

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Friday, 21 August 2015

## The Mother of God assumed into Heaven



The great believer

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The heavens proclaim her

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At the General Audience the Pontiff speaks of the relationship between family and work

## Work gives dignity

Life and environment deteriorate when the logic of profit prevails

*"Work is sacred" and "gives dignity to a family". This was reaffirmed by Pope Francis at the General Audience on Wednesday, 19 August, in the Paul VI Hall. He renewed his appeal for the defence of employment and for the safeguarding of Creation, which is threatened when work is "held hostage by the logic of profit alone".*

Dear Brothers and Sisters,  
Good morning!

After having reflected on celebration in the life of the family, today we will ponder a complimentary element, that of *work*. Both are part of God's creative design, celebration and work.

Work, as it is commonly said, is necessary for maintaining the family, for raising children, for ensuring a dignified life for our loved ones. In speaking about a serious, honest person, the most beautiful thing that can be said is: "he or she is a worker", one who works, one who in a community doesn't just live off of others. There are many Argentinians today, I see, and I will say what we say: "*No vive de arriba*" [Don't just live it up].

And indeed work, in its many forms, beginning with that in the home, is also concerned with the common good. Where does one learn this hard-working lifestyle? First of all, one learns it in the family. *The family teaches work through the example of the parents*: the father and the mother who work for the good of the family and of society.

In the Gospel, the Holy Family



Fortunato Depero, "The Woodcutter" (1926)

of Nazareth appears as a family of workers, and Jesus himself is called "son of a carpenter" (Mt 13:55) and even "the carpenter" (Mk 6:3). And St Paul would not fail to warn Christians: "If any one will not work, let him not eat" (2 Thess 3:10) – that's a good recipe for losing weight, you don't work, you don't eat! The Apostle explicitly

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Archbishop of Esztergom-Budapest  
for 15 years

Cardinal Paskai dies

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General Audience on 12 August

Celebrate the family

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Established by Pope Francis

## Day of Prayer for the Care of Creation

Pope Francis has established the World Day of Prayer for the Care of Creation which, beginning this year, will be celebrated on 1 September in conjunction with a similar day in the Orthodox Church. The initiative – the Pontiff explains in a letter to Cardinal Turkson and Cardinal Koch – welcomes the suggestion by Metropolitan Ioannis di Pergamum on the occasion of the presentation of the Encyclical *Laudato Si'* and aims at drawing forth "a profound spiritual conversion" in response to the current ecological crisis.

The Day – Francis writes – will "offer individual believers and communities a fitting opportunity to reaffirm their personal vocation to be stewards of creation, to thank

God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live". The celebration of this Day, on the same date that the Orthodox Church prays for creation, will be an "opportunity to bear witness to our growing communion with our Orthodox brothers and sisters", in a time when "all Christians are faced with the same decisive challenges, to which we must respond together". The Pope then expressed his wish that this celebration may "involve other Churches and ecclesial Communities".

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Remembering Pope Paul VI

## In true earth



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# VATICAN BULLETIN

## AUDIENCES

*Saturday, 8 August*

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

*Wednesday, 12 August*

H.E. Mr Gábor Györfványi, Ambassador of Hungary, on a farewell visit

## CHANGES IN EPISCOPATE

The Holy Father appointed Fr Juan Carlos Bravo Salazar from the clergy of Ciudad Guayana, Venezuela, as Bishop of Acarigua-Araure, Venezuela. Until now he has been parish priest of Nuestra Señora de Belén in Guasipati (10 Aug.).

Bishop-elect Bravo Salazar, 47, was born in El Pilar, Venezuela. After studying philosophy, he studied theology in Minneapolis, Minnesota, USA, and continued his studies in Jerusalem. He was ordained a priest on 28 November 1992 for the Diocese of Ciudad Guayana. He has served in parish ministry and as Apostolic Administrator of that diocese.

The Holy Father appointed Fr Paolo Bizzeti, SJ, from the clergy of Padua, as Vicar Apostolic of Anatolia, Turkey, assigning him the titular episcopal See of Tabac. Until now he has been rector of the Antonianum residence and director of the Antonianum centre for the formation of the laity in Padua, Italy (14 Aug.).

Bishop-elect Bizzeti, 67, was born in Florence, Italy. He holds degrees in Theology and Literature, and a licence in Philosophy. He entered the Society of Jesus on 22 November 1966. He was ordained a priest on 21 June 1975 and professed his solemn vows on 12 June 1982. He has served as: delegate for vocational and youth ministries; rector of the Aloisianum Scholasticate in Padua; lecturer at

various institutes and faculties in the Veneto and Emilia Romagna Region. He is an expert in Middle Eastern affairs. He founded and headed various entities, including: the Friends of the Middle East non-profit organization, the Maranatha community of families, and the Middle East Pilgrims' Table.

The Holy Father appointed Bishop Michael Didi Adgum Mangoria as Coadjutor Archbishop of Khartoum, Sudan, at the same time appointing him Apostolic Administrator *sede vacante* of El Obeid. Until now he has been Bishop of El Obeid (15 Aug.).

Bishop Mangoria, 56, was born in Engoth, Sudan. He was ordained a priest on 10 May 1992. He was ordained a bishop on 29 May 2010, subsequent to his appointment as Coadjutor Bishop of El Obeid. He succeeded as Bishop on 28 October 2013.

## EASTERN CHURCHES

The Holy Father accepted the resignation of Bishop Joseph Kunnath, CMI, of the Eparchy of Adilabad for Syro-Malabars, India. It was presented in accord with can. 210 §§ 1 and 2 of the Code of Canons of the Eastern Churches (6 Aug.).

The Holy Father appointed Fr Antony Prince Panengaden as Bishop of the Eparchy of Adilabad for Syro-Malabars, India. Until now he has been protosyncellus of the said Eparchy and parish priest at the cathedral (6 Aug.).

Bishop-elect Panengaden, 39, was born in Arimpur, India. He entered the Congregation of the Carmelites of Mary Immaculate, and after several years of formation, transferred to the Eparchy of Adilabad. He completed his studies in philosophy and theology. He was ordained a priest on 25 April 2007. He then continued his studies in Rome, where he obtained a doctorate in

biblical theology at the Pontifical Urbaniana University.

## NEW EPARCHY

The Holy Father established the new Apostolic Eparchy for Syro-Malabars resident in Canada. The new Circumscription is in Mississauga, in the Toronto area. He appointed Fr Jose Kalluvil of the clergy of the Eparchy of Palghat as its first bishop, assigning him the titular episcopal See of Tabalta (6 Aug.).

Bishop-elect Kalluvil, 59, was born in Thottuva, India. He entered the Minor Seminary of Trichur, and completed his studies in Kottayam. He was ordained a priest for the Eparchy of Palghat on 18 December 1984. After serving in pastoral ministry, he served as director of colleges for youth and was appointed eparchial director for catechesis. He was sent to Rome, where he earned a doctorate in theological catechesis. Upon returning to his homeland he resumed his ministry as parish priest of St Raphael Cathedral in Palakkad. Since 2013 he has been serving as chaplain to the Syro-Malabar faithful of Toronto, Canada.

## GOVERNORATE

The Holy Father appointed as his Personal Physician Prof. Fabrizio Soccorsi, Head Hepatologist emeritus at San Camillo Hospital in Rome, and as Consultant of the Department of Health and Hygiene of the Governorate of Vatican City State (8 Aug.).

## SPECIAL ENVOY

The Holy Father appointed Cardinal André Vingt-Trois, Archbishop of Paris and Ordinary for the faithful

of the Eastern Rite resident in France, as his Special Envoy to the consecration of the new Cathedral of Créteil, France, to be held on 20 September 2015 (8 Aug.).

The Holy Father appointed Cardinal Seán Patrick O'Malley, OFM, Cap., Archbishop of Boston, as his Special Envoy to the 450th anniversary of the celebration of the First Holy Mass and founding of the City of St Augustine, Florida, USA, to be held on 8 September 2015 (10 Aug.).

## START OF MISSION

On 12 June, Archbishop Edgar Peña Parra, titular Archbishop of Telepte, began his mission as Apostolic Nuncio in the Republic of Mozambique with the presentation of his Letters of Credence to H.E. Mr Felipe Nyusi, President of the Republic.

On 28 June, Archbishop Bruno Musaró, titular Archbishop of Abari, began his mission as Apostolic Nuncio in the Arab Republic of Egypt with the presentation of his Letters of Credence to H.E. Mr Abdel Fattah Al-Sisi, President of the Republic.

On 8 July, Archbishop Mario Roberto Cassari, titular Archbishop of Tronto, began his mission as Apostolic Nuncio in the Republic of Malta with the presentation of his Letters of Credence to H.E. Mrs Marie Louise Coleiro Preca, President of the Republic.

## NECROLOGY

Bishop Rogelio Ricardo Livieres Plano, Bishop emeritus of Ciudad del Este, Paraguay, at age 69 (14 Aug.).

Cardinal László Paskai, OFM, Archbishop emeritus of the Archdiocese of Esztergom-Budapest, Hungary, at age 88 (17 Aug.).

Congregation for the Causes of Saints

## Promulgation of Decree


On Saturday morning, 8 August, the Holy Father received Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, in a private audience. During the audience the Holy Father authorized the Congregation to promulgate a decree regarding the martyrdom of the Servant of God Flaviano Michele Melki, in the world James, of the Fraternity of St Ephram, Bishop of Djézireh for Syrians; born in 1858 in Kalaat Mara, now Turkey, and killed in hatred of the faith on 29 August 1915.



## The Pope's personal physician

Fabrizio Soccorsi was born on 2 February 1942 in Rome, where he currently resides. After graduating with a degree in medicine and surgery from the Sapienza University of Rome in 1968, he obtained a licence to practice medicine the following year. He has taught and worked extensively, serving as Head Hepatologist, head of the Department of diseases of the liver, digestive tract and nutrition, as well as head of internal medicine and specialists of the San Camillo Forlanini Hospital in Rome. He taught immunology at the hospital school of medicine of Rome and the Region of Lazio, also holding refresher courses on liver diseases at San Camillo Hospital. He has also served as chair of clinical medicine and pharmacology and surgery at the Sapienza University. He also developed various partnerships and collaborations in the public sector, and is a published author, having written articles in more than 100 scientific journals. He is a Consultant of the Department of Health and Hygiene of the Governorate of Vatican City State and is an expert medical consultant at the Congregation for the Causes of Saints.

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Francis' Message to the Taizé Community on the seventy-fifth anniversary of their founding

## Choose to love

*"Choose to love": with these words of Br Roger, the Pope asked the Taizé Community to continue to nurture the message of their Founder. The community is celebrating the 75th anniversary of its founding as well as the centenary of the birth and 10-year anniversary of the death of Br Roger, their Founder. On this occasion, the Pope sent a message to Frère Aloïs and to the entire Community. The following is a translation of the Message, which was written in French.*

To Frère Aloïs  
and to the Taizé Community

In this year in which the Taizé Community is celebrating three anniversaries, the 75th of its founding, the 100th of Br Roger's birth, and the 10th of his death, I join in your activity of giving thanks to God, He who always creates new faithful witnesses until the end. I have entrusted to my Venerable Brother Cardinal Kurt Koch the task of imparting to you and to all members of your Community the assurance of my affection.

As Pope Benedict XVI said to young people, on the occasion of the European Meeting organized by the Taizé Community of Rome in 2012, Br Roger was a "tireless witness to the Gospel of peace and reconciliation, ardently committed to an ecumenism of holiness" (Speech on 29 December 2012).

It was this fire that urged him to found a community which can be considered a true "parable of communion" which, up to today, has played such an important role in building bridges of fraternity among Christians.

In seeking with passion the unity of the Church, Body of Christ, Br Roger opened himself up to the treasures safeguarded in the different Christian traditions without, however, causing a rupture with his Protestant origin. With the perseverance by which he gave proof during his long life, he helped to modify the relations between still distant Christians, marking for many a path of reconciliation.

Nourished by Holy Scripture, Br Roger also took inspiration from the holy Fathers of the Church, he drew from Christian sources and knew how to render them current among



the young. Br Roger understood the younger generations; he had confidence in them. He made Taizé a meeting place where the youth of the whole world felt respected and accompanied in their spiritual search.

Br Roger loved the poor, the disowned, who seemingly counted for nothing. He showed, with his existence and with that of his brothers, that prayer goes hand in hand with human solidarity.

I give thanks to God, the Father, Son and Holy Spirit, for the gift of Br Roger's life, up to his violent death. May the Taizé Community always maintain the passion of the witness he bore to Christ Risen and the appeal that he ceaselessly renewed to "choose to love".

From the Vatican, 16 August 2015

FRANCIS

## General Audience catechesis on work as a source of dignity

CONTINUED FROM PAGE 1

refers to the false spiritualism of some who indeed live off their brothers and sisters "not doing any work" (2 Thess 3:11). Commitment to work and the spiritual life, in the Christian conception, are not at all at odds with one another. It is important to understand this properly! Prayer and work can and must be in harmony, as St Benedict teaches. The absence of work damages the spirit, just as the absence of prayer damages practical activity.

Work – I repeat, in its many forms – is proper to the human person. It expresses the dignity of being created in the image of God. Thus, it is said that work is sacred. And thus, managing one's occupation is a great human and social responsibility, which cannot be left in the hands of the few or unladen onto some divinized "market". Causing the loss of jobs means causing serious harm to society. It makes me sad to see people without work, who don't find work and don't have the dignity of bringing bread home. And I rejoice greatly when I see governments go to great lengths to find jobs and try to see to it that everyone has work. Work is sacred, work gives dignity to a family. We have to pray that no family is left without work.

Therefore, work too, like celebration, is part of God's creative plan. In the Book of Genesis, the theme of the earth like a back yard, entrusted to the care and cultivation of man (2, 8:15), is anticipated by a very moving passage: "In the day that the Lord God made the earth and the heavens, when no plant of

the field was yet in the earth and no herb of the field had yet sprung up – for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground" (2:4-6). It's not romanticism, it is God's revelation; and we are responsible for understanding and implementing it. The Encyclical *Laudato Si'*, which proposes an integral ecology, also contains this message: the beauty of the earth and the dignity of work were made to be united. The two go together: the earth becomes beautiful when it is worked by man. When work is detached from God's covenant with man and woman, and it is separated from its spiritual qualities, when work is held hostage by the logic of profit alone and human life is disregarded, the degradation of the soul contaminates everything: even the air, water, grass, food ... the life of society is corrupted and the habitat breaks down. And the con-

sequences fall most of all on the poor and on poor families. The modern organization of work sometimes shows a dangerous tendency to consider the family a burden, a weight, a liability for the productivity of labour. But let us ask ourselves: what productivity? And for whom? The so-called "smart city" is undoubtedly rich in services and organization; but, for example, it is often hostile to children and the elderly. At times those in charge are interested in managing individuals as a workforce, assembling and utilizing them or throwing them away on the basis of economic benefit. The family is a great workbench. When the organization of work holds it hostage, or even blocks its path, then we can be certain that human society has begun to work against itself!

In this circumstance, Christian families are posed a great challenge and a great mission. They bring to the field the foundations of God's Creation: the identity is the bond

between man and woman, the procreation of children, the work which harnesses the earth and renders the world habitable. The loss of these foundations is a very serious matter and there are already too many cracks in the common home! It is not an easy task. Sometimes it may seem to family associations as though they are like David facing Goliath ... but we know how that challenge turned out! It takes faith and shrewdness. In this difficult moment of our history, may God grant us the ability to accept with joy and hope his call, the call to work to give dignity to ourselves and to our families.

### SPECIAL GREETINGS

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

I address a special thought to young people, to the sick and to newlyweds. Today we celebrate the liturgical memory of St John Eudes. May his devotion to the Sacred Hearts of Jesus and Mary teach you, dear young people, the necessity of their intercession on the spiritual journey; may he encourage you, dear sick people, to face your times of suffering with courage; and may he stimulate you, dear newlyweds, to raise with love the children the Lord would like to give you.



Archbishop of Esztergom-Budapest for 15 years

## The death of Cardinal László Paskai

*On Monday morning, 17 August, Hungarian Cardinal László Paskai, OFM, Archbishop emeritus of Esztergom-Budapest, died at the age of 88 after a battle with cancer. The Franciscan prelate was created a cardinal by John Paul II in 1988. His funeral will take place on Saturday, 22 August, in the Cathedral. Upon hearing the news, Pope Francis sent a telegram to Cardinal Péter Erdő, the current Archbishop of Esztergom-Budapest, expressing his condolences and his gratitude to "Almighty God for his many years of service to the Church in Hungary". The following is the English text of the Pope's telegram.*

I was saddened to learn the news of the death of His Eminence Cardinal László Paskai, OFM. I offer prayerful condolences to you, the clergy, men and women religious and lay faithful of the Archdiocese of Esztergom-Budapest, and I thank Almighty God for his many years of service to the Church in Hungary. In commending his soul to the merciful love of the Father and uniting myself spiritually to all assembled for the solemn funeral rites, I impart my Apostolic Blessing as a pledge of consolation and peace in the Lord.

FRANCIS PP.

Cardinal László Paskai, OFM, Archbishop emeritus of Esztergom-Budapest, died on Monday morning, 17 August. The Hungarian Cardinal, 88, had been hospitalized for just over a month after a serious automobile accident in Austria. In Budapest he was diagnosed with metastasized bone cancer. He had recently been moved to San Ladislao Hospital, where he died. His funeral will be held at 10:30 am on Saturday, 22 August, in the Cathedral of Esztergom-Budapest.

Cardinal Paskai was born in Szeged on 8 May 1927. His parents, who converted from Judaism to Catholicism prior to his birth, died in the tragedy of the Holocaust. After entering the Order of Friars Minor, he began his theological education in Gyöngyös and completed it at the Seminary in Budapest. These were difficult years in Hungary, and in 1950 religious orders were defined as "superfluous and noxious" and were dissolved. Cardinal József Mindszenty was imprisoned and the entire Church was under attack. As a Franciscan, he too lived the consequences of this situation in the first person, the vivid memory of which he recounted on the pages of *L'Osservatore Romano*. "The attack launched against the religious", he recounted on 20 July 2000, "began by transferring some of them into forced residences. The first deportation occurred on the night of 8 June 1950 when they were removed from convents near the border of Yugoslavia to the Church buildings in the centre of the country. The deportations continued... they were carried out at night and by surprise. They left the religious only 15 or at most 30 minutes to get ready to leave. The behaviour of those who carried out the deportations was violent and cruel". The religious were given no food, and nothing came of the protests by the bishops, who were given no choice but to negotiate, signing an Agreement two months later. "On 7 September 1950", he wrote, "a law was passed abolishing the right of Hungarian religious orders to work. Overall only four religious orders were allowed to administer eight secondary schools, but

with a restricted number of religious therein. All other men and women religious had to abandon their convents. The dissolution of the orders involved approximately 12,000 people, and 600 convents were nationalized along with all their assets". Those religious, left with nothing, had to find housing and work. Eventually, many managed to go abroad, especially in 1956, during the Revolution. However, "the religious still in seminaries were able to continue their studies for some time longer as diocesan seminarians". In 1952 those not yet ordained priests also had to leave the seminary".

Despite the persecution, oppression and prison sentences, most religious persisted in their vocation. Among them was Paskai, who had entered the Order of Friars Minor. He was ordained a priest on 3 March 1951 and began his ministry in the Diocese of Nagyvárad. In



1952 he obtained his doctorate in theology at the Academy of Budapest. He then returned to his native city as the bishop's master of protocol.

From 1955 to 1962 he taught theology and philosophy at the Seminary of Szeged and served as librarian, prefect of the seminary and then, from 1962, spiritual director and professor of philosophy, ascetical theology and liturgy. In 1965 he was transferred to the Seminary in Budapest as spiritual director, and in 1967 he was entrusted with the chair of philosophy at the Theological Academy. In 1973 he became rector of the seminary.

On 2 March 1978 he was elected to the titular Church of Bavagliana, and in the same year Paul VI appointed him Administrator Apostolic of the ancient Diocese of Veszprém. On 31 March 1979 he was appointed Bishop of the same diocese, and re-

ceived his episcopal ordination on 5 April 1978. On 5 April 1982 he was appointed Coadjutor Archbishop of Kalocsa. On 3 March 1987, he became Archbishop of Esztergom, the Primate See, which was founded in the tenth century by King St Stephen. In 1993 it became Esztergom-Budapest. His episcopal motto was *In virtute Spiritus*, taken from the Letter to the Romans (15:13).

In 1986 he was elected President of the Hungarian Bishops' Conference. In the Consistory of 28 June 1988 he was created cardinal by John Paul II, with the title of Santa Teresa al Corso d'Italia. He retired from his position in the pastoral care of the Archdiocese on 7 December 2002. He was a member of the Congregations for the Eastern Churches and for the Institutes of Consecrated Life and Societies of Apostolic Life, and of the Pontifical Council for Legislative Texts. In his pastoral ministry he focused on promoting the spirituality of priests, the participation of the laity, the apostolate of families and the Christian formation of young people.

He was especially committed to the work of Cardinal Mindszenty, whose memory, after years of persecution, was rehabilitated in the early 90s. His remains are interred in the Cathedral of Esztergom.

In 1991 he welcomed John Paul II to Hungary on the occasion of his Pastoral Visit from 16 to 20 August, with stops in Budapest, Esztergom, Mária poc, Debrecen and Pécs.

Of special significance was his intervention at the Synod of Bishops' Second Special Assembly for Europe in October 1999. He emphasized the necessity that "the faithful of the Church be an active part in the building of society. To that end, it is necessary: the knowledge of the orientations proposed by the different political parties and the sense of responsibility of citizens to participate in voting upon which the future structure of society depends". In Hungary, he pointed out, "there are faithful who know little of Church doctrine, and therefore, they have not received a sufficient catechesis. These faithful, as parents, are not able to educate their children well from a religious point of view. Therefore, I think it is good to mention among these priorities the constant catechesis of adults and in the parishes the formation of the different communities of faithful". He also spoke at the 2001 Synod, dedicated to the figure of the bishop, emphasizing among other things the importance of ecumenical dialogue and the necessity of common responses to contemporary challenges.

The previous year he had led the Millennium Celebrations of the Hungarian nation, at the conclusion of which, on 25 July 2001, he received from John Paul II an Apostolic Letter addressed to the Catholic people of Hungary. In his retirement, he lived in a simple apartment in a religious house in Esztergom.

The Pope grieves over the terrorist attack in Thailand

## Peace and healing



*A flower and sign left near a Hindu shrine in the business district of Bangkok, where a bomb exploded on 17 August (EPA)*

Pope Francis has expressed his "heartfelt solidarity" after Monday's terrorist attack on the Erawan Hindu Shrine in Bangkok, Thailand, which killed 20 people and injured 120, many of them from other countries. In a telegram sent to King Bhumibol Adulyadej of Thailand by the Vatican Secretary of State, Cardinal Pietro Parolin, the Pope said he was "deeply saddened" to learn of the injury and loss of life caused by the attack.

"Mindful of the security and emergency personnel who are seeking the perpetrators of these crimes, while also assisting the injured, their families and those of the deceased, His Holiness offers the assurance of his prayers and invokes the divine blessings of peace and healing upon the Kingdom", the message reads.

Sunday's Marian Prayer dedicated to the Eucharist

## Where Paradise begins

*The Eucharist is the "Bread of Life" which lets us experience "real communion with Jesus". At the Angelus in St Peter's Square on Sunday, 16 August, the Pope drew inspiration from the day's Reading from the Gospel according to John to speak about Eucharistic communion, which, he stated, "on this earth lets us pass from death to life". Indeed, "heaven begins precisely in this communion with Jesus". The following is a translation of his Italian address.*

Dear Brothers and Sisters,  
Good morning!

These Sundays the Liturgy is offering us, from the Gospel according to John, Jesus' discourse on the *Bread of Life*, which He himself is, just as the Sacrament of the Eucharist is. Today's passage (Jn 6:51-58) presents the final part of this discussion, and refers to several of those who were scandalized because Jesus said: "he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (Jn 6:54). The listeners' astonishment is understandable; Jesus in fact uses the typical manner of the prophets to provoke *questions* in people – and also in us – and, ultimately, to provoke a *decision*. First of all, regarding the questions: what is meant by "eat the flesh and drink

the blood" of Jesus? Is it just an image, a figure of speech, a symbol, or does it indicate something real? In order to answer, one must divine what is happening in Jesus' heart as he breaks the bread for the hungry crowd. Knowing that he will have to die on the cross for us, Jesus identifies himself with that bread broken and shared, and it becomes for him the "sign" of the Sacrifice that awaits him. This process culminates in the Last Supper, where the bread and wine *truly become his Body and his Blood*. It is the *Eucharist*, which Jesus leaves us with a specific purpose: that we may *become one with Him*. Indeed he says: "He who eats my flesh and drinks my blood abides in me, and I in him" (v. 56). That "abiding": Jesus in us and we in Jesus. *Communion is assimilation:*



partaking of Him, we become as He is. This requires our "yes", our *adherence of faith*.

Regarding the Holy Mass, one sometimes hears this objection: "Of what use is Mass? I go to Church when I feel like it, and I pray better in solitude". But the Eucharist is not a private prayer or a beautiful spir-

itual exercise, it is not a simple commemoration of what Jesus did at the Last Supper. We say, in order to fully understand, that the Eucharist is "a remembrance", that is, a gesture which renders real and present the event of Jesus' death and resurrection: the bread really is his Body given up for us, the wine really is his Blood poured out for us.

The Eucharist is Jesus himself who gives himself entirely to us. *Nourishing ourselves* of Him and *abiding* in Him through Eucharistic Communion, if we do so with faith, *transforms our life*, transforms it into a gift to God and to our brothers and sisters. *Nourishing ourselves* of that "Bread of Life" means entering into harmony with the heart of Christ, assimilating his choices, his thoughts, his behaviour. It means entering into a dynamism of love and becoming people of peace, people of forgiveness, of reconciliation, of sharing in solidarity. The very things that Jesus did.

Jesus concludes his discourse with these words: "he who eats this bread will live for ever" (Jn 6:58). Yes, living in real communion with Jesus on this earth lets us pass from death to life. Heaven begins precisely in this communion with Jesus.

In Heaven Mary our Mother is already waiting for us – we celebrated this mystery yesterday. May she obtain for us the grace to nourish ourselves with faith in Jesus, Bread of Life.

The dormition of Mary in Syro-Oriental iconography

## Today the heavens proclaim her sister

MANUEL NIN

Syro-Oriental tradition, to which the Assyrian and Chaldean Churches belong, has outstanding hymnographic texts for feasts of the Most Holy Virgin Mary. Many of these texts are included in our liturgical books for various celebrations, and particularly notable are the hymns of George Warda, a writer who lived during the 12th and 13th centuries in Arbela, now Iraq.

The name Warda, which means "rose" in Syriac, is a nickname with ties to his poetic compositions in Syro-Oriental liturgical books. His writings include theological poems and metrical homilies for the feasts of the Lord, the Virgin Mary and saints. In two of his hymns dedicated to Mary, we find deeply embedded the theme of her passage to heaven. There are texts in which the writer meditates on the mystery of Mary, virgin and mother of Christ, redeemer of man. These lines, inspired by texts of the theological and liturgical tradition of the Christian Near East, also seek to be a form of prayer and closeness to many Christians of the Syro-Oriental tradition and of the other Christian traditions which today are suffering and persecuted.

Warda begins both of his hymns by attaching to Mary a long series of Christological and Mariological titles taken from Old Testament texts and facts: "Were I to call her (Mary) earth, it would be senseless, for I know that no one on earth bears her likeness. I could compare her to a garden, her four corners separated by four rivers. But the

spring that flowed from paradise saved no one. From Mary, however, gushed a wellspring, which four mouths dispelled, inebriating all the earth". Warda continues his exegetical comparison with the use of figures and characters taken from the Book of Genesis, for example, the tree, the ark, the rock, the bush: "She is the splendid tree that produced the marvellous fruit. She is the ark of flesh in which the true Noah rested. She is the daughter of Abraham, whom Adam prefigured; she bore the son and Lord of Abraham. She is the rock from whence the well has sprung. She is the prodigious burning bush, in which dwelled for nine months the incandescent flame".

In the central part of both

hymns, the poet sings the mystery of the death of Mary. Following apocryphal tradition, George Warda describes, one might say, the whole of the liturgy is celebrated in full communion between heaven and earth. He describes in the first place – practically seeing and contemplating the iconographic representation of the feast – the presence of all personages that come from heaven to celebrate Mary in her passage: "On the day her body separated from her glorious soul, angels solemnly hastened from heaven to pay homage to her, the womb from which life poured out for all mankind. The angels came from on high, the prophets rose again, the

CONTINUED ON PAGE 6



Icon of the dormition of the Mother of God (Tirana, 18th century)

*After the Angelus, the Pope said:*

Dear brothers and sisters, I greet you all with affection, People of Rome and pilgrims: families, parish groups, associations, young people.

I greet the folk group "Mexican Art and Culture Organization", the young people of Verona who are having a special experience in Rome, and the faithful of Beverare.

I address a special greeting to the many young people of the Salesian Youth Movement, gathered in Turin in the places of St John Bosco to celebrate the bicentenary of his birth; I encourage them to live the joy of the Gospel every day, so as to generate hope in the world.

I wish everyone a happy Sunday. Please, do not forget to pray for me! Enjoy your lunch! *Arrivederci!*

At the Angelus of the Assumption the Pontiff expresses his sorrow for the Tianjin tragedy

## The great believer

*“Faith is the heart of Mary’s entire story: she is the believer, the great believer”. Pope Francis emphasized this on Saturday, 15 August, the Solemnity of the Assumption. The following is a translation of the address he delivered after reciting the Angelus with the faithful gathered in St Peter’s Square.*

Dear Brothers and Sisters,  
Good morning and Happy Feast of Our Lady,

Today the Church is celebrating one of the most important feasts dedicated to the Blessed Virgin Mary: the Feast of her Assumption. At the end of her earthly life, the Mother of Christ was assumed body and soul to Heaven, that is to say, into the glory of eternal life, in full communion with God.



Today’s page of the Gospel (Lk 1:39-56) presents to us Mary who, just after conceiving Jesus through the work of the Holy Spirit, goes to visit her elderly relative Elizabeth, who is also miraculously expecting a child. In this meeting filled with the Holy Spirit, Mary expresses her joy with the Cantic of the *Magnificat*, because she has become fully aware of the meaning of the great things that are being accomplished in her life: through her, all that her people were expecting is brought to fulfillment.

But the Gospel also shows us the truest cause of Mary’s greatness and her blessedness: the cause is faith. Indeed, Elizabeth greets her with these words: “blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord” (Lk 1:45). Faith is the heart of Mary’s whole story: she is the believer, the great believer; she knows – and she says so – that historically the violence of the powerful, the pride of the rich, the arrogance of the proud are burdensome. However, Mary believes and proclaims that God does not leave his humble and poor children alone, but helps them with mercy, with care, overthrowing the mighty from their thrones, scattering the proud in the machinations of their hearts. This is the faith of our Mother, this is the faith of Mary!

The Cantic of Our Lady also enables us to grasp the full meaning of Mary’s life: as the

mercy of the Lord is the driving force of history, then she could not “know the corruption of the sepulchre, she who begot the Lord of life” (cf. *Preface*). All this is not only about Mary. The “great things” done in her by the Almighty touch us deeply, speak to us of our journey in life, remind us of the destination that awaits us: our Father’s house. Our life, seen in the light of Mary assumed into Heaven, is not a meaningless wandering, but is a pilgrimage which, while with all its uncertainty and suffering, has a sure destination: our Father’s house, who awaits us with love. It is beautiful to consider this: that we have a Father who waits for us with love, and that our Mother Mary is also up there and waiting for us with love.

Meanwhile, as life goes by, God makes shine “for his pilgrim people on earth, a sign of comfort and sure hope” (cf. *ibid.*). That sign has a face, that sign has a name: the luminous face of the Mother of the Lord, the blessed name of Mary, full of grace, for she believed in the word of the Lord: the great believer! As members of the Church, we are destined to share our Mother’s glory, because, thanks be to God, we too believe in Christ’s sacrifice on the Cross and, through Baptism, we were incorporated into that mystery of salvation.

Today let us all pray together, as our journey on this earth unfolds, that she turn her merciful eyes to us, light the way, point us toward the destination, and show us after Jesus’ exile, the blessed fruit of her womb. And let us say together: O clement, O pious, O sweet Virgin Mary!



*After the Angelus, the Pope said:*

Dear brothers and sisters, my thought at this moment goes to the people of the city of Tianjin in northern China, where several explosions in the industrial area have claimed many lives and caused injuries and serious damage. I assure my prayers for those who have lost their lives and for all the people tried by this disaster; may the Lord give relief to them and support to those involved in alleviating their suffering.

I greet you all, people of Rome and pilgrims from various countries! I entrust you to the maternal care of our Mother, who lives in the glory of God and always accompanies our journey.

How beautiful it would be if you could go today to visit Our Lady, *Salus Populi Romani*, at Saint Mary Major: it would be a beautiful gesture.

I thank you for coming and I wish you a happy Feast of Our Lady. Please, do not forget to pray for me. Enjoy your lunch. *Arriverederci!*

## Today the heavens proclaim her sister

CONTINUED FROM PAGE 5

four winds brought the apostles to celebrate her glory”. Almost drawing a parallel between the death and resurrection of Christ and that of his mother, Warda sings the passover of Mary by making present even the figure of Adam and his descendants: “There came Adam, who was killed by his wife, to see his daughter exalted. There came Israel and his forefathers, Isaiah and his companions. Prophets along with patriarchs, apostles with the shepherds. In life she lived a worldly death and, in dying, she called the dead back to life. Prophets came out of their sepulchres, patriarchs from their tombs”. Then, following an iconographic description, he continues: “She was carried on the clouds and exalted among the spirits, to receive immortal praise for all eternity”. The writer continues to describe in every

detail the liturgy, which is at once both heavenly and earthly, surrounding Mary’s passage; a liturgy celebrated by angels and men, by prophets and apostles, by the whole of Creation, in praise of Mary and of Christ himself. There are verses in which George Warda adopts such beautiful and touching images as that of the rain which envies Mary’s womb: “The firmament and clouds bend their knees, and lightning joins with thunder to radiate her splendour and disperse the glory of her Son. Rain and dew covet her womb, for, while theirs nourish only the seeds of the earth, hers had the honour of nourishing the Creator of the seeds. The stars adore her, the sun and moon kneel before her. Heaven proclaims her holy, the heaven of heavens proclaims her sister”.

Thus, beginning from the description made in the apocryphal tradi-

tion of the feast, the poet collocates even the terrestrial beside the celestial liturgy, with the presence of the Twelve next to Mary’s funeral bed: “A few of the apostles had already died, others were living but far away. The dead were resurrected, and those far away gathered, upon her death”. It is a celestial and terrestrial liturgy celebrated by angels and the apostles who become, with Mary, intercessors for all mankind: “The apostles, in procession, bore her body, the prophets and priests escorted her casket. Angels wove crowns and fiery mouths paid her homage. In the moment of her passing, her intercession came to the aid of the afflicted. Sick and suffering souls were soothed upon the invocation of her great name”.

George Warda concludes the second of his hymns with a long series of beatitudes to Mary, which are a song of the Word of God in-

carate in her: “Blessed are you, O Virgin betrothed, O woman who bore the Son. Blessed are you, O fatherless mother, whose Son had no father among mortal men. Blessed are you, O earth, in whom was formed and in whom dwelled, becoming flesh, the God of Abraham. Blessed are you, O city of the Most High and tabernacle of the Son of the Creator. Blessed are you, O earthly heaven whom the waters above heaven envied. Blessed are you, through whom eternal salvation was restored for Adam and his progeny”. And as we often find among Christian hymnal texts, Warda too, at the end of his hymns, asks for Mary’s intercession and prayer: “Seek for me, the worst sinner of all men, and for all people who celebrate your feast, the pardon and forgiveness of sins, you, whose Son reigns in eternal glory. Amen”.

At the General Audience Pope Francis on the importance of not being enslaved to work

## Celebrate the family

*"Today we open a short series of reflections on the three dimensions" which articulate "the rhythm of family life: celebration, work, prayer". In this way, Francis introduced the theme of family celebration at the General Audience in the Paul VI Hall on Wednesday, 12 August.*

Dear Brothers and Sisters,  
Good morning!

Today we open a short series of reflections on the three dimensions that articulate, so to speak, the rhythm of family life: *celebration, work, prayer*.

*Let's begin with celebration.* Today we will speak about celebration. And let's say straight away that celebration is the invention of God. Let us recall the conclusion of the story of Creation in the Book of Genesis, which we have heard: "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (2:2-3). God himself teaches us the importance of dedicating time to contemplate and enjoy what has been done well in work. I speak of work, naturally, not only in the sense of employment and profession, but in the broader sense: every action by which we as men and women cooperate in God's creative work.

Thus celebration is not lazily lounging in an armchair, or the euphoria of foolish escape. No, celebration is first and foremost a loving and grateful look at work well done; we celebrate work. You too, newly-

weds, are celebrating the work of a fine period of engagement: and this is beautiful! It is the time to look at your children, or grandchildren, who are growing up, and to think: how beautiful! It's the time to look at our home, the friends we host, the community that surrounds us, and to think: what a good thing! God did this when he created the world. And he does so again and again, because God is always creating, even at this moment!

It may happen that a celebration occurs in difficult or sorrowful circumstances, and perhaps we celebrate "with a lump in our throat". Yet, even in these cases, we ask God for the strength not to empty it completely. You mothers and fathers really understand this: how many times, for love of your children, you are able to swallow your sorrows so as to let them enjoy the celebration, to savour the good taste of life! There is so much love in this!

In the workplace too, at times – without neglecting our duties – we are able to let "infiltrate" a glint of celebration: a birthday, a wedding, a birth, just as a farewell or a new arrival... it's important. It's important to celebrate. These are family moments in the inner workings of the productive machinery: it does us good!

A true moment of celebration brings work to a pause, and it is sacred, because it reminds men and women that they are made in the image of God, who is not a slave to work, but its Lord, and thus we too must never be slaves to work, but its "lords". There is a commandment about this, a commandment which concerns everyone, without excep-

tion! Yet we know that there are millions of men and women and even children who are slaves to labour! At this time there are slaves, they are exploited, slaves to labour and this is against God and against the dignity of the human person! The obsession with economic profit and technical hyper-efficiency put the human rhythms of life at risk, for life has its human rhythms. The time for rest, especially on Sunday, is ordained for us so that we can enjoy what is not produced and not consumed, not bought and not sold. Instead we see that the ideology of profit and consumerism even wants to feed on celebration: it too is sometimes reduced to a "business", to a way of making and spending money. But is this what we are working for? The greed of consumerism, which leads to waste, is an ugly virus which, among other things, makes us end up even more tired than before. It harms true labour and consumes life. Irregular rhythms of celebration often make victims of the young.

Ultimately, the time for celebration is sacred because God is there in a special way. Sunday Eucharist brings to the celebration every grace of Jesus Christ: his presence, his love, his sacrifice, his forming us into a community, his being with us.... And like this every reality receives its full meaning: work, family, the joys and trials of each day, even suffering and death; everything becomes transfigured by the grace of Christ.



The family is endowed with an extraordinary ability to understand, guide and sustain the authentic value of the time for celebration. How beautiful family celebrations are, they are beautiful! Sunday celebrations in particular. It is surely no coincidence that celebrations which have room for the whole family are those that turn out the best!

Family life itself, regarded through the eyes of faith, looks better to us than the toils that cost us. It looks to us like a masterpiece of simplicity, beautiful precisely because it is not artificial, not false, but able to incorporate within itself all aspects of real life. It looks to us like something "very good", as God says at the completion of the creation of man and woman (cf. Gen 1:31). Thus, celebration is a precious gift of God; a precious gift that God gave to the human family: let's not spoil it!

The Holy Father for the needy of Rome through the Office of Papal Charities

### The hundredth sheep

"The Gospel for today's liturgy speaks of the man who leaves 99 sheep to search for the rooth, which has disappeared. This is the charity of the Pope: to leave everything in order to reach those who have gone astray, because, as Jesus says, 'not even one of these little ones should perish'". This is how Archbishop Konrad Krajewski explained to our newspaper the spirit of those who are enlivened by the work of the Office of Papal Charities, which even in these days is at the forefront of the most tragic and urgent social emergencies.

After all, the prelate recalled, "charity does not differentiate colour, race or religion". It doesn't distinguish places of origin, just as it doesn't keep track of hours or holidays: charity "goes to those in need at any time and on any occasion". The charity of Pope Francis, the Almoner continued, "is for all the needy of Rome, his diocese: whether they have been living in the *Urbe* for some time, or have just arrived as refugees, immigrants or asylum seekers".

The heart and mind need arms to make the aid reach far and wide. Those arms are the volunteers who make referrals to the Office of Charities. Theirs is a daily effort: "A sort of rapid response operation", Archbishop Krajewski indicated, "where there is more necessity and need". They follow the way of the Gospel, which instructs: *when you give alms, do not let your left hand know what your right hand is doing*. Sometimes their discrete work even reaches the newspapers, as happened with the prelate's most recent visit.



On Monday afternoon, 10 August, just as last week and in previous months, volunteers from the Pontifical Swiss Guard accompanied the Almoner in a van, which bears the license plate scv [Vatican City State], to the Baobab Centre, a homeless shelter in Rome. They delivered boxes of supplies such as pasta, milk, rice, biscuits and oil. These donations of the Pope were earmarked for the immigrants hosted by the shelter. A month ago, the Archbishop also visited the Baobab Centre to bring Francis' gift of medicinal products. The 50 kg of scabies treatment (specifically prepared by the Vatican Pharmacy), 100 packages of antibiotics and antihistamines and 50 antifungal ointments were then distributed by volunteers of the *Medicina solidale* association and the *Unione nazionale italiana trasporto ammalati* in Lourdes and at international shrines (UNITALSI).

#### SPECIAL GREETINGS

I offer an affectionate greeting to all the English-speaking pilgrims and visitors present at today's Audience, including those from Malta, Zimbabwe, the Philippines, and Trinidad and Tobago. May your families celebrate daily the Lord's love and mercy, and be a sign of his abiding presence in the world. May God bless you all!

I cordially greet *young people*, the *sick*, and *newlyweds*. Yesterday we celebrated the memory of St Clare of Assisi, luminous model of youth, who knew how to experience her coherence with Christ with courage and generosity. Imitate her example, especially you, dear *young men* and *young women*, so that you may, as did she, respond faithfully to the Lord's call. I encourage you, dear *sick people*, to each day join Jesus suffering in bearing with faith your cross for the salvation of all mankind. And may you, dear *newlyweds*, always be apostles of the Gospel of love in your family.

At the Angelus the Holy Father recalls the bombings in Hiroshima and Nagasaki

## A single voice for peace

*Pope Francis invited us to let "the Father draw us to Jesus" at the Angelus on Sunday, 9 August. Before praying with the faithful in St Peter's Square the Holy Father warned against war in remembering the anniversary of the bombings in Hiroshima and Nagasaki. The following is a translation of the Pope's words which were given in Italian.*

Dear Brothers and Sisters,  
Good morning!

This Sunday, we continue the Reading of Chapter Six of the Gospel according to John, in which Jesus, after performing the great miracle of the multiplication of the loaves, explains to the people the meaning of that "sign" (Jn 6:41-51).

As he had done earlier with the Samaritan woman, starting from the experience of thirst and the sign of water, here Jesus begins from the experience of hunger and the sign of

bread, to reveal himself and to offer an invitation to believe in him.

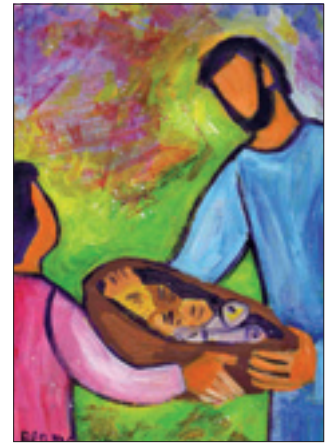
The people seek him, the people listen to him, because they are still enthusiastic about the miracle; they want to make him king! However, when Jesus affirms that he is the true bread given by God, many are shocked, they do not understand, and begin murmuring among themselves, saying: "Do we not know his father and mother? How does he now say, 'I have come down from heaven'?" (cf. Jn 6:42). And they begin to murmur. Then Jesus says, "No one can come to me unless the Father who sent me draws him", and he adds: "he who believes has eternal life" (vv. 44, 47).

This word of the Lord astonishes us, and makes us think. It introduces the *dynamic of faith*, which is a *relationship*: the relationship between the human person – all of us – and the Person of Jesus, where the Father plays a decisive role, and, of

course, the Holy Spirit does too, which is implied here. To believe in Him, it is not enough to meet Jesus, it is not enough to read the Bible, the Gospel – this is important! But it is not enough. It is not even enough to witness a miracle, such as that of the multiplication of the loaves. So many people were in close contact with Jesus and they did not believe. In fact, they even despised and condemned him. And I ask myself: Why this? Were they not attracted by the Father? No, this happened because their hearts were closed to the action of God's Spirit. If your heart is always closed, faith doesn't enter! Instead God the Father draws us to Jesus: it is we who open or close our hearts. Instead, *faith*, which is like a *seed* deep in the heart, *blossoms* when we let the Father draw us to Jesus, and we "go to Him" with an open heart, without prejudices; then we recognize in his face the Face of God, and in his words the Word of God, because the Holy Spirit has made us enter into the relationship of love and of life between Jesus and God the Father. And there we receive a gift, the gift of the faith.

With this attitude of faith, we can also understand the meaning of the "Bread of Life" that Jesus gives us, and which he describes in this way: "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh" (Jn 6:51). In Jesus, in his "flesh" – that is, in his concrete humanity – is all the love of God, which is the Holy Spirit. Those who let themselves be drawn by this love go to Jesus and go with faith, and receive from Him life, eternal life.

The one who lived this experience in such an exemplary way was Mary,



Bernadette Lopez, "Jesus takes the bread"

the Virgin of Nazareth: the first human person who believed in God by accepting the flesh of Jesus. Let us learn from her, our Mother, joy and gratitude through the gift of faith. A gift that is not "private", a gift that is not private property but is a gift to be shared: it is a gift "for the life of the world"!

After the Angelus the Pope said the following:

Dear brothers and sisters, seventy years ago, on 6 and 9 August 1945, the terrible atomic bombings of Hiroshima and Nagasaki took place. Although much time has passed, this tragic event still incites horror and repulsion. It has become the symbol of the boundless destructive power of man when he makes distorted use of scientific and technical advancements, and serves as a perpetual warning to humanity to forever repudiate war and ban nuclear arms and all weapons of mass destruction. This sad anniversary calls us above all to pray and work for peace, to spread throughout the world an ethic of brotherhood and a climate of peaceful coexistence among peoples. From every land may a single voice be raised: no to war, no to violence and yes to dialogue, yes to peace! With war, you always lose. The only way to win a war is to not make it!

I am following with deep concern the news from El Salvador, where the hardships of the population there in recent times have been worsening due to famine, economic crisis, acute social conflicts and growing violence. I encourage the dear people of El Salvador to persevere united in hope, and I urge everyone to pray that justice and peace may flourish again in the land of Bl. Oscar Romero.

I greet all of you, Romans and pilgrims; in particular the youth from Mason Vicentino, Villaraspà, Nova Milanese, Fossò, Sandon, Ferrara, and the altar servers of Calcarelli.

I greet the motorcyclists from San Zeno, Brescia, committed to helping the children admitted to Bambino Gesù Hospital in Rome.

And I wish you all a happy Sunday. Please, do not forget to pray for me!

Have a good lunch. *Arriverderà!*

## Jubilee of Mercy hymn now online

The official hymn of the Jubilee of Mercy opens with the chorus "Misericordes sicut pater" words which recall the motto of the Extraordinary Holy Year announced by Pope Francis, "Merciful like the Father", taken from the Gospel of Luke (6:36).

Available on YouTube, the hymn was written by Jesuit Eugenio Costa and scored by Paul Inwood. Inwood is an organist and composer who is also liturgical director for the Diocese of Portsmouth, England. Both have given the song rights to the Pontifical Council for the Promotion of the New Evan-

gelization – which has been entrusted with organizing the Jubilee – in order to facilitate its diffusion throughout the entire Church. The hymn was recorded by the Sistine Chapel Choir, directed by Maestro Massimo Palombella, in cooperation with Vatican Radio.

The hymn can be downloaded on the official Jubilee website (www.im.va). With regard to the translations into additional languages, dioceses and episcopal conferences interested in providing such translations are asked to contact info@im.va.

Vatican Apostolic Library's exhibit in Macau

## The world seen from China

On 29 and 30 July an exhibition was held in Macau, China, which included reproductions of maps from the Vatican Apostolic Library. The initiative was part of "The 2nd International Symposium: Global Mapping of Macau".

The existence of Chinese materials in the Vatican Apostolic Library was first announced in the period of 1576-1577, when Nicolas Audebert, a traveller and humanist from Orléans, France, copied several documents that had been shown to him in the Vatican. Among them was a type of Chinese alphabet, or *Alphabetum idiomatis*, as he described in his travel journal, now in the British Library. In the preface to the catalogue of the exhibition, Archbishop Jean-Louis Brugues, archivist and librarian of the Holy Roman Church, writes that Audebert had stated in his record that the Vatican Library also holds many other Chinese books. Several years later, in 1581, still prior to Matteo Ricci's arrival in Macau and the start of his mission in the territories of the Chinese empire, Michel de Montaigne, a well-known French writer, philosopher and politician, visited the Vatican Library as a distinguished guest, and was shown many important documents. As he wrote in his travel journal, while in the library he was able to study a book containing the



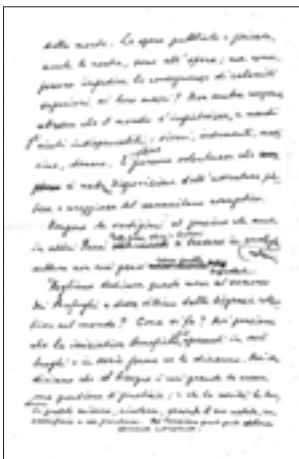
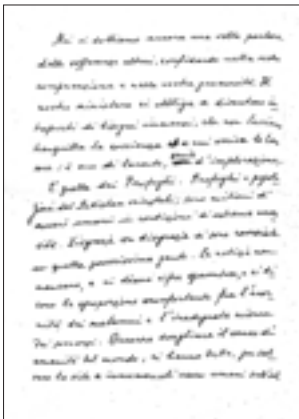
Batista Agnese, "Nautical Atlas" (Venice, 1542)

"strangest characters". It had come from China and was written "on a strange and soft absorbent paper" which was used in those remote places. Over the course of the centuries since then, there have been many other Chinese documents to arrive in the Vatican Apostolic Library.



A partially unpublished text in Paul VI's hand

# The grieving cry of refugees



Once more we have to speak to you about the suffering of others, trusting in your generosity and understanding. Our ministry obliges us to express great human needs that disturb the conscience of those who hear the pleading voice of distress.

It is that of Refugees. The refugees and peoples of East Pakistan; there are millions of human beings in conditions of extreme need. Hardships upon hardships befall those poorest of people. The news is not lacking, and the figures they give us are frightening, and they tell us of the disheartening disproportion between the vastness of the ills and the insufficient amount of aid. The world's sense of humanity needs to be awakened, they have told us, in order to save the lives of countless human beings on the brink of death. Public and private works, ours too, are working; but how can they hinder the consequences of catastrophes beyond their means? It does not seem too much to hope that the world may be moved to pity, and send its indispensable aid: food, clothing, medicines, money. And even people willing to lend themselves to the compassionate and courageous adventure of the evangelical Samaritan.

It is dizzying to think that in other countries on the earth, near and far, there are similar conditions, although not as serious as those indicated.

Do we want to dedicate this month to assisting the Refugees and victims of the collective disasters in the world? How can it be done? We believe that the charitable initiatives

already working in various places and in various forms will tell us this. We now say that the need is large enough so as to create a question of justice; and that charity must, at least in some measure, decide, according to its method, with sacrifice and speed. We launch this grieving cry, hoping and praying.

## In 1971 the exodus of millions of Pakistanis

It is March 1971. The civil war that ignites East Pakistan pushes the population, fleeing from the massacres, toward the border with India. Within six months the exodus reaches unprecedented proportions: eight million refugees, eight hundred thousand of whom are children, find safety in the region of West Bengal, after walking hundreds of kilometres through jungle and swampland. They amass themselves in crowded camps and tent cities, in hovels and makeshift shelters. They are in need of everything. Hundreds starve to death each day. The enormous tragedy stirs the international community and impels the Church to mobilize through the commitment of her charitable organizations, particularly *Cor Unum* and *Caritas*. With a saddened spirit, Paul VI follows the evolving situation, as it worsens with each passing day. At the start of autumn, as the end of monsoon

season and the looming of winter render all but real the threat of a humanitarian disaster, he appeals to the world's conscience. He prepares the text in his own hand: two pages written in pen – which we reproduce here – now found in the archives of the Prefecture of the Papal Household along with documentation regarding the General Audience of 29 September 1971.

In reality Pope Montini used the first part and the concluding phrase of the text for the Angelus of 3 October, when he proposed a world day of prayer for the refugees, especially children, to be celebrated the following Sunday. Unpublished, however, was the final paragraph of the handwritten text, in which the Pontiff wondered if the entire month should be dedicated "to assisting the Refugees and victims of the collective disasters in the world". (*Francesco Valiante*)

Commemorating the anniversary of the death of Paul VI

## In true earth

"For many years there has been a standing appointment for so many who garnered affection, gratitude and esteem for Paul VI to return on this feast day to the Vatican Basilica for a Holy Mass celebrated on the anniversary of his 'passover' from this earth to heaven". This was the recollection of Bishop Marcello Semeraro of Albano and Secretary of the Council of nine Cardinals, during the celebration at the Pontiff's tomb at St Peter's, on Thursday morning, 6 August, in the Chapel of Our Lady – Queen of the Hungarians, in the Vatican Grottoes. The prelate emphasized that, now that Montini "has been proclaimed blessed, ours is no longer a prayer of suffrage but of intercession to God". He then announced that the first memorial liturgy will be celebrated in the afternoon of 28 September with a Mass at the altar of the Cathedra in the Vatican Basilica,

presided by Cardinal Pietro Parolin, Secretary of State.

In his homily, Bishop Semeraro invited participants to ask themselves why there has been no "elevation" for the late Pope's body. "The answer", he explained, "was given by Paul VI himself in his last will and testament", in which he wrote of "true earth". This is an unusual for-

mulation, the Bishop continued. "In its place, perhaps we would have written 'bare earth'. He instead wrote 'true earth'! It is the truth of the earth that St Francis of Assisi sang of", and which Pope Francis "repeated in his recent Encyclical *Laudato Si'*, on care for our common home. As was previously done with Paul VI's *Populorum Progressio*, some

have highlighted the prophetic dimension of this letter. Precisely because it is prophetic, *Laudato Si'* also contains denunciations, among the worst of which, it seems to me, is this: 'We have too many means and only a few insubstantial ends' (n. 203) – a phrase which sculpts the face of today's *homo consumens*".



The Holy Father's Letter on Christian martyrs in the Middle East

# The silence of the innocent

*Pope Francis' sent a letter, dated 31 July, to Archbishop Maroun Elias Laham, Auxiliary of Jerusalem for Latins and Patriarchal Vicar for Jordan, on the first anniversary of the arrival in Jordan of Iraqi refugees from the Nineveh Plains on 8 August 2014. Archbishop Nunzio Galantino, Secretary General of the Italian Bishops Conference, conveyed the letter when visited Amman from 6 to 9 August at the invitation of the Patriarch of Jerusalem for Latins, Fouad Twal. The following is a translation of the Pope's letter.*

Your Excellency Bishop Laham,  
Dear Brother,

I would like to take the opportunity of this visit to Jordan by Bishop Nunzio Galantino, General Secretary of the Italian Episcopal Conference, to convey a word of hope to those who, oppressed by violence, have been forced to abandon their homes and their land.

Many times I have wanted to give voice to the atrocious, inhuman and inexplicable persecution of those who in many parts of the world –

especially among Christians – are victims of fanaticism and intolerance, often before the eyes and the silence of all. They are today's martyrs, humiliated and discriminated against for their faithfulness to the Gospel. My recollection, which makes an appeal of support, is meant to be the sign of a Church that does not forget and does not abandon her children exiled on account of their faith: may they know that daily prayer is raised for them, together with acknowledgement for the witness that they offer us.



Cardinal Koch on the 50th anniversary of 'Nostra Aetate'

## Actions not words

*Verba docent, exempla trahunt.* This Latin phrase points to how relations between Judaism and Christianity can improve. We cannot stop at words, meetings and conferences. Because the spiritual patrimony of both Jews and Catholics is so great that it cannot be expressed only through well-written words, but rather, it must lead to practical action. Cardinal Kurt Koch, President of the Commission for Relations with Jews, recently spoke at a conference in Rome organized by the International Council of Christians and Jews, held from 28 June to 1 July.

The Cardinal recalled a 2014 meeting organized at the initiative of the Pontifical Commission and the International Jewish Committee on Interreligious Consultations in Buenos Aires. The theme of the meeting – which was attended by Cardinal Jorge Mario Bergoglio – was centred on the justice and charity of Jews and Christians. "We didn't limit ourselves", Cardinal Koch explained, "to collecting funds from international organizations which are available to *Caritas* as assistance programmes to help the poor and needy" because at that time Argentina was experiencing an economic recession. "In such cir-

cumstances," the Cardinal continued, "the first victims are those who are on the margins of society". For this reason, a tangible sign was made: the meeting's participants visited a soup kitchen for the poor which were founded and operated by a young priest and rabbi.

This is only one example of Christians and Jews of how "numerous institutions and organizations which give assistance to the needy can collaborate in the future in an even more intense way", said the Cardinal. Moreover, he continued, the need to come to the aid of the poor, the orphaned, widows and strangers "all those who are vulnerable and marginalized, we find in both the Old and New Testament". Therefore, it is "a fertile ground of understanding and cooperation that the Christian-Jewish dialogue must always bear in mind".

On the 50th anniversary of the promulgation of *Nostra Aetate*, it is opportune to recognize that a small miracle regarding relations between Jews and Catholics has taken place since then. "Indifference and opposition have transformed into collaboration and benevolence. From enemies and strangers we have become friends and brothers, as Pope Francis has emphasized".

My thoughts go out also to the Communities that have been able to take on the burden of these brothers and sisters, not allowing their gaze to turn elsewhere. You proclaim the Resurrection of Christ with the sharing of sorrow and the help and solidarity that you lend to the hundreds of thousands of refugees; by the way you bend down to their pain which threatens to smother their hope; with your service of fraternity, which also lights up the dark moments of existence.

May the Lord reward you, as only He can do, with an abundance of his gifts.

In turn may public opinion around the world be ever more attentive, sensitive and involved in the face of this persecution directed against Christians and, more generally, against religious minorities. I renew the hope that the international community not remain silent and inert in front of these intolerable crimes, which constitute an alarming decline of the most essential human rights and impede the richness of cohabitation among peoples, cultures and faiths.

I ask that you please pray for me. May the Lord bless you and Our Lady watch over you.

Fraternally,

Franciscus

Exhibition in the Vatican

## A blessing to one another

"A Blessing to One Another: Pope John Paul II and the Jewish People" is the title of the exhibition in the Charlemagne Wing of St Peter's Square. The exhibition which commemorates the 50th anniversary of *Nostra Aetate*, tracing Karol Wojtyła's relationship with the Jewish people from his youth to his pontificate. It first opened in 2005 at Xavier University in Cincinnati, travelled the United States and now has arrived in Rome. The exhibition will run until 17 September. Admission is free.



## A testimony by the Patriarch of Antioch for Greek-Melkites

Senseless war and violence has been tearing Syria apart for four years and the people of the country can become a "school of faith" for us. These are the words of the Patriarch of Antioch for Greek-Melkites Gregorios III Laham, who despite his 81 years, has tirelessly visited and brought comfort to those who have been devastated in the country which has more than 200,000 victims and several million refugees.

The Patriarch goes to homes, comforts families and prays with them. In doing this, he shares in their suffering and marvels at their stories of great faith. The elderly spiritual leader spoke to the Pontifical Foundation, Aid to the Church in Need, on 7 August. "Some time ago in Damascus", the Patriarch said, "a father and his daughter were killed on the same day. In their memory, several Christians commissioned a painting that made a deep impression on me. At the bottom of the painting the two figures are depicted as they appeared in their earthly life. At the top of the image Jesus is with many angels, and the two figures are seen after their transfiguration in Heaven. The faith is so strong that a true transfiguration can be imagined, and the people say: 'Here on earth we suffer and at times we are desperate but in Heaven we will be different people. Being with our people in Syria means entering into a school of faith'".

In the light of faith in Christ, everything can be transfigured and prospective can change. Such as when the Patriarch had to tell a mother that her kidnapped son had been killed. The unpleasant task began with a common prayer. The mother immediately understood and embraced the Patriarch. "I was able to convey the news in a spiritual way, and to her my presence meant the presence of the Church and of the faith. In that light, the moment was transformed".

According to a statement by Aid to the Church in Need, despite all the evil and the suffering of which the people of Syria have been victims, Patriarch Gregorios III doesn't like the word "enemy". In fact, he has stated: "You can say that someone is an assassin. When someone kills someone else that is an objective fact. In doing this, he has caused evil. But when we speak of 'enemies', we are expressing our inner feelings". These common emotions are understandable but they clash with the novelty of the proclamation of the Gospel. In this sense, the Patriarch said: "The militiamen of the Islamic State and the criminals are people who need our love. I ask them to follow the path of the Resurrection together with us".

The Pontiff's address to the Eucharistic Youth Movement

# A respect for identity

*“Seek unity but with respect for each person's identity”, the Pope advised members of the Eucharistic Youth Movement during a meeting on Friday, 7 August, in the Paul VI Hall. Speaking off-the-cuff, the Holy Father answered questions asked by six girls and boys of different nationalities. The themes included tension and conflict in families and in society, the challenges and joys of the Pope's mission, the importance of the friendship with Jesus, and the Eucharist. The following is a translation of the answers which Pope Francis gave in Italian.*

Thank you very much for your questions.

There are two words, at the beginning of the questions, which struck me, and they are words that one lives in everyday life, both in society and in the family. The words are “tension” and “conflict”. Magat Diop spoke of “tension” in family relationships, and Gregorius Hanzel talked about “conflicts”. Conflict. Let us think, what would a society, a family, a group of friends be like without tension and conflict? Do you know what it would be? A cemetery. Because only in dead things are there no tensions and no conflicts. When there is life, there is tension and there is conflict. For this reason it is necessary to develop this concept and look for what the real tensions are in my life, how they arise, because it is tension that says I am alive; and what these conflicts are like. Only in Paradise will there be none! We will all be united in peace with Jesus Christ. And each one must identify the tension in his or her own life. Tension makes one grow, it develops courage. A young person must have this virtue of courage. A youth without courage, is a young person who is “watered down” and is an aged youth. Sometimes I have a mind to say to young people: “Please, do not retire!”. Because there are young people who retire at the age of 20. Everything is secure in life, everything is calm no “tension”.

It is clear that there is tension in the family. How does one resolve tension? With dialogue. When there is dialogue in a family, when there is the capacity to spontaneously speak one's mind, tensions can be resolved very well.

Aim high, aim high.... You must not be afraid of tension. But you must also be careful, because if you like tension for the sake of tension, this will do you harm and you will be an argumentative, negative young person, someone who likes creating tension. No, not this way. Tension can help us take a step towards harmony, but a harmony which leads to another more harmonious type of tension.

To clarify this better: first, do not be afraid of tensions, because they make us grow; second, resolve tensions through dialogue, because dialogue unites, whether in the family or in a group of friends, and the path will be found to go on together, without losing one's own identity; third, do not be too attached to



tension because it will harm you. Is that clear? Tension makes us grow, tension is resolved through dialogue, and be careful not to be too attached to tension, because in the end it is destructive. I have said that a young person without tension is a “retired” young person, a “dead” young person; but that young person who only lives in tension is a sick young person. This has to be made clear.

Gregorius spoke of conflicts: conflict in a society such as in Indonesia, where one breathes a great internal diversity of cultures. Social conflict. Conflicts can also do us good, for they make us understand differences, and make us understand that if we do not find a way to resolve this conflict, there will be a situation of war. Conflict, in order to be addressed properly, must be directed toward unity, and in a society such as yours [turning to the youth who asked the question], which is made up of so many different cultures, must seek unity but with respect for each person's identity. Conflict is resolved with respect for each person's identity. When we watch TV or read the newspapers, we see conflicts that fail to be resolved, and result in war: one culture does not tolerate the other. Let us think about our Rohingya brothers and sisters: they were chased out of one country and another and another, and have taken to the sea.... When they reach a port or a beach, they are given some water or something to eat and pushed out to sea. This is an unresolved conflict, and this is war, this is called violence, it's called killing. It is true: if I am in conflict with you and I kill you, the conflict is over. But this is not the way. If many identities – be they cultural, religious – live together in one country, there will be conflicts. Only with respect for the person's identity will the conflict be resolved. Tensions – in the family, among friends

– I said that dialogue is necessary to resolve them; true social conflicts, cultural too, are resolved through dialogue, but first with respect for the other person's identity. In the Middle East too, we see that very many people are not respected: not only religious minorities, Christians, are not respected: they are often killed, persecuted. Why? Because their identity is not respected. In our history, there have always been conflicts over religious identity, for example, which resulted from lack of respect for the other person's identity. “But this one is not Catholic, he doesn't believe in Jesus Christ...” – “Respect him. Look for his good qualities. Look in his religion, in his culture, for the values that he has. Respect”. This is how conflicts are resolved with respect for the identity of others. Tensions – conflicts involve tension – can be resolved with dialogue. This is how I would respond to your question, regarding Indonesia.

The Pelé fan [a Brazilian girl] asked this question: what has been the greatest challenge or difficulty that Pope Francis has faced in his mission as a religious? I would say: always seeking peace in the Lord, that peace which Jesus alone can give you. At work, in tasks, the challenge is to find that peace which means that the Lord accompanies you, that the Lord is close. And there is also another challenge: to know how to distinguish the peace of Jesus from another kind of peace which is not of Jesus. Do you understand? This is something that you must learn well, and ask the Lord for the grace to know how to discern true peace from false peace. To discern. This is a challenge. And true peace always comes from Jesus. Sometimes it comes “wrapped” in a cross. But it is Jesus who gives you peace in that trial. It does not always come as a cross, but true peace always comes from Jesus. Instead,

the other kind of peace, the superficial kind, that peace which makes you happy, it contents you a little but it is superficial, it comes from the enemy, from the devil, and it makes you happy: “I'm content, I'm not worried about this, I'm at peace...”. But inside, it contains deceit! Here it is necessary to ask for this grace, to know how to distinguish, to know how to recognize which is the peace of Jesus and which is the peace that comes from the enemy, which destroys you. The enemy always destroys: he makes you believe that this is the way and then, in the end, he leaves you on your own. Because remember this: the devil is a poor payer, he never pays well! He always cheats, he's a swindler! He shows you things dressed up, and you believe that thing is good, that it will give you peace; you go there and in the end you don't find happiness. To always seek the peace of Jesus: this is a challenge, a challenge which I have had, which I have and which all of you have. What is the sign of Jesus' peace? How do I know that this peace is given by Jesus? The sign is joy, that profound joy. The devil never gives you joy. He gives you a little entertainment, a “pantomime”, makes you happy for a moment, but he never gives you that joy. That joy Jesus alone can give, by giving you the Holy Spirit. The challenge for all of us – mine too – is always to seek the peace of Jesus; even in dark times, but the peace of Jesus. And to know how to distinguish it from that other false kind of peace, which in the end is dishonest: it ends badly and does not reward you properly. Jesus is a good payer, he pays well: he pays very well!

Pin-Ju Lu asked me whether I see real signs of joy in the Church, in the world in this 21st century. The signs are there: this is one! [Pointing to the young people present in the Hall]. This is a sign of hope, seeing young people like you who believe that Jesus is in the Eucharist, who believe that love is stronger than hate, that peace is stronger than war, that respect is stronger than conflict, that harmony is stronger than tension.... This is hope, this gives me joy! This gives hope, because Pin-Ju Lu's question was: “What has been the greatest moment of joy since you became Pope?”, and then the signs of hope or positive signs in this world where so many wars are being waged. We are at war: I repeat so often that this is the third world war, piecemeal. We are at war. And this is negative. But there are signs of hope and there are signs of joy.

I would like to go back to Magat Diop's expression, at the beginning, to a phrase from which I took the word “tension”: the family. “Powerful tensions and struggles between two generations”. I would ask: which are the two generations? Tell me: which are they? I ask because I see that you are all silent. Those of the parents and children? Are these the two generations? Yes, tension between mom and dad and me: the

## A respect for identity

CONTINUED FROM PAGE 11

fact that I want something because I think life is like this, and they think in a different way... But there is another generation. Why haven't you spoken of grandparents? Here, I will tell you one thing – but it is not to reprimand you – grandparents are the great forgotten ones of this time. Now a bit less, here in Italy, because since there is no work and they have a pension, you see, grandparents are remembered! But grandparents are the great forgotten ones. Grandparents are the memory of a family, the memory of a country, the memory of the faith, because it is they who give it to us. Grandparents. I ask you this question: Do you speak with your grandparents? [They answer: "Yes!"] Do you ask your grandparents: "Grandpa, grandma, what was this like? How do you do this? What did you used to do?". Ask them, ask them! Because grandparents are a font of wisdom, because they have the memory of life, the memory of the faith, the memory of tensions, they remember conflicts... And the grandparents are good! I really like talking with grandparents. I'll tell you an anecdote. The other day, in the Square, during a Wednesday Audience, I was going round in the popemobile, and I saw an elderly grandma there: you could see she was elderly! But her eyes were shining with joy. I had them stop the popemobile and I got down, and I went to greet her. And she was smiling. "Tell me, grandma: how old are you?" – "92!" – "Ah, well done, good! Joyful! But tell me the recipe to reach 92 like this". And she said to me: "You know, I eat ravioli!". And then she added: "And I make them myself!". This is an anecdote to tell you that meeting grandparents is always a surprise. Grandparents always surprise us: they know how to listen to us, they have great patience!... We are talking about three generations, at least

three. Also when grandparents live at home, they help so much to resolve the usual tensions in a family. Do not forget your grandparents. Understood?

Louise: In the Gospel Jesus tells us: "You are my friends if you do as I command you". But in this relationship of friendship must we also expect the manifestation of his presence in exchange?

Friendship always takes two: I am your friend and you are my friend. Jesus always manifests himself – I have talked about this – in his peace. If you approach Jesus he gives you peace, he gives you joy. When you meet Jesus, in prayer, in



From John Paul II to Bergoglio

## Popes and technology

In the beginning it was John Paul II who, on 19 November 2001 with a click sent the Post-Synodal Apostolic Exhortation *Ecclesia in Oceania* by email to bishops resident in the antipodes of Europe. That act by Pope Wojtyła, who used a laptop computer for the occasion, signaled the beginning of a new era in the public use of computer technologies by Pontiffs. Indeed, shortly before, on 24 March 1997, [www.vatican.va](http://www.vatican.va), the portal of the Holy See, was launched, recording millions of hits from the start.

Many things have changed since then in the field of the so-called new media, and one of the most obvious is the social networks which have burst onto the scene, making it possible to replace PC keyboards with light and manageable digital instruments, such as smartphones and tablets. In fact, it was with one such tablet, that Pope Francis signed up for the upcoming World Youth Day. By doing so he opened the way to millions of youths who will be with him in Krakow exactly one year from now for the international gathering. It is a means of communicating with young people, to be closer to them, despite the generation gap with the so-called digital natives. It was he himself to explain it on the return flight from his recent jour-

ney to Latin America. When asked what he thought of "selfies", he answered "It's another culture. I feel like a great-grandfather!... Yes, it's another culture but I respect it". To the point that he never refuses a request to pose for a photo to be taken by mobile phone.

Then, after sanctioning selfies, Francis added another important element to his image as the communicator Pope, appearing at the window of the Apostolic Palace while typing on an "electronic apparatus", to use his own words. A tablet similar to the one he had received as a gift just three days after his election, on 16 March 2013. His decision to be flanked by two youths somewhat reflects the domestic image of the grandparents of the third millennium who ask their grandchildren to help when they have to use PCs and mobile phones.

After all, before him it was Benedict XVI who inaugurated the era of Pontiffs with the tablet: on 12 December 2012 in the Paul VI Hall, Benedict too flanked by two young people, posted the first Tweet from the @Pontifex account – the same account which today, thanks to "Bergoglio style", exceeds 22 million followers.

a good work, in a work of helping another – there are many ways to find Jesus – you will feel peace and also joy. This is the manifestation, Louise. It's like this. Jesus manifests himself in this exchange. But you must seek him both in prayer, and in the Eucharist, in everyday life, in the responsibility of your tasks and even in going to seek the most needy and help them: Jesus is there! He will let you feel him. Sometimes you will feel what is only found in the encounter with Jesus: astonishment. Astonishment at meeting Jesus. Meet Jesus: do not forget this word, please. Meet Jesus!

Let us think of that day (cf. Jn 1:35-42): it is about ten o'clock in the morning, Jesus is passing by and John and Andrew are with John the Baptist; they are talking there, about many things. John the Baptist says: "It is he, that One, the Lamb of God. It is he". And intrigued, they follow Jesus, seeking him. It is curiosity... Jesus acts as if nothing has happened, and turns to them and says: "What do you seek?" – "Where are you staying?" – "Come!" (vv. 38-39). And they stayed – the Gospel says – with Jesus the whole day. But what happened later? Andrew went to his brother Simon: he was filled with joy, great joy; he was filled with astonishment at having met Jesus. And he said: "We have found the Messiah!" (v. 41). And John did the same with James. It's like this. The encounter with Jesus gives you this astonishment. It is his presence. Then it passes, but it leaves you peace and joy. Never forget this: astonishment, peace, joy. Jesus is there. This is the exchange.

Now "Maradona" [an Argentine youth]. Pope Francis, what would you say to young people so that they might discover the profoundness of the Eucharist?

It always helps to think of the Last Supper. The words that Jesus

said when he gave the bread and the wine, his Body and his Blood: "Do this in memory of me". The memory of Jesus present there; the memory of Jesus who, in every Mass, is there, and saves us there! The memory of that gesture of Jesus, who afterwards went to the Garden of Olives to begin his Passion. The memory of a love so great that he gave his life for me! Each one of us can say this.

The grace of memory, of which I spoke when I was speaking about grandparents. The grace of memory: the memory of what Jesus did. It is not merely a ritual, it is not a ceremony. There are beautiful ceremonies, military ceremonies, cultural... no, no. It is something else: it is going there, to Calvary, where Jesus gave his life for me. Each one must say this. With this memory, seeing Jesus, receiving the Body and Blood of Jesus, you deepen the mystery of the Eucharist. "Well, Father, when I go to Mass, I get bored...". Because it isn't a ritual. If you want to deepen the mystery of the Eucharist, remember. This verb is beautiful, because Paul says it to one of his favourite disciples – I don't remember whether to Titus or Timothy, but to one of the two, who were two bishops whom he had made bishops. Remember Jesus Christ (cf. 2 Tim 2:8). Remember Jesus Christ. When I am at Mass, there, as he is giving his life for me. This is how to deepen the Mystery. Then, when you do not go to Mass, but you go to pray before the Tabernacle, remember that He is there, and that he gave his life for you. Memory. It was the commandment that Jesus gave to his own: "Do this in memory of me". In other words every time that you perform this celebration, remember me; each time that you go to pray before the Tabernacle, remember this. And do not forget what St Paul said to his disciples, bishops as well: Remember Jesus Christ.

Like this let us close our dialogue today. I thank you. I had the questions written down, but I had not read them. What I said came from the heart, as it came at that moment.

Think of these words: tension-dialogue; conflict-respect-dialogue; exchange of the presence of Jesus-friendship with Jesus: peace and joy; meeting with Jesus: astonishment, joy, peace; to deepen the Eucharist: the memory of what Jesus did. And thus you will go forward. The world has so many bad things, we are at war; but there are also many beautiful things and many good things, and many saints hidden among the People of God. God is present. God is present and there are so many, many reasons for hope to go forward. Have courage and go forward!

Before imparting the blessing, let us ask Our Lady for help, because when children begin to walk they look for their mother's hand so as not to lose their way. We must go on the path of life holding our mother's hand. Let us pray to Our Lady, each one in his own language.

[Hail Mary and blessing]

And please, please, I ask you: do not forget to pray for me.

How to construct a homily

## With the power of images

GAETANO PICCOLO

Rhetoric is an art, learned in the workshop, at the office, with practise. A homily forces us to find valid reasons in support of our ideas and also compels us to organize our arguments in a clear and convincing manner. Although theological language is also subject to and tailored by the rules of human language, it retains one of its own particular traits, namely the disproportion between the human medium and the divine content.

This disproportion, as previously noted by Abelard, could render the theologian and preacher silent. Since we cannot know God, but only savour something of him, our language can emerge from the silence only through the use of imagery and similitude: "This is why there seems to be no term for God which preserves the significance it was designed to express, but all terms are all attributed to Him through metaphor and in the form of figurative enigmas; these terms must therefore be analyzed through a similitude which is grounded in ratio; in this way that ineffable majesty can be savoured superficially through the use



of conjecture rather than knowledge" (Peter Abelard, *Theologia Summi Boni*).

The use of images in preaching is therefore not a rhetorical expedient, but derives from the authentication of the very nature of theological language. After all in the first centuries, mystagogy appeared precisely in places of faith, in the basilica, next

to the baptismal font or pointing to the altar as the place where sacrifice takes place.

In a homily, also depending on the kind of assembly, we can propose two types of images: at times it may be useful to refer to a work of art that translates a theological concept into more human terms (*The Body of the Dead Christ in the Tomb*, by Hans Holbein the Younger, to speak of the moments in which we too feel closed in a tomb; *The Parable of the Blind*, by Pieter Bruegel the Elder, as an image for discourses on the blindness of the two men from Emmaus; the images of René Magritte, which cast us into the struggle of seeing ourselves and letting ourselves be seen).

The second type of image is the kind drawn from everyday life: the kind of image that Pope Francis makes frequent use of in his homilies and speeches (a "spray-God", the Church as an NGO or as a field hospital, the odour of sheep). Using an image is a way to synthesize: in

### The Santa Marta effect

Published here is an article written in Italian, entitled "The Santa Marta effect: the homily is fashionable again".

The article, written by the Jesuit professor of theoretical philosophy at the Pontifical Gregorian University, appeared recently in *Vita e Pensiero*.

homilies, one of the most common obstacles to understanding is dispersion. Some preachers throw the bulk of their ideas into a large trunk, with the illusion of loading it onto the shoulders of the listeners, who, on the contrary, leave it there where they found it. An image instead compels the homilist to find a point around which to make his thoughts converge. From this point begins the difficult task of organizing his talk according to the rules of argumentation.

Fifty years of Maltese altar servers at St Peter's Basilica

### Serving faithfully

Fifty years have passed since the summer of 1965, when the first altar servers arrived from Malta to serve in St Peter's Basilica. Vatican II had not yet been concluded. Thus, there was great need and the boys were kept busy running from one altar to another. Many of them served up to eight celebrations a day! Fifty years later, those boys are now journalists, doctors, lawyers, priests, labourers and teachers, but they still preserve the memory of those exciting days of a Roman summer. Exhausted but content they would visit the city after their work was done. Those same altar servers came to Rome again this summer, along with the 36 boys who began their own tenure in the Vatican Basilica, where they gathered for two days to celebrate the anniversary.

On Thursday, 30 July, a Mass was celebrated in the Choir Chapel of St Peter's, at which the Archbishop of the Basilica, Cardinal Angelo Comastri, presided. In his homily, the Cardinal commented on Chapter 28 of the Acts of the Apostles, which tells of Paul's arrival in Malta. The passage narrates how the people of the island welcomed the apostle with "unusual kindness". The Cardinal observed how the people of Malta have always welcomed the Gospel, which over the centuries has borne great fruit, especially through religious vocations in the country.

During the gathering Bishop Vittorio Lanzani, delegate of the Fabric of St Peter's, underlined

how in these 50 years these Maltese boys have faithfully served the See of Peter. Echoing this sentiment was Fr Enrico Radice, former rector of St Pius X Pre-Seminary, who recalled how every time Cardinal Wojtyła passed through the Basilica, he would greet the altar servers and even after he became Pope would stop to speak with them.

As of 10 July the official medal for the third year of the pontificate of Pope Francis is available for purchase from the Administration of the Patrimony of the Apostolic See and in the three shops of the Vatican Publishing House.

The reverse is imprinted with the Ecstasy of St Teresa, inspired by Bernini's renowned sculptural group in marble, completed in 1647 and located in Rome in the church of Santa Maria della Vittoria. The image is accompanied by the words "amorem Christi in animo teneamus", a reminder to have the love of Christ ever present in all of life's circumstances.

Coined during the fifth centenary of the birth of St Teresa of Avila, Doctor of the Church, the medal is the work of Alessia Di Giuseppe. The artist was born in Rome and trained at the medal art school of

Official medal

### For the third year of the pontificate



the polygraphic institute and Italian national mint. Each exemplar is numbered and accompanied by a certificate of warranty bearing the seals of the Secretariat of State and of the Italian mint.

The number of pieces produced is limited to the following figures.

Triptychs: 100, numbered from 1 to the maximum number actually coined.

According to the same numbering system:

Gold: 50.

Silver: 4,000.

Bronze: 4,000.

New 'Prayerbox' social network brings Christians and Muslims together

## Connecting Nigeria's faithful

Part Facebook and part Twitter, and not just for Christians. *Prayerbox* is a new social platform with a religious approach. Its creator is Adebambo Oyekan Oyelaja, a young Nigerian programmer who lives and works in the African country devastated by constant terrorist attacks by the jihadist group Boko Haram. There are prayers in the posts, "amens" instead of the usual "Likes" – referring to the SIR (social information retrieval) dedicated to this new technology – but also the opportunity to give testimony and post Bible verses. Prayerbox has the distinction of allowing entire religious communities to network among themselves and with the faithful, and the faithful with religious authorities. It allows offerings and donations to be made and religious calendars to be viewed. "It's interesting to note that just like Twitter", Oyelaja says, "we have inserted hashtags to enable users to pray as a group. Thanks to this tool, we have seen an enormous number of prayers being shared for the tragic attacks that took place in Nigeria".

In a country basically divided in half from a religious standpoint (50% of the population profess Islam while nearly 48% are Christian), Prayerbox has in some ways brought Nigeria's faithful together, giving them the opportunity to share their stories and prayers with the whole world. "I noticed", the inventor explained, "a growing tendency of people to share prayers on social networks. However I perceived that the typical social networks are separated from religious content by the many distractions that they offer. Therefore I de-



cidated to build a platform dedicated to helping people to pray better, often and socially". In a few short months, Prayerbox garnered about a hundred thousand users and had over five hundred thousand prayers posted. And thousands of its users are Muslims, happy to be able to interact and pray together with their Christian brothers and sisters. A certain number of pastors from Nigeria and other parts of the world are already using the platform. Thus, it is also an ecumenical and interreligious platform.

Archbishop of Canterbury at John Moores University

## Justice and sustainable development in the fight against terrorism



"In the last 18 months Anglican dead have been certainly in the hundreds, even into the low thousands. Around the world we face the reality and deal with it. Our Bishops are in dialogue with those who attack, risking their own lives in the dialogue". The Archbishop of Canterbury and Primate of Anglican Communion, Justin Welby, said this during a conference at John Moores University in Liverpool.

"In this country, as well, the churches are acting, not just speaking. The Church of England", Archbishop Welby recalled, "has invested huge resources of people and time, with welcome Government support on the remarkably successful Near Neighbours programme. We are neither naive about the evil of those involved in RMV, nor despairing of dealing with it. On the contrary, it is clear that with this is a challenge that can and will be met. It requires a careful approach, an understanding of each other's traditions, a clear approach to reconciliation in which we seek to transform destructive violence into good disagreement". The Anglican Primate continued, "Islam is not our enemy,

but a faith with whose theology, as a Christian, I disagree profoundly. The experience of 180 years of European religious war is that theological difference, or ideological difference, however, is not dealt with by force, but by dialogue. That is the most important lesson of the Peace of Westphalia in 1648".

## A new community of women religious in the Diocese of Portsmouth

In a letter to parishes on Sunday, 26 July, Bishop Philip Egan of Portsmouth announced that the new community of Sisters of Maria Stella Matutina will be based in the parish of St Joseph's, Grayshott.

In his letter, Bishop Egan said: "The sisters, although contemplative, are not enclosed and therefore will participate in various evangelistic activities both in the parish and in the diocese. The Sisters are supported financially through donations received and also through their manual work including craftwork, pottery, leatherwork, candle making, carpentry, bee keeping, calligraphy, picture framing, jam making, fruit harvests".

## Human rights award to an activist nun in Mindanao

Sr Stella Matutina, a forty-seven year old Benedictine, is this year's winner of the Weimar Award for Human Rights. Matutina is known for her work in defending the rights of the indigenous people, as well as her campaigns against mining in the southern region of Mindanao in the Philippines. The prize is sponsored by Missio Germany. "This award highlights the situation in Mindanao and in the Philippines in general, where the poor, farmers, indigenous people and activists for human rights and the environment must face intimidation, grave risks and even death", the sister told the UCAN agency. She described the award as more than a personal commendation, rather a recognition of the collective sacrifices of those who defend the environment as well as freedom, in situations where democracy is being systematically curtailed and threats to safety are real.



Ten years after Br Roger's death

## The Taizé community remembers their founder

After three years of searching for a "new solidarity", thousands of young people gathered on the hills of Burgundy from 9-16 August to celebrate three Taizé anniversaries: the 100th anniversary of Br Roger's birth on 12 May; the 75th anniversary of the community's establishment; and the 10th anniversary of their founder's death on 16 August. Most of the young people were between the ages of 18 and 35. Remembering Frère Roger's life, the community took on his legacy through a renewed appeal for the interior life and solidarity.

During the week-long celebration special attention was placed on people who are in precarious

situations around the world. Thanks to a special collection, the Taizé Community enabled the attendance of many young people who would otherwise not have had the opportunity. There were biblical reflections and seminars with relators of various Churches and continents along with meditations by the Prior, Frère Alois.

On Friday, 14 August, the traditional common prayer around the cross was held in the Church of the Reconciliation, and on Saturday, the Feast of the Assumption, there was an outdoor gathering. On Sunday at 4 pm, the final moment was a prayer of intercession in memory of Br Roger.

Celebrating the Feast of St Clare of Assisi on 11 August

## In the folds of her mantle

MARIO SENSI

Clare favoured and was “most attentive to the Privilege of Poverty”, as the sisters who lived with her at San Damiano testified, because “she had a special love for poverty and could never be induced to accept possessions, either for herself or for the monastery”. However it was not easy for her, closely linked to Francis by an intense spiritual friendship, to gain acceptance for the principle. In 1219 Cardinal Ugolino dei Conti di Segni, Papal Legate for central and northern Italy, wrote a *formula vitae* for them emphasizing the cloister rather than poverty. In fact the safeguarding of chastity was of prime importance to the Cardinal: hence, the obligation of the cloister and the need to endow individual monasteries with fixed benefits, thus, in the event of a shortage of daily charity there would be no need for the nuns to go out to beg for alms.

The predominantly urban movement to which St Clare's followers initially belonged was made up of lay women who nevertheless lived as nuns. It fits into the framework of the vast religious movement which had pervaded the whole of Europe toward the end of that century. On the other side of the Alps it came to be known as the Beguine movement, from the name given to the semi-religious women of the Rhineland, Alsace and The Netherlands (Flanders and Brabant). These were women who sought to live a devout and chaste life. They shared a penitential life, regulated, however, by a range of vocations which led them to give priority to reclusion or charitable service. They were “unofficial” hermits of the city, all imbued with the ideal of renunciation and mendicancy.

Ugolino dei Conti di Segni, who became Pope Gregory IX, in 1227, channeled most of the women's

penitential movement into the Order of Damianites, assigning the Benedictine Rule to them and imposing the cloister.

San Damiano, just outside the city of Assisi, was the monastery where Sister Clare lived. Hers was the “first offshoot” of that religious family of which Francis had been the prop and planter. On 17 September 1228 Gregory IX had personally renewed for Donna Clare and her community the *privilegium paupertatis* – the guarantee granted to her in 1216 by Innocent III. Its authenticity is attested by the codex of the Monastery of the Poor Clares in Montevergine,



Simone Martini, “St Clare” (1322-1326)

Messina – which, despite Ugolino's *formula vitae*, enabled them to abide in absolute poverty, with no form of income. Fidelity to Franciscan poverty was in fact permitted but not imposed by Ugolino's Rule which, it is important to reassert, had been extended to the whole Order, today commonly called Damianites or Poor Clares. This gradually distinguished the monastery of San Damiano – and the few

others that had the courage to follow Clare – from the traditional lines of Damianite monasteries which, from then until 1263, received four additional rules, not counting the authorizations granted to individual monasteries. The last, that of Urban IV (1263), established lands and rents as a normal means of subsistence. The provisions of the Rule of Urban IV, known as Rule II, had in a certain sense replaced the specific features of the *forma vitae* desired by Clare. Hers had differed from that of Ugolino and had been recognized by Innocent IV, who, with the Bull *Solet annuere*

on 9 August 1253, approved the Rule that Clare had written, known as “Rule I”. Clare had the joy of kissing this rule: *Hanc beata Clara tetigit et obsculata est pro devotione pluribus et pluribus vicibus*; this was written by a contemporary hand on the back of the original Bull. Clare died two days later with this very Bull clasped in her hands. Given the lack of a charismatic guide, however, its destiny was not difficult to imagine.

Indeed, not four years had passed since Clare's death, when her spiritual daughters in San Damiano abandoned the “shrine of fidelity”, and moved to the new monastery, named after the saint. By order of Alexander IV, on 3 October 1260, in the presence of the Bishops of Perugia, Spoleto and Assisi Clare's body was translated there too. Her body, which had been temporarily buried in the little Church of San Giorgio, was laid about 3 metres beneath the main altar,

in a stone urn set in a grotto carved into the rock. Her body was sought, recovered and exposed to the faithful only in 1850, due to the involvement of the Poor Clares of Italy and France, in particular those of the Monastery in Marseille. Something similar also happened to the Rule written by Clare and approved by Innocent IV. This text – the so-called Rule I, the most precious to Clare – had in a sense long lain buried, like Clare. The original Bull had in fact been placed among the relics and sewn into the saint's mantle and thus, over time, had been forgotten. It was “discovered” only in 1893, due to the persistence of the Poor Clares of Lyon.

It is not known when and why the Poor Clares of the proto-monastery decided to conceal the Bull in the folds of the saint's mantle. It is certain that at least since the 17th century, this Bull had been sought in vain both in and outside of Assisi. However there were copies in existence, which circulated in the Clarissan monasteries of strict observance, such as the one preserved in the Monastery of Montevergine in Messina founded by Eustochia Calafato.



Owen Chadwick dies

## The history of the Church as mission

Owen Chadwick, renowned Church history scholar, died on 17 July at the age of 99. The brother of patologist Henry, he was an honorary professor of the University of Cambridge, where he had been Vice-Chancellor and faculty chair. Chadwick, who was also an Anglican minister, studied primarily the history of the Church in the 19th and 20th centuries, and performed extensive research on the relations between Great Britain and the Holy See. Among the most notable of the numerous books he published are *The Reformation* (1964), *The Secularisation of the European Mind in the Nineteenth Century* (1976), *The Popes and European Revolution* (1981), and *A History of Christianity* (1995). He then contributed to the writing and editing of the monumental work, *The Oxford History of the Christian Church* (1981-2010). A brilliant academic, his memorable presentations on various cultural and social themes later gave rise to illuminating essays, among them those on John Henry Newman, Young Gladstone and Italy, and historian, Lord John Acton, who was Chadwick's hero for having fought for freedom of thought. *The Guardian* described his writing style as “marked by short sentences ... always crisp and vivid” and stated that the “brusqueness of his judgments” was often startling. It is particularly important to remember, as noted by *The Guardian*, the important role his work played in defending the reputation of Pius XII from accusations of colluding with the Nazis. In his youth he had been criticized for his “lenient feelings about nazism”, *The Guardian* continued, and although the accusations had been baseless, they weighed heavily upon his conscience throughout his life. After his retirement, he received honorary degrees from various universities, as well as the British Order of Merit. From a theological and intellectual perspective he was considered a liberal, but a conservative on a pastoral scale. He was known for having a rare ability to listen, along with great humility despite his vast culture, which he cultivated through patient studies and intellectual passion. (*Gabriele Nicolò*)

## Cristiana Dobner to receive Teresa of Jesus international award

The 2014-2015 “Teresa of Jesus and Interreligious Dialogue” award will be conferred on 26 September, the date, which in 1970 Paul VI proclaimed the Saint of Avila a Doctor of the Church. The principal award will be given to Lúcia Pedrosa-Pádua for her article which draws parallels between the saint's contribution to interreligious dialogue and modern Hinduism. Cristiana Dobner, a collaborator of *L'Osservatore Romano*, will receive an award for her essay entitled “In the splendour of the Theofany of the living God”. Other awards will be conferred on Dinus Marius Ciprian, Maria Teresa Martins Vieira Teixeira and Luigi Luprano. The prize for originality and creativity will be conferred on Paola Rigamonti for her work which compares Orthodox spirituality and Teresa of Jesus. This international prize, according to its organizers, recognizes comparative studies or any other approach which involves any of the works of Teresa of Jesus, from the perspective of interreligious dialogue.

Gianni Turella,  
"Canticle of the Creatures"

The Holy Father has instituted the World Day of Prayer for the Care of Creation which, beginning this year, will be celebrated on 1 September, in conjunction with a similar day in the Orthodox Church. The initiative – the Pontiff explains in the letter to Cardinal Turkson and Cardinal Koch – welcomes the suggestion by Metropolitan Ioannis of Pergamum on the occasion of the presentation of the Encyclical *Laudato Si'* and aims at drawing forth "a profound spiritual conversion" in response to the current ecological crisis. The following is the English text of the Holy Father's letter.



To my Venerable Brothers  
Cardinal PETER KODWO  
APPIAH TURKSON,  
President of the Pontifical Council  
for Justice and Peace

Cardinal KURT KOCH,  
President of the Pontifical  
Council for the Promotion  
of Christian Unity

Sharing the concern of my beloved brother, Ecumenical Patriarch Bartholomew, for the future of creation (cf. *Laudato Si'*, 7-9), and at the suggestion of his representative, Metropolitan Ioannis of Pergamum, who took part in the presentation of the Encyclical *Laudato Si'* on care for our common home, I wish to inform you that I have decided to institute in the Catholic Church the "World Day of Prayer for the Care of Creation" which, beginning this year, is to be celebrated on 1 September, as has been the custom in the Orthodox Church for some time.

*We are called to "profound spiritual conversion" and "an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them"*

As Christians we wish to contribute to resolving the ecological crisis which humanity is presently experiencing. In doing so, we must first rediscover in our own rich spiritual patrimony the deepest motivations for our concern for the care of creation. We need always to keep in mind that, for believers in Jesus Christ, the Word of God who became man for our sake, "the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us" (*Laudato Si'*, 216). The

ecological crisis thus summons us to a profound spiritual conversion: Christians are called to "an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them" (*ibid.*, 217). For "living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience" (*ibid.*).

The annual World Day of Prayer for the Care of Creation will offer individual believers and communities a fitting opportunity to reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live. The celebration of this Day, on the same date as the Orthodox Church, will be a valuable opportunity to bear witness to our growing communion with our Orthodox brothers and sisters. We live at a time when all Christians are faced with the same decisive challenges, to which we must respond together, in order to be more credible and effective. It is my hope that this Day will in some way also involve other Churches and ecclesial Communities, and be celebrated in union with similar initiatives of the World Council of Churches.

I ask you, Cardinal Turkson, as President of the Pontifical Council for Justice and Peace, to inform the Justice and Peace Commissions of the Bishops' Conferences, as well as the national and international organizations involved in environmental issues, of the establishment of the World Day of Prayer for the Care of Creation, so that, with due regard for local needs and situations, it can be properly celebrated with the participation of the entire People of God: priests, men and women religious and the lay faithful. For this reason, it will be the task of your Council, in cooper-

ation with the various Episcopal Conferences, to arrange suitable ways of publicizing and celebrating the Day, so that this annual event will become a significant occasion for prayer, reflection, conversion and the adoption of appropriate lifestyles.

I ask you, Cardinal Koch, as President of the Pontifical Council for the Promotion of Christian Unity, to make the necessary contacts with the Ecumenical Patriarchate and with other ecumenical organizations so that this World Day can serve as a sign of a common journey in which all believers in Christ take part. It will also be your Council's responsibility to ensure that it is coordinated with similar initiatives undertaken by the World Council of Churches.

In expressing my hope that, as a result of wide cooperation, the World Day of Prayer for the Care of Creation will be inaugurated and develop in the best way possible, I invoke upon this initiative the intercession of Mary, Mother of God, and of St Francis of Assisi, whose *Canticle of the Creatures* inspires so many men and women of goodwill to live in praise of the Creator and with respect for creation. As a pledge of spiritual fruitfulness, I impart my Apostolic Blessing to you, Eminent Brothers, and to all those who share in your ministry.

From the Vatican, 6 August 2015,  
Feast of the Transfiguration of the Lord.

Franciscus

Cardinal Tagle's message to 'Caritas Internationalis'

## A global warming of hearts

"The many quotations of bishops' conferences from all over the world in the encyclical show that the local Churches have been addressing the ecological issue for a number of years now. We thank Pope Francis for bringing these voices together into a 'chorus' of praise, lament and call. I believe that Church leaders, especially *Caritas* bishops have a major role to play making sure people take to their hearts the message of Pope Francis' encyclical by pushing for a Christian spirituality of ecological integrity". Cardinal Luis Antonio Tagle, Archbishop of Manila, wrote this in his message as President of *Caritas Internationalis*. Published by AsiaNews, the message – which underlines the importance of *Laudato Si'*, was signed on 10 July.

The Cardinal stressed how in many parts of the world "babies are born, children grow up and adults face the end of their lives living and working in the poisonous waste created and discarded by others". Meanwhile in other places,

"people live on a tightrope between floods and droughts and grave injustices". These are places where "life is slowly strangled from the very beginning". This, he wrote, is not God's plan.

According to the Cardinal, all people have an important role in the ecological revolution called for by Pope Francis. "We must strengthen the ties among our organisations", Cardinal Tagle wrote, "so we work better together. By pooling our resources, sharing information and supporting one another we can show that it is possible for people of good will to restore hope together". We must follow the path drawn out for us by the Pope, the Cardinal affirmed.

Finally the Cardinal stated that "God's love is the fundamental moving force in all created things". *Caritas*, he concluded, "is a manifestation of that love which translates 'global warming' into a worldwide warming of our hearts to the poor".