

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

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Vatican City

Friday, 20 May 2016

On the Feast of Pentecost

## From orphans to sons



THE POPE'S HOMILY AND REFLECTION AT THE REGINA CAELI ON PAGE 5

With the International Union of Superiors General

## Women in the Church

In his long conversation Thursday, 12 May, with over 800 Superiors of women's institutes of apostolic life, Pope Francis spoke candidly and passionately about the role consecrated women play in the life of the Church, the obstacles they face and their future. In explaining their mission, he said: "Your work, my work and the work of all of us, is one of service". "Service to the Church. But not servitude!"



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At the General Audience the Pope denounces the concentration of wealth in the hands of the few

## The cry of the poor through the ages

*In the parable of Lazarus and the rich man the Pope finds "the silent cry of the poor throughout the ages and the contradictions of a world in which immense wealth and resources are in the hands of the few". The Pontiff dedicated his catechesis to the passage from Luke's Gospel at the General Audience on Wednesday, 18 May, continuing his reflection on the theme of mercy in the light of the New Testament. The following is a translation of the Holy Father's catechesis, which he gave in Italian.*

Dear Brothers and Sisters,  
Good morning!

I should like to pause with you today on the parable of the rich man and the poor Lazarus. The lives of these two people seem to run on parallel tracks: their life status is opposite and not at all connected. The

gate of the rich man's house is always closed to the poor man, who lies outside it, seeking to eat the leftovers from the rich man's table. The rich man is dressed in fine clothes, while Lazarus is covered with sores; the rich man feasts sumptuously every day, while Lazarus starves. Only the dogs take care of him, and they come to lick his wounds. This scene recalls the harsh reprimand of the Son of Man at the Last Judgement: "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was [...] naked and you did not clothe me" (Mt 25:42-43). Lazarus is a good example of the silent cry of the poor throughout the ages and the contradictions of a world in which immense wealth and resources are in the hands of the few.

Jesus says that one day that rich man died: the poor and the rich die, they have the same destiny, like all of us, there are no exceptions to this. Thus, that man turned to Abraham, imploring him in the name of 'father' (vv. 24, 27). Thereby claiming to be his son, belonging to the



Eugène Burnand, "Lazarus and the Rich Man" (detail)

People of God. Yet in life he showed no consideration toward God. Instead he made himself the centre of all things, closed inside his world of luxury and wastefulness. In excluding Lazarus, he did not take into consideration the Lord nor his law. To ignore a poor man is to

scorn God! We must learn this well: to ignore the poor is to scorn God. There is a detail in the parable that is worth noting: the rich man has no name, but only an adjective: 'the rich man'; while the name of the

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The contribution of women

### A growing missionary role



Francis writes message for World Mission Sunday 2016, which will be celebrated on 23 October

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Former Apostolic Nuncio in Prague

### Cardinal Coppa dies

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Women teaching in seminaries

### A positive presence

FRANCA GIAN SOLDATI ON PAGE 10

The Monastery of Bose

### Affirmed by common life

CATHERINE AUBIN ON PAGE 12

# VATICAN BULLETIN

## AUDIENCES

*Thursday, 12 May*

Their Imperial Highnesses Prince and Princess Akishino of Japan, with their entourage

Archbishop Antonio Guido Filipazzi, titular Archbishop of Sutri, Apostolic Nuncio in Indonesia

Archbishop Piergiorgio Bertoldi, titular Archbishop of Spello, Apostolic Nuncio in Burkina Faso and in Niger

*Friday, 13 May*

Ms Beata Szydło, Prime Minister of the Republic of Poland, with her entourage

Cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith

*Saturday, 14 May*

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

*Monday, 16 May*

H.E. Mr Rosen Plevneliev, President of the Republic of Bulgaria, with his entourage

Archbishop Vincenzo Paglia, President of the Pontifical Council for the Family

H.E. Mr Trajko Veljanoski, Speaker of the Assembly of the former Yugoslav Republic of Macedonia, with his wife and entourage

Fr Jesús Fernández Hernández, President of the Institute of Christ Redeemer "Identés"

Archbishop Francesco Moraglia, Patriarch of Venice, Italy

## CHANGES IN EPISCOPATE

The Holy Father appointed Fr Moacir Silva Arantes from the clergy of Divinópolis, as Auxiliary Bishop of the Archdiocese of Goiânia, Brazil, assigning him the titular episcopal See of Tituli in Numidia. Until now he has served as parish administrator of Nossa Senhora da Piedade in Pará de Minas (11 May).

Bishop-elect Arantes, 46, was born in Itapeirica, Brazil. He was ordained a priest on 14 August 1999. He has served in parish ministry and as: rector of the Seminary of Theology; diocesan coordinator of pastoral ministry for vocations and for the family.

The Holy Father accepted the resignation of Bishop Jaime Rodríguez Salazar, MCCJ, of Huánuco, Peru. It was presented in accord with can. 401 § 1 of the Code of Canon Law (12 May).

The Holy Father appointed Fr Neri Menor Vargas, OFM, as Bishop of Huánuco. Until now he has been

Provincial Minister of the Franciscan Province of "Los XII Apóstoles" in Peru (12 May).

Bishop-elect Vargas, 55, was born in Pacopampa, Peru. He made his solemn vows for the Order of Friars Minor on 25 January 1998 and was ordained a priest on 20 March 2000. He has served in parish ministry and as: custodian of the Order; provincial definitor, secretary for formation and studies; teacher to Franciscan students in Lima and then in Cuzco; vicar forane and member of the presbyteral council of the Archdiocese of Arequipa.

The Holy Father appointed Bishop Carlos Manuel Escribano Subías as Bishop of Calahorra y La Calzada - Logroño, Spain. Until now he has been Bishop of Teruel y Albarracín (13 May).

Bishop Escribano Subías, 51, was born in Carballo, Spain. He was ordained a priest on 14 July 1996. He was ordained a bishop on 26 September 2010, subsequent to his

appointment as Bishop of Teruel y Albarracín.

The Holy Father accepted the resignation of Bishop Edward James Slattery of Tulsa, USA. It was presented in accord with can. 401 § 1 of the Code of Canon Law (13 May).

The Holy Father appointed Fr David A. Konderla from the clergy of Austin, as Bishop of Tulsa, USA. Until now he has been parish priest of Saint Mary's Catholic Center, College Station, Texas, and Diocesan Consultant (13 May).

Bishop-elect Konderla, 55, was born in Bryan, USA. He was director of a small firm before entering the seminary. He was ordained a priest on 3 June 1995. He has served in parish ministry and as: director of priestly vocations; member of the Personnel Board; member of the Presbyteral Council.

The Holy Father accepted the resignation of Cardinal Karl Lehmann from his office as Bishop of Mainz,

Germany. It was presented in accord with can. 401 § 1 of the Code of Canon Law (16 May).

The Holy Father accepted the resignation of Bishop Lajos Pápai of Győr, Hungary. It was presented in accord with can. 401 § 1 of the Code of Canon Law (17 May).

The Holy Father appointed Bishop András Veres as Bishop of Győr, Hungary. Until now he has been Bishop of Szombathely (17 May).

Bishop Veres, 56, was born in Nyírbátor, Hungary. He was ordained a priest on 2 August 1986. He was ordained a bishop on 6 January 2000, subsequent to his appointment as titular Bishop of Cissa and Auxiliary of the Archdiocese of Eger and on 20 June 2006 he was transferred to the Diocese of Szombathely.

## TRIBUNAL OF THE ROMAN ROTA

The Holy Father appointed Msgr Robert Gołębowski as Defender of the Bond of the Tribunal of the Roman Rota. Until now he has been Substitute Defender of the Bond of the said Tribunal (13 May).

## RELATIONS WITH STATES

The Holy Father appointed Msgr Gábor Pintér as Apostolic Nuncio in Belarus, at the same time raising him to the dignity of archbishop and assigning him the titular episcopal See of Velesbusus. Until now he has been a Counsellor to the said Nunciature (13 May).

Archbishop-elect Pintér, 52, was born in Kunszentmarton, Hungary. He holds a degree in theology. He was ordained a priest on 11 June 1988. He entered the diplomatic service of the Holy See on 1 July 1996 and served as Pontifical Representative in Haiti, Bolivia, Sweden, France, the Philippines and Austria.

## SPECIAL ENVOY

The Holy Father appointed Cardinal Norberto Rivera Carrera, Archbishop of Mexico, as his Special Envoy to the concluding celebrations of the bicentenary of the consecration of the Metropolitan Cathedral of Santiago de Guatemala to be held in conjunction with the Archdiocesan Eucharistic Congress from 31 May to 5 June 2016 (14 May).

## NECROLOGY

Bishop Giovanni Migliorati, MCCJ, titular Bishop of Ambia, Vicar Apostolic of Awasa, Ethiopia, at age 73 (12 May).


## For the liturgical feast of Sts Cyril and Methodius Meeting with delegations from Bulgaria and the former Yugoslav Republic of Macedonia



On Monday, 16 May, the occasion of the liturgical feast of Sts Cyril and Methodius, Pope Francis met with the President of the Republic of Bulgaria, Rosen Plevneliev, with a delegation. Subsequently, the Pontiff also met with the Speaker of the Assembly of the former Yugoslav Republic of Macedonia, Trajko Veljanoski, with his wife and a delegation. Both delegations were then greeted by Cardinal Pietro Parolin, Secretary of State, and Archbishop Paul Richard Gallagher, Secretary for Relations with States.



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# The cry of the poor through the ages

CONTINUED FROM PAGE 1

poor man is repeated five times, and 'Lazarus' means 'God helps'. Lazarus, who is lying at the gate, is a living reminder to the rich man to remember God, but the rich man does not receive that reminder. Hence, he will be condemned not because of his wealth, but for being incapable of feeling compassion for Lazarus and for not coming to his aid.

In the second part of the parable, we again meet Lazarus and the rich man after their death (vv. 22-31). In the hereafter the situation is reversed: the poor Lazarus is carried by the angels to Abraham's bosom in heaven, while the rich man is thrown into torment. Thus the rich man "lifted up his eyes, and saw Ab-



raham far off and Lazarus in his bosom". He seems to see Lazarus for the first time, but his words betray him: "Father Abraham", he calls, "have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue;

for I am in anguish in this flame". Now the rich man recognizes Lazarus and asks for his help, while in life he pretended not to see him. How often do many people pretend not to see the poor! To them the poor do not exist. Before he denied him even the leftovers from his table, and now he would like him to bring him a drink! He still believes he can assert rights through his previous social status. Declaring it impossible to grant his request, Abraham personally offers the key to the

whole story: he explains that good things and evil things have been distributed so as to compensate for earthly injustices, and the door that in life separated the rich from the poor is transformed into "a great chasm". As long as Lazarus was outside his house, the rich man had the opportunity for salvation, to thrust open the door, to help Lazarus, but now that they are both dead, the situation has become irreparable.

God is never called upon directly, but the parable clearly warns: God's mercy toward us is linked to our mercy toward our neighbour; when this is lacking, also that of not finding room in our closed heart, He cannot enter. If I do not thrust open the door of my heart to the poor, that door remains closed. Even to God. This is terrible.

At this point, the rich man thinks about his brothers, who risk suffering the same fate, and he asks that Lazarus return to the world in order to warn them. But Abraham replies: "They have Moses and the prophets;

let them hear them". In order to convert, we must not wait for prodigious events, but open our heart to the Word of God, which calls us to love God and neighbour. The Word of God may revive a withered heart and cure it of its blindness. The rich man knew the Word of God, but did not let it enter his heart, he did not listen to it, and thus was incapable of opening his eyes and of having compassion for the poor man.

*"Lazarus is a good example of the silent cry of the poor of throughout the ages and the contradictions of a world in which immense wealth and resources are in the the hands of the few"*

No messenger and no message can take the place of the poor whom we meet on the journey, because in them Jesus himself comes to meet us: "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40), Jesus says. Thus hidden in the reversal of fate that the parable describes lies the mystery of our salvation, in which Christ links poverty with mercy.

Dear brothers and sisters, listening to this Gospel passage, all of us, together with the poor of the earth, can sing with Mary: "He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away" (Lk 1:52-53).

## SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Ireland, Malta, Russia, Slovakia, India, Hong Kong, Indonesia, Japan, Canada and the United States of America. With prayerful good wishes that the present Jubilee of Mercy will be a moment of grace and spiritual renewal for you and your families, I invoke upon all of you joy and peace in our Lord Jesus Christ.

I offer a special greeting to the *young people, to the sick and to newlyweds*. Dear *young people*, especially you students from Lazio taking part in the initiative "Let us recount the Jubilee", learn from St Francis of Paola that humility is strength and not weakness! Dear *sick people*, do not tire of asking in prayer for the Lord's help especially in difficulty. And you, dear *newlyweds*, strive like the saints in appreciating and helping one another.



*Deborah, a Belgian inmate, walked 1,700 kilometres to meet the Pope. She was inspired by a Medieval Christian concept of helping prisoners have an opportunity to convert through making a pilgrimage to Santiago de Compostela or Rome.*

Schedule for the journey from 24 to 26 June

## Pope Francis to visit Armenia

The Pope will be in Armenia from 24 to 26 June. The official schedule was released on Friday, 13 May, by the Holy See Press Office.

The Pontiff will leave from Fiumicino Airport at 9:00 am on Friday, 24 June, and arrive at Zvartnots International Airport near Yerevan at approximately 3:30 pm. Immediately after the welcome ceremony, Francis will go to the Apostolic Cathedral at Etchmiadzin. There will be an official exchange of greetings with Catholicos Karekin II, who will host the Pontiff during the entire visit at the Apostolic Palace where the two will meet privately that evening. In the afternoon, the Pontiff will meet Serz Sargsyan, President of the Republic, along with civil authorities and the diplomatic corps.

Saturday the 25th will begin with a visit to the Tzitzernakaberd Memorial dedicated to victims of the Armenian Genocide of the 20th century. From there the Pope will transfer by plane to Gyumri, where Mass will be celebrated in Vartanants Square located in the city centre. In the afternoon the

Pope will transfer by car to visit the nearby Armenian Apostolic Cathedral of the Seven Wounds and the Armenian Catholic Cathedral of the Holy Martyrs. After returning to Yerevan, in the evening the Pontiff, along with Karekin II, will take part in an Ecumenical Meeting and Prayer for Peace in the Republic Square.

Sunday's programme is also packed with appointments. After meeting with Catholic Bishops, the Pope will participate in the Divine Liturgy in the Armenian Apostolic Cathedral. The morning will conclude with an ecumenical luncheon in the Apostolic Palace. Also in the residence in the early afternoon there will be a meeting with delegates and benefactors of the Armenian Apostolic Church, followed by the



*The Armenian Apostolic Cathedral of Etchmiadzin*

signing, together with Catholicos, of a Joint Declaration.

Before departing on his 6:30 pm return flight, Francis will visit the Monastery of Khor Virap, where St Gregory the Illuminator was imprisoned. The Holy Father's plane is scheduled to arrive at Rome's Ciampino airport at approximately 8:40 pm.



Apostolic Nuncio in Prague, sustaining the rebirth of the Church after the persecution

## Cardinal Giovanni Coppa dies

*At the age of 90, Cardinal Giovanni Coppa, Deacon of San Lino, died on Monday, 16 May. The Piedmontese Cardinal served as Apostolic Nuncio in Prague from 1990 to 2001. Upon learning of his death, Pope Francis sent a telegram to Cardinal Dean Angelo Sodano. The following is a translation of the Holy Father's condolences which were addressed in Italian.*

The passing of dear Cardinal Giovanni Coppa, a native of the Diocese of Alba, stirs in my soul deep emotion and sincere admiration for a much respected man of the Church who lived faithfully his long and fruitful priesthood and episcopate in service to the Gospel and the Holy See. I recall with gratitude his generous and competent service as a diligent collaborator of six Popes, my Predecessors, who entrusted him with delicate and important offices. Called first to the Apostolic Chancery, he then served in the Secretariat of State, working as a Latinist during the work of the Second Vatican Council. In his office as Assessor

of the Secretariat of State and as Delegate to the Pontifical Diplomatic Representations he was an example of pastoral wisdom and careful attention to the needs of others, meeting everyone with kindness and gentleness. When he was sent as Pontifical Representative to the Nunciature in Prague, he gave witness to a particularly intense and fruitful commitment to the spiritual good of that nation. I raise fervent prayers of suffrage, that, through the intercession of the Virgin Mary and St Ambrose, of whose works the late Cardinal was among the foremost students, the Lord might welcome him into eternal joy and peace. I convey my Apostolic Blessing to you and to those sharing in your sorrow at the passing of your zealous pastor.

FRANCISCUS PP.

*Cardinal Pietro Parolin, Secretary of State, sent a similar telegram.*

Giovanni Coppa was born on 9 November 1925 in Alba, Italy. After studying for the priesthood, he was ordained on 2 January 1949. He enrolled at the Catholic University of the Sacred Heart of Milan, where he earned a degree in philosophy and wrote his thesis on the iconography of the Trinity from its origins to the 14th century. In the meantime, on 1 May 1952, he was called to Rome to serve in the Apostolic Chancery as a Latinist. In January 1958 he began serving in the Secretariat of State, and during the Second Vatican Council as a Latinist, he assisted in drafting the documents.

During this time he was also active in pastoral ministry, serving as chaplain to the Franciscan Sisters of the Atonement in Rome from 1952 to 1980, and then occasionally until 1990. In 1958 he was appointed assistant chaplain to the Palatine Guard of Honour of His Holiness. In 1970 the guard was disbanded as a military corps and became the Association of Sts Peter and Paul, which he served until 1976.

His relationship with both John XXIII and Paul VI was based on esteem and trust. In fact, his relationship to Pope Montini was such that Msgr Coppa wrote a Latin inscription with best wishes for his name day on the front page of *L'Osservatore Romano* in 1965. That same year he was appointed an honorary canon in the Vatican. In 1968 he was made office head of the Secretariat of State and then on 1 November 1975 he became Assessor; four years later he was appointed Archbishop-Delegate to the pontifical representations.

On 6 January 1980 he received his episcopal ordination as archbishop, subsequent to his appointment as titular Bishop of Serta and as delegate to the pontifical representations. He served in this capacity for more than a decade, visiting a great number of Apostolic Nunciatures.

On 29 June 1990 he was appointed Apostolic Nuncio in Prague. During this delicate moment in history, he worked to restore diplomatic relations which had been broken off since 1948. He also assisted in the reopening of the Apostolic Nunci-

ature in Prague, playing a fundamental role in supporting the rebirth of the Catholic Church after a long period of persecution.

He was dedicated to reestablishing relations with the state authorities, thus guaranteeing the life of ecclesial communities in the new political order. On 1 January 1993 he was appointed Apostolic Nuncio in the Czech Republic and the Slovak Republic. He served in the Slovak Re-

public until 2 March 1994, and in the Czech Republic until 2001. On 20 May of that year he became the canon of the Vatican Basilica and on 29 October he began serving as consultant to the Secretariat of State. From 2002 to 2005, he served as a member of the Congregation for the Causes of Saints. During the Consistory of 24 November 2007 Benedict XVI created him cardinal deacon of San Lino.

As a contributor during the Second Vatican Council and passionate student of the teachings of St Ambrose, Giovanni Coppa served as participant of and witness to the changes in the heart of Europe following the fall of the Berlin Wall. Cardinal Coppa's funeral was celebrated at the Altar of the Chair in St Peter's Basilica by Cardinal Angelo Sodano on Wednesday, 18 May.

IOR annual report published

### Both efficient and ethical

On Thursday, 12 May, the Istituto per le Opere di Religione (IOR) published their Annual Report for 2015. Last year the IOR recorded a net profit of 16.1 million euros "despite lower interest rates high volatility, and uncertainties in financial markets". The net profit will provide a lower dividend, decreased as compared to 2014, but with the equity net of distribution of 654 million euros. This includes the new "Capital" 300 million euros that was defined as per Regolamento N.1 and approved by the Commission of Cardinals.

The operating result is 42.8 million euros, which positively reflects the investment strategy initiated in late 2014 to de-risk and rationalize IOR's proprietary portfolio in a low rate environment. This has been achieved, the statement reads, "despite financial market volatility heightened by economic and geopolitical uncertainty" which "persisted during most of the year but was particularly intense in the second half of the year and ultimately affected the net trading results, having led to a decrease in the net interest income".

In 2015 there was a positive reduction of operating expenses, due to the decrease in third-party consultant costs, and reduction in impairment losses. The net result includes a provision for tax remediation and the settlement of an investment legacy issue. The press statement also highlights the key

changes introduced to the IOR operating framework and the end of the KYC (Know Your Customer) and AML (Anti Money Laundering) processes. Tax uncertainties and the strengthening of governance and control functions were addressed over the course of the year.

Moreover on 24 November 2015, Pope Francis visited the IOR and emphasized the need to respect "ethical principles that are non-negotiable for the Church, the Holy See and the Pope". The Pontiff continued, indicating that the "IOR needs to base its operations on principles that respect the specificity of IOR's nature and the example it is required to set through its activities". In the last several years, Vatican City State has taken major steps in requiring all financial institutions to comply with a new legal and regulatory framework (Law XVIII). In 2015 the AIF issued a prudential regulation and the Institute has diligently worked towards compliance with the new rules issued. Between June 2013 and December 2015, 4,935 accounts were closed, effectively terminating the thorough remediation process of past accounts. Procedures in place are diligently applied to all new customers and related activities. Also in 2015, the Holy See signed international fiscal



Aerial view of IOR

agreements which led to increased transparency.

The press statement also underlines that the IOR has worked to strengthen its values, rebuild trust and bring stability to its client base. Management undertook a full review of its customer service function and various steps were taken to respond to customers' requests. The IOR's investment process for its asset management products was strengthened. Information and communication to customers was increased and improved: more than 1,500 customers attended one of our quarterly seminars held at the IOR premises. A process of significantly enhancing the portfolio management system started and is due to finish in 2016. Overall investment performance at the end of the year reflected the difficult environment that characterized 2015 and reflected the low-risk approach of IOR's customers.



At the Mass on Pentecost the Pope recalls the primordial vocation of a Christian

## From orphans to sons

*In his homily during the Mass for Pentecost celebrated in the Vatican Basilica on Sunday morning, 15 May, Pope Francis invited Christians to rediscover the "primordial vocation" deep in our DNA, which consists in living as sons and daughters led by the Holy Spirit. The following is the English text of the Pope's homily, which was given in Italian.*

"I will not leave you orphans" (Jn 14:18).

The central purpose of Jesus' mission, which culminated in the gift of the Holy Spirit, was to *renew our relationship with the Father*, a relationship severed by sin, to *take us from our state of being orphaned children and to restore us as his sons and daughters*.

The Apostle Paul, writing to the Christians in Rome, says: "For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship, which enables us to cry out, 'Abba, Father'" (Rom 8:14-15). Here we see our relationship renewed: *the paternity of God is re-established in us thanks to the redemptive work of Christ and the gift of the Holy Spirit*.

The Spirit is given to us by the Father and leads us back to the Father. The entire work of salvation is one of "re-generation", in which the fatherhood of God, through the gift of the Son and the Holy Spirit, frees us from the condition of being orphans into which we had fallen. In our own day also, we see various *signs of our being orphans*: in the interior loneliness which we feel even when we are surrounded by people, a loneliness which can become an existential sadness; in the attempt to be free of God, even if accompanied by a desire for his presence; in the

all-too-common spiritual illiteracy which renders us incapable of prayer; in the difficulty in grasping the truth and reality of eternal life as that fullness of communion which begins on earth and reaches full flower after death; in the effort to see others as "brothers" and "sisters", since we are children of the same Father; and other such signs.

*Being children of God* runs contrary to all this and is our primordial vocation. We were made to be God's children, it is in our DNA. But this filial relationship was ruined and required the sacrifice of God's only begotten Son in order to be restored. From the immense gift of love which is Jesus' death on the cross, the Holy Spirit has been poured out upon humanity like a vast torrent of grace. Those who by faith are immersed into this mystery of regeneration are reborn to the fullness of filial life.

"I will not leave you orphans". Today, on the feast of Pentecost, Je-

sus' words remind us also of the maternal presence of Mary in the Upper Room. The Mother of Jesus is with the community of disciples gathered in prayer: she is the living remembrance of the Son and the living invocation of the Holy Spirit. She is the Mother of the Church.



At the Regina Caeli Francis invokes the Holy Spirit to help young people evangelize

## Teaching and remembrance

*In addition to counselor, advocate and intercessor, the Holy Spirit "plays a role of teaching and remembrance". Pope Francis recalled this at the Regina Caeli on Sunday, 15 May, the Solemnity of Pentecost, in St Peter's Square. The following is a translation of the Pope's reflection which he delivered in Italian.*

Dear Brothers and Sisters,  
Good morning!

Today we celebrate the great feast of Pentecost, which completes the Season of Easter, 50 days after the Resurrection of Christ. The liturgy invites us to open our mind and our heart to the gift of the Holy

Spirit, whom Jesus promised on several occasions to his disciples: the first and most important gift that he obtained for us with his Resurrection. Jesus himself asked the Father for this gift, as today's Gospel Reading attests, during the Last Supper. Jesus says to his disciples: "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you forever" (Jn 14:15-16).

These words remind us first of all that love for a person, and for the Lord, is shown not with words but with deeds; and also, "observing the commandments" should be understood in the existential sense, so as to embrace the whole of life. In fact, being Christian does not mean mainly belonging to a certain culture or adhering to a certain doctrine, but rather joining one's own life, in all its aspects, to the person of Jesus and, through Him, to the Father. For this purpose Jesus promises the outpouring

We entrust to her intercession, in a particular way, all Christians, families and communities that at this moment are most in need of the Spirit, the Paraclete, the Defender and Comforter, the Spirit of truth, freedom and peace.

The Spirit, as St Paul says, unites us to Christ: "Anyone who does not have the Spirit of Christ does not belong to him" (Rom 8:9). Strengthening our relationship of belonging to the Lord Jesus, the Spirit enables us to enter into a new experience of fraternity. By means of our universal Brother – Jesus – we can relate to one another in a new way; no longer as orphans, but rather as children of the same good and merciful Father. And this changes everything! We can see each other as brothers and sisters whose differences can only increase our joy and wonder at sharing in this unique fatherhood and brotherhood.

of the Holy Spirit to his disciples. Owing to the Holy Spirit, to the Love that unites the Father and the Son and proceeds from them, we may all live the very life of Jesus. The Spirit, in fact, teaches us all things, that is, the single indispensable thing: to love as God loves.

In promising the Holy Spirit, Jesus defines him as "another Counselor" (v. 16), which means Paraclete, Advocate, Intercessor, in other words, the One who helps us, protects us, is at our side on the journey of life and in the struggle for good and that against evil. Jesus says "another Counselor" because He is the first, He himself, who became flesh precisely to take our human condition upon himself and free it from the slavery of sin.

Moreover, the Holy Spirit plays a role in teaching and remembrance. Teaching and remembrance. Jesus told us: "the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (v. 26). The Holy Spirit does not bring a different teaching, but renders alive and brings into effect

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Francis visits the Pontifical Ecclesiastical Academy

## Like a family coming together

On Thursday, 12 May, Pope Francis visited the Pontifical Ecclesiastical Academy where he was met by a simple and friendly atmosphere. The encounter was a sign of the Pope's closeness and attention for this community which trains priests who will eventually serve in the pontifical representations around the world. The Pontiff wished to meet with the Academy privately and spent all Thursday evening at their headquarters. Like a father visiting his children, the Holy Father met with 33 priests from 14 different countries.

Arriving at 6 pm, Pope Francis was welcomed by President Archbishop Giampiero Gloder, the superiors, students and the sisters of the Congregation of Mary and Martha, which has for several months served at the Academy. Then the Pontiff went to the chapel to preside at vespers, as is done every evening at the Academy. He then personally greeted the students,



stopping briefly with each one to learn their name and diocese. The Pope dialogued openly with the community for an hour, addressing various issues. He did not give an official address but rather responded to several of the students' questions,

offering points for reflection and for the ministry they are preparing for.

Referring to the Holy See's diplomatic service, the Pope emphasized its beauty and usefulness for the life of the Church, as well as the difficulties and challenges which come along with this service. As the Successor of Peter, he assured special care which he reserves for those who serve in such roles. The Pope also illustrated that, in a service that entails trials and sacrifices, constant and confident prayer is a necessary foundation.

Pope Francis outlined three fundamental elements to the students who asked what awaits those who live out their ministry serving in the pontifical representations. The Holy Father first pointed to the need for intelligent diplomacy made up of love and

charity which builds society, governments and cultural bridges, and which makes the Church present and gives voice to the Gospel. Then he addressed a pastoral dimension of ministry – characterized by lively and practical contact with the faithful People of God – which by way of a coherent and generous testimony of a priestly life is able to create a trusting environment. The third element of their ministry, he said, is the ability to offer something to the Lord in penitence. It is a virtue which is still in fashion and which aids in strengthening their relationship to Him. In this way, the Pope said, they will centre their priestly life on the essential.

Called to live and work as priests in a world which often appears indifferent to the Christian message, the Pope recalled Christ's words: "I have overcome the world" (Jn 16:33). This is a call not to fear misunderstandings and persecution but to always trust in the strength of the Resurrection of the Lord. In this context the Holy Father noted the presence and action of the evil spirit which drives men to division and war, enslaving them to money and power to the point of deluding themselves that they can replace God Creator, thus repeating the Tower of Babel.

At the end of the evening, Pope Francis ate dinner with the community before returning to the Vatican.

## Audience for the Prime Minister the Republic of Poland

On Friday, 13 May, Pope Francis received in audience the Prime Minister of the Republic of Poland, Beata Szydło, who subsequently met with Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions the positive contribution of the Catholic Church in Polish society were noted. Particular reference was made to the Holy Father's upcoming visit to Poland in the month of July for the occasion of World Youth Day. Also mentioned were the recent celebrations in Gniezno and Poznań for the 1,050th anniversary of the Baptism of Poland, which were attended by Cardinal Pietro Parolin, Secretary of State, acting as Papal Legate.

Later, the Pope and Prime Minister focused on themes of mutual interest, such as the promotion of the family in the current socio-cultural context and the reception of refugees. Finally, issues of concern to the international community were discussed, such as peace and security, the conflict in Syria and the humanitarian situation in Ukraine and the Middle East.



## Papal Audience for the Prince and Princess of Japan



On Thursday morning, 12 May, Pope Francis received Their Imperial Highnesses the Prince and Princess Akishino of Japan and their entourage.

## Teaching and remembrance

CONTINUED FROM PAGE 5

the teaching of Jesus, so that the passage of time may neither erase nor diminish it. The Holy Spirit instills this teaching in our heart, helps us to internalize it, making it become a part of us, flesh of our flesh. At the same time, he prepares our heart to be truly capable of receiving the words and example of the Lord. Every time the word of Jesus is received with joy in our heart, this is the work of the Holy Spirit.

Let us pray the Regina Caeli together – for the last time this year –, invoking the maternal intercession of the Virgin Mary. May she obtain for us the grace to be deeply inspired by the Holy Spirit, to witness with evangelical simplicity to Christ, opening ourselves ever more fully to his love.

After the Regina Caeli the Holy Father announced the publication of the Message for World Mission Day 2016 before addressing the groups present:

Dear brothers and sisters, today, in the highly appropriate context of Pentecost, the Message is being published for the next World Mission Day, which will be celebrated this year in the month of October. May the Holy Spirit give strength to all missionaries *ad gentes* and sup-

port the Church's mission in the entire world. And may the Holy Spirit give us strong young people – boys and girls – who have the will to go and proclaim the Gospel. Let us ask this, today, of the Holy Spirit.

I greet all of you, families, parish groups, associations, pilgrims from Italy and from so many parts of the world, in particular from Madrid, Prague and Thailand; as well as members of the Korean Catholic Community of London.

I greet in a special way all those who took part in today's "Celebration of Peoples", on its 25th anniversary, in the Square of St John Lateran. May this celebration, a sign of the unity and diversity of cultures, help us to understand that this is the path to peace: to bring unity by respecting diversity.

I address a special thought to the Alpine Corps, gathered in Asti for their National Meeting. I exhort them to witness to mercy and hope, after the example of Blessed Don Carlo Gnocchi, of Blessed Br Luigi Bordino and of the Venerable Teresa Olivelli, whom the Alpine Corps honour with the holiness of their life.

I wish to all a happy Feast of Pentecost. Please do not forget to pray for me. Enjoy your lunch. *Arivederci!*

The Holy Father's meeting with the International Union of Superiors General

# Women in the life of the Church

Understanding the role of women in the life of the Church and considering the obstacles they continue to face, the role played by consecrated women and by the International Union of Superiors General (UISG) in the life of the Church: these were some of the points addressed by Pope Francis in his lengthy discussion – in the Paul VI Hall on Thursday, 12 May – with over 800 Superiors of women's religious institutes of apostolic life. They were gathered in Rome from 9-13 May for their 20th Plenary. Coming from 80 countries, they represent nearly half a million consecrated women throughout the world. The following is a translation of the transcript of the Q&A.



*[First question: for a better integration of women in the life of the Church] Pope Francis, you said that "the feminine genius is needed in all expressions in the life of society ... and in the Church", and yet women are excluded from decision-making processes in the Church, especially at the highest levels, and from preaching at the Eucharist. An important obstacle to the Church's full embrace of "feminine genius" is the bond that decision-making processes and preaching both have with priestly ordination. Do you see a way of separating leadership roles and preaching at the Eucharist from ordination, so that our Church can be more open to receiving the genius of women in the very near future?*

We must distinguish between various things here. The question is linked to functionality, it is closely linked to functionality, while the role of women goes beyond this. But I will answer the question now, then we'll talk.... I have seen that there are other questions that go beyond this.

It is true that women are excluded from decision-making processes in the Church: not excluded, but the presence of women is very weak there, in decision-making processes. We must move forward. For example – truly I see no difficulty – I believe that in the Pontifical Council for Justice and Peace the secretariat is managed by a woman religious. Another was proposed and I appointed her but she preferred not to accept as she had to go elsewhere to do other work in her congregation. We must move forward, because for many aspects of decision-making processes ordination is not necessary. It is not necessary. In the reform of the Apostolic Constitution *Pastor Bonus*, speaking of Dicasteries, when there is no jurisdiction deriving from ordination – that is, pastoral jurisdiction – it is not written that it can be a woman, I don't know about a head of a Dicastery, but.... For example, for migrants: a woman could go to the Dicastery for Migrants. And when it is necessary – now that migrants fall under the jurisdiction of a Dicastery, it will be for the Prefect to give this permission. But ordinarily, in the execution of a decision-making process, this can be done. For me the process leading to decisions is very important: not only the execution, but also the develop-

ment, and therefore that women, whether consecrated or lay, become part of the reflection process and part of the discussion. Because women look at life through their own eyes and we men are not able to look at life in this way. The way of viewing a problem, of seeing anything, is different for a woman compared to a man. They must be complementary, and in consultations it is important that there are women.

I experienced a problem in Buenos Aires: looking at it with the priests' council – therefore all men – it was well handled, but then looking at the matter with a group of religious and lay women brought great benefit, and this helped the decision by offering a complementary view. This is really necessary! And I think we must move forward on this; then the decision-making process can be examined.

There is also the issue of preaching at the Eucharistic Celebration. There is no problem for a woman – religious or lay – to preach in the Liturgy of the Word. There is no problem. But at the Eucharistic Celebration there is a liturgical-dogmatic problem, because it is one celebration – the Liturgy of the Word and the Eucharistic Liturgy, there is unity between them – and the one who presides over it is Jesus Christ. The priest or bishop who presides does so in the person of Jesus Christ. It is a theological-liturgical reality. In that situation, there is no women's ordination, they cannot preside. But it is possible to study and explain further what I have just said very quickly and rather simplistically.

With leadership, on the other hand, there is no problem: we must go forward in that area, prudently, but seeking solutions....

Now there are two temptations here, which we must guard against.

The first is feminism: the woman's role in the Church is not a matter of feminism; it is a right! It is a right as a baptised person, with the charisms and the gifts that the Spirit has given. We must not fall into feminism, because this would reduce a woman's importance. I do not see, at this moment, a great danger of this among women religious. I do not see that. Perhaps in the past, but in general it is not present.

I will ask – and perhaps I will get this to the President – the Congregation for Divine Worship to explain properly and in depth what I said rather briefly on preaching in the Eucharistic Celebration, as I do not have sufficient theology or clarity to explain it now. But we must distinguish clearly: preaching at a Liturgy of the Word is one thing, and this can be done; but the Eucharistic Celebration is something else: here there is a different mystery. It is the mystery of Christ's presence, and the priest or the bishop celebrates *in persona Christi*.

For leadership it is clear.... Yes, I think this could be my general answer to the first question. Let us have a look at the second question.

*[Second question: the role of consecrated women already do much work with the poor and the marginalized, they teach catechism, they accompany the sick and the dying, they distribute Communion; in many countries they lead the communal prayers in the absence of a priest and in those circumstances they give a homily. In the Church there is the office of the permanent diaconate, but it is open only to men, whether married or not. What prevents the Church from including women among permanent deacons, as was the case in the primitive Church? Why not constitute an official commission to study the matter? Can you give us an example of where you see the possibility of better integration of women and consecrated women in the life of the Church?]*

This question goes in the direction of "doing": consecrated women already do much work with the poor, they do many things ... "doing". And it touches on the issue of the permanent diaconate. Some might say that the "permanent deaconesses" in the life of the Church are mothers-in-law [laughter]. Indeed this existed in early times: there was a beginning.... I remember that it was a theme which interested me considerably when I came to Rome for meetings, and I stayed at the *Domus Paolo VI*; there was a good Syrian theologian there, who had produced a critical edition and translation of the Hymns of Ephrem the Syrian. One day I asked him about this, and he explained to me that in the early times of the Church there were some deaconesses. But what were these deaconesses? Were they ordained or not? The Council of Chalcedon (in 451) speaks about this, but it is somewhat unclear. What was the role of deaconesses in those times? It seems – I was told by this man, who is now dead but who was a good professor, wise and erudite – it seems that the role of the deaconesses was to help in the baptism of women, with their immersion; for the sake of decorum they baptized them; and also anointed the body of women, in baptism. And another curious fact: when there was a judgement on a marriage because a husband beat his wife and

The other danger, a very strong temptation I have spoken of several times, is clericalism. And this is very strong. Let us consider that today more than 60 percent of parishes – of dioceses, I don't know, less but not by much – have no finance or pastoral council. What does this mean? It means that the parish or diocese is led with a clerical spirit, by the priest alone, and that it does not implement synodality in the parish, in the diocese, which is not a novelty under this Pope. No! It is a matter of Canon Law: the parish priest is obliged to have a council of laypeople, for and with lay men, women and women religious for pastoral ministry and financial affairs. And they do not do this. This is the danger of clericalism in the Church today. We must go ahead and remove this danger, because the priest is a servant of the community, the bishop is a servant of the community, but he is not the head of a firm. No! This is important. In Latin America, for example, clericalism is very strong and pronounced. Laypeople do not know what to do, if they do not ask the priest. It is very strong. And for this reason, awareness of the laity's role has been delayed. This is saved just a little through popular piety, since the protagonist here is the people, and the people have done things as they thought best. Priests have not taken much interest in this regard; some have not viewed this phenomenon of popular piety favourably. But clericalism is a negative attitude. And it requires complicity: it is something done by two parties, just as it takes two to tango.... That is: the priest wants to clericalize the layman, the laywoman, the man or woman religious, and the layperson asks to be clericalized, because it is easier that way. And this is odd. In Buenos Aires I experienced this on three or four occasions: a good priest came to me and said, "I have an excellent layman in my parish: he does this and that, he knows how to organise things, he gets things done; he is a man of real integrity.... Shall we make him a deacon?" Or rather, shall we "clericalize" him? "No! Let him remain a layman. Don't make him a deacon". This is important. You have this experience that clericalism often hampers things from developing correctly.





# Women in the life of the Church

CONTINUED FROM PAGE 8

so many cases, or others have told me about cases in which nuns have lost everything because they trusted someone or other, a "great friend of the congregation"! There are many cunning people, so many. Prudence means never consulting only one person: when you need something, consult various people, different ones. The administration of assets is a very serious responsibility, very serious, in consecrated life. If you do not have the means to live, tell the Bishop. Tell God: "Give us this day our daily bread", the true bread. But speak with the Bishop, with the Superior General, with the Congregation for religious about what is needed, because religious life is a path of poverty, but it is not suicide! And this is healthy prudence. Is this clear?

And then, where there are conflicts over what the local Churches ask of you, you need to pray, to discern and to have the courage, when necessary, to say "no"; and to have the generosity, when necessary, to say "yes". But you see how discernment is necessary in every case!

*"While we carry out our ministry, we are in solidarity with the poor and the marginalized, and are often mistakenly considered as social activists, or as if we were assuming political stances. Some Church authorities look on our ministry negatively, emphasizing that we should concentrate more on a kind of mystical life. In these circumstances, how can we live our prophetic vocation...?"*

Yes. All women religious, all consecrated women should live mystically, because yours is a marriage: yours is a vocation of maternity; it is a vocation of acting on behalf of Mother Church and of Mother Mary. But those who tell you this think that being a mystic is being a mummy, always praying like that... No, no. You have to pray and to work according to your own charisma, and when the charisma leads you to work with refugees, to work with the poor, you should do it, and they will call you "communist"; that's the least of what they will say about you. But you should do it. Because the charisma leads you to this. In Argentina, I remember a sister, she was provincial of her congregation. A good woman, and she's still working... she's nearly my age, yes. And she works against those who traffic youngsters, who traffic people. I remember, under the military government in Argentina, they wanted to put her in jail, putting pressure on the Archbishop, putting pressure on the Provincial Superior, before she became provincial, "because this woman is a communist." And this woman saved so many girls, so many girls! And yes, that's the Cross. What did they say about Jesus? That he was Beelzebub, that he had the power of Beelzebub. Calumny: be prepared for it. If you do good, with prayer, before God, taking on all the consequences of your charisma and you go forward, prepare yourselves for defamation and calumny, because the Lord chose this way for himself!

And we bishops must protect these women who are an icon of the Church, when they do difficult things, and are slandered and persecuted. To be persecuted is the last of the Beatitudes. The Lord said: "Blessed are you when you are persecuted, insulted", and all of these things. But here the danger can be: "I get on with my thing"; no, no, listen now: when they persecute you – speak. With your community, with your superior, speak with everyone, ask for advice, discern: once again this word. And this sister of whom I was speaking now, one day I found her crying, and she said, "Look at the letter I received from Rome – I won't say from where – what must I do?" – "Are you a daughter of the Church?" – "Yes!" – "Do you want to obey the Church?" – "Yes!" – "Answer that you will be obedient to the Church, then go to your superior, go to your community, go to your bishop – that was me – and the Church will tell you what to do. But not a letter that comes from 12,000 kilometres away". Because

someone close to the sister's enemies had written, and she had been slandered. Be courageous, but with humility, discernment, prayer, dialogue.

*"A word of encouragement for us leaders, who carry the weight of the day".*

Do take a rest! Rest, because so many illnesses come from a lack of healthy rest, rest in the family... This is important in order to carry the weight of the day.

You also mention here old and sick sisters. But these ones are the memory of the institute, these sisters are those who have sowed, who have worked, and now are paralyzed, or very sick, or left aside. These sisters pray for the institute. This is very important, that they feel involved in praying for the Institute. These sisters also have very extensive experience: some have more, some have less. Listen to them! Go to them: "Tell me, sister, what do you think about this, about that?" Let them feel consulted, and from their wis-

dom will come good advice. Be sure of it.

This is what I have to tell you. I know that I always repeat myself and say the same things, but life is like that... I like hearing questions, because they make me think and I feel like a goalkeeper who stands there, waiting for the ball from wherever it comes... This is good, and you also do this in dialogue.

The things I have promised to do, I will do. And you pray for me; I will pray for you. Let us go forward. Our life is for the Lord, for the Church and for the people, who suffer greatly and need the caress of the Father, through you! Thank you.

I would like to suggest something: let us finish with the Mother. Each one of you, in your own language, pray the *Hail Mary*. I will pray it in Spanish.

*Hail Mary...*

*Blessing*

And pray for me, so that I may serve the Church well.

The need for female teachers in the formation of priests

## A positive presence

FRANCA GIANSOLDATI

Years ago, but not so many, to see a sister take the podium in a seminary teaching theology or philosophy to future priests was almost unheard of. The chances of this were remote, not exactly science fiction, but close to it. It was a highly improbable event, considering the general cultural framework and the minor propensity of ecclesiastical authorities to open teaching positions to women in places known for excellence in formation. Of course the spirit of the Council also waded in this direction, and time has worked to enable the merit of so many female teachers to emerge. Thus, in silence, out of the spotlight, here and there, in various dioceses across the world, examples have increased in number, without being a codified as phenomenon nor indeed particularly encouraged by the Vatican hierarchy.

The path leading toward a just balance within the Church is a long one. Although women religious are a majority, they are faced with a male power base that is still struggling to recognize their role. Still women are delegated in terms of management, governance and administration, and in terms of their presence as teachers in seminaries.

Sara Butler was among the first female seminary professors. When interviewed by *Women Church World* in March 2013, she said that her role had come about "more or less by chance". She explained: "After two mandates in the General Council of my community (1978 to 1988), I was asked to teach theology at a seminary. A post had become vac-

ant at Mundelein Seminary, Illinois. I have now been teaching theology to men training for the diocesan priesthood for 20 years". Butler first taught at Mundelein from 1989 to 2003, then from 2003 to 2010 at St Joseph's Seminary for the Archdiocese of New York and then returned to Mundelein. "I have found", she said, "that the seminary too has a missionary dimension". "It is an enrichment for all".

For future priests, having a woman teacher, beyond just the teaching, means having a different reference model and leads to a natural acceptance of parity.

"I think knowing and relating to women is a great help to the students, our future priests", Sr Sara continued. "I have always had fruitful and constructive relationships with my students and colleagues... the balance is decidedly positive".

From the United States to the Philippines: in Manila, Cardinal Tagle has entrusted to Sr Nimfa Ebor of the Sister Disciples of the Divine Master the task of forming priests on the subject of Sacred Scripture. She described her path to this position: "Before entering religious life I taught in an elementary school. I didn't think I would continue this profession as a religious. After my novitiate, the Congregation sent me to study theology. I earned an undergraduate degree and then a master's in Sacred Scripture. For two semesters I taught at one of the Catholic universities in Cebu, the Philippines.



In 2010 I was sent to expand my studies in Jerusalem with the Franciscan Fathers at the Studium Biblicum. There I obtained a licence in biblical sciences and archaeology. On my return to the Philippines they sent me to teach at seminaries".

Sr Nimfa told us that in the Philippines having women teachers comes as no surprise. "It is considered an enrichment for seminarians since, not only can they relate to a female figure, but the female figure herself helps to complete their formation. They can obtain different theological viewpoints from women. What is more, at times the class is made up not only of seminarians but also of sisters and lay women who are attending the same theology courses. In class different theological topics are often discussed with the complementarity of the male and female viewpoints. It is a mutual enrichment". In this way, the religious explains, the Church shows that evangelization is truly entrusted to everyone, men and women alike.

women church world women church world

# women church world

*His mother kept all these things  
and pondered them in her heart*

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## Women and priests

We are absolutely convinced that this is a key issue for the future of the Church. Whether out of misogyny, fear, doubt, convenience or ignorance, the question of the relationship between priests and women has been overlooked for far too long. It is fundamental if the life of a Christian community is truly to be a fruitful encounter of growth and development for all. Why – in the wake of a long and distorted tradition – does the clergy still see women as a problem, a threat to the integrity of a vocation rather than as a source of richness? Why are women absent from the formative process of seminarians? Caterina Ciriello recalls in *Pastores Dabo Vobis*, that in his Apostolic Exhortation dating back to the now distant year of 1992, John Paul II stressed “the fundamentally ‘relational’ dimension of priestly identity”. What relationship can ever be built if one never meets the other person as an equal? Moreover, former

seminarians, now pastors – be they parish priests, missionaries or teachers – live in a world populated by both males and females. And it is within this reality, without prejudice or obsession, without morbidity or arrogance, that they will exercise their ministry. The memorable scene from *Rome, Open City*, the masterpiece directed by Roberto Rosellini in the wake of World War II, is one of great suffering. In the poetic and terribly real, black and white world of Fr Pietro (Aldo Fabrizi), who holds the lifeless body of Pina (Anna Magnani) in his arms, we find the power of pity reversed, where it is not she who weeps for him, but rather he who cradles and embraces her. The priest looks her in the eye as an equal. He looks in the eyes of a woman with whom he has laughed and cried, hoped and prayed; a woman with whom, as they matured together, he has travelled a stretch of road. (Giulia Galeotti)



Aldo Fabrizi and Anna Magnani in “Rome, Open City”

Their role in seminary formation

## An indispensable resource

CATERINA CIRIELLO

Why is it that the hierarchy of Church, or at least one part of it, finds it difficult – if not to say almost refuses – to establish a free and sincere dialogue with women? Aristotle was convinced that “the female is an amputated male” (*femina est mas occisionatus*), she is born through a natural “defect”, that is, a “mishap”. To Augustine and Ambrose, woman is the cause of sin and must therefore be subordinated to man. However, St Paul reminds us that in Christ we are all equal; there is neither Jew nor Greek, there is neither male nor female (cf. Gal 3:28). Likewise, Pope Francis never tires of reminding Christians and the whole world of the importance and centrality of women’s role in society and the Church.

Yet what he says seems to be passed over in silence, almost as if it were a “dogmatic” fracture within a thought shared by and entrenched in many “men” of the Church. Women appear to be a source of problems and not of the wealth and complementarity which, in fact, they are. This anthropological and cultural tradition has been passed on to subsequent generations of priests and future seminarians, who have tacitly accepted this distorted and pertinacious legacy. A survey would be interesting and useful in helping us to understand what has gone wrong between women and priests, for we are speaking of a very real and palpable problem.

It is necessary to start with a core issue: the presence and role of women in seminaries and in the formation of seminarians. Unfortunately these women can be counted on one hand. And

those who are present are found in subordinate positions, that is, they are – to put it mildly – the invisible people who cook, wash, iron, clean the young men’s rooms and move about within the sacred walls, ready to vanish at the slightest hint. They are women religious and lay women. The former do this work as a mission; the latter as a means of earning their livelihood. But their work very often obliges them to remain silent, with a total – or nearly total – absence of interaction with those whose paths they cross.

In *Pastores Dabo Vobis* “the fundamentally ‘relational’ dimension of priestly identity” is stressed, as well as the importance of clarifying that “the nature and mission of the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the Blessed Trinity and are prolonged



in the communion of the Church, as a sign and instrument, in Christ, of communion with God and of the unity of all humanity” (n. 12). We can read even further: “Of special importance is the capacity to relate to others. This is truly fundamental for a person who is called to be responsible for a community and to be a ‘man of communion’” (n. 43).

A relationship between man and woman is an act desired by God himself at the moment of Creation, it is intrinsic in every person. Ignoring this fundamental aspect means putting oneself outside the dynamic of that Trinitarian love mentioned above – and which we often hear referred to in homilies –, a primary essence in the life of Christians and in that of the Church herself.

Another question to be addressed is: why don’t women have more access to teaching positions in seminaries? Fortunately, in the United States there are at least a few, according to Sr Sara Butler, Professor emerita of systematic theology at Mundelein Seminary, Illinois. But, how many women are able to avail themselves of this equal access, particularly in Italy? At this point one has to ask: is theology something solely for men and priests? When Pope Francis affirms that a “profound theology of women” is needed, and says that women must engage in theological reflection, is he perpetuating a utopia? It seems that the Pope truly understands the importance of women’s role in the Church, as in society, but he has also realized how difficult and complicated it is to break down diffidence, a veritable – I would say ancestral – fear with regard to the other sex, the “female”, considered to be a dangerous threat to the sexual integrity and celibacy of the consecrated man.

The result of this obsolete school of thought is a certain, more or less latent misogyny which is essentially a sentiment of aversion to – if not hatred of – women, viewed more often than not in the role of servant. In other words they are also people who carry out, every day and without pay, the various domestic tasks in parishes or in residences of religious. Let us explain: they are people who also consciously accept the psychological hardship of never

*Women are often “found in subordinate positions, that is, they are – to put it mildly – the invisible people who cook, wash, iron, clean the young men’s rooms and move about within the sacred walls, ready to vanish at the slightest hint”*

receiving even a simple “thank you”, because their service is for the Church and not for the individual, even if he is a minister of Christ. Gregory the Great wrote in his *Pastoral Rule*: “There are some also who investigate spiritual precepts with cunning care, but what they penetrate with their understanding they trample on in their lives”. This bears witness to the heart’s attachment to God.

How do seminarians relate to women? If the result is usually apparent to all once they have become priests, is it not perhaps necessary to rethink certain aspects of their formation? If the priest must be a “person of communion”, we believe that we are running a great risk precisely in this regard if the presence of women is excluded in places of formation, including theological faculties. If we want emotionally mature priests, we must necessarily give them opportunities to exercise their own freedom, namely the ability to choose Christ each day in the face of worldly solicitation and of possible provocation – logical and legit-

The experience of the Monastery of Bose recounted by those who live there

## Differences affirmed by common life

CATHERINE AUBIN

"May the Lord bless you on your arrival and on your return". Men and women, women and men, in one Church and in one community. This is the daily reality of the monastic community of Bose. Here monks and nuns pray, work and offer hospitality together. Where did this community come from? How did it come about? What are the positive and negative aspects of this "living together"? Two brothers and two sisters answered these questions and opened the doors to this prophetic experience. The first to speak was the community's founder, Enzo Bianchi.

"At the outset there was no real plan for men and women to live together. I had come here only to start a project of monastic life, but I definitely wasn't planning an organization for men and women. However, the second person who knocked on the door was a woman, deeply convinced of this life choice, and so I had to address this issue. I went to Turin to see Cardinal Pellegrino, who was involved with our community at that time, and he said to me: 'You did not seek her. If the Lord sent her to you, you must accept her'. We did accept her and, so that she would not be alone with three brothers, I went to the Protestant community in Grandchamp, Switzerland to ask if they could send us one of their sisters. And it was a real miracle because I arrived in the evening and Sr Minke told me that she would pray and think about it. The following day they sent Sr Christiane who was with us for a year. In a certain sense she was 'on loan' from the sisters so that there would be a nucleus of men and women right from the start, and

able to believe and develop together because there is one rule, one liturgy. Meals for the most part are eaten together (at the beginning we shared all meals) and hence there is one lifestyle for all. We gradually began putting all this into practice and we saw that it could work. Very early on, we perceived and accepted the graces of "living together" as brothers and sisters. A first grace was that the brothers could no longer behave like "bears" but had to learn to be more sensitive. This does not mean more feminine but rather more caring. Above all, they were required to live the dimension of 'tending to their brethren', and no longer living as individuals who happen to find themselves together. As for the sisters, we noticed that they had acquired a 'discipline', a form of mastery of words different from that of the classic communities of women religious. That is to say, they talked less and were less tempted to gossip or whisper among themselves. These two things showed us that we were helping each other. Little by little, however, we realized that it was necessary every now and then for the brothers and the sisters to eat their meals separately, but only occasionally. In this way, the sisters would have a place and a meal during which they could talk among themselves in their own feminine language and this also applied for us brothers (but without making a habit of it because meals are usually eaten together, the brothers on one side of the refectory and the sisters on the other). All this was very useful to us because it changed the language used at mealtimes; for example, the sisters have a far more 'ecclesial' language, whereas we brothers tend to speak of things which are more related to practical

decisions, we are aware that we have two different psychologies with very different reflections. It is therefore necessary to harmonize them, without ignoring or denying them. This is a task we do day after day. At times it is difficult because of this wound between men and women, which all humanity understands and which we too bear and experience, and which must be constantly reconciled and surmounted, not as a form of compromise but as a greater good. On this point we have had no major problems. When a person comes here with a monastic vocation the important thing is that, if she is a woman, she should know how to live with men, and if he is a man, he should know how to live with women. Discernment is practiced on the basis that if a man belittles a woman and does not take her presence into account it means that Bose is not the right place for him".

"Another important point is that with regard to study, everyone receives the same formation and we all have the same means and instruments without distinction. However there must be a novice mistress and a novice master, for in personal guidance only a woman can accompany another woman and only a man can accompany another man. Then there is another point that touches on an aspect of chastity: a woman more easily obeys a man than a man obeys a woman, and this is not chastity, it is in opposition to chastity. Well, women might have been tempted to obey me or to compete with me, and this is why I have never wanted to be the sisters' spiritual director. My role is to ensure the unity of the two branches, but I have nothing to do directly with the sisters in order to avoid projections and jealousies. The women must obey a woman and the men a man. It is a question of chastity. In the 1960s in two new foundations there were many affective, indeed even sexual issues that confronted the founders. To this end Chapters must be organized in a very firm and balanced way to prevent those in charge from acting only among themselves or, on the contrary, in a solitary and isolated manner. All decisions must be taken together, not by the superiors alone. Our Chapters are held once a month and once a year we hold a Chapter that lasts for four days, during which decisions are taken. Everyone may speak and everyone is entitled to vote. We are also an ecumenical community and from this perspective giving the floor to women helps ecumenism to flourish. Ecumenism also helps us to be better brothers and sisters: it is dialogue in diversity. We do not ask the Orthodox to become Catholic nor vice versa; the differences are necessary and create communion. If the differences were denied, it would be a mortifying communion".



not just one isolated woman. From that moment on, the community had to consider itself a community of both women and men".

"I understood one truth straight away", Bianchi continued. "In order for men and women to live together it was important that the difference between them be affirmed. For this reason, there had to be a distinction in order to avoid a division between the women's branch and the men's branch. Thus from the very start I wanted a woman to be in charge of the sisters so that I should not be directly responsible, and so it was. The two communities have been

life, both monastic and ecclesial. Thus the refectory, a place for exchange, is also a place of formation, even if we can only speak during one meal, since the other is eaten in silence".

"Regarding emotional ties", Bianchi added, "we noticed with due discernment as mature adults that the brothers and sisters did not fall in love (as everyone thinks). This is not the problem; in 40 years it has never happened. The true problem is the wound that exists between men and women. In fact we have two different psychologies. For example, during Chapters, when we have to make



"Ring, enter, someone will welcome you" reads a sign at the entrance of the Monastery of Bose. (Photographs courtesy of the Bose Photo Archives)

What is your greatest wish today? "It would be to see the Church learn more on the subject of authority from monastic life", Bianchi answered. "I would like an authority exercised more in accordance with the monastic form, in other words an authority which listens, which enables situations to mature, which is more synodal and in which women play an active part. Otherwise the Church will experience authority in a state not only of poverty but also and above all of wretchedness".

Sr Maria dell'Orto, who has been a member of the community for more than 40 years, was in charge of the sisters until 2009. She explained the early days of the community and its daily challenges. "The community was not born out of an ideology but from a reality (the arrival of a sister and of a Protestant brother) and from a question that Enzo Bianchi asked himself: 'Does the Gospel perhaps contain a word that would prevent the first sister from living this monastic experience? No!'. However there was obedience to the reality of life, and the Gospel was the deciding factor. It was a first, extraordinary grace which has protected and enlivened us to this day, even though it has not been easy, but life in itself is not easy. Therefore we have tried to live in accordance with the great criteria of traditional monastic life; we drew monastic inspiration from its origins (Anthony, Pacomius, Basil, Benedict and so forth) and we sought the teachings that could be most useful to us in this modern context".

"Monastic life among brothers and sisters", continued Maria, "was not organized in early Christian times, since Jesus' life bore little weight in this regard. For example, in order to draw Gospel inspiration, reference was often made to the apostolic letters, which contained many forms of lowliness. On the contrary, had there been reference to the Gospel, it would have been possible to note Jesus' many relation-

The contribution of women in the work of evangelization

## A growing missionary role

*"The considerable and growing presence of women" in the work of proclaiming the Gospel was highlighted in Pope Francis' message for World Mission Sunday 2016 which will be celebrated on 23 October. "Together with the evangelizing and sacramental work of missionaries," the Pontiff writes in his message, entitled 'Missionary Church, Witness of Mercy', "women and families often more adequately understand people's problems and know how to deal with them in an appropriate and, at times, fresh way". The following is the English text of the Holy Father's message.*

Dear Brothers and Sisters,

The Extraordinary Jubilee of Mercy, which the Church is celebrating, casts a distinct light on World Mission Sunday 2016: it invites us to consider the *missio ad gentes* as a great, immense work of mercy, both spiritual and material. On this World Mission Sunday, all of us are invited to "go out" as missionary disciples, each generously offering our talents, creativity, wisdom and experience in order to bring the message of God's tenderness and compassion to the entire human family. By virtue of the missionary mandate, the Church cares for those who do not know the Gospel, because she wants everyone to be saved and to experience the Lord's love. She "is commissioned to announce the mercy of God, the beating heart of the Gospel" (*Misericordiae Vultus*, 12) and to proclaim mercy in every corner of the world, reaching every person, young or old.

When mercy encounters a person, it brings deep joy to the Father's heart; for from the beginning the Father has lovingly turned towards the most vulnerable, because his greatness and power are revealed precisely in his capacity to identify with the young, the marginalized and the oppressed (cf. Deut 4:31; Ps 86:15, 103:8, 111:4). He is a kind, caring and faithful God who is close to those in need, especially the poor; he involves himself tenderly in human reality just as a father and mother do in the lives of their children (cf. Jer 31:20). When speaking of the womb, the Bible uses the word that signifies mercy: therefore it refers to the love of a mother for her children, whom she will always love, in every circumstance and regardless of what happens, because they are the fruit of her womb. This is also an essential aspect of the love that God has for all his children, whom he created and whom he wants to raise and educate; in the face of their weaknesses and infidelity, his heart is overcome with compassion (cf. Hos 11:8). He is merciful towards all; his love is for all people and his compassion extends to all creatures (cf. Ps 144:8-9).

Mercy finds its most noble and complete expression in the Incarnate Word. Jesus reveals the face of the Father who is rich in mercy; he "speaks of [mercy] and explains it by the use of comparisons and parables, but above all He Himself makes it incarnate and personifies it" (John Paul II, *Dives in Misericordia*, 2). When we welcome and follow Jesus by means of the Gospel and sacraments, we can, with the help of the Holy Spirit, become merciful as our heavenly Father is merciful; we can learn to love as he loves us and make of our lives a free gift, a sign of his goodness (cf. *Misericordiae Vultus*, 3). The Church, in the midst of humanity, is first of all the community that lives by the mercy of Christ: she senses his gaze and feels he has chosen her with his merciful love. It is through this love that the Church discovers its mandate, lives it and makes it known to all peoples through a respectful dialogue with every culture and religious belief.

This merciful love, as in the early days of the Church, is witnessed to by many men and women of every age and condition. The considerable and growing presence of women in the missionary world, working alongside their male counterparts, is a significant sign of God's maternal love. Women, lay and religious, and today even many families, carry out their missionary vocation in various forms: from announcing the Gospel to charitable service. Together with the evangelizing and sacramental work of missionaries, women and families often more adequately understand people's problems and know how to deal with them in an appropriate and, at times, fresh way: in caring for life, with a strong focus on people rather than structures, and by allocating human and spiritual resources towards the building of good relations, harmony, peace, solidarity, dialogue, cooperation and fraternity, both among individuals and in social and cultural life, in particular through care for the poor.

In many places evangelization begins with education, to which missionary work dedicates much time and effort, like the merciful vine-dresser of the Gospel (cf. Lk 13:7-9; Jn 15:1), patiently waiting for fruit after years of slow cultivation; in this way they bring forth a new people able to evangelize, who will take the Gospel to those places where it otherwise would not have been thought possible. The Church can also be defined as "mother" for those who will one day have faith in Christ. I hope, therefore, that the holy people of God will continue to exercise this maternal service of mercy, which helps those who do



Simone Martini and Lippo Memmi  
"Madonna of Mercy"  
(1310)

not yet know the Lord to encounter and love him. Faith is God's gift and not the result of proselytizing; rather it grows thanks to the faith and charity of evangelizers who witness to Christ. As they travel through the streets of the world, the disciples of Jesus need to have a love without limits, the same measure of love that our Lord has for all people. We proclaim the most beautiful and greatest gifts that he has given us: his life and his love.

All peoples and cultures have the right to receive the message of salvation which is God's gift to every person. This is all the more necessary when we consider how many injustices, wars, and humanitarian crises still need resolution. Missionaries know from experience that the Gospel of forgiveness and mercy can bring joy and reconciliation, justice and peace. The mandate of the Gospel to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20) has not ceased; rather this command commits all of us, in the current landscape with all its challenges, to hear the call to a renewed missionary "impulse", as I noted in my Apostolic Exhortation *Evangelii Gaudium*: "Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth

from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel" (20).

This Jubilee year marks the 90th anniversary of World Missionary Day, first approved by Pope Pius XI in 1926 and organized by the Pontifical Society for the Propagation of the Faith. It is appropriate then to recall the wise instructions of my Predecessors who ordered that to this Society be destined all the offerings collected in every diocese, parish, religious community, association and ecclesial movement throughout the world for the care of Christian communities in need and for supporting the proclamation of the Gospel even to the ends of the earth. Today too we believe in this sign of missionary ecclesial communion. Let us not close our hearts within our own particular concerns, but let us open them to all of humanity.

May Holy Mary, sublime icon of redeemed humanity, model of missionaries for the Church, teach all men, women and families, to foster and safeguard the living and mysterious presence of the Risen Lord in every place, he who renews personal relationships, cultures and peoples, and who fills all with joyful mercy.

From the Vatican, 15 May 2016,  
Solemnity of Pentecost

Franciscans

# The experience of the Monastery of Bose

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ships with women and the fact that he called both men and women as disciples. For example in Luke when a woman says to him: 'Blessed is the womb that bore you, and the breasts that you sucked!', Jesus replies 'Blessed rather are those who hear the word of God and keep it!' (11:27). Hence this invitation to live the Gospel is addressed to both men and women. There is immense happiness when men and women live monastic life together with members of other Churches, as the burden of the sufferings and trials borne by women in a male dominated society become known. Although it is sometimes difficult – life is indeed difficult: the life of married couples, of priests, of people on their own. Since living truly is accepting differences, the differences between men and women but also among women and among men and among guests as well; all this is an exercise of freedom. You learn not to use others and not to believe that this is something acquired once and for all. You try to listen. The challenge is therefore that of living daily in freedom, in mutual service, because basically this is what the Gospel is. You try to be yourself for the good of all. You find that you see better thanks to others. Jesus taught us love in freedom and passed on to us authentic words for human life. For example, not living for ourselves is the only way not to be anguished in this world and not to be afraid of the next day and night (in Bose, practically no doors are locked). It is not heroism but the most intelligent thing in the world".

"Learning to live otherness, not to live ideologically, not to blame one another, to free oneself from prejudices, learning how to live God's today in the encounter with the other: this is our opportunity. A brother and sister are an opportunity to free ourselves from our past or from our own forms of determinism to see that the weight of our past does not prevent us from living. The difficulty is in freeing ourselves from all our ideologies so that we are neither victims nor oppressors in our relationships with others. In monastic life there is great poverty because all our psychological sufferings and frailties are 'out in the open', everyone sees them. Therefore, you learn that you are not in the world to hide your shortcomings or to be judged or approved, or to oblige others to tell you 'yes, yes'. You gradually learn to recognize in others the freedom to be here and that we live thanks to the fact that our brothers and sisters are here. Thus it is learning how to live emotions in freedom. Basically Jesus taught us not to be afraid of our smallness, which means that loving the lives of others is the only salvation for all our frailties. When we are involved in their lives, when we are, as it were, seduced by what they are and what they do, when we look at them with interest, then fear for ourselves diminishes and we immediately feel free".

Do you sometimes regret your decision? "I've always known that I could never have truly lived outside here, not because it is better here than in any place outside, no, but

rather because this place has allowed me to live and to take care of myself without anguish over the poor woman that I am".

Sr Antonella is currently in charge of the sisters; she has been a nun for more than 20 years. She explained how the work is organized among the brothers and sisters. "When a person arrives in the community, we begin by discerning the needs of the community and the capacities of that person; after this discernment the newcomer is placed in the workshop where he or she will work. Some of the work is managed only by brothers and other work by sisters, and other tasks, such as in the garden and guesthouse, are directed by both. We try to base these decisions on need and not in absolute terms. There is undoubtedly a richness in this way of working together, thanks to the exchange; a diversity too in the way of addressing the same set of problems or in the way of organizing, and when by working in groups it is possible to find ways to streamline and simplify the work at hand".

How do you explain that when someone is accepted he or she perceives and intuitively great harmony among you? "I couldn't begin to explain", Sr Antonella answers. "We live daily life very simply. Each one of us must also be the custodian of a form of solitude for him- or herself, in order to develop interiorly as a person. This makes possible a growth which in turn enables the individual to meet others without the fear of losing something in this encounter. And the harmony and fluidity among us flow from a daily life lived very simply, without being on

the defensive, but showing ourselves as we are, with that understanding which comes of knowing that we are together in our differences".

What effect does this daily listening together to the same Word of God have during the important liturgical seasons? "In the course of the *Lectio Divina*, the community meets to reflect beginning with the light of the Word of God on his or her life. We also have a *Lectio Divina* all together once a week and indeed this sharing of the Word is a great help to the community's development: it strengthens community life. Thus we are each called to question ourselves again, with an impulse to convert, in order to return to being in harmony with the body of the community".

What have been your joys in these past 20 years? "My joys", Sr Antonella replied, "have been above all in fraternity, namely in living a simple, healthy and profoundly merciful community life. I have truly felt the mercy of my brothers and sisters and this has really helped me to continuously renew my way of being and my conduct toward them, thanks to their very merciful fraternal correction. It is a way to start afresh together and is my greatest joy, which I always savour. As for the difficulties, these concern personal change, which is always very hard [she laughed], and also personal relationships, when we aren't able to listen to each other or understand each other, because it isn't the right moment or because such great patience is required. One of the most difficult things is communication, which means continually learning to listen to each other without believ-

ing that this is something acquired once and for all. All this demands of us a profound human development, which does not seek to imitate others but asks us to be happy with what we are, knowing too that men and women express themselves in a completely different language. This community life is in any case a true gift of God (not a human project) over which we must constantly keep watch and which asks of us a great deal of remembrance, attention and gratitude".

Br Goffredo, Bianchi's assistant, has been a member of the community for 22 years. We asked him to reflect on the community life among the brothers and sisters. "From the outset I was attracted by Prior Enzo Bianchi's charisma and by the community life which is lived here, men and women together, and also by the common ecumenical life. This richness of men and women together must be learned, cultivated and assimilated. Thus we become more human. Normal life consists of men and women; therefore a real process of humanization is made when there are men and women together on a journey of diversity and otherness. Diversity should not be feared because it is a help and a treasure. It is not a matter of listing the differences between men and women; on the contrary, we must live as women or as men. There are two ways of being in the world which have existed since the very beginning. It is a matter of living an essential and natural difference. The difficult part in community life is combining two different ways of facing reality. However it is also and above all a challenge, because to arrive a global and unified vision one must start from two different viewpoints in order to see reality together. Men have one way of seeing reality and women another, but this is normal, since reality is as male as it is female. Seeing it together is difficult but it is a true richness, because together one sees it better. I would find it very difficult today to live in an exclusively male community".

"Our way of community life", Br Goffredo concluded, "is unheard of: celibate men and women who live together without being married. Thus it means finding accord of a different order, but which is rooted in the monastic life and in the Gospel".



## An indispensable resource

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imate in the male-female relationship – created by a female presence which of course cannot be avoided. It seems understandable too, in line with all that has been said in recent years, that emotional maturity is also the goal with regard to possible manifestations of homosexuality.

However, once they leave the seminary – where these young men train to become pastors, living the "ideal" of priestly life – what will happen once they are catapulted into the real world inhabited by men

and women of flesh and blood? Will they be able to respond appropriately to the needs of the people whom they have been called to guide on their journey of faith in the Church? Parish communities are built around the pastor, a priest who must be able to overcome moments of discouragement and personal crisis without emotionally involving the faithful. In fact, it is precisely in such cases that the affective problems not faced in the seminary come to the fore. It then becomes dangerous for the priest to initiate relationships with women, because in them he may delude

himself into thinking he has found a mother or sister, friend and confidante in a devout woman parishioner, misinterpreting the relationship. This applies to all consecrated people, both women and men. It would be wonderful for future priests to have the opportunity to discover without fear and to have a healthy understanding of the richness of the female universe, seeing it as an indispensable and precious resource, necessary for the fullness of their vocation. For we are created male and female, not for division but for complementarity.

No disabled person should be discriminated against is the founding idea of L'Arche, founded by Jean Vanier in 1964. And it was also the main theme of the visit Pope Francis made to the community "Il Chicco" in Ciampino on Friday afternoon, 13 May.

Following the Jubilee initiative of "Mercy Fridays", the Pope went to the cusp of Rome to spend about an hour and a half with 18 patients with severe intellectual disabilities and volunteers of two family-homes called the "Vineyard" and the "Olive Tree". Arriving close to 5 pm, Francis went to bear witness against the throw-away culture. No one should be deprived of love, joy and dignity just because they have intellectual disabilities, just as no one should be discriminated against because of prejudices that marginalize people. The great L'Arche family is dedicated to this mission of service to society's weak and marginalized. L'Arche, in association with the Faith and Light organization, is present in over 30 countries throughout the world. People with severe disabilities are welcomed into the family-homes, where they feel accepted and are able to be the protagonists of their own lives. The homey atmosphere allows them to tap into their sensit-



Francis visits a community for people with disabilities

## You have touched my heart

ive nature, and form bonds of friendship and familial affection.

Francis was able to experience this affection in Ciampino, where he spent a peaceful afternoon in a family atmosphere of joy and sharing. Accompanied on the visit by Archbishop Rino Fisichella, President of the Pontifical Council for the Promotion of the New Evangelization, the Pontiff brought pastries and seasonal fruit, and sat at the table to share a snack. He was visibly moved as he listened to what several guests of the home - Nadia, Salvatore, Vit-

torio, Paolo, Maria Grazia, Danilo - had to share. He then rose to greet those who are seriously debilitated, offering them gestures of great affection and tenderness, especially to Armando and Fabio who were among the first to be welcomed into the home in 1981 when L'Arche first opened in Italy. There is now a second in Bologna, and a third is expected to open soon in Sardegna.

According to Vanier's insight, the lives of people with disabilities should include manual tasks appropriate to their individual capacities. Thus Pope Francis also visited the artisans' workshop, where each day small objects are crafted, expressing the creativity and imagination of the members of Il Chicco. After posing for photographs with each of them - some of whose faces showing tears of excitement - and, holding hands with them, Francis prayed in the small chapel. A song typical of the community preceded the recitation of the Our Father, Hail Mary, Glory Be and a Prayer for Eternal Rest for their beloved departed, or - as they say in the home - those who are in "the Ark in heaven", as the director, Marco Veronesi, explained.



Rome, to a care home for the elderly and another for patients in a vegetative state; in February, he met with a community of recovering addicts in Castel Gandolfo; in March and April the initiative coincided respectively with Holy Thursday, when he washed the feet of refugees in the CARA reception centre of Castelnuovo di Porto, and his journey among the refugees on the Greek island of Lesbos.

Pfizer suspends the provision of drugs for lethal injections

## Challenging the death penalty

Pfizer, the global pharmaceutical giant, has decided to stop providing its medicinal products that are used for lethal injections in death penalty cases in the United States. Although about 20 other European and US drug manufacturers have already adopted similar restrictions, the decision by Pfizer - reported on 14 May by *The New York Times* - is considered a milestone.

Indeed, Pfizer is one of the world's leading pharmaceutical manufacturers, capable of dictating the path for the sector. Imposing sweeping controls on the distribution of its products, the company aims to ensure that none of its products are used in lethal injections. In recent years in order to avoid association with executions, many pharmaceutical companies have barred the sale of their products to corrections agencies. Experiments with new drugs, a series of botched executions and covert efforts to obtain lethal chemicals have mired many states in court challenges.

The company released a statement explaining its position: "Pfizer makes its products to enhance and save the lives of the patients we serve", it said, and "strongly objects to the use of its products as lethal injections for capital punishment". This step, however important, does not signal the end of the death penalty in the United States, where capital punishment is provided for in the code of 32

states. Some of them are turning to the electric chair or gas chamber, while others are using a controversial combination of drugs and barbiturates unregulated by the Food and Drug Administration (the US government agency responsible for the regulation of pharmaceutical products). This deadly mixture sadly entered the spotlight after a failed execution in Oklahoma, which even the White House said "fell short of humane standard": Clayton Lockett died after 43 minutes of agony due to a failure in the administration of the drugs.

New CTV film on the opening of the Holy Door

## Technology without borders

On 12 May, Vatican Television Center (CTV) director Stefano D'Agostini presented a film entitled, "Behind-the-Scenes", which documents the ceremony for the opening of the Holy Door last 8 December. He explained that the initiative was not for the sake of innovation itself, but for the sake of spreading the magisterium of Pope Francis, which is the mission of CTV. Recorded in ultra HD/HDR, the latest standard for high image definition available, the video was introduced in the Vatican Film Library in conjunction with a press conference for the presentation of a new partnership between the Secretariat for Communications and HD Forum Italia [HDFI], a non-profit organization whose objective is to promote the awareness and use of new audiovisual technologies. Speakers at the conference, entitled "Crossings: communication and technology without border", included the Prefect of the Secretariat, Msgr Dario Edoardo Viganò; HDFI President, Benito Manlio Mari; CTV Director, Stefano D'Agostini; and the President of the Italian section of the Society of Motion Picture and Television Engineers, Alfredo Bartelletti.





At the Jubilee Audience the Pope speaks of true piety

## Shake off the indifference

*True piety is not to be confused with pietism or with simple compassion. This was the Pope's message at the Jubilee Audience on Saturday, 14 May, in St Peter's Square, where he invited the faithful to "shake off the indifference that impedes us from recognizing the needs of brothers and sisters". The following is a translation of the catechesis which the Holy Father gave in Italian.*

Dear Brothers and Sisters,  
Good morning!

It is not a very nice day, but you are brave and you have come despite the rain. Thank you! This audience is taking place in two locations: the sick are in the Paul VI Hall because of the rain. They are more comfortable there and are following us on the jumbo screen; and we are here. We are together... and I suggest that you greet them with a round of applause. It's not easy to applaud holding an umbrella in your hand!

Among the many aspects of mercy, there is one which consists in *feeling compassion* or *pity* for those who need love. *Pietas* – piety – is a concept from the Greco-Roman world where, however, it indicated a kind of submission to superiors: above all, devotion due to the gods, then filial respect for one's parents, the elderly in particular. Today, however, we must be careful not to identify piety with the fairly widespread pietism, which is only a superficial emotion and offends the dignity of others. Similarly, piety should not be confused with the compassion that we feel for the animals that live with us; indeed, it happens that at times we feel this sentiment for animals, and are indifferent to the suffering of brothers and sisters. How often we see people who are so attached to their cats or dogs that they leave their neighbour without help, a neighbour in need.... This is not right.

The piety that we wish to talk about is a manifestation of God's mercy. It is one of the seven gifts of the Holy Spirit, whom the Lord offers to his disciples to render them "docile in readily obeying divine inspirations" (*Catechism of the Catholic*

*Church*, n. 1831). Many times the Gospel refers to the spontaneous cry that the sick, of those who are possessed, poor or afflicted people addressed to Jesus: "Have mercy" (cf. Mk 10:47-48; Mt 15:22, 17:15). Jesus responded to all with his gaze of mercy and the comfort of his presence. In those invocations for help or requests for mercy, each person also expressed his or her faith in Jesus, calling him 'Teacher', 'Son of David' and 'Lord'. They perceived that there was something extraordinary about Him, that could help them to emerge from their state of distress. They perceived in Him the love of God himself. Even if the people were crowding around him Jesus was aware of those cries for mercy and he was moved to compassion, especially when he saw people suffering and wounded in their dignity, as in the case of the haemorrhaging woman (cf. Mk 5:32). He called her to trust in Him and in his Word (cf. Jn 6:48-55). For Jesus, feeling compassion is the same as sharing in the distress of those he

meets, but at the same time, it is also getting involved in a personal way so that it might be transformed into joy.

We too are called to cultivate within us attitudes of compassion before the many situations of life, to shake off the indifference that impedes us from recognizing the need of the brothers and sisters who surround us and to free ourselves from the slavery of material wellbeing (cf. 1 Tim 6:3-8).

Let us look to the example of the Virgin Mary, who takes care of each one of her children and is for us believers the icon of compassion. Dante Alighieri expresses it in the prayer to Our Lady in *Paradiso*: "In you compassion is, in you is pity, [...] in you is every goodness found in any creature (XXXIII, 19-21). Thank you.

*At the end of the catechesis, Francis greeted the various language groups.*

Through the intercession of the Virgin Mary, we are invited on the

eve of Pentecost, to shake off our indifference that sometimes blinds us to the needs of our brothers and sisters, and to free ourselves from the bondage of material goods.

May God bless you all.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England and the Philippines. In the joy of the Risen Lord, I invoke upon you and your families the loving mercy of God our Father. May the Lord bless you all!

I greet the *young people*, the *sick* and the *newlyweds*. Today is the Feast of St Matthias, the final Apostle to become one of the Twelve. May his spiritual vigour encourage you, dear *young people*, especially the students of the Sacred Heart and Paul VI of Rome, to be consistent with your faith. May his abandonment in the Risen Christ sustain you, dear sick people, in moments of great difficulty. May his missionary dedication remind you, dear newlyweds, that love is the irreplaceable foundation of the family.

## An antidote to isolation

The members of the Outsider Association didn't bring their "musical instruments" – garbage cans, lids and pipes – but they did bring a story for Pope Francis. The Association presented the Holy Father with a card telling him that even "extreme realities such as Cottolengo and prison can express beauty, art, culture and poetry". Founded in 2003 by Br Marco Rizzonato as part of the Little House of Divine Providence of Cottolengo in Turin, Italy, Outsider "was the response to the need for integration of disabled and disadvantaged people". Today the association, Br Rizzonato explained, "is a creative place for integration and socialization, for free artistic expression and for cultural growth for those with mental disabilities or those who are behind bars. Together they find an excellent antidote to isolation and a source of personal fulfillment".

Due to the rain, the Pope met the representatives of Outsider as well as sick pilgrims accompanied by Unitalisi, in the Paul VI Hall.

Then Pope Francis went to St Peter's Square where he greeted 52 Greek-Catholic Ukrainian students of the Pontifical College of St Josaphat. After studying in seminaries in their native country, the students moved to Rome to study theology, philosophy, psychology and canon law. According to the rector, Fr Luis Cacianno, their studies are accompanied by prayer and concern for the situation in Ukraine.

