". To explain this, "Jesus told the parable of the Good Samaritan". And at the end He proposed to that young man: "Go and do the same".

With this exhortation, Jesus demonstrates that "true love is concrete", it lies "in works" and "is a constant love; it is not simple enthusiasm". Yet "often it is also a painful love: let's consider the love of Jesus bearing the cross". In any case, "works of love are those that Jesus

teaches us in the passage of St Matthew's Chapter 25". The words are clear and concrete, as if to say: "one who loves does this". It is somewhat like the "judgement protocol: I was hungry, you gave me to eat, etc...".

"The Beatitudes, which are Jesus' pastoral programme, are also concrete", the Pontiff remarked. Thus, he reaffirmed, "the first criteria to abide in Jesus' love is that our love be concrete, and as He says: keep the commandments, his commandments". To confirm the importance of concreteness, Francis recalled that "one of the first heresies in Christianity was that of agnostic thinking", which considered God as "far away" and according to which "there was no concreteness".

By no coincidence "the Apostle John condemns it clearly: 'These men didn't believe that the Word became flesh'. Yet, with his love the Father 'was concrete; He sent his Son, who became flesh to save us'. Thus, the Pope summarized, "the first criterion is love: it is more in works, in deeds, than in words".

The "second criterion", on the other hand, is that "love is communicated, it doesn't remain isolated: love gives itself and receives, it creates that communication between the Father and Son, a communication which the Holy Spirit creates". This is why "there is no love without communication, there is no love in isolation", the Pontiff reiterated". One could object, he added, that "cloistered monks and nuns are isolated". It isn't so, Francis explained, because they are people who "communicate, and often, with the Lord, and also with those who seek God's word".

"True love cannot be isolated", because "if it is isolated, it isn't love" and instead becomes "a spiritualistic form of selfishness, remaining closed within itself, seeking its own benefit". In a word, it is "selfishness". Thus, the Pontiff explained, "to abide in Jesus' love means to abide in the love of the Father who sent us Jesus; to abide in Jesus' love means to do, not just to say; to abide in Jesus' love means

having the capacity to communicate, to dialogue, both with the Lord and with our brothers and sisters".

In essence, Pope Francis pointed out, "it is quite simple; but it isn't easy, because selfishness, our own interest draws" us, leading us not "to perform concrete acts: luring us not to communicate". Moreover: what does the Lord say of those who abide in his love? "These things I have spoken to you, that my joy may be in you, and that your joy may be full". Thus, the Pope said, "the Lord who abides in the Father's love is joyful". Francis then added: "should you abide in my love, your joy shall be full". Truly this is "a joy which often times comes together with the cross". But is it still a "joy; Jesus himself told us so: no one can take it away from you".

In the Eucharistic celebration, "with the Lord who will come to us on the altar", the Pope asked for the grace "to abide in his love: by our deeds and by our communication". May the Lord, he concluded, also give us "the grace of joy, that joy which the world cannot give".

Friday, 8 May

## As the Spirit moves

On Friday, the Feast of Our Lady of Luján, Patroness of Argentina, Pope Francis offered up morning Mass in the Chapel of the *Domus Sanctae Marthae* for his homeland. He prayed that we know how to follow movements provoked by the Holy Spirit in each one of us and throughout the Church: movements that in appearance seem to cause confusion but instead always lead to unity.

At the beginning of the homily, the Pope remembered how "Jesus promised his disciples the Holy Spirit and said that the Holy Spirit would teach them many things and would remind them of the things that He taught them". Thus, "from the first moment the Holy Spirit came, the very day of his coming, he began to move the waters: he began a movement in the Church". The

disciples, on their own, "were closed, out of fear, but he started a movement: they went out and Peter addressed the people for the first time".

Peter's words, the Pontiff explained, "were heard by each and every person in his own language; everyone in their own language". Upon hearing them, many "were converted and went out throughout the land with this news: Jesus was alive, the Lord was risen". Therefore, "this movement towards the world begins". And that is what the Apostle Philip "also does with the 'minister of the economy' of Ethiopia, who was a Jew, a proselytized Jew: he gives him Jesus' message, he baptizes him and goes back to his land to preach the Gospel".

Francis retraced those first steps of evangelization narrated in the Acts. "The Apostles - he said - begin to preach in Jerusalem and, after the healing of the paralytic, begging for alms" before the door of the temple called "Beautiful", Peter and John "are called to judgment and stoned: the persecutions begin". And thus, "after the death of Stephen, another movement bursts onto the scene: the persecutions".

At this point, the Pope said, "another issue" comes up. That is, the first disciples, Paul and Peter, set out to preach to "the Jews, but they find pagans too". And "Peter is the first, because he goes to the house of Cornelius". It is there that "another movement begins in the Church and Peter, the head, is criticized for it: 'This is heresy, he enters the house of a pagan, he is unclean!'" And Peter "senses this lack of trust from some in the community". These are "movements inside the Church; movements of groups who had different points of view".

For his part, "Paul begins to preach conversion to the pagans as well and they hear this beautiful news and convert". However, there is a Christian group that is "closed, does not understand", who repeat: "No, not pagans!". They reach the point of stoning Paul and leaving him for dead. Then "they seek help among the powers of society... In Antioch they went to pious noblewomen and high-ranking men in an attempt to move them against the apostles".

The Pope continued: "Thus we arrive at the point in Chapter 15 of the Acts of the Apostles (22-31) where the waters of Antioch are moved, because a group of Christians, deeply tied to the Jewish law, want to impose the Hebrew ways on new Christians before baptizing them: e.g., circumcision". But "Paul says no". This "ignites a fight among them, the waters are moving". One reads, in fact, that there were lively debates going on. "They debated vigorously, because there was a great deal of movement", the Pope explained. "How do they resolve the problem? They gather and each gives his own judgment, offers his own opinion; they discuss, but like brothers not enemies: they don't make any outside deals in order to win; they don't go to civil authorities to impose themselves; they don't kill in order to profit: they seek a path



Miniature of martyrs from "Commento all'Apocalisse" (7, 9-10) by Beatus of Liébana (11th century)



Sadao  
Watanabe,  
"The Last  
Supper"  
(1995)

of prayer and dialogue". And those who were actually on opposing sides dialogue and reach an agreement: this is the work of the Holy Spirit".

Chapter 15 of Acts, Francis said, tells how "the process ends", in today's liturgy, "with the First Ecumenical Council, the Council of Jerusalem". They send "a letter to those who do not know how to preach to the closed ones: 'The Apostles and the elders, your brothers, to the brothers in Antioch, Syria and Cilicia of Gentile origin, greetings. Since we have heard that some of our number who went out without any mandate from us have upset you with their teachings and disturbed your peace of mind'. In effect, 'they sowed discord', the Pope added, proceeding to read the text: "we have decided to choose representatives and send them to you along with our beloved Barnabas and Paul" – who were considered heretics – 'who have risked their lives for the sake of our Lord Jesus Christ. So we are sending Judas and Silas who will also convey this same message by word of mouth". In reading these words the Pontiff inserted that ultimately they came to an agreement and this even though Barnabas and Paul "were deemed heretics".

Francis then read, also from the Acts, "this formula, which is one formula, one solemn expression: 'It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage'".

This, Francis said, "is the way of the Holy Spirit, this is the work of the Holy Spirit". For it is he "who moves the waters, who stirs a little disorder, who seems to throw us into a storm, to torment – think of Pentecost – and then he brings harmony, unity: he has these two characteristics". And "a Church where are never such problems," he added, "makes me think that the Holy Spirit is not very present". Certainly, "in a Church where there is always discord and where there are factions that betray their brothers, one against another, there is also no Holy Spirit". Indeed, "The Spirit is what brings newness, moves situations forward, creates new spaces, brings the wisdom that Jesus promised: 'He will teach you'. The Spirit, therefore, "moves but in the end creates harmony among all people". And in continuing the celebration,

the Pope asked "the Lord Jesus, who is always present among us, to send always the Holy Spirit among us, to each one of us; to send Him to the Church and enable the Church to be faithful to the movement of the Holy Spirit".

Monday, 11 May

### Wherein lies the scandal

The Copts who were beheaded because they were Christians, died "with the name of Jesus on their lips"; they truly understood "the scandal of the Cross". The "path of martyrs" is part of everyday Christian life, also in the family, in the defense of human rights and in the ex-

perience of the sick. It is the Holy Spirit who helps us know how to give witness and to welcome "the whole truth". Pope Francis said this at the Mass he celebrated on Monday in the Chapel of Santa Marta. At Mass he also recalled his telephone call on Sunday to the Coptic Patriarch Tawadros on the occasion of the day of friendship between Copts and Catholics, celebrated on the second anniversary of their meeting in the Vatican on 10 May 2013.

"In the first prayer today" at the beginning of Mass, the Pontiff said, "we asked for the grace to experience at all times the fruit produced by the paschal observance". In fact, he said, "Easter is fruitful" because "it is the life that Jesus Christ, the Lord, gave us through his Cross and Resurrection". "How can this fruitfulness be implemented?". The answer, Pope Francis noted, can be found in today's liturgy in John's Gospel (15:26-16:4).

"The Lord prepares his disciples for the future", the Pope said, and "there is a phrase which may seem a bit strange: falling away". According to John, Jesus says: "I have said all this to you to keep you all from falling away". What needs to be understood is "to what falling away is Jesus referring. The falling away due to the persecutions that will occur, or the falling away after the Cross".

The Lord "adds a promise". He says: "When the Paraclete comes, the Spirit of truth, he will bear witness". And then, in that same address. He affirms, "I have yet many

things to say to you but you cannot bear them now. When the Paraclete, the Spirit of truth, comes, he will guide you into all the truth". Basically, the Pope explained, Jesus "is speaking to us about the future, about the cross that awaits Him and He is speaking to us about the Spirit, who prepares us to bear Christian witness".

Moreover, Francis continued, "in these days the Church calls us to reflect a lot on the Holy Spirit. Jesus says that the Holy Spirit who will come, whom He will send, will lead us to the truth, i.e. will teach us things that I have not taught," – the Pope added, citing a passage from the day's Gospel – "these things that he must say and the burden of which the disciples are still not able to bear". Furthermore, the Lord also affirms that "the Spirit will make them remember the things that I have said, and that with life fell into oblivion". Francis continued, explaining what the Spirit does: "he makes us remember the words of Jesus and he teaches us the things that Jesus was not yet able to tell us, because we were not able to understand".

"In this way the life of the Church is a path on which the Spirit guides us". The Spirit "reminds us, teaches us that he leads us to the entire truth", the Pope underlined. And "this Spirit, who is our partner on the journey, helps prevent us from falling away from the cross". Speaking to the Corinthians, St Paul

CONTINUED ON PAGE 14

Message to Coptic Orthodox Patriarch Tawadros II

## The ecumenism of blood

*"Today more than ever we are united by the ecumenism of blood, which further encourages us on the path towards peace and reconciliation". Pope Francis wrote this in a message, dated Sunday, 10 May, to the Coptic Orthodox Patriarch Tawadros II on the occasion of the second anniversary of their meeting in the Vatican in 2013 and 40 years after that of Paul VI and Shenouda III. As*

*Francis said the next day at Mass in the Santa Marta, he also telephoned Tawadros Sunday afternoon. They had a long and cordial conversation, said Fr Federico Lombardi, "they touched on two main themes: the will to continue their common commitment to Christian unity and the proposal of an accord to celebrate Easter on the same day". The following is the English text of the papal message.*

ation. I assure you and the Christian community in Egypt and throughout the Middle East of my unceasing prayer, and I remember in particular the Coptic faithful recently martyred for their Christian faith. May the Lord welcome them into his Kingdom.

With thanksgiving to the Lord, I recall our advances along the path of friendship, united as we are by one baptism. Though our communion is yet imperfect, what we have in common is greater than what divides us. May we persevere on our journey to full communion, and grow in love and understanding.

It is particularly encouraging that the Joint International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches has recently finalized the document *The Exercise of Communion in the Life of the Early Church and its Implications for our Search for Communion Today*. I am certain that Your Holiness shares my hope that this vital dialogue will carry on and bear

abundant fruit. I am especially grateful for the willingness of the Patriarchate of the See of St Mark to hold the next meeting of the Commission in Cairo.

Christians throughout the world are facing similar challenges, which require us to work together in confronting these issues. I appreciate your appointment last year of a delegate to participate in the Extraordinary Synod of Bishops dedicated to the family. It is my hope that our cooperation in this area may continue, especially in addressing matters related to mixed marriages.

With these sentiments, and recalling what has rightly become known as the day of friendship between the Coptic Orthodox Church and the Catholic Church, I exchange with Your Holiness a fraternal embrace in Christ the Lord.

From the Vatican, 10 May 2015

FRANCIS

To His Holiness Tawadros II  
Pope of Alexandria and Patriarch  
of the See of St Mark

As the second anniversary of our fraternal meeting in Rome is at hand, I wish to express to Your Holiness my prayerful best wishes for your well-being, as well as my appreciation for the spiritual bonds which unite the See of Peter and the See of Mark.

Today more than ever we are united by the ecumenism of blood, which further encourages us on the path towards peace and reconcili-



Holy See intervention

## To rid humanity of the risks of nuclear war

*The following is a statement delivered on 29 April by Archbishop Bernardito Auza, Apostolic Nuncio, Permanent Observer of the Holy See to the United Nations at the Ninth Review Conference of the Nuclear Non-Proliferation Treaty (NPT).*

Madam President,

At the very outset, my Delegation wishes to express its solidarity and closeness to the populations struck by a powerful earthquake in Nepal and in neighbouring countries.

Madam President, my Delegation is pleased to congratulate you and the Bureau on your election, and to assure you of its active participation and collaboration.

Madame President, this year marks the 70th anniversary of the nuclear bombing of Hiroshima and Nagasaki. The victims are still with us. The Hibakusha are a living testimony calling all of us to take the right decisions today if we do not want to face similar situations tomorrow. Hiroshima and Nagasaki should be a reminder of the importance of the NPT Review Conferences as an instrument to rid humanity of the risks of nuclear war. The very reason for the NPT is anchored in the dignity of the human person and in the collective recognition of the catastrophic humanitarian consequences of any nuclear detonation.

The world's nuclear arsenals still contain far too many of these weapons. The theory of nuclear deterrence is too ambiguous to be a stable and global basis for world security and international order. On the contrary, these weapons are *per se* inhumane and unethical. This is why the NPT was negotiated. The

hopes that have been placed by some in the system of deterrence as a strategy for preventing nuclear weapons use and for providing a stable security have not delivered the sort of peace and stability expected.

The risks of nuclear weapons are well known. Nuclear weapon states and non-nuclear states alike are aware of the exceptional instability caused by these weapons. The instability is greater in some regions than in others and more acute in some periods than others. The consequences of this instability are too important to be adopted as a basis for a genuine, peaceful and stable international order. The NPT is far from the idea that the balance of terror is the best basis for political, economic and cultural stability in the world.

The risks and the instability connected with the existence of nuclear weapons are an urgent call to take concrete and effective steps to address this situation by renewing collectively the commitment to nuclear non-proliferation and nuclear disarmament which stands at the heart of the Nuclear Non-Proliferation Treaty. There is no doubt that the safest and surest path toward non-use is the mutual and total renunciation of these weapons, and the effective dismantling of the infrastructure on which they depend. It is this vision and commitment of a future without nuclear weapons that brings us together. The NPT is an important instrument for the security of all. The failure to translate in good faith the obligations contained therein constitutes a real threat to the survival of humanity as a whole.

Madam President, the discriminatory nature of the NPT is well known. Discrimination between countries with and countries without nuclear weapons cannot be a permanent solution. This situation was meant to be provisory. The status quo is unsustainable and undesirable. If it is unthinkable to imagine a world where nuclear weapons are available to all, it is reasonable to imagine, and to work collectively for, a world where nobody has them. Moreover, this is our reading of the letter and the spirit of the NPT.

The very possession of nuclear weapons will continue to come at an enormous financial cost. The expenditures, current and projected, represent resources that could, and indeed should, be put toward the development of societies and people. Pope Francis put it strongly in his message to the President of the Vienna Conference on the Humanitarian Consequences of Nuclear Weapons: "Spending on nuclear weapons squanders the wealth of nations. To prioritize such spending is a mistake and a misallocation of resources which would be far better invested in the areas of integral human development, education, health and the fight against extreme poverty. When these resources are squandered, the poor and the weak living on the margins of society pay the price".

In fact, the world faces enormous challenges: extreme poverty, environmental problems, migration flows, military conflicts, economic crises, etc. Only cooperation and solidarity among nations is capable of confronting them. To continue investing in expensive weapon systems is

paradoxical. In particular, to continue investing in the production and modernization of nuclear weapons is illogical. Billions are wasted each year to develop and maintain stocks that will presumably never be used. Is it not legitimate to ask the question whether these investments do not contradict the spirit of the NPT?

The possession of nuclear weapons and the reliance on nuclear deterrence have a highly negative impact on the interrelations of states. National security often comes up in discussions on nuclear weapons. This concept should not be used in a partial and biased manner and never in contradiction with the common good. All states have the right to national security. Why is it that the security of some can only be met with a particular type of weapon, whereas other states must ensure their security without them? On the other hand, reducing peace and the security of states, in practice, to its military dimension is artificial and simplistic. Socio-economic development, political participation, respect for fundamental human rights, strengthening the rule of law, cooperation and solidarity at the regional and international level, etc. are essential to the national security of states. Is it not urgent to revisit in a transparent and honest manner the definition made by states, especially the nuclear weapons states, of their national security?

We are all aware that the goal of a world without nuclear weapons is not easy to achieve. As many say, it is a complex and difficult issue. All human realities are difficult and complex. But this is neither a reason nor an excuse not to implement the obligations undertaken in conformity with the NPT. For this, all energies and commitments are necessary. They are even more necessary in times of international tensions. The role of international organizations, religious communities, civil society, and academic institutions is vital to not allowing hope to die, or to let cynicism and *realpolitik* take over. Ethics based on the threat of mutually assured destruction is not worthy of future generations.

A lack of concrete and effective nuclear disarmament will lead sooner or later to real risks of nuclear proliferation. This Review Conference is a challenge for all states parties. Failure is not an option. The erosion of the credibility of the NPT could have catastrophic consequences for all countries and for the future of humanity as a whole.

To conclude, I would like to again quote Pope Francis: "Nuclear deterrence and the threat of mutually assured destruction cannot be the basis for an ethics of fraternity and peaceful coexistence among people and states. The youth of today and tomorrow deserve far more. They deserve a peaceful world order based on the unity of the human family, grounded on respect, cooperation, solidarity and compassion". This is the *raison d'être* of the NPT.

I thank you, Madam President.

## Morning Mass at the Domus Sanctae Marthae

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says: "The Cross is a folly to those who are perishing". Then he adds: "The Jews demand signs". "How many times in the Gospel do the Jews, the doctors of the law demand that Jesus" give them a sign, the Pope said. The "Greeks or the pagans, seek wisdom, new ideas". But "we preach Christ crucified, a stumbling block to Jews and folly for pagans".

The Cross of Christ is scandalous. The Pope clarified, "Jesus prepares the hearts of His disciples with the promise of the Paraclete". And he says: "I have said all this to you to keep you from falling away" from the Cross. According to John, the Lord says: "They will put you out of the synagogue, indeed the hour is coming when whoever kills you will think they are offering service to God". And today, the Pontiff said, we "are witnesses to those who are killing Christians in the name of God because they are disbelievers, according to these people". This "is the Cross of Christ". Jesus' words in the Gospel of today's liturgy are still relevant:

"They will do this because they have not known the Father, nor me". Jesus reminds us that what happened to Him will also happen to us. Therefore we must not fall away, we must be certain that "the Spirit will guide us and help us understand".

In fact, Pope Francis said, "yesterday I had the joy of calling Coptic Patriarch Tawadros, because it was the day of friendship between Copts and Catholics" and "we spoke about several things". He added "I recalled his faithful who were beheaded on the beach because they were Christians. These faithful people, through the strength given to them by the Holy Spirit, did not fall away. They died with the name of Jesus on their lips. That is the strength of the Spirit. The testimony. It is true, theirs was a martyrdom, the supreme testimony".

There is also, the Pope continued, "the witness of every day, the witness which makes the fruitfulness of Easter present – which we asked for at the beginning of Mass – that fruitfulness which the Holy Spirit gives us, which guides us to

the full truth, the entire truth, and which makes us remember what Jesus tells us".

Thus, Pope Francis said, "a Christian who does not take this dimension of martyrdom seriously, does not understand the path that Jesus taught: the everyday path of martyrdom, the path of martyrdom in defending human rights, the path of martyrdom in defending one's children: fathers, mothers who defend their family, the path of martyrdom of the many, many sick people who suffer for the love of Jesus. We all have the possibility to carry forward the fruitfulness of Easter on this path of martyrdom, without falling away".

Later, in the celebration of the Eucharist – "the memorial of the Cross" in which "the fruitfulness of Easter is made present" – the Pontiff asked "the Lord for the grace to receive the Holy Spirit who makes us remember the things of Jesus who will guide us to the truth and prepare us every day to bear this witness, to make this small martyrdom every day or a great martyrdom, according to the Lord's will".

To the Diocese of Isernia-Venafro

# Solidarity is the answer

*We cannot forget about "the many and serious problems which still afflict your land", Pope Francis said to the approximately 7,000 people of the Diocese of Isernia-Venafro on Saturday, 2 May, in the Paul VI Hall. "To the young people", he said, "I repeat: solve problems with solidarity". The following is a translation of the Holy Father's address which was given in Italian.*

Dear Brothers and Sisters,

Good morning to you all! From the moment I entered I saw your joy; you are joyful, you are joyful! Now I understand bit better why Pope Celestine, who did not feel at home in Rome, returned to you.... Because of your joy!

Thank you for this great pilgrimage which you organized following the pastoral visit I made to your diocese last 5 July.

Once again I want to manifest my gratitude for your welcome and cordially greet your bishop, Bishop Camillo Cibotti. Last year he had begun his service as bishop in Isernia and now he has learned a little bit! I greet the priests, men and women religious and faithful laypeople who serve the Gospel. And a respectful greeting goes to the authorities, who desired to be present here.

The festive atmosphere of this meeting cannot allow us to overlook the many and serious problems which still afflict your land, to which I referred previously during my visit to the city of Isernia, and to which the Bishop has now also referred. I am thinking especially of the chronic problem of *unemployment*, which especially affects the younger generations, who increasingly journey to other countries. I am also thinking of the lack of *adequate services* for the real needs of people – especially the elderly, sick and disabled – and of families. In the face of this troubling situation, it is necessary to mobilize people to join forces: to unite the institutions, private entrepreneurs and the various realities of civil society. You cannot delay taking the practical steps to create new jobs, thus providing especially to young people, the opportunity to realize oneself through honest work. You must take initiatives for young people, jobs, small things because, as you know, work gives dignity. Think about when a young person cannot find work, they don't have a sense of dignity and they suffer. I encourage you to search, to pray, to seek small things, small things especially for young people.

As the Bishop pointed out earlier, your diocese is experiencing the need for new missionary enthusiasm which understands how to go beyond the static religious mentality. The *Jubilee Year of Celestine* – which you are celebrating – offers your communities the opportunity to return to Christ, to the Gospel in order to reconcile yourselves to God and to your neighbour. Reconciliation is beautiful, to have a peaceful soul: a peaceful family, a peaceful neighbourhood... and if we move forward with this commitment. God will work this grace.

Thus we have the rebirth of the desire to bring His love to all, especially those who are lonely, marginalized, humiliated by suffering, by social injustice, to those who, weary of other's words, feel a deep longing for God. Your diocesan jubilee is preparing you to live even better the *Extraordinary Holy Year of Mercy*, which I recently announced. May these intense times elicit a vigorous missionary enthusiasm especially in parishes, where eclesial communion finds its immediate and visible expression. Every parish community is called to be a privileged place of listening and of proclaiming the Gospel; a house of prayer around the Eucharist; a true school of communion where the ardour of charity prevails over the temptation of a superficial and arid sense of religion.

When difficulties seem to blur the prospect for a better future, when you experience failure and emptiness, it is time for *Christian hope*, founded on the Risen Lord and accompanied by a strong charitable effort *for those most in need*. Then your diocesan path – already commend-

ably oriented in this way of charity – will start to involve more people and more social and institutional realities in standing next to those who are without a home or work, as well as those who are afflicted by old or new hardship, not only providing for their urgent needs, but together with them in order to build a more welcoming, more respectful of diversity, more just and supportive society.

"How beautiful it is to be able to face life's ups and downs in Jesus' company, to have his Person and his message with us!". This was my invitation last year to the youth of Abruzzo and Molise so that they may go forward with courage, overcome the challenges of the present moment, supporting and helping each other. To the young people and to all of you today I repeat: solve problems with solidarity. I therefore encourage you to witness to solidarity in your cities and towns, at work, at school, in the family and at meeting places.



May the Virgin Mary make you attentive to the Word of God, may she transform you into humble, credible and effective apostles of the Gospel and may she support you in your good intentions. To her and to the saints, who have adorned the journey of faith of your people, I entrust everyone, especially the little ones, the poor and the sick to her care. Sustained by such powerful intercessors, look without fear and with hope to your future and your land. With these vows, I impart to everyone a special blessing from my heart. And please, do not forget to pray for me, because I too need it.

Let us pray together to Our Lady. [Hail Mary...]

And now I would like to hear a bit of singing!

## VATICAN BULLETIN

CONTINUED FROM PAGE 2

director of the Kataguan Centre, Lagawe.

The Holy Father appointed Bishop Esteban Escudero Torres, as Auxiliary Bishop of Valencia, Spain, assigning him the titular episcopal See of Diano. Until now he has been Bishop of Palencia (7 May).

Bishop Torres, 69, was born in Valencia, Spain. He was ordained a priest on 12 January 1975. He was ordained a bishop on 13 January 2001, subsequent to his appointment as titular Bishop of Thala and Auxiliary of Valencia.

The Holy Father appointed Fr Michał Robert Janocha, as Auxiliary Bishop of Warsaw, Poland, assigning him the titular episcopal See of Barica. Until now he has been professor of art history at the State University of Warsaw and head librarian and confessor to the seminarians at the major seminary (9 May).

Bishop-elect Janocha, 55, was born in Warsaw, Poland. He was ordained a priest in 28 May 1987. He holds a doctorate in history and art history. He has served in parish ministry and as: chaplain at the centre for the visually impaired in Laski; lecturer at the Cardinal Stefan Wyszyński University; spiritual director at the major seminary of Warsaw and a member of the Diocesan Commission for Art and Architecture.

The Holy Father accepted the resignation of Bishop Mario Busquets Jordá of the Territorial Prelature of Chuquibamba, Peru. It was presented in accord with can. 401 § 1 of the Code of Canon Law (11 May).

The Holy Father appointed Fr Jorge Enrique Izaguirre Rafael, CSC, as Bishop Prelate of the Territorial Prelature of Chuquibamba, Peru. Until now he has been assistant general of the Congregation of the Holy Cross, director of formation and superior of the International House of Formation of his Congregation in Santiago de Chile (11 May).

Bishop-elect Izaguirre Rafael, 47, was born in Casma, Peru. He holds a Master's in pastoral theology. He made his solemn vows for the Congregation of the Holy Cross on 14 January 1996 and was ordained a priest on 15 February 1997. He has served in parish ministry and as: rector of the San José House of Formation of the Congregation of the Holy Cross; member of the Council of the District of Peru for the Congregation; assistant to the Superior.

The Holy Father appointed Bishop Ariel Edgardo Torrado Mosconi as Coadjutor Bishop of Nueve de Julio, Argentina. Until now he has been titular Bishop of Vicus Pacati and Auxiliary of Santiago del Estero, Argentina (12 May).

Bishop Torrado Mosconi, 54, was born in Veinticinco de Mayo, Argentina. He was ordained a priest on 17 November 1990. He was ordained a bishop on 13 December 2008, subsequent to his appointment as titular Bishop of Vicus Pacati and Auxiliary of Santiago del Estero.

### DOCTRINE OF THE FAITH

The Holy Father appointed Archbishop Roland Minnerath of Dijon, France, and Archbishop Anthony

Colin Fisher, OP, of Sydney, Australia, as members of the Congregation (6 May).

### VATICAN CITY STATE

The Holy Father appointed Msgr Lucio Bonora, from the clergy of the Diocese of Treviso, Italy, as a judge of the Ecclesiastical Tribunal of Vatican City State, and Fr Paolo Scevoli, from the clergy of the Diocese of Vigevano, Italy, as a *notaro attuario* of the same tribunal. Both will continue as officials of the Secretariate of State in the General Affairs Section (7 May).

### CARDINAL TAKES POSSESSION

On 9 May, Cardinal Luis Héctor Villalba, Archbishop emeritus of Tucumán, took possession of the Title of San Girolamo a Corviale.

On 10 May, Cardinal Arlindo Gomes Furtado, Bishop of Santiago de Cabo Verde, took possession of the Title of San Timoteo.

On 10 May, Cardinal Júlio Duarte Langa, Bishop emeritus of Xai-Xai, took possession of the Title of San Gabriele dell'Addolorata.

On 10 May, Cardinal Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Segnatura, took possession of the Deaconry of Santo Spirito in Sassia.

### NECROLOGY

Bishop Józef Pazdur, titular Bishop of Dulcigno and Auxiliary emeritus of Wrocław, at age 90 (7 May).

Bishop Nicolas Huynh Van Nghi, Bishop emeritus of Phan Thiêt, Vietnam, at age 88 (7 May).



The novel Professor Bergoglio brought to our classroom

## Memoirs of a student

JORGE MILIA

For this group of adolescents, taking on *Late Have I Loved Thee*, a novel by Irish author Ethel Mannin, was neither a happy nor pleasant endeavour. When the teacher first assigned it, we imagined, for reasons unknown, a passport to boredom. He told us we were to read it in class. That was half a century ago at the College of the Immaculate Conception in Santa Fe, Argentina. The literature professor, a Jesuit who



Irish author Ethel Mannin

“battled” for a year with us, his students, was Jorge Mario Bergoglio.

The year before we had struggled with Spanish literature. And now in 1965, our senior year of high school, the field was literature of Argentina. As was his way, pretending to stay within the confines of the curriculum would not suffice, he decided to compare Argentine works with a novel by a foreign author. However, the time at his disposal was limited and so, perhaps for this reason, he chose *Late Have I Loved Thee*, one of Ethel Mannin's books that had particularly struck him.

Within a short period of time, a special relationship developed between the students and this professor. He gave us freedom and we responded to him according to our tastes, interests and opinions. Maybe the intellectual independence that we had acquired at the College struck him and, with a clear idea of our individual inclinations, he tried to draw borders that would bring us together. Ethel Mannin's novel was one of those borders.

What was the purpose of working together in this way?

Without a doubt for Professor Bergoglio it was important to hear our opinions. None of us was familiar with Ethel Mannin. It was perhaps for this reason, and for the fact that her book was not a bestseller – we couldn't brag about it to our friends – that we had somewhat underestimated her. Ignorant of the title's origin, we assumed it would be a melodrama. But this impression did not last once the novel began; the plot we had expected to bore us instead revealed an enthralling weave.

The spirit of youth is sensitive to certain things and when, in a story such as this one, the author demonstrates deep knowledge of the soul and its emotions, it strikes a most sensitive and intimate chord.

Our young professor was aware of this sensitivity ingrained in adolescence and seized the opportunity to demand an even greater commitment and involvement on our part. It was then that something changed.

The historical and temporal setting of the piece develops between the two wars. It is a scenario weighed down by the loss of the past, disillusionment with the present, and anguish over the future. The story takes place in England, France and Austria. Francis Sable, a successful writer from an upper-class family, lives his 30 years without worry, influenced by the nihilism typical of society between two great wars. He is a man seemingly incapable of asking for anything more of life, a destiny different from what had been planned for him – although quite generous, considering the poverty and hardships endured by others.

The author demonstrates an obvious admiration for the Society of Jesus and for the Jesuits, however the thread of book is not the work of a Jesuit but of St Augustine. In fact the route of the story is marked by certain phrases from St Augustine's *Confessions*. The novelist's admiration for the Society is visible in relation to an extraordinary historical figure, also a Jesuit: Gerard Manley Hopkins, poet, musician and painter, an Anglican-turned-Catholic, and an intellectual who renounced everything to enter the Society.

We also found ourselves at an unbridgeable impasse with the lan-

guage of the book. It was one thing to have learned basic English at the College, but to have the skills necessary to enter into a poetic text was another matter altogether. Hopkins' poetry is not the work of a timid man, reluctant to show the outgrowth of his efforts; it is transcendent poetry which, like the parable of the grain of wheat, burgeons and bears fruit, even many years after his death. It is almost incomprehensible that this diligent scholar of Greek and classic languages, who studied at Oxford, kept his works in verse to himself, at least until 1918, when his friend Robert Bridges published a collection of them, generating – understandably – astonishment in those who read Hopkins.

But let's turn back to the book. From our point of view, Francis Sable, the protagonist of Ethel Mannin's novel, was a rather decadent character, at least from our adolescent perspective, which was directed in those years to discovering a vocation that would enable us to reach a compromise between society and faith. Perhaps for this reason, such a personage appeared to us as the antithesis of what we wanted to be: spoiled by hedonism, having an enviable socio-economic position, belonging to an upper-middle class family comprised of a widowed mother, an older brother and a younger sister. He was loved and protected, and led a social life brimming with friendships and human relationships, all of them superficial.

Above all he had a quality of seduction about him. Francis had a sweetheart, a sort of steady girlfriend, a charming woman who was also an artist. There was a relationship of little enthusiasm, one which did not particularly interest him. She was a character whom we considered “an enviable air-head”, who tolerated his passion for mountain climbing and took advantage of the many privileges granted by his social class.

Professor Bergoglio typically assigned each student the task of examining in depth certain elements of the story. At times the student whose turn it was to read would skip over parts or read the end of the novel first in order to understand certain aspects of the plot. Having always lived in the plains, I don't know whether it was the mountain climbing that inspired our youthful imaginations or the fact that the main character belonged to a really important family. In any case, each of us began to identify with Francis and to be captivated by the novel's plot.

It may seem strange that this author was able to suc-



The author of the article

cessful revolve the story around Augustine's *Confessions*, but that's just what she did. Among other things, the book's title is a phrase right out of *Confessions*, and Ethel Mannin's choice was spot-on.

In *Late Have I Love Thee*, the phrases from *Confessions* point out the path of conversion and at the same time represent the red thread leading out of the labyrinth. The author writes about life, fate, about

*Within a short period of time, a special relationship developed between the students and this professor. He gave us freedom and we responded to him...*

*Without a doubt for Professor Bergoglio it was important to hear our opinions.*

how one moment can change the course of a person's life, generating different feelings and emotions, including a sense of guilt and the personal condemnation that comes with it. Forgiveness, she says, is of the self, and is the most important and most difficult thing to achieve. This is precisely the dramatic nature of the character.

We can point to several elements the author used to construct true symbolism. Among them are first and foremost the mountain, which has a particular significance. In a certain sense the mountain stands for life, alternating between triumphs and failures, which can be summed up in a single sentence: *Per aspera ad astra*.

*Late Have I Love Thee* is also a story of conversion and vocational discovery, in which the lives of the characters flow realistically in a way that many readers can identify with. Every page emphasizes the idea of conversion, of the existential change that leads to an imminent encounter with God, and the result of this encounter is no less than the inner joy which fills the spirit.

The novel requires reflective reading, not only to appreciate the plot, but also to comprehend the many messages conveyed by the author. It is a profound book, one not easily forgotten. At least, it has been so for me, recalling it half a century later.



Fr Bergoglio at the College of the Immaculate Conception