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At the General Audience the Pope speaks about engagement as a time to grow in awareness and sharing

A work of love

Engagement is "the time when the two are called to perform a real labour of love, an involved and shared work that delves deep". Pope Francis said this at the General Audience on Wednesday, 27 May, continuing his series of catecheses dedicated to the family. He reflected on the experience of those preparing for marriage, taking a "journey" in which two people "discover one another little by little" and which entails "confidence in the vocation that God bestows". The following is a translation of the Pope's catechesis, which was given in Italian.



Raymond Peynet, "Sweethearts"

Dear Brothers and Sisters,
Good Morning!

Continuing these catecheses on the family, today I would like to speak about *engagement*. Engagement – one hears it in the word – has to do with trust, confidence, reliability. Confidence in the vocation that God gives, since marriage is first and foremost the discovery of a call from God. Certainly it is a beautiful thing that young people today can choose to marry on the basis of mutual love. But the very freedom of the bond requires a conscious harmony in the decision, not just a simple understanding of the attraction or feeling, for a moment, for a short time ... it calls for a journey.

Engagement, in other words, is the time when the two are called to perform a real labour of love, an involved and shared work that delves deep. Here they discover one another little by little, i.e. the man "learns" about woman by learning about *this* woman, his fiancée; and the woman "learns" about man by learning about *this* man, her fiancé. Let us not underestimate the importance of this learning: it is a beautiful endeavour, and love itself requires it, for it is not simply a matter of care-free happiness or enchanted emotion. The biblical account speaks of all creation as a beautiful work of God's love. The Book of Genesis says that: "God saw everything that he had made, and behold, it was very good" (Gen 1:31). Only when it is finished does God "rest". We understand from this image that God's love, which brought forth the world, was not an impromptu decision. No! It was a beautiful work. The love of God created the concrete conditions for an irrevocable covenant, one that is strong and lasting.

The covenant of love between man and woman – a covenant for life – *cannot be improvised*. It isn't made up one day to the next. There is no marriage express: one needs to work on love, one needs to walk. The covenant of love between man and woman is something learned and refined. I venture to say it is a covenant carefully crafted. To make two lives one is almost a miracle of freedom and the heart entrusted to faith. Perhaps we should emphasize this point more, because our "emotional coordinates" have gone a bit askew. Those who claim to want everything right away, then back out of everything – right away – at the

first difficulty (or at the first opportunity). There is no hope for the trust and fidelity entailed in the gift of self, if prevailing tendency is to consume love like some kind of "supplement" for mental and physical well-being. This is not love! Engagement focuses on the will to care for something together that must never be bought or sold, betrayed or abandoned, however tempting the offer may be.

God, too, when he speaks of the covenant with his people, does so several times in terms of betrothal. In the Book of Jeremiah, in speaking to the people who had distanced themselves from him, he reminds the people of when they were the "betrothed" of God, and he says: "I remember the devotion of your youth, your love as a bride" (cf. 2:2). God took this path of betrothal. He then also made a promise: we heard it at the beginning of the audience, in the Book of Hosea: "I will betroth you to me for ever; I will betroth you to me in righteousness and in

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VATICAN BULLETIN

AUDIENCES

Thursday, 21 May

Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples

Cardinal Carlo Caffarra, Archbishop of Bologna, Italy

Cardinal Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signatura

Archbishop Héctor Rubén Aguero, Archbishop of La Plata, Argentina

Bishop Juan Rubén Martínez de Posadas, Argentina

H.E. Ms Rudo Mabel Chitiga, Ambassador of Zimbabwe, for the presentation of her Letters of Credence

H.E. Mr Joel Musa Nhleko, Ambassador of Swaziland, for the presentation of his Letters of Credence

Saturday, 23 May

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

H.E. Mr Boyko Borissov, Prime Minister of Bulgaria, with his entourage

H.E. Mr Nikola Grujevski, Prime Minister of the former Yugoslav Republic of Macedonia, with his wife and entourage

Tuesday, 26 May

Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops, with the Undersecretary, Bishop

Fabio Fabene, titular Bishop of Acquapendente

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Evangelista Alcimar Caldas Magalhães, OFM cap., of Alto Solimões, Brazil. It was presented in accord with can. 401 § 1 of the Code of Canon Law (20 May).

The Holy Father appointed Bishop Adolfo Zon Pereira, SX, as Bishop of Alto Solimões, Brazil. Until now he has been Coadjutor Bishop of the same Diocese (20 May).

Bishop Zon Pereira, 59, was born in Orense, Spain. He was ordained a priest on 21 June 1986. He was ordained a bishop on 8 November 2014, subsequent to his appointment as Coadjutor of Alto Solimões.

The Holy Father appointed Fr Paulo Jackson Nóbrega de Sousa from the clergy of Patos, as Bishop of Garanhuns, Brazil. Until now he has been parish priest of *Senhor Bom Jesus do Horto* parish, Belo Horizonte and professor of Sacred Scripture at the Pontifical Catholic University of Minas Gerais and formator of seminarians in Patos (20 May).

Bishop-elect Nóbrega de Sousa, 46, was born in São José de Espinharas, Brazil. He holds a licence in Biblical Science and a doctorate in Biblical Theology. He was ordained a priest on 17 December 1993. He has served in parish ministry and as:

rector of the diocesan seminary; formator of major seminarians at the Archdiocesan Seminary of João Pessoa; coordinator of the diocesan apostolate; national secretary of the Organization of seminaries and philosophical and theological institutes in Brazil.

The Holy Father appointed Bishop Laurent Dognin as Bishop of Quimper, France. Until now he has been titular Bishop of Macriana in Mauretania and Auxiliary of Bordeaux, France (20 May).

Bishop Dognin, 62, was born in Paris, France. He was ordained a priest on 15 June 1980. He was ordained a bishop on 27 February 2011, subsequent to his appointment as titular Bishop of Macriana in Mauretania and Auxiliary of Bordeaux.

The Holy Father appointed Bishop Pedro Cunha Cruz as Coadjutor Bishop of Campanha, Brazil. Until now he has been titular Bishop of Agbia and Auxiliary of São Sebastião do Rio de Janeiro, Brazil (20 May).

Bishop Cunha Cruz, 50, was born in Rio de Janeiro, Brazil. He was ordained a priest on 4 August 1990. He was ordained a bishop on 5 February 2011, subsequent to his appointment as titular Bishop of Agbia and Auxiliary of São Sebastião do Rio de Janeiro.

The Holy Father accepted the resignation of Bishop Norbert Werbs, tit-

ular Bishop of Amaura, from his office as Auxiliary of the Archdiocese of Hamburg, Germany. It was presented in accord with can. 411 and 401 § 1 of the Code of Canon Law (20 May).

The Holy Father accepted the resignation of Archbishop Santiago García Aracil of Mérida-Badajoz, Spain. It was presented in accord with can. 401 § 1 of the Code of Canon Law (21 May).

The Holy Father appointed Archbishop Celso Morgia Iruzubieta as Archbishop of Mérida-Badajoz, Spain. Until now he has been Coadjutor of the same Archdiocese (21 May).

Archbishop Morgia Iruzubieta, 67, was born in Huércanos, Spain. He was ordained a priest on 24 June 1972. On 29 December 2010 he was assigned the titular See of Alba maritima with the personal title of Archbishop. He was ordained a bishop on 5 February 2011, and appointed coadjutor Archbishop of Mérida-Badajoz on 8 October 2014.

The Holy Father accepted the resignation of Bishop Claude Schockert of Belfort-Montbéliard, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (21 May).

The Holy Father appointed Fr Dominique Blanchet as Bishop of Belfort-Montbéliard, France. Until now he has been vicar general of the Diocese of Angers, France (21 May).

Bishop-elect Blanchet, 49, was born in Cholet, France. He holds a diploma in theology. He was ordained a priest on 27 June 1999. He is a member of the Institute of Prado. He has served in parish ministry and as: episcopal delegate for youth pastoral ministry; moderator of the Curia.

The Holy Father accepted the resignation of Bishop François Blondel of Viviers, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (22 May).

The Holy Father appointed Fr Jean-Louis Balsa as Bishop of Viviers, France. Until now he has been vicar general of Nice, France (22 May).

Bishop-elect Balsa, 58, was born in Nice, France. He holds degrees in theology and philosophy. He was ordained a priest on 9 September 1984. He has served in parish ministry and as: coordinator of pastoral assistance in the *lycées* and colleges in Cannes; teacher of theology at the diocesan seminary; episcopal vicar for youth pastoral ministry; secretary general of the diocesan Synod.

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The credentials of ambassadors of Zimbabwe and Swaziland to the Holy See



On Thursday, 21 May, Pope Francis received H.E. Ms Rudo Mabel Chitiga, Ambassador of Zimbabwe, for the presentation of Letters by which she is accredited to the Holy See.





On Thursday, 21 May, Pope Francis received H.E. Mr Joel Musa Nhleko, Ambassador of Swaziland, for the presentation of Letters by which he is accredited to the Holy See.

H.E. Ms Rudo Mabel Chitiga was born on 23 September 1960 and is unmarried. She holds a degree in sociology and a master's in political science. She served as: administrative functionary at the Ministry of Community Development and Women's Affairs (1982-86); assistant secretary to national and international organizations, Ministry of Community Development and Women's Affairs (1986-88); regional director for South and East Africa of IRED (1988-96); director general of global programmes of IRED (1996-97); secretary general and representative of IRED at the Office of the United Nations in Geneva (1998-99); and vice-director of the Commonwealth Foundation, London (2000-06). Since 2008 she has worked as an independent consultant.

H.E. Mr Joel Musa Nhleko was born on 2 February 1948. He is married and has two children. He holds a degree in scientific disciplines and accounting, as well as a specialization in political science and administration. He served as: functionary at Standard Chartered Bank (1974-84); functionary at the Treasury Department (1984-87); functionary of the Permanent Mission to the United Nations in New York (1987-92); first secretary at the Permanent Mission to the United Nations in New York (1992-94); first secretary at the Embassy in Seoul (1994-95); counsellor at the Permanent Mission to the United Nations in New York (1995-2006); head of protocol at the Ministry of Foreign Affairs (2006-08); and permanent representative, with the rank of Ambassador, at the United Nations in New York (2008-10). Since 2010 he has served as Ambassador to Belgium.

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A work of love

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justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord" (2:19-20).

The road the Lord takes with his people on this betrothal journey is a long one. At the end, God espouses his people in Jesus Christ. In Jesus he marries the Church. The People of God is Jesus' Bride. But what a long road! And you Italians, in your literature you have a masterpiece on betrothal, *The Betrothed*. Young people need to know about it and read it. It is a masterpiece that tells the story of an engaged couple who have endured great suffering, they travel a road filled with many struggles, until at last they arrive at marriage. Don't leave aside this masterpiece on betrothal, which Italian literature has given especially to you. Go on, read it and you will see the beauty, the suffering, but also the faithfulness of the betrothed.

The Church, in her wisdom, guards the *distinction between being engaged and being spouses* – it's not the same – especially in view of the



delicateness and depth of this test. Let us be careful not to disregard lightheartedly the wisdom of this teaching, which also comes from the experience of happy married life. The powerful symbols of the body hold the keys to the soul: We cannot treat the bonds of the flesh lightly, without opening some lasting wound in the spirit (cf. 1 Cor 6:15-20).

Of course, today's culture and society have become rather indifferent to the delicateness and seriousness of this step. On the other hand, it cannot be said that they are generous to young people who are determined to make a home and welcome children. Indeed, often they put up a thousand obstacles, both psychological and practical. Engagement is a path of life that has to ripen like fruit; it is a way of maturing in love, until the moment it becomes marriage.

Pre-marriage courses are a special expression of preparation. And we see so many couples, who perhaps come to the course somewhat reluctantly: "But these priests make us take a course! But why? We already know..." and they go reluctantly. But afterwards they are happy and grateful, because they have found there

the opportunity – sometimes the only one – to reflect on their experience in non-trivial terms. Yes, many couples are together a long time, perhaps also in intimacy, sometimes living together, but *they don't really know each other*. It seems curious, but experience shows that it's true. Therefore engagement needs to be re-evaluated as a time of getting to know one another and sharing a plan. The path of preparation for marriage should be implemented from this perspective, also with the benefit of the simple but intense witness of Christian spouses. And also by focusing on the essentials: the Bible, by consciously rediscovering it together; prayer, in its liturgical dimension, but also in "domestic prayer" to live out in the home, the Sacraments, the Sacramental life, Confession, ... where the Lord comes to abide in the engaged couple and prepare them truly to receive one another "with the grace of Christ"; and fraternity with the poor and those in need, who lead us to live soberly and to share.

Engaged couples who commit themselves to this path both grow, and all of this leads to preparing for a beautiful celebration of Marriage in a different way, not in a worldly

way, but in a Christian way! Let us consider these words of God we have heard, when he speaks to his people as bridegroom to his future bride: "I will betroth you to me forever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord" (Hos 2:19-20). May every engaged couple think of this and say to one another: "I will take you as my bride, I will take you as my bridegroom". Wait for that moment. It is a moment, it is a path that goes slowly ahead, but it is a path of maturation. The steps of the journey should not be rushed. This is how we mature, step by step.

The time of betrothal can truly become a time of initiation, into what? Into surprise. Into the surprise of the spiritual gifts with which the Lord, through the Church, enriches the horizon of the new family that stands ready to live in his blessing.

I invite you now to pray to the Holy Family of Nazareth: Jesus, Joseph and Mary. Pray that the family may make this journey of preparation; and pray for couples who are betrothed. Let us pray to Our Lady all together, a Hail Mary for all engaged couples, that they may understand the beauty of this journey towards Marriage.

[*Hail Mary ...*]

And to engaged couples who are here in the square: "Enjoy the journey of engagement!"

SPECIAL GROUPS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from Great Britain, Switzerland, China, India, Indonesia, Japan, Canada and the United States of America. Upon all of you, and your families, I invoke an abundance of joy and peace in the Lord Jesus. God bless you all!

A special thought to *young people*, to the *sick* and to *newlyweds*. Yesterday was the memorial of St Philip Neri, the fifth centenary of whose birth we are celebrating. May his care for the oratory inspire you, dear *young people*, to witness the faith in your life with joy; may his abandonment to Christ the Saviour sustain you, dear *sick people*, in the moments of greatest discomfort; may his apostolate to the peripheries invite you, dear *newlyweds*, to support the weakest and the neediest in your families.



Intervention by Cardinal Secretary of State

For a renewed commitment by the Church

"Not only is it a defeat in terms of Christian principles, it is a defeat for humanity". Cardinal Pietro Parolin, Secretary of State, said this, referring to the recently-passed referendum in Ireland legalizing gay marriage. "I am very sorry about this outcome", he said. Then, referring to a statement by the Archbishop of Dublin, he added, "The Church must take this reality into account. She must do it by strengthening her commitment to evangelize", also evangelizing our culture. The Cardinal made these statements when he was questioned by journalists on Tuesday afternoon, 26 May, at the international conference "Rethinking Key Features of Economic and Social Life", organized by the Centesimus Annus Pro Pontifice Foundation in Rome.

Responding also to a question on the next Synod, Cardinal Parolin underlined that the family must always be central and we must do everything to defend, protect and promote it. Because, he said, "the future of humanity and of the Church, even in the face of certain recent events, depends on the family". "Not supporting the family is like taking away the basis on which the future is built".

The Cardinal also spoke about the upcoming publication of Francis' Encyclical dedicated to protecting creation. Speculating, he said, "the Pope will recall the moral principles which are at the basis of commitment to the environment and which must be shared by all". He continued by affirming that all papal encyclicals on matters of society have strongly insisted on the central-



ity of the human person. In fact it is an "idea that the Church proposes again and again".

The conference on the social doctrine of the Church and the world of business opened on Monday afternoon, 25 May, in the New Synod Hall in the Vatican. The international meeting is focusing on issues regarding wealthy and impoverished economies: on the possibility of growth which does not necessarily involve compulsive consumption, the future of employment and the "informal" economy.



US bishops urge John Kerry to strengthen efforts

It's time for nuclear disarmament

The Chair of the U.S. Bishops' International Justice and Peace Committee, Bishop Oscar Cantú, is urging Secretary of State John Kerry to step up efforts to advance nuclear disarmament and ensure the success of a multilateral conference which was held in New York.

The Bishop of Las Cruces, New Mexico, sent a message on Tuesday, 12 May, for the Ninth Review Conference of the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) which concluded on Friday, 22 May, at the United Nations. The Conference was essentially one of the periodic reviews mandated in the international agreement on nuclear disarmament, a process which began 45 years ago and is reviewed every five years. "For most Americans, there is an assumption that the nuclear threat receded with the end of the Cold War. Unfortunately, nothing could be further from the truth," said Bishop Cantú. "In a multi-polar world where there are risks of nuclear proliferation and even nuclear terrorism, it is imperative that the world move systematically and relentlessly toward nuclear disarmament and the securing of nuclear materials. Preserving the NPT is a cornerstone of this effort".

Second international OSCE conference on anti-Christian discrimination

A misguided sense of tolerance

Every year there are hundreds of cases of desecrated churches, statues destroyed or decapitated, religious symbols outlawed, verbal and physical aggression against Christians, both lay and religious men and women. Today hate crimes against the faith are committed not only in Africa and the Middle East but also in the western world. These episodes of intolerance were the subject of the second international conference on 18 May organized by The Organization for Security and Co-operation in Europe (OSCE) on the theme: "Conference on Enhancing Efforts to Prevent and Combat Intolerance and Discrimination against Christians, Focusing on Hate Crimes, Exclusion, Marginalisation and Denial of Rights".

Delegations of various member-states of OSCE, including non-governmental organizations which fight intolerance and discrimination against Christians, discussed in three working sessions the need to strengthen action to prevent and fight against this increasingly expanding phenomenon.

This is the second time OSCE has dedicated a conference to anti-Christian hatred. The first was held in Rome in 2011, and unfortunately since then such episodes have done all but diminish, according to the Catholic delegation present in Vienna, where the conference was held. "With the increase of religious intolerance in the world, it is well documented that year after year Christians are the religious group most persecuted and discriminated against on the global level,"



Msgr Urbańczyk wrote in a note on behalf of the delegation. "In certain regions, including those at the doorstep of the OSCE region, one could even speak of genocidal tendencies in these persecutions. Thankfully, the Christians living in the OSCE region are spared such atrocities".

The Catholic delegation, led by the Permanent Representative of the Holy See to OSCE, Msgr Janusz Urbańczyk, included Secretary General of the Council of European Bishops' Conferences, Fr Michel Remery, and Raffaella Di Noia. "Particularly worrisome is the fact that across the OSCE region," the note stated, "a sharp dividing line has been drawn between religious belief and religious practice, so that Christians are frequently reminded in public discourse or even in the courts, that they can believe whatever they like in private, and worship as they wish in their own churches, but they simply cannot act on those beliefs in public".

A new call to an ecumenism of blood

Unity is not the work of theologians

A day to promote Christian unity organized by the Diocese of Phoenix, USA, in collaboration with evangelical pastors of the Pentecostal community, was held on Saturday, 23 May. Also present was Giovanni Traettino, whom the Pope knows from his days in Buenos Aires. For the occasion, the Holy Father sent a video message for the event, the following is a translation of the Pope's words which were delivered in Spanish.

Brothers and Sisters, the peace of Christ be with you!

[In English] Forgive me if I speak in Spanish, but my English isn't good enough for me to express myself properly. I speak in Spanish but, above all, I speak in the language of the heart.

[In Spanish] I have the invitation you sent me for this celebration of Christian Unity, this day of reconciliation. And I wish to join you from here. "Father, may they be one in us so that the world may believe that you sent me". This is the slogan, the theme of the meeting: Christ's prayer to the Father for the grace of unity.

Today, Saturday, 23 May from 9 in the morning until 5 in the afternoon, I will be with you wholeheartedly in spirit. We will search together, we will pray together, for the grace of unity. The unity that is blossoming among us is that unity which begins under the seal of the one Baptism we have all received. It is the unity we are seeking along a common path. It is the spiritual

unity of prayer for one another. It is the unity of our common labour on behalf of our brothers and sisters, and all those who believe in the sovereignty of Christ.

Dear brothers and sisters, division is a wound in the body of Christ's Church. And we do not want this wound to remain open. Division is the work of the father of lies, the father of discord, who does everything possible to keep us divided.

Together today, I here in Rome and you over there, we will ask our Father to send the Spirit of Jesus, the Holy Spirit, and to give us the grace to be one, "so that the world may believe". I feel like saying something that may sound controversial, or even heretical, perhaps. But there is someone who "knows" that, despite our differences, we are one. It is he who is persecuting us. It is he who is persecuting Christians today, he who is anointing us with martyrdom. He knows that Christians are disciples of Christ: that they are one, that they are brothers! He doesn't care if they are Evangelicals, or Orthodox, Lutherans, Catholics or Apostolics... he doesn't care! They are Christians. And blood unites them. Today, dear brothers and sisters, we are living an "ecumenism of blood". This must encourage us to do what we are doing today: to pray, to dialogue together, to decrease the distance between us, to strengthen our bonds of brotherhood.

I am convinced it won't be theologians who bring about unity among us. Theologians help us, the knowledge of the theologians will assist us, but if we hope that theologians will agree with one another, we will achieve unity the day after Judgement Day. The Holy Spirit brings about unity. Theologians are helpful, but most helpful is the good will of us all who are on this journey with our hearts open to the Holy Spirit!

In all humility, I join you as just another participant on this day of prayer, friendship, closeness and reflection. In the certainty that we have one Lord: Jesus is the Lord. In the certainty that this Lord is alive: Jesus is alive, the Lord lives in each one of us. In the certainty that He has sent the Spirit He promised us so that this "harmony" among all His disciples might be realized.

Dear brothers and sisters, I greet you warmly, with an embrace. I pray for you. I pray with you. And I ask you to please pray for me. Because I need your prayers in order to be faithful to what the Lord wants from my Ministry.

God bless you. May God bless us all.

Message for the fifth centenary of the birth of St Philip Neri

The chiseler of souls

The following is a translation of Pope Francis' message for the fifth centenary of the birth of St Philip Neri, the original of which was written in Italian.

pray in fraternal communion in the Oratory; extremely ascetic in his penance, which was also corporal, he proposed the exercise of interior mortification marked by joy and the serenity of play; a passionate proclaimer of the Word of God, he was a preacher of few words, limiting himself to mere phrases when emotion gripped him. This was the secret that made him an authentic father and

creately into one's life. His deep conviction was that the path of holiness is rooted in the grace of an encounter – that with the Lord – accessible to who ever, of whatever status or condition, receives Him with the astonishment of children.

The Church's permanent state of mission requires that you, spiritual sons of St Philip Neri, not be content with a mediocre life; on the contrary, in the manner of the school of your Founder, you are called to be men of prayer and witnesses to draw people to Christ. Today, most of all among young people, so dear to Fr Philip, there is great need for people who pray and can teach others to pray. With his "intense love for the Most Holy Sacrament of the Eucharist, without which he could not live" – as a text from the process of his canonization declared –

he teaches us that the Eucharist, celebrated, adored and lived, is the source to draw from in order to speak to the heart of men. Indeed, "with Christ joy is constantly born anew" (*Evangelii Gaudium*, n. 1). May this joy, characteristic of the oratorian spirit, always be the underlying spirit of your community and of your apostolate.

St Philip turned lovingly to Our Lady with the invocation "Mother Virgin, Virgin Mother", certain that these two titles express the essential of Mary. May she accompany you on the journey of ever stronger adherence to Christ and in the commitment to an ever truer zeal in witnessing and preaching the Gospel. While I ask you to pray for me and for my ministry, I accompany these reflections with a special Apostolic Blessing, which I impart wholeheartedly to all the members of the Oratorian Congregations, to the laity of the secular Oratories and to those who are associated with your spiritual family.

From the Vatican, 26 May 2015

Franciscans

The Secretary of State on the Feast of Mary Auxiliatrix For our brothers and sisters in Asia

With the invocation "to she who is Mother" – Mary Help of Christians, who in 2001 was declared the Patron of China – Cardinal Pietro Parolin said a special prayer "for our brothers and sisters in Asia". The Secretary of State celebrated Mass on Friday, 22 May, in the Chapel of the Choir in St Peter's Basilica for the directors and employees of the Vatican Printing Press, *L'Osservatore Romano*, and the newspaper's Photo Service.

Also concelebrating at the Mass were Salesian fathers: Fr Sergio Pellini, Director General of the Vatican Printing Press of *L'Osservatore Romano*, and Fr Marek Kaczmarczyk, Sales Manager. Among others, present were the deputy editor and the editor-in-chief of the newspaper.

In his homily, the Cardinal outlined the characteristic Marian spirituality that marked the whole life of Don Bosco, who was born 200 years ago this year, coinciding with the Feast of Mary Help of Christians, which Pope Pius VII instituted in 1815. The Cardinal then, with those present, asked the Virgin Mary to help them never to fear "to speak of Jesus to the world, and of the world to Jesus".

Annual IOR report published

The net profit of the Institute for the Works of Religion (IOR) increased from 2,865 million euros in 2013 to 69,333 million euros in 2014. These are the latest numbers published in the Institute's annual report, which was released for the year 2014 on 25 May.

The data is the fruit of the institute's process, which is currently underway, to reorganize and comply with Vatican regulatory standards regarding transparency, supervision and financial information. The IOR has also demonstrated the positive effect of the financial market developments on securities portfolios, in addition to the further strengthening of compliance, risk and control monitoring systems, as well as audit functions. Past abuses were also reported.

"Significant progress has been achieved over the last 12 months, in adapting the IOR to the new Holy See regulatory environment, reviewing the IOR's interaction with tax authorities around the world, and addressing the misuse to which the IOR was subjected in the past", the President of the Board of Superintendence, Jean-Baptiste de Franssu, explained in the report. He also said that the IOR is currently "finalising with the board the last component of a long-term plan" which includes "de-risking the services". "Without satisfied clients, the IOR's client base will diminish and the IOR will no longer be able to contribute to the Holy See's finances", he explained. In fact, de Franssu said that all contact he has had "with the IOR's clients (congregations, dioceses) confirms the need for the Institute to develop asset management solutions and move away from term deposits", a process which has already begun.

Lastly the Institute intends to contribute 55 million euros to the Holy See's budget.

To the Reverend
FR MARIO ALBERTO AVILÉS, CO
Procurator General of the
Confederation of the Oratory
of St Philip Neri

The fifth centenary of the birth of St Philip Neri, born in Florence on 21 July 1515, offers me the happy occasion to spiritually join the entire Confederation of the Oratory, to remember the one who lived in the *Urbs* for 60 years, earning the epithet "Apostle of Rome". His existential path was deeply marked by the relationship with the person of Jesus Christ and by the commitment to guide to Him the souls entrusted to his spiritual care. On the point of death he advised: "He who wishes for anything but Christ, does not know what he wishes; he who asks for anything but Christ, does not know what he is asking". From this fervid experience of communion with the Lord Jesus was born the Oratory, an ecclesial organization characterized by intense and joyous spiritual life: prayer, conversation and listening to the Word of God, preparation for a worthy reception of the Sacraments, formation in the Christian life through the history of the Saints and of the Church, works of charity in support of the poor.

Thanks also to the apostolate of St Philip, the commitment to the salvation of souls returned to be a priority in the Church's action; it was again understood that Pastors must be with the people in order to guide them and support them in the faith. Philip led so many, proclaiming the Gospel and dispensing the Sacraments. In particular, he dedicated himself intensely to the ministry of Confession, until the evening of his last earthly day. His concern was that of constantly following the spiritual growth of his disciples, accompanying them in the hardships of life and opening them to Christian hope. His mission as "chiseler of souls" was certainly helped by the unique attractive force of his person, distinguished by human warmth, joy, meekness and gentleness. These particular attributes of his originated in the ardent experience of Christ and in the action of the Divine Spirit who expanded his heart.

In his teaching method, Fr Philip availed himself of the fruitfulness of contrasts: enamoured of private and solitary oration, he taught how to



Guilded wooden statue from 17th c.
(Museum of Savigliano)

teacher of souls. His spiritual fatherhood shone through all of his work, characterized by trust in people, by spurning dark and dreary colours, by a festive spirit and joy, by the conviction that grace does not quell nature but heals it, strengthens it and perfects it.

St Philip Neri also remains a luminous model of the Church's on-going mission in the world. The perspective of his approach to neighbour in witnessing to all to the love and mercy of the Lord can serve as a valuable example to bishops, priests, consecrated people and lay faithful. Since the very first years of his life in Rome, he exercised an apostolate of personal relationships and friendship, as the privileged way to open people to the encounter with Jesus and the Gospel. His biographer thus attests: "He approached in a simple fashion, now this one, then that one, and everyone quickly became his friends". He loved spontaneity, avoided artifice, chose the most entertaining ways to educate in Christian virtue. At the same time he proposed a healthy discipline which entailed the exercise of willingness to receive Christ con-

On Sunday, 24 May, the Holy Father celebrated Mass for the Solemnity of Pentecost in St Peter's Basilica. The Holy Father commented on how "the world needs men and women who are not closed in on themselves, but filled with the Holy Spirit", in order to live Christian life as a service to others. The following is the English text of the Pope's Homily which was given in Italian.

"As the Father has sent me, even so I send you... Receive the Holy Spirit" (Jn 20:21-22); this is what Jesus says to us. The gift of the Spirit on the evening of the Resurrection took place once again on the day of Pentecost, intensified this time by extraordinary outward signs. On the evening of Easter, Jesus appeared to the Apostles and breathed on them his Spirit (cf. Jn 20:22); on the morning of Pentecost the outpouring occurred in a resounding way, like a wind which shook the place the Apostles were in, filling their minds and hearts. They received a new strength so great that they were able to proclaim Christ's Resurrection in different languages: "They were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4). Together with them was Mary, the Mother of Jesus, the first disciple, there too as Mother of the nascent Church. With her peace, with her smile, with her maternity, she accompanied the joyful young Bride, the Church of Jesus.

The word of God, especially in today's readings, tells us that the Spirit is at work in individuals and communities filled with himself; the Spirit makes them capable of *recipere Deum* [receiving God], *capax Dei* [with the capacity for God], as the holy Church Fathers say. And what does the Holy Spirit do with this new capability which he gives us? *He guides us into all the truth* (cf. Jn 16:13), *he renews the face of the earth* (Ps 103:30), and *he gives us his fruits*



At Mass on Pentecost the Pope urges us not to compromise with sin and corruption

According to the Holy Spirit

(cf. Gal 5:22-23). He guides, he renews and he makes fruitful.

In the Gospel, Jesus promises his disciples that, when he has returned to the Father, the Holy Spirit will come to guide them into all the truth (cf. Jn 16:13). Indeed he calls the Holy Spirit "the Spirit of truth", and explains to his disciples that the Spirit will bring them to understand ever more clearly what he, the Messiah, has said and done, especially in regard to his death and resurrection. To the Apostles, who could not bear the scandal of their Master's sufferings, the Spirit would give a new understanding of the truth and beauty of that saving event. At first they were paralyzed with fear, shut in the Upper Room to avoid the aftermath of Good Friday. Now they would no longer be ashamed to be Christ's disciples; they would no longer tremble before the courts of men. Filled with the Holy Spirit, they would now understand "all the truth": that the death of Jesus was not his defeat, but rather the ultimate expression of God's love, a love that, in the Resurrection, conquers death and exalts Jesus as the Living One, the Lord, the Redeemer of mankind, the Lord of history and of the world. This truth, to which the Apostles were witnesses, became

Good News, to be proclaimed to all.

Then the Holy Spirit renews – guides and renews – *renews the earth*. The Psalmist says: "You send forth your Spirit... and you renew the face of the earth" (Ps 103:30). The account of the birth of the Church in the Acts of the Apostles is significantly linked to this Psalm, which is a great hymn of praise to God the Creator. The Holy Spirit whom Christ sent from the Father, and the Creator Spirit who gives life to all things, are one and the same. Respect for creation, then, is a requirement of our faith: the "garden" in which we live is not entrusted to us to be exploited, but rather to be cultivated and tended with respect (cf. Gen 2:15). Yet this is possible only if Adam – the man formed from the earth – allows himself in turn to be renewed by the Holy Spirit, only if he allows himself to be re-formed by the Father on the model of Christ, the new Adam. In this way, renewed by the Spirit, we will indeed be able to experience the freedom of the sons and daughters, in harmony with all creation. In every creature we will be able to see reflected the glory of the Creator, as another Psalm says: "How great is your name, O Lord our God,

through all the earth!" (Ps 8:2, 10). He guides, he renews and he gives; he gives fruits.

In the Letter to the Galatians, St Paul wants to show the "fruits" manifested in the lives of those who walk in the way of the Spirit (cf. Gal 5:22). On the one hand, he presents "the flesh", with its list of attendant vices: the works of selfish people closed to God. On the other hand, there are those who by faith allow the Spirit of God to break in to their lives. In them, God's gifts blossom, summed up in nine joyful virtues which Paul calls "fruits of the Spirit". Hence his appeal, at the start and the end of the reading, as a programme for life: "Walk by the Spirit" (Gal 5:6, 25).

The world needs men and women who are not closed in on themselves, but filled with the Holy Spirit. Closing oneself off from the Holy Spirit means not only a lack of freedom; it is a sin. There are many ways one can close oneself off to the Holy Spirit: by selfishness for one's own gain; by rigid legalism – seen in the attitude of the doctors of the law to whom Jesus referred as "hypocrites"; by neglect of what Jesus taught; by living the Christian life not as service to others but in the pursuit of personal interests; and in so many other ways. However, the world needs the courage, hope, faith and perseverance of Christ's followers. The world needs the fruits, the gifts of the Holy Spirit, as St Paul lists them: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22). The gift of the Holy Spirit has been bestowed upon the Church and upon each one of us, so that we may live lives of genuine faith and active charity, that we may sow the seeds of reconciliation and peace. Strengthened by the Spirit – who guides, who guides us into the truth, who renews us and the whole earth, and who gives us his fruits – strengthened in the Spirit and by these many gifts, may we be able to battle uncompromisingly against sin, to battle uncompromisingly against corruption, which continues to spread in the world day after day, by devoting ourselves with patient perseverance to the works of justice and peace.

For the Feast of Sts Cyril and Methodius

Delegations from Bulgaria and Macedonia



On Saturday, 23 May, on the occasion of the celebration of the Feast of Sts Cyril and Methodius, the Holy Father received H.E. Mr Boyko Borissov, Prime Minister of Bulgaria together with his Delegation. Following the audience the Holy Father received H.E. Mr Nikola Gruevski, Prime Minister of the former



Yugoslav Republic of Macedonia, with his wife and a delegation.

The delegations also met with Cardinal Pietro Parolin, Secretary of State, accompanied by Archbishop Antoine Camilleri, Undersecretary for Relations with States.

At the Regina Caeli the Pontiff launches a new appeal for displaced people and recalls the Great War

The tongue and the fire

Even to today's Christians God gives the "tongue of the Gospel" and the "fire of the Holy Spirit" to proclaim Christ to the world. Pope Francis recalled this following the recitation of the Regina Caeli in St Peter's Square after celebrating Mass on Pentecost Sunday, 24 May. The following is a translation of the Holy Father's address, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning,

The feast of Pentecost makes us relive the Church's beginnings. The Book of the Acts of the Apostles tells that, 50 days after Easter, in the house where Jesus' disciples were, "suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house.... And they were all filled with the Holy Spirit" (2:2-4). The disciples are completely transformed by this outpouring: fear is supplanted by courage, imperviousness gives way to the proclamation, and all doubt is driven away by faith filled with love. It is the "baptism" of the Church, which thus began her journey in history, guided by the power of the Holy Spirit.

This event, which changes the heart and life of the Apostles and the other disciples, is immediately felt outside the Upper Room. Indeed, that door kept locked for 50 days is finally thrust open and the first Christian Community, no longer closed in upon itself, begins speaking to crowds of different origins about the mighty works that God has done (cf. v. 11), that is to say, of the Resurrection of Jesus who was crucified. Each one present hears his own language being spoken by the disciples. The gift of the Holy Spirit restores the linguistic harmony that was lost in Babel, prefiguring the universal mission of the Apostles. The Church is not born isolated, she is born universal, one, and Catholic, with a precise identity, open to all, not closed, an identity which embraces the entire world, excluding no one. Mother Church closes her door in the face of no one, no one! Not even to the greatest sinner, to no one! This is through the power, through the grace of the Holy Spirit. Mother Church opens, opens wide her doors to everyone because she is mother.

The Holy Spirit at Pentecost pours into the hearts of the disciples and begins a new season: the season of testimony and fraternity. It is a season which comes from above, comes from God, like the tongues of fire that rest on the head of each disciple. It was the flame of love which burns all harshness; it was the tongue of the Gospel which surpasses manmade borders and reaches the hearts of the multitudes, without distinction of language, race or nationality. As on that day of Pentecost, the Holy Spirit is poured out constantly even today on the Church and on each one of us so we may step outside of our mediocrity

and our imperviousness and communicate to the entire world the merciful love of the Lord. Communicating the merciful love of the Lord: this is our mission! We too have been given the gift of the "tongue" of the Gospel and the "fire" of the Holy Spirit, so that while we proclaim Jesus risen, living and present in our midst, we may warm our heart and also the heart of the peoples drawing near to Him, the way, truth and life.

Let us entrust ourselves to the maternal intercession of Mary Most Holy, who was present as Mother in the midst of the disciples in the Upper Room: she is the mother of the Church, the mother of Jesus became mother of the Church. Let us entrust ourselves to Her that the Holy Spirit may descend in abundance upon the Church of our time, fill the hearts of all the faithful and kindle in them the fire of his love.

After the Regina Caeli, the Pope said:

Dear Brothers and Sisters, I continue to follow with great concern and sorrow in my heart the events of the innumerable displaced people in the Bay of Bengal and in the Andaman Sea. I express appreciation for the efforts made by those countries who have offered their willingness to welcome these people who are faced with great suffering and danger. I encourage the international com-

munity to provide them with the necessary humanitarian aid.

One hundred years ago today Italy entered the Great War, that "useless slaughter": let us pray for the victims, asking the Holy Spirit for the gift of peace.

Yesterday in El Salvador and Kenya, a Bishop and a Nun were declared Blessed. The first is the Archbishop of San Salvador, Oscar Romero, killed in hatred of the faith while celebrating the Eucharist. This zealous pastor, following Jesus' example, chose to be among his people, especially the poor and the oppressed, even at the cost of his life. The nun is Sr Irene Stefani, an Italian of the Consolata Missionaries, who served the peoples of Kenya with joy, mercy and tender compassion. May the heroic example of these two Blessed engender in each one of us the earnest desire to proclaim the Gospel with courage and self-sacrifice.

I greet all of you, dear Romans and pilgrims: families, parish groups, associations. In particular, the faithful from Brittany, Barcelona and Freiburg, and the Herxheim



Detail of "Pentecost" by Marko Ivan Rupnik

children's choir. I greet the Dominican community of Rome, the faithful from Cervaro, Frosinone, the Air Force stationed in Naples, the *Sacra Corale Jonica* and the confrimands from Pievidizio, Brescia.

Today, on the feast day of Mary Help of Christians, I greet the Salesian community: may the Lord give them the strength to carry forth the Spirit of St John Bosco.

And to all of you I wish a Happy Pentecost Sunday. Please do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

Gallipoli in light of documents in the Vatican Secret Archives

A tale of compassion from the First World War

JOHN MCCARTHY*

There is an unfamiliar but deeply significant aspect of the Gallipoli campaign, whose centenary we have just celebrated on 25 April. Many know the broad-brush canvas of those events in World War 1, one of the most daring campaigns in the war: the landings, the terrible fighting, the courage and sacrifice of the soldiers, the tragic and endless roll-call of casualties, both Turkish and Allied, the eventual withdrawal of the Allied forces after eight long months of desperate and bloody

struggle. All told, nearly half a million Turkish and Allied soldiers were dead or wounded. But there was a more personal and particular melancholy about so many who fell. Where were their remains, where were their graves, where did they rest? The Allied forces had withdrawn; the remains of the fallen were in the hands of their foes. From Australia, New Zealand, France, Britain and Ireland came anguished messages from family and friends. "Where is our son's grave?" "Where is my husband buried?" The Allied military authorities

could do little except say they fell at Gallipoli and were buried there. Turkey was a foe. The war went on and did so for almost three years after the Allied withdrawal from Gallipoli in December 1915.

We commemorated those who came to the aid of so many families by searching, at Gallipoli or elsewhere in Turkey, for sad but consoling facts about the final resting place of fallen sons, brothers, husbands and fathers, all of them so far from their homeland and loved ones. Of outstanding importance in these endeavours was the solicitude and patient service of the Holy See from Pope Benedict XV and his Secretary of State, Cardinal Gasparri, to the Apostolic Nuncios and Delegates in Turkey and elsewhere, as well as the priests and religious who were advising and assisting them. Collectively, they have left an inspiring and comprehensive folio of correspondence and reports. These demonstrate their painstaking and largely successful efforts to engage with the war-harassed but sympathetic Turkish authorities to provide information about individual cases. Thereafter, that information was conveyed through diplomatic channels to the Papal Nuncios and Papal Delegates and on to sad but hopeful families in



The Pontiff condemns discrimination and violence

A voice to women

To highlight the "concerns of Catholic women's organizations in the international discussions". The Holy Father sent a Letter to Cardinal Turkson and to the participants of the Second International Conference on Women who met in Rome. The following is the English text of his Letter.



To His Eminence Cardinal
PETER KODWO APPIAH TURKSON
President of the Pontifical Council
for Justice and Peace

Your Eminence,

I offer cordial greetings and encouragement to the participants of the Second International Conference on Women, meeting in Rome from 22 to 24 May 2015. This Conference, organized by the Pontifical Council for Justice and Peace, in cooperation with the World Union of Women's Catholic Organizations and the World Women's Alliance for Life

and Family, has for its theme *Women and the Post-2015 Development Agenda: The Challenges of the Sustainable Development Goals*.

I was pleased to learn of this timely initiative, which highlights the concerns of Catholic women's organizations in the international discussions leading to the drafting of a new Post-2015 Development Agenda at the level of the United Nations. Many women and men wish to contribute to this Agenda, as they work to defend and promote life, and to combat the poverty, the forms of enslavement and the many injustices which women of all ages, and throughout the world, too often experience.

Women face a variety of challenges and difficulties in various parts of the world. In the West, at times they still experience discrimination in the workplace; they are often forced to choose between work and family; they not infrequently suffer violence in their lives as fiancées, wives, mothers, sisters and grandmothers. In poor and developing countries, women bear the heav-

iest burdens: it is they who travel many miles in search of water, who too often die in childbirth, who are kidnapped for sexual exploitation or forced into marriages at a young age or against their will. At times they are even denied the right to life simply for being female. All of these problems are reflected in the proposals for the Post-2015 Development Agenda presently being discussed in the United Nations.

Issues relating to life are intrinsically connected to social questions. When we defend the right to life, we do so in order that each life – from conception to its natural end – may be a *dignified life*, one free of the scourge of hunger and poverty, of violence and persecution. Pope Benedict XVI, in his encyclical *Caritas in Veritate*, highlighted how the Church "forcefully maintains this link between life ethics and social ethics, fully aware that a society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized" (n. 15).

I encourage you, who are engaged in defending the dignity of women and promoting their rights, to allow yourselves to be constantly guided by the spirit of humanity and compassion in the service of your neighbour. May your work be marked first and foremost by professional competence, without self-interest or superficial activism, but with generous dedication. In this way you will manifest the countless God-given gifts which women have to offer, encouraging others to promote sensitivity, understanding and dialogue in settling conflicts big and small, in healing wounds, in nurturing all life at every level of society, and in embodying the mercy and tenderness which bring reconciliation and unity to our world. All this is part of that "feminine genius" of which our society stands in such great need.

With renewed gratitude for your work, I send cordial good wishes for the Conference that you have organized and whose theme is so urgent. I pray for all of you, and I ask you to pray for me and my intentions. To you and your loved ones, I willingly impart my Apostolic Blessing.

From the Vatican, 22 May 2015

Franciscus

A tale of compassion

CONTINUED FROM PAGE 7

various parts of the world. These reports, correspondence, and related items are now to be found in the Vatican Archives and it is to the great credit of the authors of Gallipoli 1915 that they have drawn the Church's and the World's attention to these records.

Theologically, this trove of documentation discloses a cardinal work of mercy, to succour the bereaved – which these prelates, priests and religious carried out with love, concern and patience. In a war-torn world of cruelty and suffering these representatives of the Holy See gave practical aid and spiritual consolation in working to locate the graves and provide knowledge of burial sites when that information meant everything to those they sought to serve. The Holy See and Rome hear a story that needed to be told and thereafter to be remembered; of the Holy See in action in a way that truly showed that they were messengers (nuncios) of the Gospel and the successors of St Peter. All those who serve the Holy See will find spiritual and moral inspiration in these records kept in the Vatican archives.

Rome is a long way from Gallipoli and Istanbul. Our authors set out a record of Turkish policy towards the families of their deceased foes which deserves approbation in Turkey. They report a great respect for the graves of the fallen, as well as an anxious concern that these families should know the fate of their loved ones. This was present in

the highest circles in Turkey where, despite all cares and frustrations of war and turmoil, Ministers, Generals and other high officials sought to find and provide information about Allied soldiers' graves, as requested on behalf of the Holy Sec. The letters and messages of Enver Pasha, Minister for War and Deputy Chief of Staff are revealing of action at the highest levels in Turkey.

For Australians, the long trail of correspondence uncovered by the authors, relating to the burial site of Lieutenant Frank Coffee of Sydney,



Statue of Pope Benedict XV in the courtyard of St Esprit Cathedral, Istanbul; erected to commemorate Benedict's solicitude toward the Turkish people during World War I.

is enthralling. Lt. Coffee was killed at Gallipoli on 19 November 1915. He was the son of a leading Sydney Catholic layman, Frank Coffee Sr. After learning of his son's death, he sought information about his son's grave at Gallipoli and about whether he could arrange for the return of his son's remains to Australia. He requested assistance from the Australian Apostolic Delegate, Archbishop Cattaneo, and for the next four years, there is correspondence between Rome and Istanbul, and Rome and Sydney. This amazing story involved Pope Benedict XV, Cardinal Gasparri, Msgr Dolci, Apostolic Delegate in Turkey, Enver Pasha, Turkish War Minister, Mustafa Kemal (Ataturk), British, Turkish and German military, medical and religious authorities. Enquiries about Lt. Coffee's grave commenced in early 1917 and for over two years the reports to Rome from Turkey were that that neither the grave nor the graveyard could be located. It was only in mid-1919, months after the Armistice had ended the war, that Lt. Coffee's grave at Gallipoli was finally located. The great joy with which this news was received in Rome and onwards to Sydney is well conveyed in Msgr Dolci's letters and in those of Archbishop Cattaneo, the Apostolic Delegate in Sydney. Lt. Coffee's father decided that it would be his son's wish that he remain with his friends at Gallipoli and he would therefore not have his remains repatriated to Australia. The authors claim that Mustafa Kemal (Ataturk)

would have been aware of the correspondence about Lt. Coffee's, and other allied, graves. The authors attribute Kemal's declaration in 1934 as a memorable and historic statement of true Turkish feeling about the graves of Allied soldiers. In a famous speech in a ceremony at the Dardanelles in 1934 Ataturk declared: "Those heroes who shed their blood and lost their lives, you are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and Mehmeds to us where they lie side by side in this country of ours. You, mothers who sent their sons from far away countries wipe away your tears; your sons are now lying in our bosoms and are in peace, after having lost their lives on this land, they have become our sons as well".

It is therefore a great honour for the Australian Embassy to be associated with this account of the work of the Holy See for bereaved Australians and for so many others who suffered tragic personal loss through the death of loved ones. War is always marked by death and sadness, but human dignity and human sanity must prevail.

Bringing this story back to Rome places a truly uplifting and memorable endeavour of the Holy See in the historical mosaic constituted by the pontificate of Benedict XV.

*Australian Ambassador to the Holy See; remarks at a panel presentation commemorating the Centenary of ANZAC Day – 22 April 2015

During his audience with ACLI the Pope warns against an economy run by the god of money

Work according to Francis

Freedom, creativity, participation and solidarity

In the face of world inequality, we must "propose fair alternatives which are truly practicable". Speaking to nearly 7,000 members of the Italian Christian Workers Associations (ACLI) on Saturday, 23 May, Pope Francis recalled that labour must be "free, creative, participatory and mutually supportive". The following is a translation of the Holy Father's address, which was delivered in Italian.

Dear Brothers and Sisters,

I greet you with affection on the occasion of the 70th anniversary of the founding of the Italian Christian Workers Association, and I thank the President for his kind words. This anniversary is an important opportunity to reflect on the "soul" of your Association and on the fundamental reasons which prompted you and which still prompt you to live it with commitment and passion.

Today, knocking at the doors of your Association are new questions that require new and specialized answers. What has changed in the global world is not so much the problems, as their size and urgency. The amplitude and speed of the reproduction of inequalities are unprecedented. We cannot allow this! We must propose fair alternatives which may truly be put into practice.

The expansion of insecurity, of illegal labour and of blackmail by criminal organizations cause the experience, especially among the younger generations, that unemployment takes away dignity, prevents the fullness of human life, and calls for an immediate and vigorous response. A prompt and vigorous response against this global economic system in which man and woman are not at the centre: there is an idol, the god of money. That is what truly commands! And this god of money destroys and gives rise to the culture of waste: babies are "discarded" because they not being conceived, or they are exploited or killed before birth. The elderly are "discarded", because they do not have decent care, do not have medicine, or they receive miserable pensions. And now, we even discard young people. Think, in this land so generous, think about the 40% of young people aged 25 years and under who do not have jobs, are waste materials, but who are also the sacrifice that this worldly and selfish society offers to the god of money, which is the centre of our world economic system.

Before this culture of waste, I call upon you to fulfil a dream which soars higher. We must ensure that, through labour – "free, creative, participatory, and mutually-supportive labour" (Apostolic Exhortation *Evangelii Gaudium*, n. 192) – human beings may express and increase the dignity of their lives. I would like to say something about these four characteristics of labour.

Freedom of labour. True freedom of labour means that man, in con-

tinuing the work of the Creator, helps the world rediscover its purpose: to be the work of God who, in the work performed, incarnates and extends the image of his presence in Creation and in human history. Too often, however, labour is subject to oppression on different levels: of one person over another; of new organizations of slavery which oppress the poorest; in particular, many women and children are subjected to an economy which forces them to work in degrading conditions that contradict the beauty and harmony of Creation. We must ensure that labour is not an instrument of alienation, but of hope and new life. In other words, that there is freedom of labour.

Second: Creative labour. Every person carries within himself an original and unique ability to draw, from himself and from the people he works with the good which God has placed in his heart. Every man and woman is a "poet", capable of being creative. This is what poet means. But this can occur only when man is



permitted to freely and creatively express some form of enterprise or collaborative work performed in communities which allow him and others complete economic and social development. We cannot clip the wings of those, especially young people, who have so much to offer with their intelligence and ability. They must be set free from the burdens which oppress them and which prevent them from rightfully and appropriately entering the world of labour.

Third: Participatory labour. In order to make their mark on reality, people are called upon to express their labour according to their own logic, the relational type. Relational logic, which is always seeing the purpose of labour as being the face of the other and as the responsible cooperation with other people. It is there, because of a purely economic vision, like that which I spoke of

earlier, that one thinks of the person in ego-centric terms and of others as means and not ends. There, labour loses its primary sense of being the continuation of the work of God, and for this reason is the work of an idol; instead, the work of God is intended for all humanity so that all may benefit from it.

And fourth, mutually-supportive labour. Every day you meet people who have lost their jobs – this makes one cry –, or are seeking employment. They take what comes. Several months ago, a woman told me that she had accepted a job working 10-11 hours [a day], under the table, for 600 euros per month. And when she asked: "Is that all?" – "Ah, if you don't like it then go away! Look at the line there is behind you". How many people are in search of employment, people who want to bring home bread: not only to eat, but to bring home food, this is dignity. Bread for their family. These people must be given a proper response. In the first place, it is a duty to offer one's closeness, one's solidarity. The many "circles" of the ACLI, which are represented here today by you, can be places of welcome and meeting. But then, appropriate tools and opportunities must also be given. The commitment of your Association and your services are necessary in order to help offer these job opportunities and new avenues of employment and professionalism.

Thus: freedom, creativity, participation, and solidarity. These features are part of the history of the ACLI. Today, more than ever, you are called to unsparingly place them in the field, at the service of a life of dignity for all. And to motivate this attitude, think about the exploited, discarded children; consider the elderly who are thrown away, who have minimal pensions and are not taken care of; and think of the young people cast out of employment: what do they do? They don't know what to do, and they are in danger of falling into addiction, falling into the underworld, or of leaving in search of horizons of war, as mercenaries. This is what the lack of employment does!

I would like to touch briefly upon three more aspects – this speech is rather long, I'm sorry. The first: your presence outside Italy. It began in the wake of Italian immigration, even overseas, and it has a very current value. Today many young people move away to find a job appropriate to their studies or to have a different experience of professional life. I encourage you to welcome them, to support them on their path, and to offer your support for their integration. In their eyes you can find reflected the look of your parents or your grandparents who went far away in order to work. May



you be a good point of reference for them.

In addition, your Association is addressing the issue of the fight against poverty and the impoverishment of the middle class. The proposal of support – not only economic – to people below the absolute poverty line, who in Italy too have increased in number in recent years, can bring benefits to the whole of society. At the same time, those who until recently have lived a dignified life must not be allowed to slip into poverty. In the parishes, in the parish *Caritas*, we see this every day: men and women who secretly come to get food to eat... They come somewhat in secret because they have become poor from one month to the next. They are ashamed. This happens, it happens, it happens... Until yesterday they were living a life of dignity. It is all too easy to become poor today: losing a job, an elderly person who is no longer self-sufficient, an illness in the family, even – think of the terrible paradox – the birth of a child: it can bring you so many problems, if you are unemployed. It is an important cultural battle to consider welfare as an infrastructure of development and not as a cost. You can act as coordinators and as the driving force of the "new Alliance against poverty", which aims to develop a national plan for decent and dignified labour.

Last but not least, may the principles and the bond of your commitment always be maintained in what you call Christian inspiration, which refers to constant fidelity to Jesus Christ and to the Word of God, to study and apply the Social Doctrine of the Church when confronted with the new challenges of the contemporary world.

Christian inspiration and the popular dimension determine the way to understand and to revive the historical threefold allegiance of ACLI: to workers, to democracy, and to the Church. To the point that, in the current context, in some way you could say that your three historical commitments are summed up in a new and timeless way: the commitment to the poor.

I thank you for this meeting, and I bless you and your work. Please do not forget to pray for me, I need it.

Now, before giving the blessing, I invite you to pray to Our Lady: the Madonna who is so faithful to the poor, because she was poor. Hail Mary,



The Pontiff to the Friars Minor

The world is your cloister

"Minority also means coming out of yourselves", it means "going beyond habits and securities, in order to witness real closeness to the poor". Pope Francis gave this reminder to approximately 200 members of the Order of Friars Minor attending their general chapter. The Holy Father received them in audience in the Clementine Hall on Tuesday, 26 May. The following is a translation of his address, which was given in Italian.

Dear Friars Minor,

I welcome you! I thank the Minister General, Fr Michael Perry, OFM, for his kind words and I wish him well in the duty conferred on him. Extending my greeting to the whole Order, especially to the sick and elderly confreres, who are the memory of the Order and the presence of Christ Crucified in the Order. In these days of reflection and prayer, you have allowed yourselves to be guided especially by two essential elements of your identity: minority and fraternity.

I asked advice from two Franciscan friends, young men from Argentina: "I have to say something about this, about minority, give me some advice". One said to me: "God grants it to me every day". The other told me: "It's what I seek to do every single day". This, what these two young Franciscan friends from my homeland told me, is the definition of minority.

Minority calls one to be and to feel small before God, entrusting himself totally to His infinite mercy. The prospect of mercy is incomprehensible for those who do not see themselves as "minor", that is, small, needy and sinners before God. The more aware we are of this, the closer we are to salvation; the more we are convinced that we are sinners, the more willing we are to be saved. This is what happens in the Gospel: people who see themselves as poor before Jesus are saved; those who instead maintain they don't need salvation don't receive it, not because it isn't offered but because it wasn't accepted. Minority also means coming out of yourselves, out of your own agenda and personal views; it means going beyond structures – which are also useful if used wisely – going beyond habits and securities, in order to witness real closeness to the poor, the needy and the marginalized in an authentic attitude of sharing and service.

The dimension of fraternity also belongs in an essential way to Gospel witness. In the early Church, Christians lived fraternal communion to the extent of establishing an eloquent and attractive sign of unity and charity. The people were astonished to see

Christians so united in love, so willing to give and to forgive one another, in such a fellowship of mercy, of benevolence, of reciprocal aid, unanimous in sharing the joys, sufferings and experiences of life. Your religious family is called to express this concrete fraternity, by restoring mutual trust – and I emphasize this: restoring mutual trust – in interpersonal relationships, so the world may see and believe, recognizing that Jesus' love heals wounds and renders all as one.

From this perspective, it is important to recover the awareness of being bearers of mercy, reconciliation and peace. You will make this vocation and mission fruitful by being increasingly a congregation "going forth". After all, this corresponds with your charism, as also attested in the "Sacramentum Communionis". In this narrative of your beginnings is recounted that the early friars were asked to show what their cloister was. In response, they climbed a hill, showed the wide world as far as the



Pericle Fazzini, "Study for a monument to St. Francis of Assisi" (1988)

eye could see, and said: "This is our Cloister" (cf. 63: FF 2022). Dear brothers, in this cloister, which is the entire world, you go, still today, inspired by the love of Christ, as He invites you to be St. Francis, who says in the *Regula Bullata*: "I counsel, warn and exhort my friars in the Lord Jesus Christ, that when they go about through the world, they are not to quarrel nor contend in words, nor are they to judge others, but they are to be meek, peaceable and modest, meek and humble, speaking uprightly to all.... Into whatever house they may enter, first let them say: 'Peace to this house'. And ... it is lawful to eat of any of the foods which are placed before them" (cf. III, 10-14: FF 85-86). This last thing is good! These exhortations are most timely; they are a prophesy of fraternity and minority even for our world

today. How important it is to lead a Christian and religious life without becoming lost in disputes and gossip, by cultivating a peaceful dialogue with everyone, with meekness, gentleness and humility, with humble means, proclaiming peace and living soberly, content with how much is offered to us! This also calls for a decisive and clear commitment to the ethical and solitary use of goods, in a style of sobriety and divestment. If instead you are attached to possessions and to the world's riches, and place your security in them, it will be the Lord himself to strip you of this spirit of worldliness in order to preserve the precious heritage of minority and poverty to which He has called you through St. Francis. Either you will be willingly poor and minor, or you will end up being stripped.

The Holy Spirit is the animator of religious life. The more space we give Him, the more He gives life to our relationships and to our mission in the Church and the world. When consecrated people live by allowing themselves to be enlightened and guided by the Spirit, they discover in this supernatural vision the secret of their fraternity, the inspiration of their service to their brothers, the power of their prophetic presence in the Church and in the world. The light and power of the Spirit will also help you to face the challenges that are before you, in particular the decline in number, the increase in age and the ebb in new vocations. This is a challenge. Then I say to you: the People of God love you. Cardinal Quarracino once said this phrase to me, more or less: "In our cities there are groups or people who are somewhat priest-eaters, and when they pass a priest they say certain things to him: 'Crow' – in Argentina they say this to him – 'they insult him, not harshly, but they say something to him. Never, never, never – Quarracino told me this – do they say these things to a Franciscan habit'. Why not? You have inherited authoritarianism among the People of God, through minority, through brotherhood, through meekness, through humility, through poverty. Please, preserve it! Don't lose it! The people care for you, they love you."

May you be encouraged on your journey by the esteem of this very good people, as well as by pure affection and appreciation for Pastors. I entrust the entire Order to the maternal protection of the Virgin Mary, whom you venerate as a special Patroness with the title of Immaculate. May you also be accompanied by my heartfelt Blessing which I impart to you; and, please, do not forget to pray for me, I need it. Thank you!

On Monday morning, 11 May, Pope Francis received 7,000 Italian schoolchildren and teenagers who participated in an initiative called "La fabbrica della pace", meaning "The Peace Factory". During the festive encounter, the Pontiff gave off-the-cuff answers to a series of questions from members of the audience. At the start of the meeting, on behalf of all the participants, Matthew explained their motivation to the Pope, stating point blank: "We want to help build peace in the world". The following is a translation of the Pope's responses to his young interlocutors.

Dear Children, good morning!
And Dear Non-children, good morning!

I have heard the questions you asked. I have the questions written here ... there are 12. But you were very good at asking questions! I will speak, beginning with the questions you have asked.

Chiara: "I often fight with my sister. Did you ever quarrel with your family?"

It is a real question. I am tempted to ask this question: Raise your hand if you have never quarrelled with a brother or sister or with someone in the family, really never! We have all done so! It's part of life, "I want to play one game", the other wants to play another, and so we fight. However, in the end the important thing is to make peace. Yes, we quarrel, but do not end the day without making peace. Always keep this in mind. Sometimes I'm right, the other has made a mistake. How do I apologize? I don't apologize, but I make a gesture and the friendship goes on. This is possible: do not let the quarrel continue the next day. This is bad! Do not let the day end without making peace. I too have quarrelled many times, even now I get a bit heated up but I always try to make peace together. It's human to argue. What's important is that it not continue, that there be peace afterwards. Do you understand?

Second: "I would like to recite a poem for the Pope. The title of the poem is "Peace Is Built".

It is true; one builds peace on a daily basis. It doesn't mean that there won't be wars. Sadly there will be.... We think that one day there won't be wars, and then? Peace is built every day, so as not to fall into another war. Peace is not an industrial product: peace is handicrafted. It is built every day with our work, with our life, with our love, with our closeness, with our loving one another. Understood? Peace is built every day!

"Holiness, don't you get tired of being in the midst of so many people? Wouldn't you like a little peace?"

Often I would like a little peace, to rest a bit more. This is true. But being with people does not take away peace. Yes, there is clamour, noise, you are moving, but this doesn't take away peace. What takes away peace is not loving one another. This takes away peace! What takes away peace is jealousy, envy, greed, taking others' things: that takes away peace. But it is good to be with people, it does not take away peace! It is somewhat tiring because

one gets tired, I'm not a young man ... but it doesn't take away peace.

Fourth question, by an Egyptian boy: "Dear Pope, we are from countries that are poor and at war. The school cares for us. Why don't powerful people help the school?"

Why don't powerful people help the school? We can also broaden the question a bit: why is it that so many powerful people don't want peace? Because they live on war! The arms industry: this is grave! The powerful, some of the powerful, profit from the production of arms and they sell arms to this country which is against that one, and then they sell them to the one that goes against this one. It is the industry of death! And they profit. You



The speech prepared for the meeting

One who takes the first step

"A true builder of peace is one who takes the first step toward the other". This is what Pope Francis wrote in a speech prepared for the audience on Monday morning, 11 May, with 7,000 Italian schoolchildren and teenagers who participated in the "La Fabbrica della pace". The Holy Father ultimately set aside the written text in favour of a dialogue with his young audience. The following is a translation of the speech, written in Italian, initially prepared for the meeting.

Dear Children,

I thank you for inviting me to work with you in "La Fabbrica della pace"! It is a beautiful place to work, because it deals with building a society without injustices and violence, in which every child and youth may be welcomed and grow in love. There is such need for peace factories, because unfortunately there is no shortage of war factories. War is the fruit of hatred, of selfishness, of the desire to always possess more and to prevail over others. In order to counter this you are committed to spread the culture of inclusion, of reconciliation and encounter. There are so many of you who are involved in this project: you school students, belonging to different ethnicities and religions; "La Fabbrica della pace" foundation, which has sponsored this educational project; teachers and parents; the Ministry of Education; and the Italian Bishops' Conference. It is a fine

something. I have no answer to the first question, but yes to the second: "Dear Pope, is there a possibility of forgiveness for someone who has done bad things?" Listen carefully to this: God forgives everything! Do you understand? It is we who don't know how to forgive. We are the ones who cannot find a way to forgive, many times out of incapacity or because – the father of the girl who asked this question is in prison – it is much easier to fill the prisons than to help someone to go forward after making a mistake in life. The easiest way? Let's go to prison. And there is no forgiveness. And what does forgiveness mean? Have you fallen? Get up! I will help you to get up, to reintegrate into society. There is always forgiveness and we must learn to forgive, but like this: by helping to reintegrate those who have made mistakes. There is a lovely song that mountain climbers sing. It goes more or less like this: "In the art of climbing, victory does not lie in not falling, but in not remaining fallen". We all fall, we all make mistakes. However, our victory over ourselves and over others – for us – is not to remain "fallen" and to help others not to remain "fallen". And this is a very difficult job, because it is easier for society to discard a person who has made a bad mistake and condemn him to death, locking him up in prison.... The work must always be to reintegrate, not to remain "fallen".

This is a good question: "And if a person doesn't want to make peace with you, what would you do?"

This question is one of the most difficult to answer. There is no answer! There was a great Russian writer, Dostoyevsky, who asked the same question: why do children suffer? We can only raise our eyes to Heaven and wait for answers that are not found. There are no answers for this, Raphael. Instead, yes, there are answers for the second part: "What can I do so that a child won't suffer or will suffer less?". Be close to him! Society seeks to have care centres, healing centres, also centres of palliative care so that children won't suffer; progress in educating sick children. So much work must be done. I don't like to say – for instance – that a child is disabled. No! This child has a different ability, a different ability! He is not disabled! We all have abilities, all of us! All have the capacity to offer each other something, to do

something. I have no answer to the first question, but yes to the second: "Dear Pope, is there a possibility of forgiveness for someone who has done bad things?" Listen carefully to this: God forgives everything! Do you understand? It is we who don't know how to forgive. We are the ones who cannot find a way to forgive, many times out of incapacity or because – the father of the girl who asked this question is in prison – it is much easier to fill the prisons than to help someone to go forward after making a mistake in life. The easiest way? Let's go to prison. And there is no forgiveness. And what does forgiveness mean? Have you fallen? Get up! I will help you to get up, to reintegrate into society. There is always forgiveness and we must learn to forgive, but like this: by helping to reintegrate those who have made mistakes. There is a lovely song that mountain climbers sing. It goes more or less like this: "In the art of climbing, victory does not lie in not falling, but in not remaining fallen". We all fall, we all make mistakes. However, our victory over ourselves and over others – for us – is not to remain "fallen" and to help others not to remain "fallen". And this is a very difficult job, because it is easier for society to discard a person who has made a bad mistake and condemn him to death, locking him up in prison.... The work must always be to reintegrate, not to remain "fallen".

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First of all, respect the person's freedom. If this person doesn't want to talk with me, doesn't want to make peace with me, has within him, I'm not saying hatred, but a sentiment against me.... Respect! Pray, but never, never seek revenge. Never! Respect. You don't want to make peace with me, I have done everything possible to make peace, but I respect your choice. We must learn respect. In the handicraft of peacemaking, respect for people is always, always the first priority. Do you understand? Respect!

And a boy detained at Casal del Marmo asked this question: "The answer for kids like me is often prison. Do you agree with this?"

No, I don't agree. I repeat what I said: it is helping you to get up again, to be reintegrated, with education, with love, with closeness. But the solution of prison is the easiest thing in order to forget those who are suffering! I tell you your some advice: when they tell you that this one is in prison, that that one is in prison, that the other is in prison, say to yourselves: "I too can make the same mistakes that he made". We can all make the most awful mistakes! Never condemn! Always help them to get back up and to be reintegrated into society.

"Dear Pope, I am nine years old and I always hear talk of peace. But what is peace? Can you explain it to me? I take this opportunity to tell you that in September I'm going to Lourdes with UNITALSI. Why don't you come and drive the train so we don't arrive late?"

You were good. Good job! Peace is first of all that there be no war, but also that there be joy, that there be friendship among all, that every day a step forward be taken for justice, so that there be no starving children, so that there be no sick children without the opportunity to have assistance with their health. Doing all this is making peace. Peace is work; it isn't being calm.... No, no! True peace is working so that all will have solutions to the problems, the needs that they have in their land, in their homeland, in their family, in their society. This is how peace is made – as I said – it is "handcrafted".

"Dear Pope, how can religion help us in life?"

Religion helps us because it makes



Lello Scorzelli, "Fathers of the Council" (1964);
right: Patriarch Roncalli with Archbishop Montini

Roncalli and Montini

A meal with the Pope

ANGELO MAFFEIS

In an address delivered to pilgrims from the city of Sotto il Monte on 27 April 1973, Paul VI traced the milestones in his relationship with Angelo Giuseppe Roncalli beginning in 1925 when they first met. Roncalli was in Rome working at Propaganda Fide when Montini invited him to deliver an Easter preaching to members of The Italian Catholic Federation of University Students (FUCI). However, the FUCI chaplain was unsuccessful in involving Roncalli in the pastoral care of the students, because Roncalli would soon receive his episcopal ordination and be sent to Bulgaria as Apostolic Visitor. It was then that the two established a lasting and solid bond, nourished also by their mutual Lombard roots. Through the years this friendship was strengthened during Roncalli's diplomatic missions in Sofia, Istanbul and Paris which coincided with Montini's gradual assumption of responsibility in the Vatican's Secretariat of State.



Their relationship intensified when Montini was Archbishop of Milan and Roncalli, Patriarch of Venice. Montini recalled in his address that Roncalli's visits to him in Milan reminded Roncalli of the visits he previously made to the Curia of Milan as secretary to Bishop

Radini Tedeschi of Bergamo, during the time of Cardinal Ferrari. These visits also reminded Roncalli of his interest in the pastoral visits of St Charles Borromeo, whose *Acts* he was to study and publish subsequently. Paul VI recalled Roncalli's appreciation for the complexity of the Mission in Milan in 1957 and Roncalli's invitation to Montini to preach at St Mark's in Venice on the 100th anniversary of St Lawrence Giustiniani. Their relationship underwent a clear transformation when Roncalli was elected to the Chair of Peter, even if the trace of familiarity which characterized the relationship of John XXIII to the Archbishop of Milan did not disappear.

"When he was Pope – Paul VI concluded – I always tried to limit my time in Rome, so as not to bother him. His kindness would have made me feel guilty for taking up so much of his time. But John XXIII resisted. Once, while the Archbishop of Milan was saying goodbye, he interrupted him saying: 'You will stay for lunch'. I had never eaten with the Pope. That was the first and only time I ever had that honour".

Let's make peace

CONTINUED FROM PAGE 10

us walk in the presence of God; it helps us because it gives us the Commandments, the Beatitudes; most of all it helps us – all religions do, because they all have a commandment in common – to love one's neighbour. And this "loving one's neighbour" helps us all toward peace. It helps us all to make peace, to go forward in peace. May it help us all.

"But according to you, Pope, one day will we all be equal?"

This question can be answered in two ways: we are all equal – everyone! – but this truth is not acknowledged, this equality is not acknowledged, and therefore some are – let's say the word, but between quotation marks – happier than others. But this is not a right! We all have the same rights! When this is not acknowledged, that society is unjust. It isn't based on justice. And where there is no justice, there can be no peace. Do you understand? Let's say it together, let's see if you are good, I would like to repeat it more than once.... Pay attention, it's like this: "Where there is no justice, there is no peace!"... Everyone!

[They repeat several times: "Where there is no justice, there is no peace!"]

There it is. Learn this well!

And the last question, the 13th: "After this meeting, will something really change?"

Always! When we do something together, something beautiful, something good, everyone changes. Everyone changes something. And this does us good. To go forward with this meeting does us good. It

does us so much good! All of us, today, must leave this meeting somewhat changed: for better or for worse?

Children: For better!

Did you say for worse?

Children: For better!

Changed somewhat for better.

Dear boys and girls, thank you so much for your questions. They were good. Thank you so much and pray for me.

A short film was then shown with messages and greetings. After the blessing, the Pope added:

CONTINUED FROM PAGE 10

logize to parents and friends when you fall short in some way. A true builder of peace is one who takes the first step toward the other. This is not weakness but strength, the strength of peace. How can the wars in the world end if we are not able to overcome our small misunderstandings and quarrels? Our acts of dialogue, forgiveness, reconciliation, are the "bricks" needed to build the framework of peace.

Another really beautiful thing about your "Fabbrica" is that it has no borders: the climate emits an air of welcome and encounter without barriers or exclusion. Before people coming from different countries and ethnicities, who have other traditions and religions, your attitude is that of awareness and dialogue, for the inclusion of all, in observance of the laws of the State. You under-

stand that to build a world of peace it is essential to take an interest in the needs of the poorest, of the most suffering and abandoned, as well as those who are distant. I think of so many of your peers who for the mere fact of being Christians have been cast from their homes, from their countries, and someone was killed for holding a Bible in his hand! Therefore, the work of your "factory" truly becomes a *work of love*. Loving others, especially the most underprivileged, means testifying that every person is a gift of God. Every person!

Children: Yes!

How did that other saying go? Where there is no justice, there is no peace. How did it go?

Children: Where there is no justice, there is no peace!

Once again....

Children: Where there is no justice, there is no peace!

One last time....

Children: Where there is no justice, there is no peace!

One who takes the first step

stand that to build a world of peace it is essential to take an interest in the needs of the poorest, of the most suffering and abandoned, as well as those who are distant. I think of so many of your peers who for the mere fact of being Christians have been cast from their homes, from their countries, and someone was killed for holding a Bible in his hand! Therefore, the work of your "factory" truly becomes a *work of love*. Loving others, especially the most underprivileged, means testifying that every person is a gift of God. Every person!

Indeed *peace itself is a gift of God*, a gift to ask for with trust in *prayer*. This is why it is important to be not only witnesses of peace and love, but also witnesses in prayer. Prayer is speaking with God, our Father in Heaven, and entrusting Him with our hopes, joys, and regrets. Prayer is asking Him for for-

giveness each time we make mistakes and commit sins, in the certainty that He always forgives. His goodness toward us spurs us to be, we too, merciful toward our brothers and sisters, forgiving them from the heart when they offend us or harm us. Lastly, peace has a face and a heart: the face and the heart of *Jesus*, the Son of God, who died on the Cross and rose precisely to give peace to each man and woman and to all mankind. Jesus is "our peace" (Eph 2:14), for He has broken down the wall of hatred that divided men among themselves.

Here then, dear young people, and dear friends, is what I wanted to tell you. I thank you again for including me in the "*La Fabbrica della pace*". Let us work together in this great construction site. I ask you please, do not forget to pray for me. For my part, I remember you with affection, I pray for you, and bless you.

The Pope highlights the duty of the police force to aid migrants

Protect the weak

On Thursday, 21 May, Pope Francis received in the Paul VI Hall family members of Italian State Police Officers who have been killed or wounded on duty. Recalling the sacrifice of the many officers, the Holy Father urged the entire force to "defend the weak and the law". In doing this, he said, "you will find the truest meaning of your service and you will be an example to the country". The following is a translation of the Pope's address, which was delivered in Italian.

Dear Brothers and Sisters,

Welcome! I thank the Chief of Police for the noble words he addressed to me on behalf of everyone. In a particular way, I thank you, the relatives of those who have lost their lives or have been seriously wounded in performing their duty, for the witness of Christian hope that enlivens you and for your devotion to the institutions and to your mission. In fact, many of you have wished to continue the work initiated by your spouses, by wearing a Police uniform and serving the State.

Every honest occupation contributes to the good of all and, if carried out with dedication and enthusiasm, it fosters personal growth and the growth of society, by ensuring a free and dignified existence. Among the different professions, yours rep-

resents an authentic mission and entails upholding and actually putting into practice the attitudes and values which are especially important to civil life. I am referring to a clear sense of duty and discipline, readiness to sacrifice – your life if necessary – to keep public order, with respect for the law, in defence of democracy and opposition to organized crime and terrorism.

Your mission calls for the courage to help those who are in danger and to stop aggression. The community is indebted to you for enabling it to lead an ordered life, free from the oppression of the violent and the corrupt.

An existence committed to this service and centred on these ideals is highly valued by the Lord, and every sacrifice, made for the love of the common good, will be rewarded



by Him. I say it today in particular to you, whose relatives have been victims of violent people who often attack those who enforce the law, seeing them as the toughest obstacle to their nefarious designs.

Those who serve the community with courage and abnegation find, along with the difficulties and risks inherent in their role, a very lofty form of self-fulfilment, because they walk on the path of our Lord, who wished to serve and not to be served.

Those who, day after day, fulfil their duty with seriousness and commitment and place it at the service of the community, and especially of those who are in danger or in situations of grave difficulty, "go out" to their neighbours and serve them. Acting in this way, they fulfil their life, even with the possibility of losing it, as Jesus did dying on the Cross.

Only by contemplating Jesus on the Cross can we find the strength to forgive and the comfort that our crosses too will be redeemed by his, and that therefore every sacrifice and every tragedy will find a reward and redemption in Him.

The witness to Christian values is even more eloquent at this time, when the impetus of generosity of so many is often not followed up by the capacity to put it into consistent, constant practice. In fact, in our time it is easier to commit oneself to something provisional or partial. Instead, the action carried out by the Police Force stands for something solid in time, which, despite the changing contingent situations, represents a steady will throughout the various eras: that of guaranteeing law and order for all citizens, and its beneficial effects ensure the enjoyment of all the other benefits.

Moreover, in these years the action of the Police has been decisive in managing the impact of the flow of displaced people who arrive in Italy seeking refuge from war and persecution. You are "on the front line" both in the initial reception of migrants and in opposing unscrupulous traffickers.

In this work – as the Chief of Police rightly recalled – you are distinguished by your spirit of service and humanity, feeling impelled, even before the regulations and dispositions of law, by the moral imperative to do good, to save as many people as possible and to give your energy and time unsparingly to this commitment.

Dear brothers and sisters, be proud of your work and continue to serve the State, every citizen and every person in danger. In defending the weak and the law you will find the truest meaning of your service and you will be an example to the country, which is in need of people to serve it selflessly, generously and constantly.

May Mary Most Holy Our Mother and St Michael the Archangel, your Patron, protect and assist you. I ask you, please, to pray for me and I bless you from my heart.

On the meaning of 'being with' the weak

In the heart of the poor

The following is the Templeton Talk, delivered on 18 May in St Martin in the Fields, London by the founder of L'Arche.

JEAN VANIER

In his book "A Nazareth Manifesto" Samuel Wells reveals that Jesus came to teach us, not just to do things for people who are homeless, but to be with them. Yes, that is the real secret of the church, and the secret of our communities, and hopefully one day it will be the secret of all humanity, to be with.

To be with is to live side by side, it is enter into mutual relationships of friendship and concern. It is to laugh and to cry together, it is to mutually transform each other. Each person becomes a gift for the other, revealing to each other that we are all part of a huge and wonderful family, the family of God. We are all profoundly the same as human beings, but also profoundly different, we all have our special gifts and unique mission in our lives. This wonderful family, from its earliest origins and since then with all those who have been spread over this planet from generation to generation, is composed of people of different cultures and abilities, each of whom have their strength and their weakness, and each of whom is precious.

The evolution of this family from the earliest days until today certainly has entailed wars, violence, and the endless seeking of domination and more possessions. It is also an evolution wherein prophets of peace have continued to cry out

for "peace, peace", calling people together to meet each other as beautiful and precious. Many of us in our world continue to yearn for peace, and for unity. However so many of us remain stuck in our cultures where we are caught up fighting to win and to have more. How can we become free of the culture that incites people, not to responsibilities to the human family and to the common good, but to individual success and to domination over others? How can we get rid of the tentacles and the shackles of this



culture, to become free to be ourselves, free of our oversized egos and compulsions, free to love others as they are, different yet the same?

To be with is also to eat together, as Jesus invited us: "When you give a meal don't invite your family, friends or rich neighbor, but invite the poor and the lame, the disabled and the blind, and you shall be blessed." To become blessed, says

Jesus, is to invite the poor to our table (Lk 14). Let us be very clear that it is not the guests who are blessed because they enjoy good food at a party, but rather the host is blessed by his encounter with the poor. Why is the host called blessed? Isn't it because his heart will be transformed as he is touched by the wonderful gifts of the spirit hidden in the hearts of the poor? This has been the gift of my own personal journey and that of many others. We have been led by those who are weak onto the road of the blessedness of love, of humility and of peacemaking.

To be transformed, first we must meet people who are different, not our family, friends and neighbours who are like us. Let us meet across differences – intellectual, cultural, national, racial, religious and other differences. Then from this initial meeting we can begin to build community and places of belonging together.

Community is never called to be a closed group, where people are hiding behind barriers of group identity, interested only in their own welfare or their own vision, as if it is the only one or the best. It cannot be a prison or a fortress. Unfortunately, for a long time this was the rather closed vision of different churches and religions. Each one thought itself the best, with all knowledge and truth. Hence, there was no communica-

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Francis speaks again on the authentic values of sport and cautions against the intrusion of economic interests

The good coach

In the realm of sport, coaches are called upon to be "good educators" at the service of the "authentic values of a sport", to prevent it from "degenerating under the increasingly intrusive pressure from so many interests today, especially economic". Pope Francis wrote this in a message sent to Cardinal Rylko for the occasion of the international seminar on "Coaches: educators of people", organized by the Church and Sport section of the Pontifical Council for the Laity. The seminar took place on 14 and 15 May. The following is a translation of the Pope's message, which was written in Italian.



To my Venerable Brother
Cardinal STANISLAW RYLKO
President of the Pontifical Council
for the Laity

I address my cordial greeting to you and to all those attending the International Seminar to study the theme "Coaches: educators of people", organized by the Church and Sport section of the Pontifical Council for the Laity. By following your journey of reflection and promotion of human and Christian values of sports, in this fourth Seminar you have opportunely taken into consideration the figure of the coach, placing emphasis on his or her role as educator,

both in the professional or amateur sphere.

All of us, in life, need educators, mature, wise and balanced people who help us to grow in the family, in our studies, in work and in faith. Educators who encourage us to take the first steps in a new activity without being afraid of the obstacles and challenges to be faced; who spur us to overcome difficult moments; who exhort us to have trust in ourselves and in our teammates; who are beside us both in times of disappointment and of failure, and

in those of joy and success. Indeed, the athletic coach too, especially in the Catholic environment of amateur sport, can become for so many kids and young people, very important for the development of a mature, harmonious and complete person.

The presence of a good educator-coach is providentially revealed especially in the years of adolescence and early youth, when the personality is actively developing and seeking models to refer to and identify with; when one strongly feels a need for the appreciation and esteem not only of one's peers but also of adults; when, in following bad examples and in seeking false happiness, the danger of floundering is increasingly real. In this delicate phase of life, great responsibility lies with a coach, who often has the privilege of spending hours a week with young people and of having great influence on them through his or her beha-

viour and personality. The influence of educators, especially on young people, depends more on who they are as persons and on how they live than on what they say. Thus, how important it is for a coach to be an example of integrity, coherence, of right judgement and impartiality, but also of *joie de vivre*, patience, capacity for respect, and of benevolence toward everyone, especially the most disadvantaged! How important it is for a coach to be an example of faith! Indeed, faith always helps us to lift our gaze to God, so as not to absolutize our activities, including sports, be they amateur or competitive, and therefore to have the right objectivity and the wisdom to relativize both defeats and successes. Faith gives us that gaze of goodness on others, which enables us to overcome the temptation of excessive rivalry and aggression, makes us understand the dignity of each person, even of the less gifted and disadvantaged. Coaches, in this sense, can make such a valuable contribution to the creation of a climate of solidarity and inclusion with regard to young people who are marginalized and at risk for social reasons, finding the appropriate ways and means to draw them too to participate in sport and to experiences of socialization. A coach with human and spiritual balance will also know how to preserve the authentic values of a sport and its fundamental nature as a game and as a socializing activity, preventing it from degenerating under the increasingly intrusive pressure from so many interests today, especially economic.



Luca Grippa, "Youth sports" (2008)

VATICAN BULLETIN

CONTINUED FROM PAGE 2

The Holy Father appointed Fr Jean César Scarcella, CRA, as Abbot Ordinary of the Territorial Abbey of Saint-Maurice, Switzerland. Until now he has been prior, vicar general and master of novices of the said Abbey (22 May).

Bishop-elect Scarcella, 63, was born in Montreux, Switzerland. He made his solemn profession on 21 May 1988 and was ordained a priest on 31 March 1990. He has served as: vicar of Aigle; curate of Bex. Within the Abbey he has served as animator of the liturgy for the Basilica; counsellor to the Abbot, rector, sacristan and choir master of the Basilica.

The Holy Father appointed Archbishop Mario Roberto Cassari, titular Archbishop of Tronto, as Apostolic Nuncio in Malta. Until now he has been Apostolic Nuncio in South Africa, Botswana, Lesotho, Namibia and Swaziland (22 May).

The Holy Father appointed Archbishop Ghaleb Moussa Abdalla Bader of Alger, Algeria, as Apostolic Nuncio in Pakistan, assigning him the titular episcopal See of Mathara in Numidia with the title of Arch-

bishop Bader, 63, was born in Khirbeh, Jordan. He was ordained a priest on 13 June 1975. He was ordained on 17 July 2008, subsequent to his appointment as Archbishop of Arger.

The Holy Father appointed Fr Sergio Melillo, as Bishop of Ariano Irpino-Lacedonia, Italy. Until now he has been vicar general and parish priest of Avellino, Italy (23 May).

Bishop-elect Melillo, 59, was born in Avellino, Italy. He holds a licence in dogmatic theology. He was ordained a priest on 9 September 1989. He has served in parish ministry and as: vice-director of the diocesan *Caritas* and in charge of the formation of volunteers, the civic service and for the counseling centres; member of the International Commission of *Caritas* Italy; professor of dogmatic theology and religious culture in Avellino; member of the Presbyteral Council and of the College of Consultors; ecclesiastical assistant of Catholic Action for youth and of AGESCI; editor of the diocesan bulletin.

SYNOD OF BISHOPS

On Monday, 25 May, the Holy Father chaired the working group

of the Council of the Secretariat of the Synod of Bishops.

On Tuesday, 26 May, the Holy Father chaired the working group of the Council of the Secretariat of the Synod of Bishops.

START OF MISSION

On 18 March, Archbishop Martin Krebs, titular Archbishop of Taborenta, began his mission as Apostolic Nuncio in Cook Islands with the presentation of his Letters of Credence to H.E. Mr Tom Marsters, Representative of Queen Elizabeth II.

NECROLOGY

Bishop Manfred Müller, Bishop emeritus of Regensburg, Germany, at age 88 (20 May).

Bishop Guy Plante, PME, Bishop emeritus of Cholulca, Honduras, at age 78 (24 May).

Bishop Robert Lebel, Bishop emeritus of Valleyfield, Canada, at age 90 (25 May).

Bishop Peter Celestine Elampassery, OFM Cap., Bishop emeritus of Jammu-Srinagar, India, at age 76 (27 May).

Next to parents, teachers, priests and catechists, a coach can therefore be an effective formator of young people. Every good formator must receive a solid formation. It is necessary to form formators. That is why it is important that your seminar recall all the organizations operating in the field of sport, national and international federations, lay and ecclesial athletic associations, to pay due attention and to invest the necessary resources for the professional, human and spiritual formation of coaches. How beautiful it would be if in all sports, and at all levels, from large international competitions to the tournaments in parish recreation centres, young people could encounter in their coaches authentic witnesses of life and of faith lived!

I pray the Lord, through the intercession of the Blessed Virgin, that your work in these days may bear abundant fruit for the pastoral care of sport, and that it continue to promote Christian holiness in this environment too, in which so many young lives can be reached and transformed by joyous witnesses of the Gospel. I ask you to please pray for me, and with affection I bless you.

From the Vatican, 14 May 2015
Feast of St Matthias the Apostle

Francis

Pope Francis opens the General Assembly of the Italian Bishops' Conference

A clear voice against corruption

On Monday afternoon, 18 May, the Holy Father opened the session of the 68th General Assembly of the Italian Bishops' Conference. The Assembly, which continued through 21 May, considered the theme "Revising the Reception of the Apostolic Exhortation 'Evangelii Gaudium'". The Pontiff arrived at

approximately 4:30 pm in the Synod Hall of the Vatican, and after leading a moment of prayer, he addressed the prelates. Afterward he engaged in a prolonged discussion which lasted for nearly two hours. The following is a translation of the Pope's address, which was delivered in Italian.

Dear Brothers,
Good afternoon!

I greet you all and I greet those appointed after the last Assembly, as well as the two new Cardinals created after the last Assembly.

When I hear this passage from the Gospel of Mark, I think: Mark has it in for Mary Magdalene! Because up to the very end he reminds us that she had been possessed by seven demons. But then I think: and how many have I hosted? And I keep quiet.

I would first of all like to express my gratitude to you for this meeting, and for the theme you have chosen: "the Apostolic Exhortation *Evangelii Gaudium*".

The joy of the Gospel, at this historic moment in which we are often hemmed in by disheartening news, by local and international situations that cause us to feel distress and tribulation – in this scenario of scant comfort – our Christian and episcopal vocation is to go against the current: in other words, to be joyful witnesses to the Risen Christ in order to pass joy and hope on to others. Our vocation is to hear what the Lord asks of us: "Comfort, comfort my people, says your God" (Is 40:1). Indeed, we are asked to comfort, to help, to encourage, without distinction, all of our brothers and sisters oppressed by the burden of their crosses, to accompany them and never tire of working to uplift them with the power that comes only from God.

Jesus, too, says to us: "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men" (Mt 5:13). It is truly distressing to encounter a despondent, demoralized or apathetic consecrated person: that person is like a dry well where people find no water to quench their thirst.

Therefore today, knowing that you have chosen the Exhortation *Evangelii Gaudium* as the topic of this meeting, I would like to hear your ideas, your questions, and share with you some of my questions and reflections.

My questions and concerns arise from a global view – not only of Italy, but global – and especially from the countless meetings I have had in these two years with Bishops' Conferences, where I have noted the importance of what might be defined as ecclesial sensitivity: that is, embracing the very sentiments of Christ, of humility, compassion, mercy, concreteness – the charity of Christ is concrete – and most of all wisdom.

Ecclesial sensitivity which also entails not being timid or retreating, but in denouncing and defeating a widespread mentality of public and private corruption which has shamelessly managed to impoverish families, retired people, honest workers, Christian communities, discarding young people, systematically de-

prived of every hope for their future, and most of all marginalizing the weak and the needy. Ecclesial sensitivity which, as good pastors, helps us go out toward the People of God to defend them from ideological colonization which takes away identity and human dignity.

Ecclesial sensitivity is also shown in pastoral choices and in the drawing up of Documents – our own – in which the abstract theoretical-doctrinal aspect must not prevail, as though our directions were not meant for our People or our country – but only for some scholars and specialists. Instead we must endeavour to translate them into concrete and easily understood recommendations.

Ecclesial and pastoral sensitivity are also expressed by strengthening the essential role of lay people willing to take on their proper responsibilities. In reality, lay people who have an authentic Christian formation should not need a helmsman-Bishop, or pilot-monsignor, or the input of clergy in order to take on their proper responsibilities at all levels, from the political to the social, from the economic to the legislative! They have, rather, the need of a Pastor Bishop!

Lastly, ecclesial sensitivity is revealed concretely in the collegiality and communion between the Bish-



ops and their Priests; in the communion among the Bishops themselves; between the Dioceses that are materially and spiritually wealthy and those in difficulty; between the peripheries and the centre; among the bishops' conferences, and the Bishops with the Successor of Peter.

In certain parts of the world a diffuse weakening of collegiality is noted, shown both in the absence of determination in pastoral planning, and the sharing of programmatic economic and financial commitment.

The regular review of the reception of programmes and the effective implementation of plans are lacking. For example, a conference or event is organized, which by giving prominence to the usual voices, thus narrows communities, homogenizing choices, opinions and people, instead of allowing ourselves to be transported toward those horizons where the Holy Spirit is calling us to go.

Another example of the absence of ecclesial sensitivity: why do we let so many religious institutes, monasteries, congregations grow old, almost to the point of no longer being Gospel witnesses faithful to their founding charism? Why do we not arrange to consolidate them before it is too late from so many perspectives? This is a worldwide problem.

I shall stop here, as I only wished to offer a few examples of ecclesial sensitivity, which has been weakened by the continuous confrontation with the enormous worldwide problems and by the crisis which does not even spare the very Christian and ecclesial identity.

May the Lord – during the Jubilee of Mercy which begins on 8 December – grant us "the joy of rediscovering and rendering fruitful God's mercy, with which we are all called to give comfort to every man and every woman of our time... Let us henceforth entrust this Year to the Mother of Mercy, that she turn her gaze upon us and watch over our journey" (*Homily*, 13 March 2015).

This was only an introduction. Now I leave you time to offer your reflections, your ideas, your questions on *Evangelii Gaudium* and all you would like to ask, and I thank you very much!

In the heart of the poor

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tion or dialogue between them. Isn't there a danger that we close ourselves up in our own professional, religious or family groups where we never meet those who are different?

Community on the other hand is a place of togetherness in spite of differences, of people united in love and open to all other people. A community then is like a fountain or a shining light, where a way of life is being lived and revealed, open to others and attractive to them. It is a place of peace, revealing a way to peace and to unity for the human family.

Community is a place of belonging where each person can grow to become fully him- or herself. It is belonging for becoming. We belong to each other so that each member can become more human, more loving, more free, more open to others, particularly to those who

are different. When each member can develop their unique gifts and help others to develop theirs, members are no longer in competition but in collaboration, in cooperation and in mutual support. To become is not proving I am better than you, but rather together supporting each other in opening up our hearts. Thus community is a place of transformation. Community is a place of belonging where each one may be transformed and find human fulfillment.

What alternatives do we have for human growth? Belonging which is too rigid stifles becoming; on the other hand too much individual growth or becoming without belonging can become fighting to get to the top, or else it can become loneliness and anguish. To win is always to be lonely, and of course nobody wins for long.

Community then is not a closed group but a way of life that helps

each person to grow to human fulfillment. The two key elements of community are mission and mutual caring for each one. We come together for a purpose that is the mission, and also to be a sign of love or rather to grow in love for each another. It is a mission that defines why we are together, and being together we learn to love one another.

Community is a place where we rub up against each other's sore spots. Hopefully we can in this way rub off some of the tiresome and sour traits of our characters, so that we can become our real selves. To love then is to see in the other, the heart of the person hidden under all that annoys us. That is why to love, in the words of St Paul, is to be patient, which is to wait, and to hold on. It is to believe and to trust that under all the mess in the other person is their secret being, their heart.

Morning Mass at Domus Sanctae Marthae

Thursday, 21 May

Unity doesn't come from glue

Unity in the Church was at the heart of Pope Francis' reflection during Mass on Thursday morning in the chapel at Santa Marta. Reading the day's passage from the Gospel according to John (17:20-26), the Pontiff gave particular emphasis to the comfort which comes from hearing the words: "Father, 'I do not pray for these only, but also for those who believe in me through their word'". These are Jesus' words as He bids farewell to the Apostles. At that moment Jesus prays to the Father for the disciples and he "also prays for us".

Francis pointed out that "Jesus prayed for us at that time, and He continues to do so". In fact, we read in the Gospel: "Father, I pray for these but also for so many others who are yet to come". This seemingly insignificant detail might escape the inattentive reader. However, the Pope emphasized, "Jesus prayed for me", and this "is precisely the source of faith". We can imagine "Jesus before the Father in Heaven", praying for us. And "what does the Father see? His wounds", or rather, the price that Jesus "paid for us".

With this image the Pontiff got right to the heart of his reflection. Indeed, he asked, "what does Jesus ask the Father in this prayer?". Does He say: "I pray that they will have a good life, will have money, will all be happy, will want for nothing?". No, Jesus "prays that they all be one: 'as thou art in me, and I in thee'". At that moment He prays "for our unity. For the unity of his people, for the unity of his Church".

Jesus is well aware, explained Francis, that "the spirit of the world, which is really the spirit of the father of division, is a spirit of divisiveness, of war, of envy, of jealousy". It is also present "in families, even in religious families, even in dioceses, even in the Church as a whole: it is the great temptation". For this reason, "the great prayer of Jesus" is to bear "likeness to" the Father: "as thou, Father, art in me and I in thee", in the "unity which He has with the Father".

Now, one could probably ask: "Father, with this prayer of Jesus, if we want to be faithful, we cannot gossip about each other, can we?". Or: "We cannot label this one as... this one is this way, that one is...?". And "that other one, who was branded as a revolutionary...?". The Pope responded with a resounding "No". Because, he added, "we have to be one, one single thing, as Jesus and the Father are one single thing". This is precisely "the challenge for all of us Christians: to leave no room for division among us, not letting the spirit of divisiveness, the father of lies enter us". We must, the Pope continued, "always seek unity". Naturally, each person "is how he

is", but must seek to live in unity: "Has Jesus forgiven you? He forgives everyone".

The Lord prays that we succeed in this. The Pontiff explained: "The Church has such need, so much need of this prayer for unity, not only that of Jesus; we too must join in this prayer". After all, since the very beginning the Church has demonstrated this need: "If we read the Book of the Acts of the Apostles from the beginning", Francis said, "we will see that quarrels, even deceit, begin there. One deceives the other, consider Ananias and Sapphira...". Even in those early years we find divisiveness, personal interests, selfishness. Building unity truly was and is a veritable "struggle".

Above all one needs to realize that we cannot achieve unity on our own: indeed, "it is a grace". That is why, the Pontiff pointed out, "Jesus prays, He prayed that time, He prays for the Church, He prayed for me, for the Church, for me to take this path".

Unity is so important that, the Holy Father noted, "in the passage we have read", this word is repeated "four times within six verses". However, unity "is not assembled with glue". There is no such thing as a "Church built with glue": the Church is made one by the Spirit. Thus, "we have to make room for the Spirit to transform us, as the Father is in the Son, one single thing".

To accomplish this objective, Francis added, Jesus himself gives this advice: "Abide in me". This word too is a grace. Jesus prays: "Father, I desire that they also, whom thou hast given me, may be with me where I am, that they may 'behold my glory'".

This meditation gave rise to some advice from Pope Francis: to re-read the Gospel of John, Chapter 17, verses 20-26, and consider: "Jesus prays, He prays for me, He prayed and prays for me still. He prays with



There are times when God is silent, a silence which cannot be understood unless we gaze upon Christ crucified.

(@Pontifex on 21 May)



Soichi Watanabe, "We are all in One in Jesus Christ" (2009)

his wounds, before the Father". He does this "so we may all be one, as He is with the Father, in unity". This "should spur us not to judge", not to do "things that work against unity" and to follow Jesus' advice "to abide in Him in this life so that we may abide with Him in eternity".

These lessons, the Pope concluded, are found in Jesus' discourse during the Last Supper. In the Mass, "we relive" that supper, and Jesus repeats those words to us. Therefore, during the Eucharist, "we leave room so that Jesus' words may enter our hearts and we all may be capable of being witnesses of unity in the Church and of joy in the hope of contemplating the glory Jesus".

Friday, 22 May

Three manners of gaze

"How does Jesus gaze at me today?". Francis posed this question, which directly challenges each Christian with the same force of the Lord's gaze upon Peter on three occasions to discern the "enthusiasm of the vocation, the remorse and the mission". The Holy Father explained this during Mass at Santa Marta on Friday morning.

The passage which recounts the dialogue between Jesus and Peter, the Pontiff noted, "is almost at the end of John's Gospel" (21:15-19). "We always remember", he continued, "the story of that night of fishing", when "the disciples hadn't caught any fish, nothing". And "they were rather upset" about this. This is why, "when they were nearing the bank" and heard a man ask if they had "something to eat", they replied angrily: "No!". Because truly, "they hadn't caught anything". But this man told them to cast the net on the other side: the disciples did so "and the net filled up with fish".

It is "John, the closest friend, who recognizes the Lord". For his part, "Peter, the enthusiast, jumps into the sea to reach the Lord first". It truly is "a miraculous catch", Francis ob-

served, "but when they arrive – and here begins today's Gospel passage – they find that Jesus has prepared breakfast, there is fish on the grill". Thus they eat together, and then, "after they've eaten, the dialogue between Jesus and Peter begins".

"Today while praying", the Pope confided, "it came to my heart, it came to me how Jesus looked at Peter". And in the Gospel, Francis added, "I found three different manners of Jesus' gaze upon Peter".

The first, the Pope noted, is found "at the beginning of the Gospel according to John, when Andrew goes to his brother Peter and says to him: 'We have found the Messiah'. And 'he brings him to Jesus', who 'fixes his gaze on him and says: 'You are Simon, son of John. You shall be called Peter'. This is "the first gaze, the gaze of the mission" which will be explained "further ahead in Caesarea Philippi". There, Jesus says: "'You are Peter, and on this rock I will build my Church': this will be your mission".

The Pope continued, explaining that "in the meantime, Peter has become an enthusiast of Jesus: he follows Jesus. Let us remember that passage from the Sixth Chapter of



Lord, send forth your Holy Spirit to bring consolation and strength to persecuted Christians.

#free2pray

(@Pontifex on 22 May)

the Gospel according to John, when Jesus speaks of eating his body and so many disciples say at that moment: "This is hard, this word is difficult!". Thus, "they begin to withdraw". Jesus then "looks at the disciples and says: 'Do you want to leave too?'. And it is "Peter who responds: 'No! Where would we go? You alone have the words of eternal life!'. This is "the enthusiasm of Peter". Thus, Francis explained, "there is the first gaze: the vocation and the first declaration of the mission". And, "how is Peter's spirit under that first gaze? Enthusiastic". It is his "first time to go with the Lord".

Then, the Pope added, "I thought of the second gaze". We find it "late at night on Holy Thursday, when Peter wants to follow Jesus and approaches where He is, in the house of the priest, in prison, but he is recognized: "'No, I don't know him!'. He denies Him 'three times'. Then "he hears the cock crow and remembers: he denied the Lord. He lost everything. He lost his love". Precisely "in that moment, Jesus is led to another room, across the courtyard, and fixes his gaze on Peter". The Gospel of Luke recounts that "Peter cried bitterly". Thus, "that enthusiasm to follow Jesus has become remorse, for he has sinned, he has denied Jesus". However, "that gaze transforms Peter's heart, more than before". Thus "the first transformation is the change of name and of vocation. Instead "the second gaze is a gaze that changes the heart and is a change of conversion to love".



"We don't know what the gaze was like in that encounter, alone, after the Resurrection", Francis stated. "We know that Jesus encountered Peter, the Gospel says, but we don't know what they said". Therefore, the narrative in today's liturgy "is a third gaze: the confirmation of the mission; but also the gaze in which Jesus asks for confirmation of Peter's love". Indeed "three times – three times! – Peter had denied" Him; and now the Lord "for the third time asks him to show his love". And "each time, when Peter says yes, that he loves Him, he loves Him, He gives him the mission: 'Feed my lambs, tend my sheep'". Moreover, at the third question – "Simon, son of John, do you love me?" – Peter "was grieved, nearly weeping". He was sorry because "for the third time" the Lord "asked him, 'Do you love me?'". And he answered Him: "Lord, you know everything; you know that I love you". And Jesus replied: "Feed my sheep". This is "the third gaze: the gaze of the mission".

Francis then returned to the essence of the Lord gazing three times at Peter: "The first, the gaze of the choice, with the enthusiasm to follow Jesus; the second, the gaze of remorse at the moment of that sin so great of having denied Jesus; the third gaze is the gaze of mission: 'Feed my lambs, tend my sheep, feed my sheep'. But "it doesn't end there: you did this for love and then? Will you receive a crown? No". Instead, the Lord stated clearly: "I say to you, when you were younger, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go". As if to say: "You too, like me, will be in that courtyard where I fixed my gaze on you, near the cross".

The Pope then proposed an examination of conscience on this point. "We too can consider: how does Jesus gaze at me today? How does Jesus look at me? With a call? With forgiveness? With a mission?". We are certain that "on the path that He made, we all are under Jesus' gaze: He always looks at us with love, asks us for something, forgives us for something and gives us a mission".

Before continuing the celebration – "now Jesus comes to the altar" he recalled – Pope Francis invited prayer: "Lord, you are here, among us. Fix your gaze upon me and tell

me what I am to do; how must I lament my mistakes, my sins; what is the courage with which I must go forth on the path that you took first". And "during this Eucharistic sacrifice" it is important "that we have this dialogue with Jesus". Then, he concluded, "it will do us good to think throughout the day of Jesus' gaze upon me".

Monday, 25 May Beguiled by the serpent

The illusion of happiness and power, lacking horizon and hope. The difficulty of man's relationship with wealth was at the heart of Pope Francis' reflection during Monday morning Mass at Santa Marta.

The liturgy of the day offered a passage from the Gospel according to Mark (10:17-27) which speaks of the young rich man, an episode which the Pontiff said could be entitled "The journey from joy and hope to sorrow and closing in on oneself". That young man, indeed, "wants to follow Jesus, sees Him and runs to Him, thrilled, to ask Him a question: 'What must I do to inherit eternal life?'. To which, after an appeal to follow the commandments, the Lord exhorts him: "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me". And the young man's "countenance fell, and he went away sorrowful; for he had great possessions".

From enthusiasm to sorrow: "He wanted to go with Jesus but he left by another path". The reason? "He was attached to his possessions. He had many possessions. And in the final analysis, the possessions won". Francis emphasized Jesus' sharp approach to this reaction: "He said to his disciples with conviction: 'How hard it will be for those who have riches to enter the kingdom of God'. Indeed, the Holy Father explained, "there is a mystery in the possession of wealth. Riches have the capacity to seduce, to lead us into seduction and make us believe we are in an earthly paradise". The Pope offered an example in this regard: "I recall that in the 1970s I saw for the first time a closed community, of people who were wealthy; it was closed to protect against thieves, to be secure". There were also good people, but they were enclosed in that sort of "earthly paradise". This happens, he said, when

we close ourselves off "to protect possessions": we lose "the horizon". And "living without a horizon is sad".

The Pontiff then went a little deeper: it's important to consider, that "things that are closed become ruined, they become corrupt. Attachment to riches is the start of every kind of corruption, everywhere: political corruption, corruption in business, even small corruption in commerce" – such as that, the Pope explained, of those who subtract a few hectograms from the correct weight of merchandise – "political corruption, corruption in education...". So many live their lives "attached to their own power, to their riches, they believe they are in paradise. They are closed, they have no horizon, they have no hope. In the end they will have to leave it all".

To render this concept more understandable, the Pontiff also recalled the parable in which Jesus speaks to the man who, wearing elegant clothes "feasted lavishly every day": he "was so closed within himself that he no longer saw past the end of his nose: he didn't see that there, at the gate to his house was a man who was hungry, sick, full of sores". The same thing happens to us: "attachment to riches makes us believe that all is well, there is an earthly paradise, but it takes away our hope and our horizon. And living with no horizon is a barren life, living without hope is a sad life".

However, Francis specified, this is criticizing "attachment" and not "good management of riches". In fact, riches "are for the common good, for all", and if the Lord grants them to someone, it is "for the good of all, not for oneself, not to close within one's heart, which then becomes corrupt and sorrowful". Jesus uses a powerful expression: "How hard it will be for those who have riches to enter the kingdom of God". Riches, the Pope stated, "are like the serpent in the earthly paradise, they beguile, they deceive, they make us believe we are powerful, like God. In the end they take away the best, hope, and cast us into unseemliness, into corruption". This is why Jesus states: "It is easier for a camel to go through the

eye of a needle than for a rich man to enter the kingdom of God".

From this point the Pope derived valuable advice for everyone: those who possess riches need to refer "to the first Beatitude: 'Blessed are the poor in spirit'; that is to say, to strip themselves of this attachment and let the riches that the Lord has given be for the common good". The "only manner" of behaviour is "to open your hand, open your heart, open the horizon". If, on the other hand, "your hand is closed, your heart is closed like that man who had banquets and dressed in luxurious clothing: you have no horizons, you don't see others who are needy and you will end up like that man: far from God". The same thing happened to the young rich man: "he had the path for happiness, he sought it and ... he lost everything". Due to his attachment to possessions "he ends up defeated".

Therefore, the Pontiff concluded, we must ask Jesus for the grace "not to be attached to possessions" in order not to run the risk of a "closed heart, corruption and barrenness".

Tuesday, 26 May

Our wage from Jesus

A Christian's wage is bearing a "likeness to Jesus": there is no reward in cash or in power for one who truly follows the Lord, because the path is only that of service and giving freely. If we seek instead a "good deal" in worldly terms of "wealth, vanity and pride", our "head swells" and we bear "counter-testimony" in the Church. This is the temptation that Pope Francis cautioned against on Tuesday during Mass at Santa Marta.

The Pontiff's meditation was inspired by the day's Reading, taken from the Gospel according to Mark (10:28-31). It recounts the "dialogue between Peter and Jesus", which the



We can observe the Fourth Commandment by loving visits to our aging grandparents.

(@Pontifex on 26 May)

Pope explained, takes place just after the encounter with "that young man who wanted to follow Jesus: he was good, Jesus loved him". However, the Lord "told him that he lacked one thing: that he should sell all he had" in order to give it "to the poor: you will have treasure in heaven". But hearing those words, "that young man's countenance fell and he went away sorrowful".

Thus, the Pope continued, "Jesus resumes the discourse and says to his disciples: 'How hard it will be for those who have riches to enter the kingdom of God'. And "the disciples were amazed at his words". But "Jesus resumes and says to them: 'Children, how hard it is to enter the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God".

Here we arrive at the passage from Tuesday's liturgy, with Peter assuring Jesus: "Lo, we have left

Cardinal Secretary of State at a conference organized by the Council for Justice and Peace

For a new climate economy

On Wednesday, 20 May, the Cardinal Secretary of State addressed the participants of the Conference on "The New Climate Economy. How Economic Growth and Sustainability can go hand in hand". The following is the English text of the Cardinal's address.

PIETRO PAROLIN

I have the honour to send warm greetings to all participating in today's Conference on "The New Climate Economy. How Economic Growth and Sustainability Can Go Hand in Hand".

I would like to start my brief reflection by recalling the following passage of the Encyclical Letter *Caritas in Veritate* of Pope Benedict XVI: "the human consequences of current tendencies towards a short-term economy – sometimes very short-term – need to be carefully evaluated. This requires further and deeper reflection on the meaning of the economy and its goals, as well as a profound and far-sighted revision of the current model of development, so as to correct its dysfunctions and deviations. This is demanded, in any case, by the earth's state of ecological health; above all it is

required by the cultural and moral crisis of man, the symptoms of which have been evident for some time all over the world" (n. 32).

These words can be a significant source of inspiration for this Conference, which seeks to explore the compatibility between economic growth and sustainability as well as developing the so-called "win-win opportunities" that would help achieve these two important goals for the benefit of present and future generations.

Many studies, such as that made by the New Climate Economy Report, show various possibilities for enhancing the complementarities between these two objectives.

The Conference is timely given that two important preparatory processes of the United Nations system are underway: the UN Summit to adopt the post-2015 development agenda and the UNFCCC COP-21 in Paris, next December, to adopt a new agreement on facing the adverse effects of climate change. Both of them represent the serious ethical and moral responsibility that each of us has towards the whole human



family, especially the poor and future generations.

In his Message to COP-20 in Lima, Pope Francis underlined clearly the "gravity of neglect and inaction. The time to find global solutions is running out. We can find appropriate solutions only if we act together and in agreement. There is therefore a clear, definitive and urgent ethical imperative to act. An effective fight against global warming will be possible only through a responsible collective action, which overcomes particular in-

terests and behaviours and develops unfettered by political and economic pressures. A collective response which is also capable of overcoming mistrust and of fostering a culture of solidarity, of encounter and of dialogue; capable of demonstrating responsibility to protect the planet and the human family".

When the future of the planet is at stake, there are no political frontiers, barriers or walls behind which we can hide to protect ourselves from the effects of environmental and social degradation. There is no room for the globalization of indifference, the economy of exclusion or the throwaway culture so often denounced by Pope Francis (cf. Apostolic Exhortation *Evangelii Gaudium*, nn. 52, 53, 59).

Of course, the path is not easy, since this ethical and moral responsibility calls into question the resetting of the development model, requiring a major political and economic commitment. However, as I said to the UN Climate Summit on 23 September 2014, "the technological and operational bases needed to facilitate this mutual responsibility are already available or within our reach. We have the capacity to start and strengthen a true and beneficial process which will irrigate, as it were, through adaptation and mitigation activities, the field of economic and technological innovation where it is possible to cultivate two interconnected objectives: combating poverty and easing the effects of climate change".

It is my earnest hope, and I am sure that it is possible, that this Conference can make a strong contribution in this direction, taking into account that "the dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies" (Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, n. 203).

With sentiments of esteem and respect, may I convey to you the prayerful best wishes of His Holiness Pope Francis and his hope that the discussions and reflections of this Conference may contribute to further and deepen reflection on the meaning of the economy and its goals, as well as to finding ways to guarantee access to a truly integral human development for all, especially the poor and the future generations.

Morning Mass at the Domus Sanctae Marthae

CONTINUED FROM PAGE 17

everything and followed you". It is as if to say: "What about us? What will our wage be? We have left everything". In other words, "the rich who have left nothing – that young man who did not want to leave his possessions – will not enter the kingdom of God", but what about us? "What will our wage be?"

The issue, Francis pointed out, is that "the disciples half-understood Jesus, because knowing Jesus fully happened when the Holy Spirit came". In fact, Jesus responds to them: "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time", but these along "with persecutions". In other words, "Jesus responds by pointing in another direction" and not promising "the same riches that that young man had". Precisely in "having many brothers, sisters, mothers, fathers, possessions is inheriting the kingdom, but with persecution, with the cross. And this changes".

Here is why, the Pope explained, "when a Christian is attached to possessions, he gives the bad impression of a Christian who wants to have two things: heaven and earth". And "the touchstone is exactly what Jesus says: the cross, persecutions, imply self-denial, enduring the cross every day".

For their part, "the disciples had this temptation: to follow Jesus, but then how will this good deal turn out?". And, Francis added, "let's

think about James and John's mother, when she asked Jesus for a position for her sons: 'Ah, make this one prime minister for me, that one the minister of finance'. There was "worldly interest in following Jesus": but then "the heart of these disciples was purified, purified, purified until Pentecost, when they understood everything".

"Gratuitousness in following Jesus is the response to the gratuitous love and the salvation that Jesus gives us", the Pontiff continued. "When one wants to follow both Jesus and the world, both poverty and wealth", the outcome is "halfway Christianity, which seeks material gain: it is the spirit of worldliness". And "that Christian, the Prophet Elijah said, 'limps on two legs' because 'he doesn't know what he wants'".

Thus, Pope Francis indicated, "the key to understanding this discourse of Jesus – yes, a hundredfold more, but with the cross – is the last phrase: 'many that are first will be last, and the last first'. In other words, "the one that speaks of service: 'One who believes himself to be, or who is the greatest among you, makes himself the servant: the smallest'". By no coincidence, the Pope recalled, Jesus speaking these words "picked up that child and showed him".

"Following Jesus from a human point of view is not a good deal: it means service", the Pontiff continued. After all, that is exactly what "He did: and if the Lord gives you the chance to be first, you must behave as the last, that is, by serving. And if the Lord gives you the chance to have possessions, you

must place them in service, that is, for others".

"There are three things, three steps that separate us from Jesus: wealth, vanity and pride", the Pope stated. This is why, he explained, "possessions are so dangerous: they lead you immediately to vanity, and you believe you are important"; but "when you believe you are important, your head swells and you become lost". This is the reason that Jesus reminds us of the path: "many that are first will be last, and he who is first among you will make himself the servant of all". It is "a path of divesting", the same path that "He took".

"For Jesus, this work of catechesis to the disciples cost a really great deal of time, because they didn't understand well". Thus today, Francis recommended, "we too must ask Him: teach us this path, this science of service, this science of humility, this science of being last in order to serve the brothers and sisters of the Church".

The Pontiff described it as "unseemly to see a Christian – whether lay, consecrated, priest or bishop – who wants both things: to follow Jesus and possessions, to follow Jesus and worldliness". It is "counter-testimony" which "separates people from Jesus". Before continuing with the Eucharistic celebration, the Pope suggested more reflection on Peter's question: "We have left everything: how are You going to pay us?". Francis also reminded us remember Jesus' response, because the pay "He will give us is the likeness to Him: this will be our 'wage'". And "likeness to Jesus", he concluded, is a "great wage".

Why we should resist eliminating any difference between male and female

Gender equity or suppression?

MARGARET HARPER MCCARTHY

Americans have always been marked in a particular way by the ideal of “equality,” as the famous French traveler to our young nation, Alexis de Tocqueville, noted in his extensive travel log, *Democracy in America*. And no matter how much the ideal has been put into practice, the pursuit of equality never ceases to abate. On the contrary it is stoked to a point of missionary fervor in the face of territories apparently still untouched by the civilizing ideal. This is especially true now where the relation between men and women is in question.

At first glance, there couldn't be anything more obvious than men and women being thought of and treated as equals, in the sense of equally human, even if this has not always been evident to everyone, as for example in the famous medieval *querelle des femmes* – though we would need a sense of humor to understand some of this. And there couldn't be anything more desirable, especially since the equality of the sexes would be the reason for bringing them together for life, in marriage. (“For this reason a man shall leave his father and mother...”). Indeed when Christine de Pisan – the “first feminist” weighed in on the old quarrel, her arguments against misogyny were coincident with arguments against misogamy (anti-marriage sentiment).

But when we realize that the “equality” of today’s “gender equity” means suppressing a girl’s menstrual cycle (with the pill), burying a coed’s desire for a guy who will love



her forever (with hook-up surrogates), and convincing a young graduate to put her ideal fertility window on hold (with corporate egg-freezing programs) in exchange for the often love-less, solitary, and always more complicated deferred motherhood (via IVF, surrogate motherhood, etc.), so that she can “lean in” and get all her ducks in a row, we begin to ask, “What kind of equality is this?” We have come a long way from an equality which is the reason why “the two shall become one flesh.”

“Equality” now refers to a state of mutual indifference between the sexes, achieved through a willed ignorance of all of the natural differences that turn a man and a woman toward each other. But to be more precise, it is a state of indifference to the woman’s difference. Simone de Beauvoir, for all of her insistence that gender was a social construct, said this unequivocally at the beginning of her famous tome, *The Second*

Sex, when she insisted that the problem of inequality lay ultimately in the woman’s body, so that for her to be man’s “equal” she and she alone (unequally, that is) had to struggle against her nature (her body). The tragic irony of this “equality” was not lost on the younger French feminist, Luce Iregaray, who once asked her foresister and all the Americans in her thrall, “Equal to whom?”

It is not difficult to understand why it is we want to protect ourselves as we do from entanglement with others, especially with the opposite sex who calls us beyond ourselves in a particularly radical way, through the possible children that this entanglement might bring forth. Our solutions have their reasons, no doubt. We know too well the wounds men, women, mothers, fathers, and children have inflicted on each other. And this is no new story! But in this regard, Christianity, together with its precursor, poses a question to us: “Is this alienation

between the sexes the definitive word on the subject?” We know how Christianity answered the question when God himself assumed the flesh, including sexual difference, becoming the incarnate son, and spouse of a fruitful bride. But the ground for this new presence had already been laid in Genesis when the human heart was mined to find a deeper desire at its depths, deeper than protection: “It is not good to be alone.” How, now, will we answer this question? Our answer will be no small matter, since solutions to misdiagnosed problems will only exacerbate things, especially, in this case, for women whose particular difference will suffer the most from all the usual “safe sex” solutions (contraception, abortifacients, abortion, deferred motherhood, assisted reproductive technologies, pre-nuptial contracts, no-fault divorce, etc.).

Is there another way to be equal that doesn't set us apart from each other – sterile and alone – but brings us into greater and more fruitful unity, that isn't built, in other words, on the annihilation of the feminine difference? The tragic irony for our society so bent on equality at the expense of Christianity is that it is only Christianity, together with its precursor, that can hold together both the equality of the sexes and the goodness and positivity of sexual difference, particularly the feminine difference. The evidence for this was striking in the early Church, which was flooded statistically with women attracted to it by, among other things, its rejection of child-brides, the double (moral) standard, the practice of abortion and infanticide, especially of baby girls (cf. Rodney Stark, *The Rise of Christianity*, Princeton University Press, 1996). But the reason all of this female attraction was not just good will. It could be traced all the way back to the nature of God himself, now revealed. Hans Urs Balthasar explains: “In the dogma of the Trinity, the Persons must be equal in dignity in order to safeguard the distinction that makes the triune God subsistent love; in a similar way the Church stresses the equal dignity of man and woman, so that the extreme oppositeness of their functions may guarantee the spiritual and physical fruitfulness of human nature.”

Instead of being embarrassed, then, by Christianity – especially in the Catholic Church – because it doesn't cave to the cultural orthodoxy on equality, we might notice how singular it is in regard to equality and difference, that “[it] is perhaps humanity’s last bulwark of genuine appreciation of the difference between the sexes” (*ibid.*). We might consider, moreover, the possibility that the Church’s deep-seated resistance to any narrowing of the opposites has something to do with guarding what it is we desire most, as it offers us the One in the face of whom men and women can experience and live what they most truly desire.

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A Christian runs in local elections

Working for the women of Pakistan

Hina Patras, 25, a sociologist and social worker, is running for office. According to *Agenzia Fides*, this Christian woman is among the candidates in the local elections of the province of Khyber Pakhtunkhwa (also known as North-West Frontier) in Pakistan, to be held on 30 May. The district where she is running had previously been controlled by the Taliban which imposed their own law on the people and destroyed hundreds of schools for girls.

In her professional experience Hina has fought for the poor and emarginalized: “The defense of their rights and the commitment to solve their problems led me to participate in the elections: I want to serve humanity regardless of religion and belief”, she said. “In my work, when I meet poor communities, particularly women, my heart is overwhelmed. I wish they were happy and prosperous, with equal rights”.

Six years ago, girls who lived in Swat Valley could not leave home by themselves and the Taliban prohibited them from going to school. Thanks in part to the security

forces which pushed the extremists out of the area, a campaign for education for girls was created. The leaders of this campaign are: Malala Yousafzai, winner of the Nobel Peace Prize 2014, Tabassun Adnan who works full-time in the field of women’s rights, and Humaira Shaukat, the first female lawyer in Swat.

Hina Patras, representative of the small local Christian community, is running for a seat on the municipal council in the neighbourhood of Saidu Sharif, thereby entering the ranks of a courageous activist fighting for women’s rights and the rights of religious minorities. Patras explains that the Christians in the Swat District “have no churches or cemeteries, they are discriminated against and are taken into consideration for the most menial jobs, though some have a high level of education”. Patras is counting on



the support of the women in the district, especially the religious communities. If elected, Patras plans on focusing on protecting women’s rights because, she says, “in this area domestic violence, underage marriages, acid attacks are widespread”.

In a recent interview with *Christians in Pakistan*, Patras explained the importance of collectivity: “Alone I cannot do much, but collectively we can make a difference”. A staunch believer in equality, she said, “I am not a minority, I am an equal citizen of this country”.

Pope Francis on the beatification of Archbishop Romero

He built peace

A favourable time for true national reconciliation

He "built peace with the power of love", bearing "witness to the faith with his life, totally committed to the extreme". Pope Francis thus described Óscar Arnulfo Romero Galdámez, who was beatified on Saturday, 23 May in San Salvador. The ceremony was presided by Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints. The following is a translation of the Pope's letter which was written in Spanish to the Archbishop of the capital city, Archbishop José Luis Escobar Alas.



His Eminence José Luis Escobar Alas
Archbishop of San Salvador
President of the Bishops'
Conference of El Salvador

Dear Brother,

The beatification of Archbishop Óscar Arnulfo Romero Galdámez, who was Pastor of your beloved Archdiocese is a cause for great joy for the Salvadorian people and for we who rejoice by the example of the *best children of the Church*. Archbishop Romero, who built peace with the power of love, bore witness to the faith with his life, totally committed to the extreme.

The Lord never abandons his people in difficulties, and is always alert to their needs. He *sees* oppression, He *hears* his children's cries of pain, and comes to their aid to free them from oppression and bring them to a new, fertile and spacious land, that "flows with milk and honey" (cf. Ex 3:7-8). As He chose Moses one day so that, in His name, he would guide His people, according to His heart He continues to raise up pastors, who feed their flocks with knowledge and prudence (cf. Jer 3: 15).

In the beautiful land of Central America, bathed by the Pacific Ocean, the Lord granted his Church a zealous bishop who, loving God and serving brothers and sisters, became the image of Christ the Good Shepherd. In times of difficult coexistence, Archbishop Romero knew how to lead, defend and protect his flock, remaining faithful to the Gospel and in communion with the whole Church. His ministry was distinguished by particular attention to the most poor and marginalized. And at the moment of his death, while he celebrated the Holy Sacrifice of love and reconciliation, he received the grace to identify himself fully with the One who gave his life for his sheep.

On this feast day for the Salvadorian nation, and also for the neighbouring Latin American countries, let us give thanks to God because He granted the martyred Bish-

op the ability to *see* and *hear* the suffering of his people, and molded his heart so that, in His name, he could direct them and illuminate them, to the point of making of his work a full exercise of Christian charity.

The voice of the newly Blessed continues to resonate today to remind us that the Church, a convocation of brothers around their Lord,



Pérez Esquivel, "Latin American Via Crucis - Third Station" (1992)

is the family of God, in which there should be no division. Faith in Jesus Christ, when correctly understood and its final consequences accepted, generates communities that build peace and solidarity. This is what the Church in El Salvador is called to today, in America and in the whole world: to be rich in mercy and to become a leaven of reconciliation for society.

Archbishop Romero invites us to good sense and reflection, to respect for life and harmony. It is necessary to renounce "the violence of the sword, of hate" and to live "the violence of love, that left Christ nailed to the Cross, that makes each one of us overcome selfishness and so that there be no more such cruel inequality between us". He knew how to see and experienced in his own flesh "the selfishness that hides itself in those who do not wish to give up what is theirs for the benefit of others". And, with the heart of a father, he would worry about the "poor majority", asking the powerful to convert "weapons into sickles for work".

May those who hold Archbishop Romero as a friend of faith, those who invoke him as protector and intercessor, those who admire his im-



age, find in him the strength and courage to build the Kingdom of God, to commit to a more equal and dignified social order.

It is a favourable moment for a true national reconciliation in front of the challenges we are facing today. The Pope participates in your hopes, and joins in your prayers so that the seed of martyrdom may flourish and become entrenched in the true paths of the sons and daughters of that nation, which proudly hears the name of the divine Saviour of the world.

Dear brother, I ask you to please pray and ask [others] to pray for me, while I impart my Apostolic Blessing to all who come together in various ways to celebrate the newly Blessed.

Fraternally yours,

Francis

From the Vatican, 23 May 2015

Cardinal Amato presides at rite in San Salvador

With my nothing and your everything

Oscar Romero is the "light of the nations and the salt of the earth". Even if his persecutors have disappeared into the shadows of oblivion and death, Archbishop Romero's memory lives on and gives comfort to the helpless and marginalized of the world". Drawing from the day's readings, Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints, chose this image to describe the relevance of the martyred Archbishop's message in his homily at the beatification on Saturday, 23 May, in San Salvador, in the presence of hundreds of thousands of faithful.

At the Mass, the Cardinal recalled that Archbishop Romero – using the words from Pope Francis' letter – loved his faithful and his priests to the point of martyrdom, offering his life in reconciliation and peace. The end of his life was marked by difficult years and on 4 March 1980, "a traitorous bullet struck him dead during Mass and his blood mixed with the redeeming blood of Christ".

Who was Romero? How was he able to face martyrdom? Responding to these questions, the Cardinal underlined that the Archbishop was "a good priest and a wise bishop". Above all, he was a "virtuous man". In fact, he said, Romero "loved

Jesus, adored Him in the Eucharist, loved the Church, venerated the Blessed Virgin Mary, loved his people". Romero, like Abraham, was a man of deep faith and of unshakable hope". When he found himself in Rome as a young seminarian, just before his ordination as a priest, he wrote in his notes: "This year I will make a great commitment to God! My God, help me, prepare me. You are everything, I am nothing and, in spite of this, your love desires much from me. Courage! With your all and my nothing we will do much".

Archbishop Romero's preference for the poor "was not ideological, rather it was evangelical". He was charitable to his persecutors to whom he preached conversion and to whom he assured forgiveness, Cardinal Amato explained. He was always merciful and his generosity was overabundant. "To those who asked, he gave". His pastoral charity "instilled in him extraordinary strength".

Romero was not a "symbol of division but one of peace, accord, brotherhood". Let us thank the Lord, Cardinal Amato concluded, "for this, his faithful servant, who gave the gift of his holiness and humanity, his goodness and mildness to the Church".



The faithful in the streets of San Salvador