

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

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Vatican City

Friday, 27 June 2014

Pope Francis at the General Audience

The first and last name of a Christian

In the Church there is no 'do it yourself' and there are no 'free agents'

What is the first name and last of a Christian? "I am Christian" and "I belong to the Church". Following many references to the "Christian identity card", Pope Francis on Wednesday, 25 June, during the General Audience, specified the main elements of a "certificate of belonging" to a people. And he stressed that all this means that "we are not isolated", and much less are we "Christians on an individual basis, each on his or her own". The following is a translation of the Pope's catechesis, which was given in Italian.



Dear Brothers and Sisters,
Good morning.

Today there is another group of pilgrims linked up with us in the Paul VI Hall, they are pilgrims suffering from illnesses. With this weather, between the heat and the possibility of rain, it was more prudent that they stay there. But they are linked with us via maxi screen. And thus we are together at the same audience. And today let us all pray especially for them, for their illnesses. Thank you.

In the first catechesis on the Church, last Wednesday, we began with the initiative of God who wants to form a people to carry his blessing to all the nations of the earth. He begins with Abraham and then, with great patience – and God has that, he has a great deal of that! – he prepares this people of the

Old Covenant so that, in Jesus Christ, he will establish it as the sign and instrument of mankind's communion with God and unity with one another (cf. Second Vatican Ecumenical Council, Constitution *Lumen Gentium*, n. 1). Today we would like to pause on the importance for a Christian *to belong* to this people. We will speak about belonging to the Church.

1. We are not isolated and we are not Christians on an individual basis, each one on his or her own, no, *our Christian identity is to belong!* We are Christians because we belong to the Church. It is like a last name: if the first name is "I am Christian", the last name is "I belong to the Church". It is so beautiful to observe how this belonging is also expressed in the name God gives to himself. In answer to Moses in that wonderful episode of the "burning bush", he defines himself as *the God of the fathers* (cf. Ex 3:15). He doesn't say: I am the Omnipotent

One..., no: *I am the God of Abraham, the God of Isaac, the God of Jacob*. In this way He reveals himself as the God who made an alliance with our fathers and remains ever faithful to his pact, and calls us to enter into this relationship which precedes us. God's relationship with his people precedes us all, it comes from that time.

2. In this sense, one's thought goes in the first place, with gratitude, to *those who went before us* and who welcomed us into the Church. No one becomes Christian on his or her own! Is that clear? No one becomes Christian by him- or herself. Christians are not made in a laboratory. A Christian is part of a people

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No to those who worship evil



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VATICAN BULLETIN

AUDIENCES

Friday, 20 June

Cardinal George Pell, Prefect of the Secretariat for the Economy

Archbishop Nicolas Henry Marie Denis Thevenin, titular Archbishop of Eclano, Apostolic Nuncio in Guatemala

Archbishop Savino Bernardo M. Cazzaro Bertollo, OSM, Archbishop emeritus of Puerto Montt, Chile

Archbishop Anselmo Guido Pecorari, titular Archbishop of Populonia, Apostolic Nuncio in Bulgaria

His Most Eminent Highness Fra' Matthew Festing, Prince and Grand Master of the Sovereign Military Order of Malta, with his entourage

Monday, 23 June

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

Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops

Archbishop Fortunatus Nwachukwu, titular Archbishop of Acquaviva, Apostolic Nuncio in Nicaragua

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

Archbishop Ricardo Blázquez Pérez of Valladolid, President of the Episcopal Conference of Spain; with the Vice-President Archbishop Carlos Osoro Sierra of Valencia, and the Secretary General Fr José María Gil Tamayo

Fra' Enzo Bianchi, Prior of Bose Monastic Community

H.E. Mr Horst Seehofer, Minister-President of the Free State of Bavaria, Germany, with his entourage

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Michel Mouisse of Périgueux, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (18 June).

The Holy Father appointed Bishop Philippe Mousset as Bishop of Périgueux, France. Until now he has been Bishop of Pamiers (18 June).

Bishop Mousset, 59, was born in Le Guâ, France. He was ordained a priest on 22 May 1988. He was ordained a bishop on 15 March 2009, subsequent to his appointment as Bishop of Pamiers.

The Holy Father appointed Fr Luis Gabriel Ramírez Díaz from the clergy of the Diocese of El Banco, as Bishop of El Banco, Colombia. Until now he has been Apostolic Administrator of the same diocese (18 June).

Bishop-elect Ramírez Díaz, 48, was born in Margarita, Colombia. He was ordained a priest on 12 June 1993. He holds a doctorate in spiritual theology. He has served in parish ministry and as: parochial administrator; promoter, formator of vocations and rector of San José Major Seminary; delegate for priestly ministry and vicar general of El Banco.

The Holy Father accepted the resignation of Bishop Miguel Ángel Aguilar Miranda from his office as Military Ordinary for Ecuador. It was presented in accord with can. 401 § 1 of the Code of Canon Law (18 June).

The Holy Father appointed Bishop Segundo René Coba Galarza as Military Ordinary for Ecuador. Until now he has been titular Bishop of Vegesela in Byzacena and Auxiliary of Quito (18 June).

Bishop Coba Galarza, 56, was born in Quito, Ecuador. He was ordained a priest on 3 July 1982. He was ordained a bishop on 11 August 2006, subsequent to his appointment as titular Bishop of Vegesela in Byzacena and Auxiliary of Quito.

The Holy Father accepted the resignation of Bishop Timothy Anthony McDonnell of Springfield in Massachusetts, USA. It was presented in accord with can. 401 § 1 of the Code of Canon Law (19 June).

The Holy Father appointed Bishop Mitchell Thomas Rozanski as Bishop of Springfield in Massachusetts, USA. Until now he has been titular Bishop of Walla Walla and Auxiliary of Baltimore, USA (19 June).

Bishop Rozanski, 55, was born in Baltimore, Maryland. He was ordained a priest on 24 November

1984. He was ordained a bishop on 24 August 2004, subsequent to his appointment as titular Bishop of Walla Walla and Auxiliary of Baltimore, USA.

The Holy Father appointed Fr Skiper Bladimir Yáñez Calvachi, from the clergy of Quito, Ecuador, as Bishop of Guaranda. Until now he has been Chancellor of the Archdiocesan Curia and parish priest of San Juan Bautista Parish, Sangolquí (24 June).

Bishop-elect Yáñez Calvachi, 42, was born in Machachi, Ecuador. He was ordained a priest on 29 June 1996. He holds a licence in dogmatic theology. He has served in parish ministry and as: professor and director of the Archdiocesan historical archives; a notary and judge of the Ecclesiastical Tribunal of the First Instance in Quito; chaplain of various colleges; director of the Archdiocesan Ecclesiastical bulletin; a member of the Chapter of the Metropolitan Cathedral; and episcopal vicar for the Valle de los Chillos y Machachi area.

EASTERN CHURCHES

On 21 June H.B. Gregorios III, Patriarch of Antioch for Greek Melkites, with the consent of the Synod of Bishops of the Greek-Melkite Church, in accord with can. 85 § 2, 2 of the Code of Canons of the Eastern Churches, has transferred:

– Archbishop Georges Bacouni from the Archieparchy of Tyr for Greek Melkites, Lebanon, to the Archieparchy of Akka, Israel;

– Archbishop Michel Abrass, BA, titular Archbishop of Myra, to the

Archieparchy of Tyr for Greek Melkites, Lebanon.

The above information was given to the Apostolic See in accordance with can. 85 § 4 of the Code of Canons of the Eastern Churches.

Archbishop Bacouni, 52, was born in Ain el-Roummaneh, Beirut. He was ordained a priest on 30 July 1995. He received his episcopal ordination on 27 November 2005, subsequent to his appointment as Archbishop of Tyr for Greek Melkites.

Archbishop Abrass, 65, was born Aleppo, Syria. He was ordained a priest on 11 April 1980. He received his episcopal ordination on 10 December 2006, subsequent to his appointment as titular Archbishop of Myra for Greek Melkites.

PONTIFICAL ACADEMY OF THEOLOGY

The Holy Father appointed Fr Réal Tremblay, CSSR, as President of the Pontifical Academy of Theology. He is Professor emeritus of Fundamental Moral Theology at the Alphonsian Academy in Rome and Ordinary Member and Counsellor of the same Pontifical Academy (21 June).

START OF MISSION

On 22 April, Archbishop Pedro López Quintana, titular Archbishop of Agropoli, began his mission as Apostolic Nuncio in Latvia with the presentation of his Letters of Credence to H.E. Mr Andris Bērziņš, President of the Republic.

On 24 April, Archbishop Pedro López Quintana, titular Archbishop of Agropoli, began his mission as Apostolic Nuncio in Estonia with the presentation of his Letters of Credence to H.E. Mr Toomas Hendrik Ilves, President of the Republic.

On 14 May, Archbishop Franco Coppola, titular Archbishop of Vinda, began his mission as Apostolic Nuncio in Chad with the presentation of his Letters of Credence to H.E. Mr Idriss Déby Itno, President of the Republic.

On 20 May, Archbishop Martin Krebs, titular Archbishop of Taborenta, began his mission as Apostolic Nuncio in Kiribati with the presentation of his Letters of Credence to H.E. Mr Anote Tong, President of the Republic.

CARDINAL TAKES POSSESSION

On 22 June, Cardinal Gérard Cyprien Lacroix, ISPX, Archbishop of Québec, Canada, took possession of the Title of San Giuseppe all'Aurelio.

With the Grand Master of the Sovereign Military Order of Malta



On Friday morning, 20 June, Pope Francis received in audience Fra' Matthew Festing, Prince and Grand Master of the Sovereign Military Order of Malta

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To participants of the astronomy and astrophysics summer school at the Vatican Observatory

The benefits of science are for all to enjoy

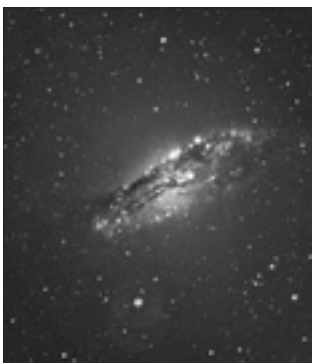
Science can be an "effective means for promoting peace and justice", thus "it is only right that men and women everywhere should have access to research and scientific training. The hope that one day all peoples will be able to enjoy the benefits of science is one which spurs all of us on, scientists". The Holy Father called for this in his audience on Thursday, 26 June, in the Hall of the Popes, with the professors and students of the 14th Biennial Vatican Observatory Summer School. The month-long summer course concludes on 27 June in the Astronomical Observatory in Castel Gandolfo. On this occasion, the Pope greeted the Jesuit fathers and brothers who work at the Observatory. The following is the English text of the Pope's address.

Good morning,

I am pleased to welcome you, the professors and students of the Summer Course organized by the Vatican Observatory on the theme "Galaxies: Near and Far, Young and Old". I also offer a cordial greeting to the Jesuit Fathers and Brothers and to the staff of the Observatory. It is gratifying to see the large number of qualified professors and students, drawn from 23 different countries, who have taken part in this international programme. In a particular way I thank the instructors who have devoted so much time and energy to introducing these young astronomers to the demanding yet fascinating work of studying the universe, the precious gift of the Creator. I also thank the benefactors whose generosity has provided for various study grants.

For nearly a month now, you have been engaged not only in the study of galaxies, under the direction of professors who are experts in this field, but also in sharing your own cultural and religious traditions. In this way, you have offered an impressive example of dialogue and fruitful cooperation. During these weeks of study you have also made lasting friendships and laid the groundwork for future forms of collaboration. Seeing all of you here today is like looking at a marvelous mosaic made up of people from throughout the world. It is only right that men and women everywhere should have access to research and scientific training. The hope that one day all peoples will be able to enjoy the benefits of science is one which spurs all of us on, scientists in particular.

The Vatican Observatory School in Astrophysics is thus a place where young people the world over can engage in dialogue and collaboration,



helping one another in the search for truth, which in this case is concretized in the study of galaxies. This simple and practical initiative shows how the sciences can be a fitting and effective means for promoting peace and justice.

Here too we see a further reason for the Church's commitment to dialogue with the sciences on the basis of the light provided by faith: it is her conviction that faith is capable of both expanding and enriching the horizons of reason (cf. *Evangelii Gaudium*, 238). In this dialogue, the Church rejoices in the marvelous progress of science, seeing it as a sign of the enormous God-given potential of the human mind (cf. *ibid.*,

Galaxies in the Vatican

GUY CONSOLMAGNO

Galaxies, collections of billions of stars in beautiful spirals or elegant elliptical clouds, were once called "island universes" because they seemed so distant that they couldn't possibly impinge on us. But the study of galaxies, near and far, young and old, has touched the Vatican this past month. It is the topic of the Vatican Observatory's fourteenth summer school in Observational Astronomy and Astrophysics.

These schools are held every two years at its headquarters in the Papal Summer Gardens of Castel Gandolfo, outside Rome. The current school began on June first; it ended with a Papal audience on Thursday and final classes on Friday.

Twenty-five university and post-graduate students have come from twenty two nations, from Argentina to Thailand, to spend these four weeks at the Vatican Observatory. They were chosen from one hundred forty applicants as those most likely to pursue an active career in astronomy. The only criterion other than academic promise was that no nation would have more than two representatives. The final enrollment includes participants from every continent (including two from Africa, six from South America, and eight from Asia), and an almost even split of 13 men, 12 women.

The topic of galaxies is timely for many reasons. "Galaxy formation and evolution is at the forefront of modern astronomy research," noted Fr José Funes, Dir-



The observatory in Tucson, Arizona

ector of the Vatican Observatory, and an expert in galaxy observations. Galaxies are the fundamental building blocks of the universe. And new space and radio telescopes, and sophisticated numerical modeling, are challenging our views of galaxies, young and old.

Looking out from the local group of galaxies, including our own Milky Way and its near neighbor Andromeda, we can now see back to see galaxies formed within the first billion years after the Big Bang. By studying distant galaxies, whose light began its journey to our telescopes more than ten billion years ago, we can look back in time to the conditions that existed when the first stars were formed.

Dr John Stocke, of the Center for Astrophysics and Space Astronomy at the University of Colorado has led a group of four distinguished faculty members whose lectures have revealed an explosion of new results from a wide variety of telescopes just becoming available. He has been joined by Christopher Carilli, of the Very Large Array in Socorro, New Mexico; Michele Trenti, of the University of Cambridge, UK; and Jacqueline van Gorkom, of Columbia University, New York.

Among the guest speakers addressing the students have been Miguel San Martín, the designer of

own countries the knowledge about the universe which you have acquired. Only a fraction of the global population has access to such knowledge, which opens the heart and the mind to the great questions which human beings have always asked: Where do we come from? Where are we going? Does this universe, made up of hundreds of millions of galaxies, have any meaning? ... The search for an answer to these questions can lead us to an encounter with the Creator, the loving Father, for "in him we live and move and have our being" (Acts 17:28).

May the almighty and merciful God, who "tells the number of the stars and calls each one by name" (Ps 147:4), fill all of you with his peace and grant you his blessing.



The students visiting the house of Galileo Galilei

the landing system for NASA's Curiosity Rover currently active on Mars; and Dr Filippo Mannucci, the director of the Astrophysical Observatory of Arcetri outside Florence. In addition to lecturing on the metallicity of galaxies, Dr. Mannucci also hosted the students on a tour of the observatory in Arcetri, including a visit to Galileo's villa.

The Galileo visit, including a trip to the Galileo museum in Florence, points to a theme running through this school. The mixture of old and new, near and far, can be applied not only to the history of the universe revealed in the galaxies the students have been studying, but also the history of astronomy revealed in their visits around Italy.

"The Galileo house was amazing," remarked Jaco Mentz, a student from South Africa. "Just to think that he lived here at the end of his life, in such different times."

At the General Audience

CONTINUED FROM PAGE 1

who comes from afar. The Christian belongs to a people called the Church and this Church is what makes him or her Christian, on the day of Baptism, and then in the course of catechesis, and so on. But no one, no one becomes Christian on his or her own. If we believe, if we know how to pray, if we acknowledge the Lord and can listen to his Word, if we feel him close to us and recognize him in our brothers and sisters, it is because others, before us, lived the faith and then transmitted it to us. We have *received* the faith from our fathers, from our ancestors, and they have instructed us in it. If we think about it carefully, who knows how many beloved faces pass before our eyes at this moment: it could be the face of our parents who requested our Baptism; that of our grandparents or of some family member who taught us how to make the sign of the Cross and to recite our first prayers. I always remember the face of the nun who taught me the Catechism, but she always comes



to mind – she is in Heaven for sure, because she was a holy woman – I always remember her and give thanks to God for this sister. Or it could be the face of the parish priest, of another priest or a sister or a catechist, who transmitted the contents of the faith to us and helped us to grow as Christians.... So, this is the Church: one great family, where we are welcomed and learn to live as believers and disciples of the Lord Jesus.

3. We are able to live this journey not only *because of* others, but *together with* others. In the Church there is no “do it yourself”, there are no

“free agents”. How many times did Pope Benedict “describe the Church as an ecclesial ‘we’”? At times one hears someone say: “I believe in God, I believe in Jesus, but I don’t care about the Church...”. How many times have we heard this? And this is not good. There are those who believe they can maintain a personal, direct and immediate relationship with Jesus Christ outside the communion and the mediation of the Church. These are dangerous and harmful temptations. These are, as the great Paul VI said, absurd dichotomies. It is true that walking together is challenging, and at times can be tiring: it can happen that

some brother or some sister creates difficulties, or shocks us.... But the Lord entrusted his message of salvation to a few human beings, to us all, to a few witnesses; and it is in our brothers and in our sisters, with their gifts and limitations, that he comes to meet us and make himself known. And this is what it means to belong to the Church. Remember this well: to be Christian means belonging to the Church. The first name is “Christian”, the last name is “belonging to the Church”.

Dear friends, let us ask the Lord, through the intercession of the Virgin Mary, Mother of the Church, for the grace never to fall into the temptation of thinking we can make it without the others, that we can get along without the Church, that we can save ourselves on our own, of being Christians from the laboratory. On the contrary, you cannot love God without loving your brothers, you cannot love God outside of the Church; you cannot be in communion with God without being so in the Church, and we cannot be good Christians if we are not together with those who seek to follow the Lord Jesus, as one single people, one single body, and this is the Church. Thank you.

SPECIAL GROUPS

I offer a cordial greeting to the delegation from Bethlehem University, which this year is celebrating the 40th anniversary of its foundation, with special appreciation for its praiseworthy educational apostolate among the Palestinian people. I greet all the English-speaking pilgrims and visitors taking part in today’s Audience, including those from England and Wales, Scotland, Ireland, Sweden, Greece, Australia, Taiwan, Vietnam, India, the Antilles and the United States. Upon all of you, and upon your families, I invoke joy and peace in the Lord Jesus.

Lastly, I greet the *young people*, the *sick* and *newlyweds*. The echo of the Solemnity of the Body and Blood of Christ, which we recently celebrated, still resounds. Dear *young people*, always find in the Eucharist the nourishment for your spiritual life. Dear *sick people* – especially those linked with us in the Paul VI Hall – offer your suffering and your prayers to the Lord, that he may continue to spread his love in the hearts of people. And you, dear *newlyweds*, approach the Eucharist with renewed faith, that nourished by Christ you may be families inspired by concrete Christian testimony.

Galaxies in the Vatican

CONTINUED FROM PAGE 3

“I had the same feeling when we visited the church where St Francis was, in Assisi,” commented Juan Garavito, from Colombia. “And the history you can see in the city of Rome is amazing.”

For many students, visiting Rome was notable not only for its famous historical sites, but simply by contrast to their home countries. One student admitted that, before this trip, he had never seen the ocean before. And David Chun Wai Lau remarked, “I can’t get

used to the traffic! In Hong Kong, the traffic follows the traffic lights!”

Titania Virginflosia, from Indonesia, described how she felt to be welcomed so far from home. “I was worried when I came here, because not only do we have to be expert in astronomy, but also in English, and my English was not strong. I was worried about giving the presentation on my research in English. But Fr Funes reassured us that coming from Argentina himself, he understood that we would need time. The faculty are very understanding. And by the second

week I was used to the English.” Her talk, on the interaction of binary stars with massive black holes at the center of our galaxy, was the first time she had presented her work in English.

Still, the most important lessons from the school may be in the personal interactions among the students. As Jaco put it, “What has most amazed me has been to be able to meet so many people from different cultures, to make friends and possibly colleagues of all these different people.”

And Juan agreed. “Science and friends can go together. In my home university there is basically only me and one other student working on these topics. It has been wonderful to find so many new friends here.”

David added, “As the youngest, I have had to work very hard to keep up with the content of the lectures. But it has just made me even more enthusiastic about being an astronomer.”

The faculty agree. “The Vatican Summer School has been an amazing opportunity to make an impact on tomorrow’s leaders in astronomy by mentoring the next generation of thinkers,” Dr Trenti said. “I knew there would be a global and diverse atmosphere at the school, with participants representing different world cultures and backgrounds. But what has surprised me was not just to teach these students, but to live in such close contact with them, and pick up on how passionate they are about astronomy.”

Since the first Summer School was held in 1986, more than 350 students have taken part in this program. More than 85% continue today as professional astronomers, including some of the most notable figures in contemporary astronomy.

AIF signs MOU with Unidad de Información Financiera of Argentina

L’Autorità Informazione Finanziaria (AIF), the Financial Intelligence Unit of the Holy See and Vatican City State, has formalized its bilateral cooperation with Argentina, signing a Memorandum of Understanding (MOU) at the Vatican on Tuesday.

The MOU was signed in the Palazzo San Carlo by the Director of AIF, Rene Bruehlhart, and the President of the Unidad de Información Financiera (UIF) of Argentina, José Sbattella.

“We’re very pleased to have signed this MOU with Argentina today,” Bruehlhart said. “This is an important step to further expand the network to support global efforts to fight Money Laundering and the Financing of Terrorism. We’re looking forward to fruitful cooperation with Argentina, which will be beneficial to both parties.”

A Memorandum of Understanding (MOU) is standard practice and formalizes the coopera-

tion and exchange of financial information to fight money laundering and combat terrorist financing across borders between the competent authorities of both countries. It is based on the model Memorandum of Understanding prepared by the Egmont Group, the global organization of national Financial Intelligence Units, and contains clauses on reciprocity, permitted uses of information and confidentiality.

AIF became a member of the Egmont Group in July of 2013, and has already signed MOUs with the Financial Intelligence Units of more than a dozen countries, including the U.K., the United States, France, Spain, Italy and Germany.

AIF is the competent authority of the Holy See/Vatican City State to fight money laundering and the financing of terrorism. It was established in 2010.

Pope Francis' appeal at the Angelus

Against every form of torture

Pope Francis condemned once again "every form of torture" and called for Christians "to commit themselves and join forces to abolish it". The appeal, which he launched in St Peter's Square at the midday Angelus on Sunday, 22 June, followed a reflection on the Solemnity of Corpus Christi and on the Eucharist as signs of God's love, which has "no measure". The following is a translation of the Holy Father's words which were given in Italian.

Dear Brothers and Sisters,
Good morning!

The feast of the Body and Blood of Christ is being celebrated this Sunday in Italy and in many other Countries, often using the Latin terms – *Corpus Domini* or *Corpus Christi*. The ecclesial community gathers around the Eucharist to adore the most precious treasure that Jesus left us.

The Gospel of John presents the discourse on the "bread of life", held by Jesus in the Synagogue of Capernaum, in which he affirms, "I am the living bread come down from heaven; if any one eats of this bread, he will live for ever; and the bread that I shall give for the life of the world is my flesh" (Jn 6:51). Jesus underlines that he has not come into this world to give something, but to give himself, his life, as nourishment for those who have faith in Him. This our communion with the Lord obliges us, his disciples, to imitate him, making our existence, through our behaviour, bread broken for others, as the Teacher has broken the bread that is truly his flesh. Instead, this means for us generous conduct towards our neighbour thereby demonstrating the attitude of giving life for others.

Every time that we participate in Holy Mass and we are nourished by the Body of Christ, the presence of Jesus and of the Holy Spirit acts in us, shaping our hearts, communicating an interior disposition to us that translates into conduct according to the Gospel. Above all, docility to the Word of God, then fraternity amongst ourselves, the courage of Christian witness, creative charity, the capacity to give hope to the disheartened, to welcome the excluded. In this way the Eucharist fosters a mature Christian lifestyle. The charity of Christ, welcomed with an open heart, changes us, transforms us, renders us capable of loving not according to human measure, always limited, but according to the measure of God. And what is the measure of God? Without measure! The measure of God is without measure. Everything! Everything! Everything! It's impossible to measure the love of God: it is without measure! And so we become capable of loving even those who do not love us: and this is not easy. To love someone who doesn't love us... It's not easy! Because if we know that a person doesn't like us, then we also tend to bear ill will. But no! We must love even someone who doesn't love us! Opposing evil with good, with pardon, with sharing, with welcome. Thanks to Jesus and to his Spirit, even our life becomes "bread broken" for our brothers. And living like this we discover true joy! The



joy of making of oneself a gift, of reciprocating the great gift that we have first received, without merit of our own. This is beautiful: our life is made a gift! This is to imitate Jesus. I wish to remind you of these two things. First: the measure of God's

love is love without measure. Is this clear? And our life, with the love of Jesus, received in the Eucharist, is made a gift. As was the life of Jesus. Don't forget these two things: the measure of the love of God is love without measure. And following Jesus, we, with the Eucharist, make of our life a gift.

Jesus, Bread of eternal life, came down from heaven and was made flesh thanks to the faith of Mary Most Holy. After having borne him with ineffable love in herself, she followed him faithfully unto the Cross and to the resurrection. Let us ask Our Lady to help us rediscover the beauty of the Eucharist, to make it the centre of our life, especially at Sunday Mass and in adoration.

Following the Marian prayer the Pontiff launched an appeal against

torture and greeted several groups of faithful who were present.

Dear brothers and sisters, this 26 June is the United Nations' International Day in Support of Victims of Torture. In light of this I repeat the firm condemnation of every form of torture, and I call Christians to commit themselves and to join forces for its abolishment and to support the victims and their families. Torturing people is a mortal sin! A very grave sin!

I send my greeting to all of you, Romans and pilgrims!

In particular, I greet the students from the London Oratory School, the faithful of the Diocese of Como and those of Ormea, Cuneo, the "Coro della Gioia" of Matera, the "Arca" association of Borgomanero and the children from Massafra. I also greet the kids from the "Canova" secondary school of Treviso, the cycling group of San Pietro in Gu, Padua, and the "Vivere da Campione" which, inspired by St John Paul II, carried a message of solidarity across Italy.

I wish everyone a nice Sunday and a good lunch. Pray for me! Pray for me and *arrivederci!*

Schedule of the Pope's next journey abroad made public

In South Korea from 14-18 August

Preparations for Pope Francis' visit to South Korea from 14-18 August are in full swing. On Wednesday morning, 18 June, the Holy See Press Office announced the schedule for the visit. The Pope will depart from Fiumicino Airport at 4 pm on 13 August.

The Holy Father will arrive in Seoul around 10:30 am on Thursday, 14 August. No ceremony is planned at the airport. The Pope will go directly to the Apostolic Nunciature where he will celebrate Mass privately. Then, that afternoon he will go to the Blue House, the President's residence, where he will meet with the President and the national authorities. There the official welcome ceremony will also take place. His final meeting of the day will be with the bishops of Korea at the headquarters of the Episcopal Conference.

On Friday morning, 15 August, Pope Francis will go to Daejeon where he will celebrate the Mass of the Solemnity of the Assumption at the World Cup Stadium, where the football tournament in 2002 was hosted. Following Mass he will have lunch with several young Koreans at the Major Seminary. At 4:30 pm the Pope will go by helicopter to the Shrine of Solmoe for a meeting of young people from Asia. Then he will return to Seoul and spend the night at the Apostolic Nunciature.

On Saturday morning, 16 August, another important moment of the visit will occur. After praying at the Shrine of the martyrs of Seo So mun, he will celebrate the Beatification Mass of Paul Ji-Chung and his 123 companions, martyred in the 18th century because they rejected Confucianism and embraced Christianity. The Mass will take place at the Gwanghwamun Gate in Seoul. That afternoon he will go by helicopter to Kkottongnae where he will meet the religious communities of Korea and the leaders of the lay apostolate at a rehabilitation centre for the disabled, before returning to the capital city.

On Sunday morning, 17 August, Pope Francis will go to Haemi where he will meet the bishops of Asia at a local shrine. Then after having lunch there, he will



go to a castle in the city where he will celebrate the concluding Mass of the 6th Asian Youth Day.

On Monday morning, before departing for Rome, the Holy Father will meet with religious leaders in the Nunciature and, at the Cathedral of Myeong dong in Seoul, he will celebrate a Mass for peace and reconciliation, which will conclude his pastoral visit to South Korea.

Presenting the 'Instrumentum Laboris' of the Extraordinary Assembly of the Synod of Bishops on the Family

A universally recognized reality

The Gospel of the family; difficult family situations; challenges in Catholic upbringing and upbringing in general within the family. These are the three areas being developed in the *Instrumentum Laboris* by the Extraordinary Assembly of the Synod of Bishops on the Family, which will be held this year from 5 to 19 October to reflect on the theme: "The Pastoral Challenges of the Family in the Context of Evangelization". The subject of the document was presented on Thursday morning, 26 June, in the Holy See Press Office.

The first part of the text relates to God's plan, to knowledge and acceptance of the Bible and the Magisterium, to natural law and to vocation of the person in Christ. It also addresses the limited knowledge of the Church's teaching, and asks pastoral workers for more preparation and commitment in order to promote comprehension on the part of the faithful, who live in diverse cultural and social contexts.

The second part, which confronts the inherent pastoral challenges with respect to the family, considers in a particular manner difficult pastoral issues, which deal with cohabitation

and *de facto* unions, persons separated, divorced and remarried and their children, teen mothers, persons in situations of canonical irregularity, and requests for marriage by non-practising Catholics and unbelievers. Highlighted in the document is the urgency of caring for persons who are suffering, to bring them healing and reconciliation, which in turn brings trust and serenity. Thus,



pastoral care must be capable of offering God's boundless mercy to all. It must involve, therefore, "proposing, not imposing; guiding, not pushing; inviting, not driving away, thought-provoking, never disappointing."

The third part relates to the subject of openness to life, such as knowledge and difficulties in accepting the Magisterium, pastoral re-

commendations, sacramental practice, and promoting a mentality of openness to life.

The document reports limited knowledge of the Encyclical *Humanae vitae*. The vast majority of responses highlight the difficulties on the subjects of love, the generation of life, the reciprocity between man and woman, and responsible fatherhood and motherhood. Regarding the responsibility of parents in the upbringing of their children, difficulty emerges with respect to the transmission of the faith and providing a Christian upbringing, especially in difficult family situations, in which the repercussions on the children also extend to the domain of faith.

The document will be studied and evaluated by the episcopal conferences in relation to the diverse local realities in order to highlight focal points for further in-depth discussions during the Extraordinary Assembly and then at the Ordinary Assembly, which will take place from 4-25 October 2015 on the theme "Jesus Christ Reveals the Mystery and Vocation of the Family".

With a view to the Synod in October

To faithfully proclaim the gospel of marriage

SAMUEL J. AQUILA*

This coming October Pope Francis will convene an extraordinary synod dedicated to the "pastoral challenges to the family in the context of evangelization". Interestingly, the Holy Father used his first apostolic exhortation, *Evangelii Gaudium*, to speak about the joy the gospel brings him and to provide a sort of program that should guide the synod. He wrote: "I want to emphasize that what I am trying to express here has a programmatic significance and important consequences" (n. 25). In light of these words, the participants at the synod will have to face the great pastoral challenge of being faithful heralds of the joy of the gospel of marriage.

The joy of the gospel of marriage springs from charity: the same charity that compels bishops to faithfully proclaim the good news of marriage revealed in Christ; the same charity that is inseparable from the Truth, who frees the human person and reveals to him what it means to be human. Only in Jesus does every human being discover what it means to be truly human, to be made for God and to live in relationship with God, to have true happiness.

In his dialogue with the Pharisees about the legality of divorce (cf. Mt 19:3-9), Jesus offers a precious departure point for the synod participants. As John Paul II taught, Christ avoids the Pharisees' trap and does not fall into their casuistry, which ends up opposing God's law in the name of pastoral love and mercy for the human person (cf. *Man and Woman He Created Them*,

1:2). Instead, Jesus appeals to the truth about marriage revealed by God "from the beginning" and brought to fulfilment in the New Law. This truth is not man-made. The truth about the human person is a reality that is discovered, acknowledged and received. It is a truth to be conformed to. Furthermore, for the faithful herald of the gospel, this truth about marriage and family is the most pastoral and merciful path. This truth is *evangelium* because it saves the human person and brings about the joy that Jesus desires for every disciple.

In his apostolic exhortation, Pope Francis explained that he wanted "to listen to everyone and not simply those who would tell him what he would like to hear" (*Evangelii Gaudium*, n. 31). This is exactly what he has done by using the synod's preparatory document to seek input from a broad range of the faithful. Predictably, the secular media has responded by reporting on the disparity in the responses between what the Church teaches and what people believe.

Some sectors of the people of God have said that, in their view, the gospel of marriage proclaimed by Christ is impracticable and, consequently, non-pastoral; that it conveys no joy to them; that it is passé and archaic; in sum, that it is not good news at all. Considering these opinions, are we to manufacture a pseudo-truth about marriage in the name of being "pastoral" and change the teaching of the Church received from Christ and the tradition? I do not think so.

Listening attentively to these opinions as bishops, we should draw

the correct conclusion. In my view, these opinions expressed by the people of God should compel bishops to declare a profound *mea maxima culpa*. They point to our failure as pastors, teachers and spiritual fathers. We have not succeeded in proclaiming the joy of the gospel of marriage to our people.

Perhaps we have not been able to place this gospel in its proper context, namely the adequate anthropology revealed by Christ and so well explained by John Paul II. Perhaps we have wrongly assumed "that our audience understands the full background to what we are saying, or is capable of relating what we say to the very heart of the Gospel" (*Evangelii Gaudium*, n. 34). In examining our consciences, we should ask ourselves whether or not we have fallen, or are about to fall, into the Pharisees' rationalizations, which Christ said were rooted in a hardness of heart. Let us repent! When I was Bishop of Fargo I mandated that a full course of natural family planning, along with the theology of the body, be taught to couples preparing for marriage. Many of the couples were resistant to the change at first. However, as they participated, their hearts changed and they became open and receptive to the teaching. A letter I received from a young woman captured the change of heart that occurred.

She wrote: "At first I was angry that I had to take the course on natural family planning along with the theology of the body. But now, Bishop, while I am deeply grateful for what I have learned, I am angry, and I ask you, 'why was I not taught this much earlier, in high

school?' I would have been saved much hurt and heartache in college if I had been taught this earlier and not listened to the voice of the world. My younger sister is still in high school and I am going to teach her what I have learned so she does not make the same mistakes I did." After receiving the letter I mandated that Theology of the Body for Teens be taught and promoted in Fargo's Catholic high school and in all religious education programs.

Hence, the solution is not to adopt a pseudo-truth about marriage or a falsely pastoral approach permeated with the casuistry of the Pharisees. Instead, the solution is fidelity to the only Truth that really saves the human person: Jesus Christ! What we need to do is to relate the truth about marriage and the family to the heart of its gospel; that is, to the Father's plan expressed already in the original unity between Adam and Eve, prior to the fall and original sin, and to the joy that belongs to the ethos of redemption and the New Law. From the perspective of God's saving grace and restorative mercy, the truth about marriage revealed by Christ is practicable and most pastoral.

However, mercy cannot be confused with tolerating an evil. A person is merciful when, being affected by the sorrow and misery of another as if it were their own, they endeavor to dispel such misery (cf. *Summa Theologiae*, I, q. 21, a.3). This is exactly what Christ does in the Gospel. He does not merely tolerate our wickedness. He is merciful. Through his suffering he conquers

CONTINUED ON PAGE 11

The Pope addresses the participants in the International Drug Enforcement Conference

Drugs can't fight drugs

"The problem of drug use is not solved with drugs!" Drug addiction is evil, and there can be no compromise. On Friday morning, 20 June, Pope Francis denounced drug use at an audience with the participants in the International Drug Enforcement Conference, which was held for the first time in Italy. The Pope also expressed his concern for the plague of drug-trafficking which continues to threaten young people. The following is the English text of the Pope's words.

Ladies and Gentlemen,

I am pleased to greet you at the conclusion of this International Drug Enforcement Conference. I thank you for your visit and I express my appreciation for your work in combating this most serious and complex problem of our time. It is my hope that these days in Rome will prove profitable for your future efforts. In particular, I trust that you will accomplish the goals which you have set for yourselves: a more effective coordination of anti-narcotics policies, better sharing of relevant information and the development of an operative strategy aimed at fighting the drug trade. Perhaps the activity of the drug trade earns the most money for the market. This is tragic.

The scourge of drug use continues to spread inexorably, fed by a deplorable commerce which transcends national and continental borders. As a result, the lives of more and more young people and adolescents are in danger. Faced with this reality, I can only manifest my grief and concern.

Let me state this in the clearest terms possible: the problem of drug use is not solved with drugs! Drug addiction is evil, and with evil there can be no yielding or compromise. To think that harm can be reduced by permitting drug addicts to use narcotics in no way resolves the problem. Attempts, however limited, to legalize so-called "recreational drugs", are not only highly questionable from a legislative standpoint, but they fail to produce the desired effects. Substitute drugs are not an adequate therapy but rather a veiled means of surrendering to the phenomenon. Here I would reaffirm what I have stated on another occasion: No to every type of drug use. It is as simple as that. No to any kind of drug use (cf. *General Audience*, 7 May 2014). But to say this "no", one has to say "yes" to life, "yes" to love, "yes" to others, "yes" to education, "yes" to sport, "yes" to greater job opportunities. Let's think about a young person without work. I believe that the number is about 75 million in Europe. I believe, but I'm not sure, I don't want to say something that isn't true. Let us think about that young person: the neither-nor. He neither works nor studies. He enters this lack of future, of hope, and the first offer are dependencies, including that of drugs. This... The opportunities for work, education, sport, a healthy life: this is the way of preventing drug use. If we say "yes" to all these things, there will be no room for illicit drugs, there is no room for alcohol abuse and for other forms of addiction.

The Church, in fidelity to Jesus' command to go out to all those

places where people suffer, thirst, hunger and are imprisoned (cf. Mt 25:31-46), does not abandon those who have fallen into the trap of drug addiction, but goes out to meet them with creative love. She takes them by the hand, thanks to the efforts of countless workers and volunteers, and helps them to rediscover their dignity and to revive those inner strengths, those personal talents,

which drug use had buried but can never obliterate, since every man and woman is created in the image and likeness of God (cf. Gen 1:26). This recovery work is limited, it's not sufficient. We need to work for prevention. This will do much good.

The example of all those young people who are striving to overcome drug dependency and to rebuild their lives can serve as a powerful incentive for all of us to look with confidence to the future.

Ladies and gentlemen, I encourage you to carry on your work with constantly renewed hope. To you and your associates I impart my blessing.

At a conference on religious freedom and international law

Persecuting faith is unacceptable

Pope Francis denounced persecution for reasons of religious affiliation in his meeting with participants in a conference on the theme of "International Religious Freedom and the Global Clash of Values", hosted by Saint John's University of New York and the Libera Università Maria Santissima Assunta (LUMSA) of Rome. The following is a translation of the Pope's address, which was given in Italian.

I welcome you on the occasion of your International Conference, dear brothers and sisters. I thank Prof. Giuseppe Dalla Torre for his kind words.

The debate over religious freedom has become very intense recently, turning to both Governments and religious Confessions. On this matter, the Catholic Church refers to the Declaration *Dignitatis Humanae*, one of the most important documents of the Second Vatican Ecumenical Council.

In fact, every human being is a "seeker" of the truth of his own origin and of his own destiny. In the person's mind and in the "heart", thoughts and questions arise, which cannot be repressed or smothered, such that they emerge from a profound place and are intrinsic to one's intimate essence. They are questions of religion and, in order to fully manifest themselves, require religious freedom. They seek to

shed light on the authentic meaning of existence, on the links that bind it to the cosmos and to history, and seek to rend the darkness that would engulf human history should such questions not be asked, should they remain unanswered. The Psalmist says: "When I look at thy heavens, the work of thy fingers, / the moon and the stars which thou hast established; / what is man that thou art mindful of him, / and the son of man that thou dost care for him?" (Ps 8:3-4).

Reason recognizes in religious freedom a fundamental human right which reflects the highest human dignity, the ability to seek the truth and conform to it, and recognizes in it a condition which is indispensable to the ability to deploy all of one's own potentiality. Religious freedom is not only that of private thought or worship. It is the liberty to live, both privately and publicly, according to the ethical principles resulting from found truth. This is a great challenge in the globalized world, where weak thought – which is like a disease – also lowers the general ethical level, and in the name of a false concept of tolerance, it ends in persecuting those who defend the truth about man and its ethical consequences.

Legal systems, therefore, whether state or international, are called upon to recognize, guarantee and



At the end of the audience the head of the Drug Enforcement Administration (DEA), the federal anti-drug agency of the United States, gave the Pope a plaque conferring on him the honour of "honorary special agent"

protect religious freedom, which is an intrinsic right inherent to human nature, to the dignity of being free, and is also a sign of a healthy democracy and one of the principal sources of the legitimacy of the State.

Religious freedom, acknowledged in constitutions and laws and expressed in consistent conduct, promotes the development of relationships of mutual respect among the diverse Confessions and their healthy collaboration with the State and political society, without confusion of roles and without antagonism. In place of the global clash of values, it thus becomes possible to start from a nucleus of universally shared values, of global cooperation in view of the common good.

In light of the acquisitions of reason, confirmed and refined through revelation and the civil progress of peoples, it is incomprehensible and alarming that still today discrimination and restrictions of rights continue for the single fact that one belongs to and publicly professes an unwavering faith. It is unacceptable that real persecution is actually sustained for reasons of religious affiliation! Wars as well! This distorts reason, attacks peace and humiliates human dignity.

It causes me great pain to know that Christians in the world submit to the greatest amount of such discrimination. Persecution against Christians today is actually worse than in the first centuries of the Church, and there are more Christian martyrs today than in that era. This is happening more than 1700 years after the edict of Constantine, which gave Christians the freedom to publicly profess their faith.

I truly hope that your conference defines in depth and great precision the justifications that obligate every legal system to respect and defend religious freedom. I thank you for this contribution. I ask that you pray for me. From my heart I wish you the best and I ask God to bless you. Thank you.



During his visit to the Penitentiary of Castrovillari the Holy Father recalled that the penalty must not degenerate into punishment or retaliation

For effective reintegration into society

On Saturday morning, 21 June, the Holy Father went by helicopter to the Diocese of Cassano all'Jonio, located in the region of Calabria, Italy. First he went to the District Penitentiary of Castrovillari where he was welcomed at the entrance by the Director, Mr Fedele Rizzo. In the courtyard of the penitentiary, the Pope addressed the prisoners and prison staff. The following is a translation of the Holy Father's words which were given in Italian.

Dear Sisters and Brothers,

The first act of my pastoral visit is to meet with you in the District Penitentiary of Castrovillari. In this way, I would like to express the closeness of the Pope and the Church to every man and woman around the world who is in prison. Jesus said: "I was in prison and you came to me" (Mt 25:36).

In advice pertaining to prisoners, the theme often highlighted is respect for basic human rights and the need for

the punishment to fit the crime. This is certainly an essential aspect of prison policy and it deserves great attention. However this perspective is not enough if it is not accompanied and completed by the Institutions' concrete commitment to bring about an effective reintegration into society (cf. Benedict XVI, Address to Participants in the 17th Council of Europe Conference of Directors of Prison Administration, 22 November 2012). When this objective is neglected, the implementation of the penalty degenerates into an instrument of punishment alone and of social retaliation, which in turn is detrimental to the individual

and society. And God does not do this with us. God, when He forgives us, He accompanies us and helps us along the way. Always. Even in the small things. When we go to confession, the Lord tells us: "I forgive you. But now come with me". And He helps us to get back on the path. He never condemns. He never simply forgives, but He forgives and accompanies. Then we are fragile and we have to return to confession, everyone. But He never tires. He always seeks us. This God who loves us, who is capable of understanding us and forgiving our mistakes. The Lord is a master at reintegrating people. He takes us by the hand and brings us back to society and the community. The Lord always forgives, always accompanies and always understands; it

is up to us to allow ourselves to be understood, to be forgiven and to be accompanied. I wish that for each of you this time may not be wasted but that it be a precious time, when you ask and obtain this grace from God. By doing this, you will contribute to bettering, first of all, yourselves but at the same time the community as well, because for better or for worse our actions affect others and the whole human family.



I would like to address a fond thought to your families in this moment. May the Lord grant you the opportunity to embrace them again in serenity and peace.

And lastly I would like to encourage all those who work in this penitentiary – the supervisors, the prison officers and all staff members.

I bless you all from my heart and I entrust you to the protection of Our Lady, our Mother. And I ask you please to pray for me, because I, too, make mistakes and I must do penance. Thank you.

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The Pope's homily on those who pull themselves away from God

No to those who worship evil

Those who worship money and follow the path of evil, such as members of the mafia, do not live "in communion with God: they are excommunicated". The Pope thus firmly condemned "those who live by dishonesty and violence" as he celebrated Mass at Marina di Sibari on Saturday afternoon, 21 June, concluding his visit to Cassano all'Jonio. The following is a translation of the Holy Father's homily which was given in Italian.

On the Feast of Corpus Christi we celebrate Jesus "the living bread which came down from heaven" (Jn 6:51), food for our hunger for eternal life, strength for our journey. I thank the Lord who today allows me to celebrate Corpus Christi with you, brothers and sisters of this Church in Cassano all'Jonio.

Today is the feast in which the Church praises the Lord for the gift of the Eucharist. While on Holy Thursday we commemorate its institution at the Last Supper, today is for giving thanks and adoration. And in fact, there is a traditional procession with the Most Holy Sacrament on this day. To adore Eucharistic Jesus and to walk with him.

These are the two inseparable aspects of today's feast, two aspects that characterize the entire life of the Christian people: a people who adore God and a people who walk: who do not stand still, who journey!

so beautiful, knows the signs and consequences of this sin. This is 'drangheta: Adoration of evil and contempt for the common good. This evil must be fought, it must be cast out! One must say 'no' to it! The Church, which I know is so committed to raising awareness, must be ever more concerned that goodness prevail. Our kids demand it, our youth, in need of hope, demand it. Faith can help empower us to respond to these needs. Those who follow this evil

"This evil must be fought, it must be cast out! One must say 'no' to it! The Church, which I know is so committed to raising awareness, must be ever more concerned that goodness prevail. Our kids demand it, our youth, in need of hope, demand it. Faith can help empower us to respond to these needs"

path in life, such as members of the mafia, are not in communion with God: they are excommunicated!

Today let us confess it as we turn our gaze to the Corpus Christi, the Sacrament on the altar. And by this faith, we renounce Satan and all his machinations; we renounce the idols of money, vanity, pride, power and violence. We Christians don't want to worship anything and anyone in this world except for Jesus Christ, who is present in the Holy Eucharist. Perhaps we don't always understand the full meaning of our profession of faith, what consequences it has or should have.

This our faith in the true presence of Jesus Christ, true God and true Man, in the consecrated Bread and Wine, is authentic if we commit ourselves to walk behind Him and with Him. To adore and to walk: a people who adore are a people who walk! Walk with Him and behind Him, and we seek to practice His Commandment, the one he gave the disciples precisely at the Last Supper: "Even as I have loved you, that you also love one another" (Jn 13:34). People who adore God in the Eucharist are people who walk in charity. To adore God in the Eucharist, to walk with God in fraternal charity.

Today, as Bishop of Rome, I am here to confirm you not only in the faith but also in charity, to accompany you and encourage you on your journey with Jesus Caritas. I should like to express my support to the Bishop, to the clergy and the deacons of this Church, and also of the Eparchy of Lungro, rich in its Greek and Byzantine tradition. I extend it to all,



First of all we are a people who adore God. We adore God who is love, who in Jesus Christ gave himself for us, offered himself on the Cross to atone for our sins, and by the power of this love rose from the dead and lives in his Church. We have no other God but He!

When adoration of money is substituted for adoration of the Lord, this pathway leads to sin, to personal interest and exploitation; when God, the Lord, is not adored, we become adorners of evil, like those who live by dishonesty and violence. Your land,



No more suffering children

MARIO PONZI

"Never again should a child have to endure such pain". These were the Pope's first words in Cassano all'Jonio, recalling the little 3-year-old boy Cocco Campolongo, who was burnt alive last January along with two of his loved ones. Words which Francis whispered to Cocco's father, who, with both of the boy's grandmothers met him in the Penitentiary of Castrovillari, on the first leg of the Holy Father's visit in Calabria.

It was a meeting strongly desired by the Pope, who wished to comfort personally the members of Cocco's family. And the Pope asked the little boy's father to send his greetings to the mother, who was unable to come, and to assure her that he continues to pray for their son and for the entire family.

Thus on Saturday morning Pope Francis continued his pastoral path through Italy. He has previously visited Lampedusa, Cagliari and Assisi, and now Cassano all'Jonio, in Calabria, a land of people searching for hope and redemption from the grave social problems and wounds inflicted by organized crime. The Bishop of Rome's path continues to wind along the outskirts of human existence, where suffering dwells.

Cassano all'Jonio has been in the Pope's heart for some time. In fact, he appointed the Bishop of the Diocese, Nunzio Galantino, as Secretary General of the Italian Episcopal Conference. And the Pontiff addressed the tragedies and hopes of the Calabrian town, when, at the Angelus on 26 January, after Cocco's barbaric murder, he asked for prayers both for the little boy and for his killers that they "may repent and convert to the Lord", he said.



The priestly call to work for the family

Not employees but good workers

After his visit to the penitentiary, Pope Francis went by helicopter to the city's sporting centre, where he was welcomed by Mayor of Cassano all'Jonio. After driving through the crowds and greeting the people, at noon, the Holy Father went to the Cathedral where he met with the priests of the Diocese. There he advised them to work "with families and for the family". "This is work", he said, "that the Lord asks us to do in a special way in these times". The following is a translation of the Holy Father's address in Italian which was assigned to the priests.

Dear Priests,

I thank you for your welcome! I have looked forward to this meeting with you who carry the daily weight of parish work.

I would like first of all to share with you the joy of being priests. The ever new surprise of having been called, rather, of having been called by the Lord Jesus. Called to follow Him, to be with Him, to share His word with others, His forgiveness.... There's nothing finer for a man than this, isn't it true? When we priests are before the tabernacle, and we pause there for a moment, in silence, we then feel Jesus' gaze upon us once more, this gaze renews us, reintegrates us....

Of course, at times it's not easy to be before the Lord; it's not easy because we have so many things to do, so many people.... But at times it's not easy because we feel a certain discomfort, Jesus' gaze is a little unsettling, even causes us distress.... But this is good for us! In the silence of prayer Jesus shows us whether we are working well, like good workmen, or whether we may have become more like "employees"; whether we are open and generous "channels" through which his love, his grace flow in abundance, or whether we focus on ourselves, and thus instead of being "channels" we become "screens" which do not promote the encounter with the Lord, with the light and the power of the Gospel.

And the second thing I should like to share with you is the beauty of fraternity: of being priests together, of following the Lord not alone, not one by one, but together, and also in the great variety of gifts and personalities. Indeed, this is precisely what enriches the presbyterate, this variety of background, of age, of talents.... And all lived in communion, in fraternity.

This is neither easy nor immediate and we cannot take it for granted. First of all because even we priests are immersed in the subjectivistic overlay of today's culture, this culture which glor-

ifies the 'I' to the point of idolizing it. And then due to a certain pastoral individualism which is, unfortunately, widespread in our dioceses. This is why we have to react by choosing fraternity. I am intentionally speaking about "choice". This cannot just be left to chance, to fortuitous circumstances....



A day with the people of Cassano all'Jonio

Beyond the headlines

MARIO PONZI

In Cassano all'Jonio Pope Francis excommunicates members of the mafia. This was the news that circled the globe instantaneously. But for the 250,000 faithful who braved the oppressive heat at Marina di Sibari on Saturday afternoon for the Mass celebrated by the Pope, it was a breath of hope. And the thunderous and long applause seemed to be their cry for redemption that runs through the whole of Calabria and all those countries where organized crime rules.

But it wouldn't be right to reduce Pope Francis' entire day to that warning to those involved in organized crime, whether it be the 'ndrangheta, the mafia or the camorra. The people of Cassano showed the Pope the true face of Calabria: that of welcome, solidarity, closeness to those who suffer, love for the elderly.

And Pope Francis unearthed these characteristics in various places. After visiting the penitentiary and the hospice in the morning, and before going to the Cathedral to speak with the priests and eat lunch with the poor, as well as patients in a drug treatment facility, he went to Casa Serena, a nursing home for the

elderly. Then the Holy Father stopped at the Parish of St Joseph, where Fr Lazzaro Longobardi was killed. And in the church he thanked the police force for their constant aid in protecting the people.

Pope Francis then entered the garden of a family that had asked

him to stop by, to bring a moment of joy to people who suffer every day. The home of the Lufrano family is found at the end of the road linking Cassano to Sibari, that same road which the Pope had taken to arrive at the place where he celebrated Mass. Among the line of trees a white sheet was hung with the words: "Pope Francis, stop here. An angel is waiting for you". It was so big that it could not have gone unnoticed. The Pope asked his driver to turn around and go back to find Roberta, that "angel" who was waiting for him. Due to an extremely debilitating disability, she lay there on the bed from which she had not moved since she was born. Pope Francis got out of the car and entered the garden, he bent over Roberta, caressing her tenderly. He blessed her and her loved ones. Then he climbed into the car and continued his journey.



In front of the memorial to Fr Lazzaro Longobardi in the courtyard of the Parish of St Joseph

No to those who worship evil

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to all the Pastors and faithful of the Church in Calabria, courageously committed to evangelization and to promoting lifestyles and initiatives that focus on the needs of the poor and the least. And I also extend it to the civil authorities who seek to authentically live the political and administrative commitment in service to the common good.

I encourage all of you to witness to concrete solidarity with brothers and sisters, especially those who are most in need of justice, hope and tenderness. The tenderness of Jesus, Eucharistic tenderness: that love so delicate, so fraternal, so pure. Thanks be to God there are so many signs of hope in our families, in the parishes, associations, and Church movements. The Lord Jesus never ceases to inspire acts of charity in his people journeying along the path! A concrete sign of hope is the *Progetto Policoro*, for the young people who want to compete and create employment possibilities for themselves and for others. You, dear young people, let no one steal your hope! I've said it many times and I will repeat it once more: don't let them steal your hope! Adoring Jesus in your hearts and staying

united with Him you will know how to stand up to evil, to injustice, and to violence with the strength of goodness, honesty and virtue.

Dear brothers and sisters, the Eucharist has brought you together. The Body of the Lord makes us a single thing, a single family, the People of God reunited around Jesus, the Bread of life. What I told the young people I say to everyone: if you adore Christ and walk behind Him and with Him, your diocesan Church and your parishes will grow in faith and in charity, in the joy of evangelizing. You'll be a Church in which fathers, mothers, priests, men and women religious, catechists, children, old and young people walk alongside each other, support each other, help each other, love each other like brothers and sisters, especially in difficult times.

May Mary, our Mother, Woman of the Eucharist, whom you venerate in so many Sanctuaries, especially the one in Castrovillari, go before you on this pilgrimage of faith. May she help you, help you always to be united so that, through your testimony as well, the Lord may continue to give life to the world. So be it.



Substitute of the Secretariat of State receives journalism award

The new frontier of Vatican communications

Archbishop Angelo Becciu was among the recipients of the sixth International Journalism Award of the Biagio Agnes Foundation. The Substitute for General Affairs of the Secretariat of State received the 'Premio Nuove Frontiere del Giornalismo' [New Frontiers in Journalism Award] in a ceremony held on Capri on Saturday evening, 21 June, in the Chiostro Grande of the monumental complex, Certosa di San Giacomo. "Archbishop Becciu and the Secretary of State of the Vatican [were] honoured for their effective and innovative use of social networks, the demonstration of cutting edge operations and attention to evolution in the world of communications". This choice, Simona Agnes, president of the foundation named for her father, highlights "a perfect hybrid of tradition and innovation".

Among others, the editor-in-chief of *Die Zeit* Giovanni di Lorenzo was given the international award; Roberto Gervaso was given a lifetime achievement award; *Corriere della Sera* columnist Pierluigi Battista was given an award for print journalism; Rai News 24 director Monica Maggioni was given an award for television, and Radio 24 director Roberto Napolitano was given an award for radio.

The Vatican institutions were selected for their application of new communications methods, on the basis of users. Pope Francis has in fact surpassed 14 million followers on Twitter; the driving force is the Spanish language account, @pontifex_es, with more than 4.14 million. The Italian language account, @pontifex_it, occupies third place with over 1.75 million followers. There is also a multitude of users receiving Pope Francis' messages thanks to the phenomenon of retweeting: the Pope's text messages are retweeted by his "friends"



and – as recently observed by Archbishop Claudio Maria Celli, President of the Pontifical Council for Social Communications – in this manner more than 60 million people receive the Pope's "pills, drops of spirituality and hope". For some time Vatican media has also participated in social networks and have updated their websites, making them more efficient, from the Vatican Television Centre (www.ctv.va, also available on Facebook and Twitter) to Vatican Radio, which has 15 pages on the network founded by Mark Zuckerberg, in addition to the portal managed by the Pontifical Council for Social Communications, news.va, which also has a YouTube channel in various languages (as well as a Twitter account, @newsva_it, with 11,200 followers). Beginning last 17 December, the website of our newspaper, www.osservatoreromano.va, has been updated and redesigned, providing broader information in a more user-friendly manner and in constant communication with the information portal www.news.va.

L'Osservatore Romano is also found on Facebook and Twitter; with more than 30,500 followers, @oss_romano is one the accounts most followed.

The Pope emphasizes the ethical foundations of the judicial profession

Independence and objectivity

And points to Bachelet and Livatino as role models



Above: Vittorio Bachelet; left: Rosario Livatino

In a democratic society, the guarantee of rights and the balance of powers are united under the principal of legality, in defence of which the judge must work independently and objectively. The Pope shared this thought with the members of the High Council of the Judiciary on Tuesday morning, 17 June. The Pope first expressed his regret for having missed the meeting originally scheduled for Monday, 9 June, due to a slight indisposition. The following is a translation of the Holy Father's address, which was given in Italian.

I sincerely apologize for the last time. At midmorning I had a turn, a temperature, and I had to cancel my appointments. I apologize for that.

I welcome you, who make up the High Council of the Judiciary, colleagues and family members. I thank Prof. Michele Vietti for his gracious words; I address a warm thought to the President of the Italian Republic, who presides over this Institution.

The task entrusted to you in service to the Nation is meant to ensure the proper functioning of a vital sector of social life. Therefore, I would like to express my esteem and support for your work and for those employed in this sector of strict integrity and profound legal and civic responsibility.

I would like to pause for a moment on the *ethical aspect* embodied

in the office of the Judiciary. In every Country, legal rules are designed to protect the liberty and independence of judges, so that they may carry out, with the necessary guarantees, their important and delicate work. This places you in a position of particular significance, in order to competently fulfill the duties of the office that society has entrusted to you, to maintain consistent and unquestionable impartiality; to adjudicate with objectivity and prudence, solely on the basis of the proper legal standard and, above all, to respond with the voice of steadfast integrity based on fundamental values. The independence of the judge and the objectivity of the



judgment expressed require the precise and timely application of the laws in force. In a democratic society, the guarantee of rights and the balance of powers are united under the principal of legality, which the judge is tasked to safeguard.

A judge's decisions influence not only the rights and property of citizens, but are also pertinent to their very existence. Consequently, a judge must, on every level, possess the intellectual, psychological and moral qualities that guarantee integrity to such an important role. Among all qualities, the one that predominates, and I would say is specific to the judge, is *prudence*. Which is not a virtue for standing still: "I am prudent: I'm standing still", no! It's a virtue of governing, a virtue that moves things forward, the virtue that predisposes one to calmly ponder the reasons of law and which must, in fact, be the basis of judgment. One has a high level of prudence when there is a strong inner balance, the ability to overcome the pressures that emanate from one's own character, from one's own personal views, from one's own ideological convictions.

Italian society expects a lot from the Judiciary, especially in the current context of, among other things, the erosion of values and evolving democratic structures. It's your duty not to fall short of the people's legitimate expectations. Strive to be

an ever greater example of moral integrity for the whole of society. There is no shortage of valuable lessons and *role models* to inspire you. I would like to mention the shining examples of Vittorio Bachelet, who led the High Council of the Judiciary in times of tremendous difficulty and who fell victim to the violence of the so-called "Years of Lead"; and Rosario Livatino, who was killed by the Mafia, and whose Cause for Beatification is underway. They offered exemplary witness to the true style of lay Christian faith: loyal to institutions, open to dialogue, steadfast and courageous in defence of justice and the dignity of the human person.

May the Lord, fair Judge and merciful Father, light up your lives and your actions. May his blessing accompany you and support each one of you and your collegial work, as well as your colleagues in the Judiciary and your families. Thank you.

To faithfully proclaim the gospel of marriage

CONTINUED FROM PAGE 6

sin and dispels our misery (cf. 2 Cor 5:21). In his mercy, Jesus frees us from sin and enables us to live in the freedom of God's children. But it is important to understand that the freedom of God's children is lived in harmony with the truth; it does not seek to subordinate truth to itself. This truth includes, obviously, the truth about marriage revealed in Christ. If pastoral solutions to the contemporary challenges to marriage are not grounded in what God has revealed about marriage, they will not lead to real freedom and happiness. They will not be seen as genuine, practicable responses.

Some have argued that pastorally the Church should leave marriage and all sexual matters up to the conscience of the person. However, in a world formed by relativism, conscience is not well understood, and often becomes a case of listening to "my voice" rather than "the voice of God". Furthermore, the voice of the evil one can draw us away from the truth. Conscience, in fact, is not infallible and can be erroneous (CCC, nn. 1790-1794).

Vatican II makes clear "that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once

it is known, and to order their whole lives in accord with the demands of truth" (cf. *Dignitatis Humanae*, n. 2). This is why the human person has a right and an obligation to listen to the gospel of marriage revealed in the beginning and brought to fulfillment in Christ. For that very reason, bishops have an obligation to form the consciences of God's people. Thus formed, consciences will truly be attentive to God's voice (CCC, nn. 1795-1798). Hence, listening carefully to the opinions presented in the surveys done and sent to Rome, one may conclude that we, as bishops, have not formed our people's conscience.

Let us ask for God's grace and mercy in preparation for the synod. Let us teach by example. Let us remember the words we pronounce at the ordination of priests: "Let them meditate on your law day and night, so that they may believe what they have read, and teach what they have believed, and practice what they have taught." Allowing ourselves to be transformed by these words once again, we will have the authority of those who live what they preach. We will teach as good teachers who resemble Christ, the Teacher. Then, we will effectively proclaim the joy of the good news of marriage and the family, asking married people to be open to conversion and to God's grace and mercy.

As a young seminarian I read Dietrich Bonhoeffer's book "The Cost of Discipleship". His distinction between "cheap" grace and "costly" grace changed my heart about what it means to be a disciple of Jesus. This "costly" grace of discipleship brings with it a mercy that separates sin from the sinner. Indeed, Christ condemns sin. Yet, he loves the sinner and restores his innocence. For instance, although the adulterous woman's sin was condemned by Jesus, she was not. Instead, she was loved with God's regenerative mercy that truly freed her from the power of sin and death.

Something similar happened to the Samaritan woman who encountered Christ. Jesus made clear to her that he knew she had had five husbands, and that the one with whom she was living now was not her husband. Christ did not compromise the truth for the sake of being "pastoral", nor did the woman try to deny the truth of her situation. Jesus neither fell into the mindset of the Pharisees nor opposed God's law to show her love and mercy. The Samaritan woman was affected by this truthful and merciful encounter with Christ. Thus, she became an evangelizer, who asked others to come and see someone who told her, with truth and mercy, everything she had done.

This is the kind of pastoral approach that we should adopt for this

synod on the family. We should imitate God, whose works are always justice, truth and mercy (cf. *Summa Theologiae*, I, q. 21, a. 4). Indeed, Pope Francis clearly states that the joyful proclamation of the Good News, which includes marriage, is "to communicate more effectively the truth of the Gospel in a specific context, without renouncing the truth" (*Evangelii Gaudium*, n. 45).

Therefore, applying the heart of the gospel to the contemporary challenges to marriage and the family must be founded on restoring men and women to true friendship with God by immersing them in the truths he has revealed. As Christ said: "You are my friends if you do what I command you" (Jn 15:14). As bishops, we must be faithful to Jesus's mandate: "Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you" (Mt 28:19). We must be compelled by a charity that rejoices in the truth and continues to hand on the received teaching no matter the cost. In doing so, we will adequately prepare for this year's synod by becoming faithful heralds of the joy of the gospel of marriage.

*Archbishop of Denver; article reprinted with permission of the UK-based Faith magazine

Morning Mass at the Domus Sanctae Marthae

Friday, 20 June

Treasure hunt

"Money, vanity and power" won't make us happy. The real treasures, the riches that matter, are "love, patience, service to others and worshipping God". This was Pope Francis' message at Mass, in which he reflected on the day's readings from the Gospel of Matthew (6:19-23) and the Second Book of Kings (11:1-4, 9-18, 20).

The Holy Father's homily focused on the Gospel passage: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also". In other words, the Pope paraphrased, "Jesus' advice is simple: don't accumulate treasures for yourself on earth! This is advice to be prudent". Jesus was basically saying, "Look, they don't serve any purpose, don't waste your time!".

There are three treasures in particular that Jesus warned about on various occasions. "The first treasure is gold, money, wealth", the Bishop of Rome explained. And in fact, you aren't safe with this type of treasure, because it can be stolen. Investments aren't secure because "the stock market can crash and you're left with nothing!". And "tell me, does one extra Euro make you happier or not?" Thus, the Pope continued, "wealth is a dangerous treasure". Of course, it can be useful "for doing many good things", for example, "for raising the family". However, he cautioned, "if you accumulate it as a treasure, it steals your soul". This is why "Jesus, in the Gospel, addresses this topic: wealth, putting your hopes in wealth". And he says to be careful because it's a treasure "that isn't useful".

The second treasure the Lord talks about is "vanity", that is, seeking "prestige, showing off". Jesus always condemned this behaviour. "Let's think about what he says to the legal experts when they fast, when they give hand-outs, when they pray" so as "to be seen". Vanity, too, "isn't useful, it ends. Beauty ends". The Pontiff cited a "rather strong" expression from St Bernard, who said that "beauty is destined to be food for worms".

Pride, power, "is the third treasure" that Jesus specified as useless and dangerous. This reality is highlighted in the first reading from the Second Book of Kings, which tells the story of the "cruel Queen Athalia: her great power lasted seven years, and then she was killed". In other words, here today and gone tomorrow, because "power ends: so many great, proud, powerful men and women died in obscurity, in poverty or in prison...". This then, is

the essence of Jesus' teaching: "Don't accumulate! Don't accumulate money, don't accumulate vanity, don't accumulate pride, power! These treasures serve no purpose!". There are instead other treasures to accumulate, the Pontiff asserted. In fact it can be good to accumulate treasure, which Jesus says in the same Gospel passage: "Where your treasure is, there will your heart be also". This is really "Jesus' message: have a free heart". Otherwise, "if your treasure is in wealth, in vanity, in power or in pride, your heart will be chained there, your heart will be a slave to wealth, to vanity, to pride".

On this line of reasoning, Pope Francis recommended having "a free heart", precisely because "Jesus speaks to us about freedom of the heart". And "one can only have a free heart with the treasures of heaven: love, patience, service to others, worshipping God". These "are the true riches that cannot be stolen". The other types of treasures – money, vanity, power – weigh down the heart, chain it, don't allow it freedom".

Therefore, it's important to concentrate on accumulating the true treasures, those that "free the heart", that make us men and women with "that freedom of God's children". The Gospel says that "if your heart

with time it spoils and becomes vengeful".

In concluding the Pontiff prayed that the Lord "give us this spiritual prudence to understand where my heart is, to which treasure my heart is attached". And that "he also give us the strength to 'release it', if it's chained, so that it may become free, become luminous and give us this beautiful happiness of God's children, the true freedom".

Monday, 23 June

No one can judge

One who judges puts himself in God's place and thus faces certain defeat in life because he'll be paid back in kind. And he'll live in confusion, seeing a "speck" in his brother's eye rather than the "log" that blocks his own sight. During Mass, offering his reflections on the day's passage from the Gospel of Matthew (7:1-5), the Pope advised us to defend others and avoid judging them.

The Holy Father turned immediately to the day's reading

judge". And to judge, God "takes time, he waits". These people, instead, act hastily. "This is why one who judges gets it wrong, simply because he assumes a place that isn't his".

The Pope clarified that this person "doesn't only get it wrong; he also gets confused". And "he often becomes obsessed with whom he wants to judge, with that person – so, so very obsessed!" Sometimes losing sleep over that "speck", he repeats, "But I want to remove that speck for you!". Meanwhile, he isn't aware "of the log he has" in his own eye. In this sense, he gets "confused", and "he thinks the log is that speck". In this way, one who judges is a person who "confuses reality", he is deluded.

Not only this. According to the Pontiff, one who judges "becomes defeated" and cannot help but to finish badly, "because the same measure will be used to judge him",

Let us pray for the Christian communities in the Middle East, that they may continue to live in the land where Christianity was born.

(@Pontifex on 23 June)



There is so much indifference in the face of suffering. May we overcome indifference with concrete acts of charity.

(@Pontifex on 20 June)

is enslaved, your eyes, your heart will not be luminous". In fact, Pope Francis emphasized, "an enslaved heart is not a luminous heart: it will be filled with darkness!". This is why "if we accumulate earthly treasures, we accumulate darkness that has no purpose, which doesn't give us joy. But above all, it doesn't give us freedom".

Instead, the Pope explained, "a free heart is a luminous heart, which lights up others, which shows the way to God's door". It is "a luminous heart, which isn't in chains, which is a heart that goes forth and even ages well, because it ages like fine wine: fine wine gets better with age! Vice versa, he added, "a heart that isn't luminous is like bad wine:

from Matthew, which presents Jesus who "seeks to convince us not to judge": a commandment that "he repeats many times". In fact, "judging others leads us to hypocrisy". And Jesus defines hypocrites as those who act as judges. Because, the Pope explained, "a person who judges gets it wrong, becomes confused and is defeated".

One who judges "always gets it wrong". He's wrong, Pope Francis explained, "because he takes the place of God, who is the only judge: taking that place is taking the wrong place!". Believing you have the authority to judge everything: people, life, everything". And "with the capacity to judge" you also assume you have "the capacity to condemn".

The Gospel recounts that "judging others was one of the acts of the legal experts whom Jesus called 'hypocrites'". These are the people who "judge everything". However, the worst thing is that, in doing this, they put themselves in God's place, and God is the only

as Jesus says in the Gospel of Matthew. Therefore, "the arrogant and condescending judge who assumes the wrong place, because he is taking God's place, is betting on a loser". Who is the loser? "The one who is judged by the same measure by which he judges", the Pope clarified. Because "the only one who judges is God and those to whom God grants the authority to do so. Others have no right to judge: that's why there's confusion, that's why there's defeat".

What's more, the Bishop of Rome continued, "defeat goes even further, because one who judges always makes accusations". In "judging others – Jesus gives the example of 'the speck in your eye' – there's an accusation" always. Exactly the opposite of what "Jesus does before the Father". In fact, Jesus "never accuses" but, on the contrary, he defends. He "is the first Paraclete. Then he invites the second, the Holy Spirit, to us". Jesus is "the defender: he is before the Father to defend us against accusations".

But when there's a defender, there's also an accuser. The Pope explained that "in the Bible the accuser is called devil, Satan". Jesus "will judge at the end of the world, but in the meantime, he intercedes, he defends". John, the Pope noted, "says it so well in his Gospel: don't sin, please, but if someone sins, consider that we have a lawyer who defends us before the Father".

Thus, he affirmed, "if we want to go on Jesus' path, more than accusers, we must be defenders of others before the Father". He then advised us to defend those who are subjected to "something bad": without giving it too much thought, he recommended, "go to pray and defend



him before the Father, as Jesus does. Pray for him”.

But most of all, the Pope repeated, “don’t judge, because if you do, when you do something bad, you will be judged!”. This is a truth that’s good to remember “in everyday life, when we want to judge others, to speak ill of others, which is a form of judging”.

Therefore, the Pontiff confirmed, “a person who judges takes the wrong place, becomes confused and is defeated”. And in doing this “he isn’t imitating Jesus, who always defends before the Father: he’s a defence lawyer”. One who judges, rather, “is an imitator of the prince of this world, who always goes against people to accuse them before the Father”.

Pope Francis concluded by asking that the Lord “grant us the grace to imitate Jesus the intercessor, defender and lawyer for us and for others”. And to “not imitate the other one, who will destroy us in the end”.

Tuesday, 24 June

Christians who can humble themselves

Prepare, discern, decrease. These three verbs describe the spiritual experience of St John the Baptist, who came before the Messiah “preaching the baptism of conversion” to the people of Israel. During Mass on the Solemnity of the Nativity of John the Baptist, Pope Francis wished to once again set forth this trinomial as the paradigm of every Christian’s vocation, incorporating it within three expressions which refer to the Baptist’s attitude toward Jesus: “After me, before me, away from me”.

John worked above all to “prepare, taking nothing for himself”. The Pontiff recalled that he “was an important man: the people sought him and followed him”, because his words “were strong” like “a sharp sword”, according to the expression of Isaiah (49:2). The Baptist “reached the hearts” of the people. And if “perhaps he felt tempted to believe he was important, he never gave in to it”, as demonstrated by his response to the experts who asked him if he were the Messiah: “I am a voice, only a voice”, he said, “of one crying in the wilderness. I am only a voice, but I come to prepare the way to the Lord”. His first job, thus, was “to prepare the hearts of the people for an encounter with the Lord”.

But who is the Lord? The answer to this question lies in “John’s second vocation: to discern who the Lord was among so many good people”. And, as the Pope observed, “the Spirit revealed this to him”. Therefore, “he had the courage to say: ‘This is the one. This is the lamb of God, who takes away the sins of the world’”. While in preparing John said, “After me one will be coming...”, in discerning, in knowing how to discern and point out the Lord, he said: “This is the one... who was before me”.

This is where “John’s third vocation: to decrease” comes in, because, as the Bishop of Rome recalled, precisely “from that moment of his life he began to humble himself, to decrease so that the Lord would increase, to the point of allowing himself to be humiliated”. This was, Pope Francis noted, “John’s most difficult milestone, because the Lord had a manner that he hadn’t imagined, at which point in the prison” in which Herod Antipas had locked him, “he suffered not only the darkness of the cell but the darkness of his heart”. He was assailed by doubts: “But is he the one? Have I made a mistake?” So much so, the Pope continued, that he sent his disciples to Jesus to ask him: “Are you he who is to come, or shall we look for another?”.

The Pope emphasized that “John’s humiliation is twofold: the humiliation of his death, as the price of a whim”, but also the humiliation of not being able to glimpse “the history of salvation: the humiliation of the darkness of the spirit”. This man who “had proclaimed the Lord’s coming after him”, “had seen him before him”, “knew how to await him, knew how to discern”, now “sees Jesus far away. That promise has become distant. And he ends up alone, in the dark, in humiliation”; not because he loved to suffer but “so that the Lord would increase”. He ended up “humiliated but with his heart at peace”.

In conclusion, Pope Francis declared: “It’s beautiful to think of the Christian vocation like this”. In fact, “a Christian doesn’t proclaim himself, he proclaims another, he prepares the path to another: to the Lord”. In addition, “he must know how to discern, he must understand how to discern the truth from what may resemble the truth but is not: he must be a person of discernment”. Finally, “he must be a person who knows how to humble himself so the Lord may increase in the hearts and souls of others”.

Holy See Statement in Geneva

The human rights of migrants

The following is the statement by Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations and Other International Organizations in Geneva at the 26th Session of the Human Rights Council on the Human Rights of Migrants on 13 June.

Mr President,

The Special Rapporteur on the human rights of migrants clearly points out several critical issues concerning exploitation of migrants and underlined the emergence of new vulnerable groups among people on the move. He also has rightly emphasized that the role of the recruitment agencies should be analyzed in a specific way. Migration is certainly beneficial for all involved, countries of origin, of arrival and for migrants themselves. After the anxiety and adjustment difficulties of the first impact between newcomers and host population, ample documentation supports the conclusion of the overall beneficial contribution of migrants, a fact that should be highlighted for an appropriate public perception of this phenomenon. As recalled by Pope Francis “A change of attitude towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalization – all typical of a throwaway culture – towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world” (Pope Francis, *Message for the World Day for Migrants and Refugees*, 2014). There remains, however, a tragic and suffering side of this experience: trafficking of persons, abuse of migrant domestic workers and slave labor. Among the relatively new categories of people on the move who call for a new form of protection and urgently demand the attention of the International Community are unaccompanied minors, whose numbers and abuses are fast growing.

Forced displacement of people caused by current wars and the multiplication of violent conflicts in several regions of the globe is pushing hundreds of thousands of people to risk their lives in the search for survival. A poignant reminder of the futility of violence is the thousands of children who leave their homes and become asylum seekers. In 2011, 12,225 unaccompanied minors applied for asylum in Europe. They represented all the trouble spots of the Middle East and Africa. Symptomatic is also the explosion of child migrants travelling alone in the hope of crossing the border into the United

States. The child migrants surge has resulted in a steady increase from 2008 to today, so much so that in 2013, 38,883 unaccompanied minors were apprehended at the United States-Mexican border and authorities anticipate that the numbers will double to well over 70,000 for 2014. On make-shift boats that cross the Mediterranean or on the railroads that connect from Central America to the North, these children are exposed to sexual violations, to starvation, to mutilations when they fall and even to the loss of life when their boats sink or they get lost in the desert. This child exodus is primarily caused by the destabilization and endemic violence in the home-countries. Some children want to exercise their natural right to be with their families since these may be for years residing in another country without proper documentation. Others are faced with the necessity to escape an environment where more than 90% of the victims of homicide are young male adults and where as well 90% of those who commit homicide are young male adults: both are prompted to escape for survival. Others still prefer to die on the way to a dreamed destination of survival rather than dying of hunger or being killed by gangs and organized crime at home. Finally, the allure of a different lifestyle presented by television pre-socializes other children to move.

In this complex situation it would be useful if the Special Rapporteur would add his contribution in helping Governments to devise some urgently needed solutions. Children on the move constitute a humanitarian emergency that calls for immediate remedies. Detention of minors is not an option and the best interest of the child should prevail even in these challenging circumstances. In an effort to prevent the continual flow of minors, international solidarity can be effective by helping to address urban violence at the source of the children’s exodus. Legal channels for family reunification will also avoid children resorting to unsafe routes where their exploitation becomes almost unavoidable. Humanitarian values suggest as well the creation of some mechanisms of regularization that would allow children to live with their parents. This natural human right certainly takes priority over administrative infringement of border regulations. Finally, joint projects could open up some educational and employment opportunities for young people that would give them a sense of hope for the future and the reason to stay at home.

Holy See Statement in Geneva

Solidarity is not an option but duty

The following is the statement by Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations and Other International Organizations in Geneva at the 26th Session of the Human Rights Council "Independent Expert on Human Rights and International Solidarity" on 13 June.

Mr President,

As States and civil society continue intensive efforts to plan strategically the future development of our planet and its peoples, we continue to be burdened, at this moment of history, with a long-term financial crisis. It has deeply affected not only those high-income economies where it was initiated, but also those struggling economies that depend so much on global opportunities in order to emerge from centuries-long oppression by abject poverty or by the remnants of colonialism, or by more recent unjust trade policies.

Moreover, in view of the escalating conflicts between and within various States, the human family often appears incapable of safeguarding peace and harmony in our troubled world. Nor can we ignore the destructive effects wrought by climate change both on the natural patrimony of this earth and on all women and men who have been made the stewards of creation.

Among the diverse causes of human suffering we must also consider the role of personal greed, which leads to the literal "enslavement" of millions of women, children, and men in clear situations of abuse and total disregard for the human person. Similarly, we must also consider the situation of people in low-paid employment who work under extremely negative conditions from which they see no way of escape. In the face of these seemingly insur-



mountable challenges, we must recognize the constant refrain: the poor and marginalized citizens of our world suffer the most negative effects and find it increasingly more difficult to extract themselves from their daily suffering.

Such tragic and unjust situations led Pope Francis to exclaim recently: "... inequality is the root of social evil" (*Tweet by Pope Francis @pontifex*, 28 April 2014) and to insist that "money must serve, not rule" (Pope Francis, *Evangelii Gaudium*, 2013, par. 58). Indeed, the inequalities in our present-day society cause the gap between the rich and the poor to fester and to produce deep fissures in relations among people on local, national, regional, and global levels.

Mr President, relying on the well-articulated Social Teaching of the Catholic Church, my Delegation proposes the principle and practice of solidarity as the only effective means to exit from the vicious cycle of poverty, of profiting at the expense of others, and of conflicts in this world. Solidarity is not a mere feeling of vague compassion, but rather, as Pope Paul II stated, "it is a

firm and persevering determination to commit oneself to the common good; this is to say, to the good of all and of each individual, because we are all really responsible for all" (*Sollicitudo Rei Socialis*, 1987, par. 38). The Independent Expert on the Human Rights and to International Solidarity, in turn, focuses on the implementation of this principle in relations between States by observing that it "... is a vital component of the duty of States to provide and seek international cooperation and assistance in the implementation of their human rights obligations" (Report of the IE, A/HRC/26/34).

Recent history has already confirmed the fact that global interdependence in our time is evident in such areas as public health, economy and the environment. However, such interdependence must be animated and driven by a spirit of solidarity. Understood and applied in this manner, solidarity can prevent, or at least, mitigate the impact of the global challenges, which are only too well known by all sectors of today's society. Mere international cooperation, for example, can be perceived as a form of political "pal-

liative care", never tackling the root causes of the imbalances between developed and developing countries, nor removing the structural obstacles that generate poverty worldwide. On the other hand, full implementation of the principle of solidarity can shift the focus from cooperation based on a logic of profit extracted from one country by another to one based on mutual help in a spirit of brotherhood exercised without any conditionality.

On the micro level, the recognition of the principle of solidarity can help to elicit the support of individuals and communities in first resisting, and then resolving, such seemingly such intractable problems as human trafficking. Thus, the UN Office on Drugs and Crime launched a public awareness campaign asking people to self-reflect on this social scourge and to avoid any economic involvement in businesses that are based on such illegal activities. The Independent Expert makes reference to "preventive solidarity" (Report of the IE, A/HRC/26/34) as an appropriate and needed response to climate-related disasters. How many of us respond immediately, with donations of money or material goods, when such disasters strike and we see the evidence of massive destruction of homes, community infrastructure and human life? But, would it not be much better if we demonstrated solidarity by joining skill, expertise, experience, and resources to strengthen efforts at disaster preparedness and building of sturdy structures to withstand the forces of nature? In a similar way, how many more tragedies of migrants, and of would-be migrants, do we need to experience before we finally prompt a new comprehensive approach that favours prevention rather than a so-called "cure"?

Indeed, in the global arena, "[o]ne also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in shared decision-making. This seems necessary in order to arrive at political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity" (Pope Benedict XVI, *Caritas in Veritate*, 2009, par. 67).

Mr President, solidarity comes from an absolutely binding ethic; it is not simply an option, but rather a duty. It becomes, therefore, urgent to continue the effort and arrive at a full recognition and legal application of the principle of solidarity. In order to fully implement this principle, all members of the human family are called "to change the ... attitudes which define each individual's relationship with self, with neighbour, with even the remotest human communities, and with nature itself; and all of this in view of higher values such as the common good or... the full development of the whole individual and of all people" (*Sollicitudo Rei Socialis*, 1987, par. 38).

Never be complicit in abuse, violence and exploitation

Where is your brother slave and outcast?

"Preferential love for the poor", writes Prof. Guzmán Carriquiry Lecour, Secretary, currently in charge of the Vice-Presidency of the Pontifical Commission for Latin America, "has been an extremely important contribution of the Latin American Church to the entire Catholic world, recovering from Gospel sources and from the great Catholic history, that fundamental and distinctive characteristic of being Church, of being Christian". Recalling the numerous interventions of Jorge Mario Bergoglio, first as archbishop and then as Pope and also, on the theme of new slavery, human trafficking, and the least of society considered leftovers and trash – the poor, children, the sick, women, workers, the elderly and the unborn – Guzmán Carriquiry Lecour concludes: "The question asked of Cain: 'Where is your brother?' is asked of all of us today: Where is your brother slave, your brother outcast?"

Guzmán Carriquiry Lecour's text is part of a report to the annual conference of the *Dignitatis Humanae* Institute entitled "Poverty and the Common Good. Putting the Preferential Option for the Poor at the Service of Human Dignity", taking place at the Vatican, at Casina Pio IV on 25-28 June.



In Sudan

Meriam set free

On 24 June, Sudan's court of appeals ruled to release Meriam Ibrahim, the Christian woman condemned to death for committing apostasy and marrying a Christian. The reprieve followed an unprecedented international mobilization, involving governments from various countries as well as international movements, reaching well beyond religious affiliation. Little by little Meriam, her husband and their two children, Martin and Maya, came out of anonymity and their story was became an experience of shared commitment and solidarity. Social networks played the biggest role, demonstrating the potential of an instrument like the internet when it is used as a vehicle for freedom.

The Court of Appeals ruled to annul her death sentence. This is the story of Meriam, but it is not the story of many others condemned to death for being Christian; and in their defence still few raise their voice.

Michael McGivney and American Catholicism

Faith and baseball

DOUGLAS BRINKLEY
and JULIE M. FENSTER

He was a priest who – that historical constant – lived in the midst of great change and even fomented some part of it. Intellectually, that is what drew us to learn more about Fr McGivney, a compelling figure. Compassionate and lamblike by nature, he had to develop a tougher side too, in order to fulfill his obligations as a priest. We were both de-

Parish priest

Il parroco. Padre Michael McGivney e il cattolicesimo americano – the Italian translation of *Parish Priest*, a biography of the man who founded the Knights of Columbus, originally published in 2006 – was presented in Rome on Wednesday, 25 June, at the Augustinianum. The book was written by acclaimed presidential historian Douglas Brinkley of Rice University and co-authored by historian Julie Fenster. It chronicles the life of the founder of what has become the world's largest Catholic fraternal organization. Started in the basement of St Mary's parish in New Haven, Connecticut, in 1882, the Knights of Columbus today has more than 1.8 million members organized in 15,000 councils throughout North and Central America, the Philippines, the Caribbean and Eastern Europe. With charity as their first principle, the Knights donated more than \$170 million and more than 70.5 million hours to charitable causes last year alone. In a press statement released ahead of the book presentation, Supreme Knight Carl Anderson said: "At a time when Catholics in general and Catholic immigrants in particular lived on the margins of society in the United States, Fr McGivney saw the opportunity to bring the men of his parish together to strengthen their faith, to reach out in charity to those in need, and to protect the future of their families.... Father McGivney's vision has touched millions of lives, while remaining relevant and inspiring today. This edition of the book on his life will now provide an excellent introduction to his life and legacy for Italian readers."

In 2008, Fr McGivney was declared "Venerable", a significant step on the road to sainthood. His cause for beatification is under consideration at the Vatican. Published here are excerpts from the book's preface. More information on Father McGivney is available at www.fathermcgivney.org.

lighted to find that he loved the sport of baseball his whole adult life. We couldn't help but respect his unshakable faith in God. Although we are not theologians, we continued to delve into the life of Michael McGivney for the light it shed on his times and his calling.

The idea of taking a new look at the priesthood in America through one of its most exemplary representatives was, the more we spoke about it, not merely intriguing but imperative. We decided to write a book about Fr McGivney.

In other words, we decided to write a McGivney biography largely because he was "just a parish priest." Too often American Catholic history focuses on the church hierarchy, much as general history focuses too often on royalty and presidents. Over the years, grand biographies have been written about famous bishops and cardinals. That's fine, but the heart of Catholicism in the United States lies with the parish priests, who become so much a part of their parishioners' regular lives. They celebrate Mass, baptize infants, visit the sick and dying, and preside at weddings and funerals. It's the parish priest to whom many of America's 65 million Catholics turn in times of personal crisis or if poverty strikes a family. They serve on the level of one human helping another. By writing about Fr McGivney, we're embracing that very obscurity and so honoring *all* parish priests – or, more than that, seeking to understand their calling just a little bit more clearly.

Too often, their stories, if they are told at all, are buried in parish newsletters and local newspapers. Worse, due to those who are guilty of unconscionable crimes, parish priests in general have been smeared in the popular imagination. We hope an account of McGivney's life will help to instigate fresh thinking on the priesthood and its manifest potential.

Taking on a serious biography of a parish priest was fraught with obstacles. Few of Fr McGivney's letters have survived and he didn't keep a diary. He died when he was only 38 years old. The paper trail was thin. But there was some encouraging news. The Knights of

Columbus – headquartered in New Haven, just blocks from Yale University – kept detailed records on the early years of their organization. For years, the order has sought material related to Fr McGivney, a process that has, if anything, gained momentum in recent years.

While all of this primary and secondary source material was useful, we found McGivney's church records, in particular, extremely important in recounting the life and times of the hardworking priest. The bulk of the research, however, came with our perusal of every available local periodical for the span 1878 to 1890, McGivney's working years. The final list included fourteen papers, most notably the *New Haven Union* and the *Connecticut Catholic*. We found these many periodicals at Yale University's Sterling Memorial Library and at the Connecticut Historical Society in Hartford. Court records and other contemporary material filled in other gaps.

Calm, mild-mannered, and dutiful, Fr McGivney was known in Catholic circles around New England as a pure-hearted reformer. There was, by all accounts, something both stoic and angelic about his nature. One of his goals was the promulgation of insurance for Catholics in the working classes. With that as a primary motivation, the Knights of Columbus was founded.



Two biblical scholars to be honoured

For the first time the Ratzinger Prize goes to a woman

It was announced on Tuesday, 17 June, that Anne-Marie Pelletier, professor of hermeneutics and Biblical exegesis, and Msgr Waldemar Chrostowski, also a Biblical scholar active in Jewish-Catholic dialogue, are to receive the 4th Ratzinger Prize on 22 November.

The announcement was made during the presentation of two events sponsored by The Joseph Ratzinger Benedict XVI Foundation this year, the 2014 Prize and a conference entitled: "Respect for life, path for peace" which will take place at the Pontifical Bolivarian University of Medellín, Colombia, from 23-24 October. The press conference was held in the Holy See Press Office in the presence of Cardinal Camillo Ruini, President of the Foundation's scientific committee; Msgr Giuseppe Scotti, President of the Foundation; and Germán Cardona Gutiérrez, Ambassador of Colombia to the Holy See.

"Anne-Marie Pelletier is the first woman to win the Ratzinger Prize", said Cardinal Ruini explaining the scholar's academic history, "she has studied in depth women in Christianity and in the Church". The Cardinal also spoke about two of the books she has written: *Le christianisme et les femmes. Vingt siècles d'histoire* (Paris, Cerf, 2001) and *Le signe de la femme* (Paris, Cerf, 2007). Pelletier has also written many articles and has served of vice-president of the Judeo-Christian Information and Documentation Service of Paris, and has written on the subject. Cardinal Ruini described her as "a prominent

figure in contemporary French Catholicism, who combines well-deserved scientific prestige and great and versatile cultural vibrancy to her genuine dedication to causes very important to the Christian witness in society".

Msgr Chrostowski is the editor of the Polish theological journal *Collectanea Theologica* and since 2004 he has served as head of the Association of Polish Biblical Scholars. "Both his scientific and instructive scholarship", added Cardinal Ruini, "is plentiful. He has signed many articles in dictionaries and encyclopaedias, and has published pieces in Biblical and theological journals. His preferred field of work is the Old Testament, specifically the prophets, as well as Jewish intertestamental literature and rabbinic Judaism and its relationship to Christianity". Since 1987 Chrostowski has taught in the Department of Theology at the Academy in Warsaw, now the Cardinal Stefan Wyszyński University, as well as other universities. He has also aided in tirelessly spreading knowledge of the Bible through training courses, spiritual exercises and pilgrimages.

"In the past three years", added Msgr Scotti, the Foundation has witnessed "active and involved participation of more than 275 universities on every continent, as well as involvement in research projects of more than 1,600 students and professors. The October meeting in Medellín is also part of this path".



At Mass on Corpus Christi the Pope calls Eucharist the true food to sate human hunger

At the table of freedom

During the Mass celebrating the Solemnity of Corpus Christi on Thursday, 19 June, the Pope recalled that Eucharistic Bread is the "true food" which satiates human hunger. The Mass was held on the steps of the Basilica of St John Lateran at 7:00 pm. Concelebrating were 21 cardinals, among them members of the Secretariat of State, and Vice-Gerent Archbishop Filippo Innone with the Auxiliary Bishops of Rome. The ministers of the Pontifical

Major Roman Seminary and of the Sedes Sapientiae were responsible for the liturgical service, and the music was provided by the Sistine Chapel Choir and the Choir of the Diocese of Rome. At the end of the rite of Communion, there was an aux flambeaux procession. The Pope waited for the procession to begin on Via Merulana and then he went by car to the Basilica of St Mary Major, where he was welcomed by Cardinal Archbishop Santos Abril y

Castelló. Once the procession had arrived, the monstrance was placed on the altar which had been set up on the steps of the Basilica of St Mary Major. Pope Francis incensed the Most Holy Sacrament to the hymn of 'Tantum ergo' and imparted the Eucharistic blessing. The rite concluded with the singing of the Marian antiphony 'Sub tuum praesidium'. The following is a translation of the Holy Father's homily, which was given in Italian.

"The Lord your God ... fed you with manna, which you did not know" (Dt 8:2-3).

These words from Deuteronomy make reference to the history of the

for love, a hunger for eternity. And the sign of *manna* – like the entire experience of Exodus – also contains in itself this dimension: it was the symbol of a food that satisfies this deep human hunger. Jesus gives us this food, rather, *He himself is the living bread* that gives life to the world (cf. Jn 6:51). His Body is the true food in the form of bread; his Blood is the true drink in the form of wine. It isn't simple nourishment to satisfy the body, like manna; the Body of Christ is the bread of the last times, capable of giving life, eternal life, because this bread is made of love.

The Eucharist communicates the Lord's love for us: a love so great that it nourishes us with Himself; a freely given love, always available to every person who hungers and needs to regenerate his own strength. To live the experience of faith means to allow oneself to be nourished by the Lord and to build one's own existence not with materi-

al goods but with the reality that does not perish: the gifts of God, his Word and his Body.

If we look around, we realize that there are *so many offers of food* which do not come from the Lord and which appear to be more satisfying. Some nourish themselves with money, others with success and vanity, others with power and pride. But the food that truly nourishes and satiates us is only that which the Lord gives us! The food the Lord offers us is different from other food, and perhaps it doesn't seem as flavourful to us as certain other dishes the world offers us. So we dream of other dishes, like the Hebrews in the desert, who longed for the meat and onions they ate in Egypt, but forgot that they had eaten those meals at the table of slavery. In those moments of temptation, they had a memory, but a sick memory, a selective memory. A slave memory, not a free one.



Israelites, whom God led out of Egypt, out of slavery, and for 40 years led through the desert toward the promised land. Once established on the land, the Chosen People attain a certain autonomy, a certain wellbeing, and run *the risk of forgetting* the harrowing events of the past, overcome thanks to God's intervention and to his infinite goodness. And so the Scriptures urge the people to recall, to remember, *to memorize*, the entire walk through the desert, in times of famine and desperation. The command of Moses is to return to the basics, to the experience of total dependence on God, when survival was placed in his hands, so the people would understand that "man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord" (Dt 8:3).

Besides physical hunger, man experiences another hunger, a hunger that cannot be satiated with ordinary food. It's a hunger for life, a hunger



We, today, may ask ourselves: what about me? *Where do I want to eat?* At which table to I want to be nourished? At the Lord's table? Or do I dream about eating flavourful foods, but in slavery? Moreover, we may ask ourselves: what do I recall? The Lord who saves me, or the garlic and onions of slavery? Which recollection satiates my soul?

The Father tells us: "I fed you with manna, which you did not know". Let us recover this memory. This is the task, to recover that memory. And let us learn to recognize the false bread that deceives and corrupts, because it comes from selfishness, from self-reliance and from sin.

Soon, in the *procession*, we will follow Jesus truly present in the Eucharist. The Host is our manna, through which the Lord gives himself to us. We turn to Him with faith: Jesus, defend us from the temptation of worldly food which enslaves us, tainted food; purify our memory, so it isn't imprisoned in selfish and worldly selectivity, but that it may be a *living memory of your presence* throughout the history of your people, a memory that makes a "monument" of your gesture of redeeming love. Amen.

