

# L'OSSERVATORE ROMANO

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Vatican City

Friday, 10 July 2015

The Pope arrives in La Paz on the second leg of his international journey in Latin America

## For the renewal of society

And in Ecuador he calls for more careful attention to the wellbeing of families and the environment



### Three ecologies

GIOVANNI MARIA VIAN

Among the enduring images of Pope Francis' first hours in Bolivia are the enthusiastic, crowded welcome he received, and the moment he took to remember Fr Espinal, a Jesuit missionary assassinated during the last brutal regime. Just like the three days the Pope spent in Ecuador, which concluded at the Marian Shrine of El Quinche, and in the clear light of a chilly sunset in El Alto, as well as in La Paz and in Santa Cruz de la Sierra, thousands of people lined the streets, eagerly waiting for a chance to greet the Pope with deep affection.

It was precisely along the crowded route from the highest airport in the world to the capital that the Pope stopped to remember and pray at the place where the tortured body of Luis Espinal was found in 1980. He was "one of our brothers, a victim of those determined to end his fight for Bolivia's freedom," the visibly moved Pope said. Then, before reciting an Our Father with the people, he added, "Fr Espinal preached the Gospel, and that Gospel bothered some, and that is why they got rid of him."

Just prior to this, it was the president of the country, Evo Morales – who later received Bergoglio at the presidential palace in La Paz and in Santa Cruz de la Sierra – who welcomed his guest in a land of unique beauty and cultural variety, both of which the Pope referred to at the beginning of his speech. In the land and people of Bolivia, "the proclamation of the Gospel took deep root, and through the years it has continued to shed its light upon society, contributing to the development of the nation and shaping its culture," Pope Francis said, expressing his desire that all citizens collaborate in building up a more just and stable society.

A shared commitment to the good of all society was the central message of the Pope's speech to civic leaders in the cathedral of La Paz, with, among others, President Morales seated in the front row. "Let me cooperate with you," he pleaded, outlining the need for an integral ecology that places the

After spending three full days in Ecuador, on Wednesday, 8 July, Pope Francis left for Bolivia, the second stop on his three-nation tour of South America. Arriving an hour late to El Alto International Airport located at 4,100 kilometres above sea level, the people of Bolivia welcomed the Holy Father to La Paz with hymns, including the country's national anthem to the tune of a traditional quena flute. In his speech, the Pope drew attention to the family, which he said, "merits special attention on the part of those respons-

ible for the common good" for it ensures "the future and the renewal of society".

Before leaving Ecuador for Bolivia the Bishop of Rome visited a nursing home run by the Missionaries of Charity on the outskirts of Quito and met with the consecrated and priests of the country in the Marian Shrine of El Quinche, where he delivered an improvised address, handing in his prepared text for publication.

His visit to Ecuador began on Sunday, 5 July, with a welcome cere-

mony on his arrival at the Quito Airport. From his first moments in country, the Pope experienced the overwhelming enthusiasm of the people who had lined the streets that led from the airport to the Apostolic Nunciature in Quito, the residence where Francis spent the rest of the day.

The family was at the centre of the Pope's second day in Ecuador which began with Mass in Los Samanes Park in Guayaquil. Speaking to a vast crowd of people, he said that "the family constitutes the best 'social capital'", recalling also the family's irreplaceable role in society. That afternoon, the Holy Father had lunch with an old friend and colleague Fr Paquito at the Jesuit College in Guayaquil and visited President Rafael Correa. That evening he visited the Cathedral of Quito.

On Tuesday morning, after meeting with the country's bishops, Pope Francis celebrated Mass, commemorating the 200 years of Latin America's emancipation in Quito's Bicentennial Park. That afternoon the Pope listened to testimonies of the people of Ecuador. He went to the Pontifical Catholic University to meet with educators and students, as well as others who work in the field of academics and education. In his final public appointment of the day the Pontiff met with civil society and listened to three testimonies, including that of an indigenous catechist who assured the Pope of her people's desire to be active in the Church and in society.

FOR COVERAGE OF THE POPE IN ECUADOR  
SEE PAGES 2-12

### Hildegard of Bingen's vision of ecology



PAGE 16

*The Church and the world in Laudato Si'*

Redirecting our steps

PIETRO PAROLIN ON PAGE 13

*The encyclical in the Muslim world*

Common ground

PAGE 14

*The environment and our health*

A moral responsibility

*An Orthodox reading of the encyclical*

On the right track

PAGE 15

CONTINUED ON PAGE 12



## The Pope leaves for Ecuador

As now has become tradition, Pope Francis on Saturday evening, 4 July, the eve of his departure, went to the Basilica of St Mary Major to entrust his Apostolic Visit in Latin America to Our Lady. The Pope laid flowers with the colours of the flags of the three countries which he is visiting, underneath the image of *Salus Populi Romani*, where he remained in prayer for 20 minutes.

The next morning at 8 am, before leaving for Fimucino Airport, Francis was greeted by eight homeless men and women who live near St Peter's and often use the bathroom and shower services provided in the colonnade. The encounter took place in the presence of the Papal Almoner, Archbishop Konrad Krajewski. At the end of their meeting, the Holy Father blessed the men and women who had come to greet him.



## With journalists on the plane

After departing from Rome, the Pope met with the 75 journalists who are traveling him. Fr Lombardi underlined the high number of accreditation requests – more than 100 – which the Holy See had received and he informed the Pontiff of the thousands of media journalists who are following the visit in the five cities which the Pope will visit: Quito, Guayaquil, La Paz, Santa Cruz de la Sierra, Asunción. For his part, Francis thanked the journalists for the “very challenging” work which awaits them, underlining that in these eight days “covering the things that occur” will serve to “do much good”. Finally, he wished them a good trip and personally greeted all those present.

## The sun and the moon

It was a multitude of people, certainly several hundred thousand at least, lining the streets of Quito to cheer, amid a shower of flower petals, for Pope Francis on his return to Latin America. After visiting Rio de Janeiro for WYD – an appointment which had been fixed by his predecessor – Bergoglio's first choice in America was to visit Ecuador, Bolivia and Paraguay.

Immediately upon arriving, after a long flight, the Pope was welcomed at the airport by Ecuador's President Rafael Correa who gave a passionate speech, calling their guest a “moral giant” on the international scene and expressed several points in which their concerns converged. The Pope then added emphasis to that “consonance”, presenting himself as a witness of God's mercy and of faith in Jesus Christ.

In the Gospel – Bergoglio said – we can find the key to meeting contemporary challenges: respecting differences and fostering dialogue, with special attention for the most vulnerable of our brothers and sisters, to fragile minorities, who are the “debt still outstanding in Latin America”. And in these efforts, he said addressing the President, “you can always count on the commitment and co-operation of the Church to serve the Ecuadorian people who move forward with great dignity”.

Among the Andes that span the country, the Pope observed, the peak of Chimborazo is the geographical point “closest to the sun” and the moon. Taking up a theme that was also dear to his predecessor, Pope Francis recalled: “We Christians identify Christ with the sun, and the moon with the Church”. As the moon does not have its own light but is illuminated by the Sun, so is the Church by Christ. And if she moves away or hides from Him, “she will be in darkness and no longer able to offer witness”, he warned.

Thus, in order to be a reflection of the light and love of the Lord, the Pope concluded, the people of Ecuador must “never lose the ability to thank God for what he has done and is doing”. He continued: “May you never lose the ability to protect what is small and simple, to care for your children and for your elderly, who are the living memory of your people, to have confidence in the young, and to be constantly struck by the nobility of your people and the singular beauty of your country”, which, “according to the president, is nothing short of paradise”. This last line, he added, alluding to the need to protect it.

## VATICAN BULLETIN

### AUDIENCES

Thursday, 2 July

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

### CHANGES IN EPISCOPATE

The Holy Father appointed Fr Dennis C. Villarojo from the clergy of the Archdiocese of Cebu, the Philippines, as Auxiliary Bishop of Cebu, assigning him the titular episcopal See of Gisipa. Until now he has

been moderator for priests in Our Lady of the Sacred Heart Parish (3 July).

Bishop-elect Villarojo, 48, was born in Cebu City, the Philippines. He holds a doctorate in philosophy. He was ordained a priest on 10 June 1994. He has served as personal secretary to the Archbishop of Cebu, Cardinal Vidal; coordinator of the Archdiocesan Pastoral Planning Board. In 2015 he was appointed secretary general to the 51st International Eucharistic Congress which is to take place in Cebu in January 2016.


The Holy Father appointed Fr Oscar L. Florencio from the clergy of the Archdiocese of Palo, the Philippines, as Auxiliary Bishop of Cebu, the Philippines, assigning him the titular episcopal See of Lestrona. Until now he has been rector of the Saint John School of Theology in Palo (3 July).

Bishop-elect Florencio, 49, was born in Capocan, the Philippines. He holds a licence in philosophy and in theology and a doctorate in Sacred Theology. He was ordained a

CONTINUED ON PAGE 12

G.M.V.

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In Ecuador the Pope speaks about the natural beauty of the country and recalls the symbols of Christ and the Church

# The key to the future

The value of differences, participation, dialogue, safeguarding the weak

*"I visited Ecuador on a number of occasions for pastoral reasons. Today too I have come as a witness of God's mercy and of faith in Jesus Christ". With these words Pope Francis spoke to the people of Ecuador at the beginning of his visit in Latin America. The welcome ceremony took place on Sunday afternoon, 5 July, in the presence of the President of Ecuador, Rafael Correa, who greeted the Holy Father. The following is the English text of the Pope's address in Spanish.*

Mr President,  
Distinguished Government  
Authorities,  
My Brother Bishops,  
Ladies and Gentlemen,  
Dear Friends,

I thank God for having allowed me to return to Latin America and to be here with you today in this beautiful land of Ecuador. I feel joy and gratitude as I see the warm welcome. It is a sign of the hospitality which so well defines the people of this noble nation.

I thank you, Mr President, for your words and I appreciate the convergence of what you have said with my own way of thinking: you have quoted me far too much, thank you! I, in turn, express my cordial

good wishes for the exercise of your office: that you may achieve your objectives for the good of your people. I greet the distinguished government authorities, my brother bishops, the faithful of the Church in this country, and all those who today have opened to me their hearts, their homes, their nation. To all of you, I express my affection and sincere appreciation.

I visited Ecuador on a number of occasions for pastoral reasons. Today too I have come as a witness of God's mercy and of faith in Jesus Christ. For centuries that faith has shaped the identity of this people and borne much good fruit, including the outstanding figures of St Mariana de Jesus, St Miguel Febres, St Narcisca de Jesús and Bl. Mer-



cedes de Jesús Molina, beatified in Guayaquil 30 years ago, during the visit of Pope St John Paul II. These, and others like them, lived their faith with intensity and enthusiasm, and by their works of mercy they contributed in a variety of ways to improving the Ecuadorian society of their day.

In our own time too, we can find in the Gospel a key to meeting contemporary challenges, respecting differences, fostering dialogue and full participation, so that the growth in progress and development already registered will be strengthened and ensure a better future for everyone, with particular concern for the most vulnerable of our brothers and sisters who are the debt still outstanding in Latin America. In these efforts, Mr President, you can always count on the commitment and cooperation of the Church to serve the Ecuadorian people who move forward with great dignity.

Dear friends, I begin my visit filled with excitement and hope for the days ahead. In Ecuador the point closest to outer space is the Chimborazo, which for that reason is called the place "closest to the sun", the moon and the stars. We Christians identify Christ with the sun, and the moon with the Church; the moon does not have its own light, indeed if it hides from the sun it will be enveloped by darkness. The sun is Jesus Christ and if the Church moves away or hides from him, she will be in darkness and no longer able to offer witness. May the coming days make all of us ever more clearly aware of how close is the sun which "dawns upon us from on high". May each of us be a true reflection of his light and his love.

From this place, I wish to embrace all of Ecuador. From the peak of Chimborazo to the Pacific coast; from the Amazon rainforest to the Galapagos Islands, may you never lose the ability to thank God for what he has done and is doing for you. May you never lose the ability to protect what is small and simple, to care for your children and for your elderly, who are the living memory of your people, to have confidence in the young, and to be constantly struck by the nobility of your people and the singular beauty of your country, which, according to the President, is nothing short of paradise.

May the Sacred Heart of Jesus and the Immaculate Heart of Mary, to which Ecuador has been consecrated, grant you every grace and blessing. Thank you.

## The middle of the world

GIANLUCA BICCINI  
on assignment in Ecuador

*Mitad del mundo.* The street signs and tourist maps in Quito point out that it is here that the Equator passes. And it was here, in "the middle of the world", that Francis wished to begin the longest visit of his pontificate.

The country of Ecuador is a good expression of Latin America's characteristic traits as well as its contradictions, a contrast the Pope has witnessed from the moment of his arrival. He already knows this nation rather well, having visited it several times in the past. Thus, in his first address in the land of the last Incan ruler Atahualpa, he expressed his wish that current progress and development "ensure a better future for everyone", especially for "the most vulnerable of our brothers and sisters". He called for dignity to be respected, for giving a voice to those who lack one, and for greater social justice and for the redemption of the entire country.

After travelling over 10,000 kilometres, the papal plane landed at the Mariscal Sucre International Airport of Quito, named after one of the country's independence heroes. Before descending the stairs, the Pope was greeted by the Apostolic Nuncio, Archbishop Giacomo Guido Ottonello and the Head of Protocol for Ecuador. At the foot of the stairs Francis met President Rafael Correa and a strong gust of wind, which blew his white zucchetto off his head.

During the welcome ceremony, the Holy Father was greeted by a small group of faithful dressed in

colourful garb representing 14 indigenous nationalities. In Ecuador these groups make up a large part of the population, most of whom are Quechua, an ethnic group that lives mostly in the eastern Andes. Meanwhile there are the Jivaros of the Amazon, and the Esmeraldas of the western coast, land of the African slaves. These peoples share a strong sense of religion which is colourfully expressed in popular spirituality, including well-attended processions and the veneration of sacred images in homes, churches and outdoor spaces.

After the ceremony the Pope bid farewell to the president and then headed for the Nunciature in Quito. Along the way he was able to admire the splendid city in the foothills of the Pichincha Vulcano. During his drive, part of which was done in the popemobile, Francis

was warmly greeted by a large crowd of people, in the way that Latin Americans often do. Of the 16 million people in Ecuador – the most populous nation which the Pope will visit on this journey –, almost 14 million are Catholic. The country's pastoral care is entrusted to approximately 50 bishops and 2,000 priests, as well as many lay missionaries. People came from all over Ecuador to greet the Holy Father, who returned their greetings with handshakes, embraces, caresses and the now-inevitable selfies. Many smiling faces were streaked with tears in the emotion of the day, which ended at 8pm when the Pope came out of the Nunciature for one last final blessing. He encouraged the people to continue on the path of dialogue in order to build their future.





In front of a million people in Guayaquil the Pope calls for support and care for the family

## Society's true wealth

*Speaking in Spanish to a vast crowd of people who had gathered in Los Samanes Park in Guayaquil for Mass on Monday, 6 July, the Holy Father said that "the family constitutes the best 'social capital'", recalling also the family's irreplaceable role in society. For the Pope, the family is the key place to defend life; it is school for the young, a reference point for young people, a welcoming place for the elderly. It is, he said, a "domestic Church" where we learn to love and serve and where tenderness and mercy are spread. The following is the English text of his homily.*

The Gospel passage which we have just heard is the first momentous sign in the Gospel according to John. Mary's maternal concern is seen in her plea to Jesus: "They have no wine", and Jesus' reference to "his hour" will be more fully understood later, in the story of his Passion.

And this is good, because it allows us to see Jesus' eagerness to teach, to accompany, to heal and to give joy, thanks to the words of his Mother: "They have no wine".

The wedding at Cana is repeated in every generation, in every family, in every one of us and our efforts to let our hearts find rest in strong love, fruitful love and joyful love. Let us make room for Mary, "the Mother" as the evangelist calls her. Let us journey with her now to Cana.

Mary is attentive, she is attentive in the course of this wedding feast, she is concerned for the needs of the newlyweds. She is not closed in on herself, worried only about her little world. Her love makes her "outgoing" towards others. She does not seek her friends to say what is happening, to criticize the poor organization of the wedding feast. And since she is attentive, she discretely notices that the wine has run out. Wine is a sign of happiness, love and plenty. How many of our adolescents and young people sense that these is no longer any of that

wine to be found in their homes? How many women, sad and lonely, wonder when love left, when it slipped away from their lives? How many elderly people feel left out of family celebrations, cast aside and longing each day for a little love, from their sons and daughters, their grandchildren, their great grandchildren? This lack of this "wine" can also be due to unemployment, illness and difficult situations which our families around the world may experience. Mary is not a "demanding" mother, nor a mother-in-law who revels in our lack of experience, our mistakes and the things we forget to do. Mary, quite simply, is a Mother! She is there, attentive and concerned. It is gratifying to hear this: Mary is a Mother! I invite you to repeat this with me: *Mary is a Mother!* Once again: *Mary is a Mother!* And once more: *Mary is a Mother!*

But Mary, at the very moment she perceives that there is no wine, approaches Jesus with confidence: this means that *Mary prays*. She goes to Jesus, she prays. She does not go to the steward, she immediately tells her Son of the newlyweds' problem. The response she receives seems disheartening: "What does it have to do with you and me? My hour has not yet come" (v. 4). But she nonetheless places the problem in God's hands. Her deep concern to meet the needs of others hastens Jesus' hour. And Mary was a part of that

hour, from the cradle to the cross. She was able "to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love" (*Evangelii Gaudium*, 286). She accepted us as her sons and daughters when the sword pierced the heart. She teaches us to put our families in God's hands; she teaches us to pray, to kindle the hope which shows us that our concerns are also God's concerns.

Praying always lifts us out of our worries and concerns. It makes us rise above everything that hurts, upsets or disappoints us, and helps to put ourselves in the place of others, in their shoes. The family is a school where prayer also reminds us that we are not isolated individuals; we are one and we have a neighbor close at hand: he or she is living under the same roof, is a part of our life, and is in need.

And finally, *Mary acts*. Her words, "Do whatever he tells you" (v. 5), addressed to the attendants, are also an invitation to us to open our hearts to Jesus, who came to serve and not to be served. Service is the sign of true love. Those who love know how to serve others. We learn this especially in the family, where we become servants out of love for one another. In the heart of the family, no one is rejected; all have the same value. I remember once how my mother was asked which of her five children – we are five brothers – did she love the most. And she said: it is like the fingers on my hand, if I prick one of them, then it is as if the others are pricked also. A mother loves her children as they are. And in the family, children are loved as they are. None are rejected. "In the family we learn how to ask without demanding, to say 'thank



you' as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm, when we quarrel, because in all families there are quarrels. The challenge is to then ask for forgiveness. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings" (*Laudato Si'*, 213). The family is the nearest hospital; when a family member is ill, it is in the home that they are cared for as long as possible. The family is the first school for the young, the best home for the elderly. The family constitutes the best "social capital". It cannot be replaced by other institutions. It needs to be helped and strengthened, lest we lose our proper sense of the services which society as a whole provides. Those services which society offers to its citizens are not a type of alms, but rather a genuine "social debt" with respect to the institution of the family, which is foundational and which contributes to the common good.

The family is also a small Church, called a "domestic Church" which, along with life, also mediates God's tenderness and mercy. In the family, we imbibe faith with our mother's milk. When we experience the love of our parents, we feel the closeness of God's love.

In the family, and we are all witnesses of this, miracles are performed with what little we have, with what we are, with what is at hand ... and many times, it is not ideal, it is not what we dreamt of, nor what "should have been". There is one detail that makes us think: the new wine, that good wine mentioned by the steward at the wedding feast of Cana, came from the water jars, the jars used for ablutions, we might even say from the

CONTINUED ON PAGE 6



At the Shrine of Divine Mercy

### I carry you all in my heart

Before going to Los Samanes Park on Monday morning, 6 July, the Pope made a brief visit to the Shrine of Divine Mercy. After reciting a Hail Mary with two thousand people in the church, among them elderly and the sick whom the Pope stopped to greet, the Holy Father promised them something: "Now we will celebrate Mass and I will carry you all in my heart. I will pray for each one of you, I will say to the Lord, you know the name of those who were here". Making reference to the local veneration, he added: "I will ask Jesus to have great mercy on each one of you, and the Virgin that she always be close to you". Then the Pontiff joked with them: "I give you my blessing but... no, I won't make you pay me for it... but I do ask you please to pray for me. Do you promise?". Lastly, he thanked them all for their Christian witness.

Greeting to those gathered in Cathedral Square

## The flowers of St Marianna

*On Monday evening, 6 July, after meeting with Rafael Correa at the Carondelet Presidential Palace, Pope Francis visited the Cathedral of Quito. Upon leaving the church, he greeted the crowd briefly and blessed them. The following is the English text of the Pope's words in Spanish.*

Dear Brothers and Sisters,

I have come to Quito as a pilgrim, to share with you the joy of spreading the Gospel. When I left the Vatican, I passed the statue of St Mariana de Jesús, who from the apse of St Peter's Basilica keeps watch over the little street which the Pope travels so often. I entrusted to her the fruits of this visit, and I prayed that all of us might learn from her example. Her sacrifice and her heroic virtue are usually represented by a flower, a lily. Yet, at St Peter's she holds a whole bouquet of flowers.

Along with her own flower, she offers the Lord, in the heart of the Church, your flowers, and the flowers of all the people of Ecuador.

The Saints call us to imitate them and to learn from them. This was the case with St Narcisca de Jesús and Blessed Mercedes de Jesús Molina, who were challenged by St Mariana's example. How many of you here today have known what it is to be orphaned? How many of you have had to assume the responsibility of looking after younger brothers or sisters, despite being young yourselves? How many of you care daily with great patience for the sick or the elderly? Mariana did just this, and Narcisca and Mercedes followed her example. It is not difficult if God is with us. They accomplished no great feats in the eyes of the world. They simply loved much, and they showed this love in

## The finest of wines

Though the Synod of Bishops is three months away, Pope Francis gave a tribute to the family that was both realistic and deeply moving. At Mass in Guayaquil, before a million people, he spoke about the mysterious Gospel account of the wedding at Cana, inspired by the attentiveness of Mary, Jesus' mother, who during the marriage feast realizes the need for wine. In this way he explained the reason for his insistence, from the start of his pontificate, on the crucial topic of the family, a subject which touches us all, not just believers.

The wedding at Cana happens in every generation, helping "our hearts find rest in strong love, fruitful love and joyful love". Wine is a sign of happiness, love and plenty: "How many of our adolescents and young people sense that these is no longer any of that wine to be found in their homes? How many women, sad and lonely, wonder when love left, when it slipped away from their lives? How many elderly people feel left out of family celebrations, cast aside and longing each day for a little love, from their sons and daughters, their grandchildren, their great grandchildren?", the Pope asked deeply moved.

And then there is unemployment, illness, the "difficult situations which our families around the world may experience". This — a current expression of John's original narrative — explains the Pope's concern for the theme he entrusted to the Synod, which is receiving unprecedented interest of Catholic communities around the world. In the Gospel it is Mary's place to address her son, to pray, and to teach us how to "put our families in God's hands", so that "our concerns are also God's concerns".



Too often the family is not the place we would like it to be. There is one detail in the account of the wedding at Cana that makes us think, Pope Francis observed: the new wine came from water jars used for ablutions. Thus, the upcoming Synod must find "solutions and help to the many difficult and significant challenges facing families today", and for this intention the Pope asked for prayers, "that Christ can take even what might seem to us impure, like the water in the jars scandalizing or threatening us," and transform it "into a miracle". The family today needs this miracle, he exclaimed amid cheers and applause from the crowd.

But there is a further detail about the Gospel, Pope Francis point out, winding his homily to a close: those at the feast went on to enjoy the finest of wines. "And this is the good news: the finest wines are yet to be tasted; for families, the richest, deepest and most beautiful things are yet to come", he said, despite all the odds. He asked the faithful to repeat this to themselves, anyone who feels hopelessly lost: "Have patience, hope, and follow Mary's example, pray, open your heart," because "God always seeks out the peripheries, those who have run out of wine".

G.M.V.



their daily lives, touching the suffering flesh of Christ in others, in his people (cf. *Evangelii Gaudium* 24). Nor did they do this alone, they did it "side by side" with others. All the work that went into the building of this Cathedral was done that same way, our way, the way of the native peoples, quietly and unassumingly working alongside one another for the good of the community, without seeking credit or applause. God grant that, just as the stones of this cathedral were carried by those who went before us, we may carry one another's burdens, and thus help to build up or heal the lives of so many of our brothers and sisters incapable of doing it by themselves.

Today I am here with you, and you have shared with me the joy which fills your hearts: "How beautiful upon the mountains are the feet of him who brings good tidings" (Is 52:7). This is the beauty we are called to spread, like an aroma of Christ: our prayer, our good works, and our sacrifices for those most in need. This is the joy of evangelizing

and "blessed are you if you do these things" (Jn 13:17).

God bless you all!

*The following is a translation of the Pope's extemporaneous blessing outside the Cathedral.*

I give my blessing to each of you, to your families, to all your loved ones and to the great and noble people of Ecuador. Let there be no differences, no exclusion, let no one be discarded. Let everyone be brothers and sisters, let all be included and no one be left out of this great nation of Ecuador. To each of you, to your families, I give my blessing.

But first let us pray a Hail Mary together.

[Hail Mary]

May the blessing of Almighty God, the Father, the Son and the Holy Spirit, descend upon you and remain forever.

And please I ask you to pray for me. Good night and see you tomorrow.

## The Pope's second day in Ecuador

GIANLUCA BICCINI

From Quito to Guayaquil and back. From the Andean highlands to the Pacific coast, a strong temperature change and even some rain, Monday, 6 July, the Pope's second day in Ecuador was extremely long and very demanding in every respect. And the locals did not fail to support the Pope with impressive displays of affection. At every turn, there were streams of people who had taken to the streets to show their love and gratitude. Millions of Ecuadorians manned the intersections waiting for a chance to see the popemobile, welcoming him to their home country like one of their own.

Francis visited the coastal city of Guayaquil in the morning. It is from this city that masses of people leave for the Galápagos Islands. But this is not the reason for the city's historical importance, rather Guayaquil was essential to Latin America's independence. It is not, however, exempt from the evils of the continent, as witnessed by the many slums where many humble families live in small wooden and bamboo huts with tin roofs. It was here that, in 1985, John Paul II visited this periphery, which looks similar to the *villas miserias* in Argentina.

The popemobile reached the park where he celebrated Mass for the faithful in the presence of at least one

million faithful, many of whom had camped out overnight. For this occasion the Holy Father used a wooden staff, a copy of the one he used during his visit to the Holy Land in May 2014 which was made by prisoners at detention facility in Sanremo. The original staff, very dear to the Pope, was damaged during that previous visit and thus an exact replica was made with olive wood from Bethlehem for him to use in Guayaquil.

Rhythms of the traditional music, dancing, arms waving coloured banners all accompanied the celebration of Mass, recalling the simple joy of Ecuadorians. It was with this same atmosphere that the Pope had lunch with the Jesuit community at Javier College in Guayaquil. Among the Jesuits present was the elderly father Francisco Cortés, known as "Padre Paquito". Walking with a cane, the Spanish priest, who will soon turn 91, has lived for 50 years in Ecuador working as a missionary, and now dedicates his time to hearing confessions. The Pope met with Fr Cortés privately and sat beside him at lunch, recalling their friendship long ago. When Bergoglio was not yet the Archbishop of Buenos Aires, he chose to send his students to Javier College for formation and they were always welcomed by the vice rector, Padre Paquito.

## Right at home

A meeting with clergy, sisters, religious and seminarians concluded the papal visit in Ecuador, three days in which the Pope felt at home. He said so himself in the beautiful church of St Francis, the baroque heart of Quito, immediately after receiving the keys to the city. Condensed in that historic place of worship – the Pope said to representatives of civil society – is the extended dialogue of the Ecuador's history, with success and failure interwoven together, but the amalgamation that resulted “radiates such exuberance” that we can look to the future with great hope.

That look, both lucid and yet positive, was the common thread linking his appointments of a day which opened by a long and warm meeting with the Bishops of Ecuador, just before Mass for the evangelization of peoples in the vast park named for the bicentenary of the country's independence. Both occasions confirmed that Bergoglio's defining characteristic is the missionary dimension, effectively summed up as the joy of proclaiming the Gospel which became the title of the first document of the pontificate.

Speaking to nearly a million faithful, the Pope drew out a unified and concrete vision of the challenge that Christians have before them. In a world wounded by sin – which manifests itself in wars, violence, individualism, selfishness – the missionary Church must take on the difficult burden of unity with the “intention to respect others, to heal wounds, to build bridges, to strengthen relationships”, in order to live and witness the Gospel to the world and to her own members: this is our revolution, the Pontiff exclaimed.

The parable of the sower inspired the Pope to speak to teachers and students at the Pontifical University of Ecuador about a crucial point, education, which he presented as a task entrusted by God – according to the biblical account – to cultivate and care for creation. Against the background of his recently published encyclical, Bergoglio repeated that the whole of creation is a gift that must be shared: “It is the space that God gives us to build up with one another, to build a “we”, counteracting any form of exclusion and developing a critical sense and an open mind capable of caring for today's world.

And meeting with the representatives of civil society in that unique setting of St Francis, the Pontiff once again described – at times improvising to great effect – the irreplaceable role of the family, where, he said, we find the basic values of love, fraternity and mutual respect, which translate into essential values for society as a whole: gratitude, solidarity and subsidiarity. Life choices that were just before this meeting illustrated by the simple and the moving testimony of an 85-year-old catechist, Imelda Caicedo Vega, and by a delicate passage of contemporary music, performed by a close-knit group of people with disabilities and concluded by two little girls from the orchestra bursting into a run and jumping into the arms of a Pope, who was visibly moved.

G.M.V.

At Mass in Quito the Pope recalls the bicentenary of the Latin America's independence

# The cry for freedom

Evangelization is our revolution for the faith is revolutionary

*Speaking to over 1 million faithful, the Holy Father celebrated Mass for the evangelization of peoples at the Bicentennial Park in Quito, on Tuesday morning, 7 July, the second public Mass during his visit in Ecuador. The following is the English text of the Pope's homily.*

The word of God calls us to live in unity, that the world may believe.

I think of those hushed words of Jesus during the Last Supper as

more of a shout, a cry rising up from this Mass which we are celebrating in Bicentennial Park. Let us imagine this together. The bicentennial which this Park commemorates was that of Latin America's cry for independence. It was a cry which arose from being conscious of a lack of freedom, of exploitation and despoliation, of being “subject to the passing whims of the powers that be” (*Evangelii Gaudium*, 213).

I would like to see these two cries joined together, under the beautiful challenge of evangelization. We evangelize not with grand words, or complicated concepts, but with “the joy of the Gospel”, which “fills the hearts and lives of all who encounter Jesus. For those who accept his offer of salvation are set free from sin, sorrow, inner emptiness, loneliness, and an isolated conscience” (*ibid.*, 1). We who are gathered here at table with Jesus are ourselves a cry, a shout born of the conviction that his presence leads us to unity, “pointing to a horizon of beauty and inviting others to a delicious banquet” (*ibid.*, 15).

“Father, may they be one... so that the world may believe”. This was Jesus' prayer as he raised his eyes to heaven. This petition arose in a context of mission: “As you sent me into the world, so I have sent them into the world”. At that moment, the Lord experiences in his own flesh the worst of this world, a world he nonetheless loves dearly. Knowing full well its intrigues, its falsity and its betrayals, he does not turn away, he does not complain. We too encounter daily a world torn apart by wars and violence. It would be facile to think that division and hatred only concern struggles between countries or groups in society. Rather, they are a manifestation of that “widespread individualism” which divides us and sets us against one another (cf. *Evangelii Gaudium*, 99), they are a manifestation of that legacy of sin lurking in the heart of human beings, which causes so much suffering in society and all of creation. But is it precisely this troubled world, with its forms of egoism, into which Jesus sends us. We must not respond with nonchalance, or complain we do not have the resources to do the job, or that the problems are too big. Instead, we must respond by taking up the cry of Jesus and accepting the grace and challenge of being builders of unity.

There was no shortage of conviction or strength in that cry for freedom which arose a little more than two hundred years ago. But history tells us that it only made headway once personal differences were set aside, together with the desire for power and the inability to appreciate other movements of liberation which were different yet not thereby opposed.

Evangelization can be a way to unite our hopes, concerns, ideals and even utopian visions. We believe this and we make it our cry. “In our world, especially in some countries, different forms of war and conflict are re-emerging, yet we Christians wish to remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to “bear one another's burdens” (*Evangelii Gaudium*, 67). The desire for unity involves the delightful and comforting joy of evangelizing, the conviction that we have an im-



## Society's true wealth

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place where everyone had left their sins ... it came from the “worst” because “where sin increased, grace abounded all the more” (Rom 5:20). In our own families and in the greater family to which we all belong, nothing is thrown away, nothing is useless. Shortly before the opening of the *Jubilee Year of Mercy*, the Church will celebrate the Ordinary Synod devoted to the family, deepen her spiritual discernment and consider concrete solutions and help to the many difficult and significant challenges facing families today. I ask you to pray fervently for this intention, so that Christ can take even what might seem to us impure, like the water in the jars scandalizing or threatening us, and turn it – by making it part of his “hour” – into a miracle. The family today needs this miracle.

All this began because “they had no wine”. It could all be done because a woman – the Virgin Mary – was attentive, left her concerns in God's hands and acted sensibly and courageously. But there is a further detail, the best was to come: everyone went on to enjoy the finest of wines. And this is the good news: the finest wines are yet to be tasted; for families, the richest, deepest and most beautiful things are yet to come. The time is coming when we will taste love daily, when our children will come to appreciate the home we share, and our elderly will be

present each day in the joys of life. The finest of wines is expressed by hope, this wine will come for every person who stakes everything on love. And the best wine is yet to come, in spite of all the variables and statistics which say otherwise. The best wine will come to those who today feel hopelessly lost. Say it to yourselves until you are convinced of it. Say it to yourselves, in your hearts: the best wine is yet to come. Whisper it to the hopeless and the loveless. Have patience, hope, and follow Mary's example, pray, act, open your heart, because the best wine is yet to come. God always seeks out the peripheries, those who have run out of wine, those who drink only of discouragement. Jesus feels their weakness, in order to pour out the best wines for those who, for whatever reason, feel that all their jars have been broken.

As Mary bids us, let us “do what the Lord tells us”. Do what he tells you. And let us be thankful that in this, our time and our hour, the new wine, the finest wine, will make us recover the joy of families, the joy of living in a family. Let it be so.

*At the end of Mass, the Pope said:*

May God bless you and accompany you. I pray for each of your families and I ask you to follow Mary's example. Please do not forget to pray for me. Until we meet again!



mense treasure to share, one which grows stronger from being shared, and becomes ever more sensitive to the needs of others (cf. *ibid.*, 9). Hence the need to work for inclusivity at every level, to strive for this inclusivity at every level, to avoid forms of selfishness, to build communication and dialogue, to encourage collaboration. We need to give our hearts to our companions along the way, without suspicion or distrust. "Trusting others is an art, because peace is an art" (cf. *ibid.*, 244). Our unity can hardly shine forth if spiritual worldliness makes us feud among ourselves in a futile quest for power, prestige, pleasure or economic security. And this on the backs of the poorest, the most excluded and vulnerable, those who still keep their dignity despite daily blows against it.

Such unity is already an act of mission, "that the world may believe". Evangelization does not consist in proselytizing, for proselytizing is a caricature of evangelization, but rather evangelizing entails attracting by our witness those who are far off, it means humbly drawing near to those who feel distant from God in the Church, drawing near to those who feel judged and condemned outright by those who consider themselves to be perfect and pure. We are to draw near to those who are fearful or indifferent, and say to them: "The Lord, with great respect and love, is also calling you to be a part of your people" (cf. *Evangelii Gaudium*, 113). Because our God respects us even in our lowliness and in our sinfulness. This calling of the Lord is expressed with such humility and respect in the text from the Book of Revelations: "Look, I am at the door and I am calling; do you want to open the door?" He does not use force, he does not break the lock, but instead, quite simply, he presses the doorbell, knocks gently on the door and then waits. This is our God!

The Church's mission as sacrament of salvation also has to do with her identity as a pilgrim people called to embrace all the nations of the earth. The more intense the communion between us, the more effective our mission becomes (cf. John Paul II, *Pastores Gregis*, 22). Becoming a missionary Church requires constantly fostering communion, since mission does not have to do with outreach alone... We also need to be missionaries within the Church, showing that she is "a mother who reaches out, showing that she is a welcoming home, a constant school of missionary communion" (cf. *Aparecida Document*, 370).

Jesus' prayer can be realized because he has consecrated us. He says, "for their sake I consecrate myself, that they also may be consecrated in truth" (Jn 17:19). The spiritual life of an evangelizer is born of this profound truth, which should not be confused with a few comforting religious exercises, a spirituality which is perhaps widespread. Jesus consecrates us so that we can en-



counter him, person to person; an encounter that leads us in turn to encounter others, to become involved with our world and to develop a passion for evangelization (cf. *Evangelii Gaudium*, 78).

Intimacy with God, in itself incomprehensible, is revealed by images which speak to us of communion, communication, self-giving and love. For that reason, the unity

to which Jesus calls us is not uniformity, but rather a "multifaceted and inviting harmony" (*Evangelii Gaudium*, 117). The wealth of our differences, our diversity which becomes unity whenever we commemorate Holy Thursday, makes us wary of all temptations that suggest extremist proposals akin to totalitarian, ideological or sectarian schemes. The proposal offered by Jesus is a

concrete one and not a notion. It is concrete: "Go and do the same" he tells that man who asked "who is my neighbor?" After having told the parable of the Good Samaritan, Jesus says, "Go and do the same". Nor is this proposal of Jesus something we can fashion as we will, setting conditions, choosing who can belong and who cannot; the religiosity of the 'elite'. Jesus prays that we will all become part of a great family in which God is our Father, in which all of us are brothers and sisters. No one is excluded; and this is not about having the same tastes, the same concerns, the

same gifts. We are brothers and sisters because God created us out of love and destined us, purely of his own initiative, to be his sons and daughters (cf. Eph 1:5). We are brothers and sisters because "God has sent the Spirit of his Son into our hearts, crying "Abba! Father!" (Gal 4:6). We are brothers and sisters because, justified by the blood of Christ Jesus (cf. Rom 5:9), we

have passed from death to life and been made "coheirs" of the promise (cf. Gal 3:26-29; Rom 8:17). That is the salvation which God makes possible for us, and which the Church proclaims with joy: to be part of that "we" which leads to the divine "we".

Our cry, in this place linked to the original cry for freedom in this country, echoes that of St Paul: "Woe to me if I do not preach the Gospel!" (1 Cor 9:16). It is a cry every bit as urgent and pressing as was the cry for independence. It is similarly thrilling in its ardor. Brothers and sisters, have the same mind as Christ: May each of you be a witness to a fraternal communion which shines forth in our world!

And how beautiful it would be if all could admire how much we care for one another, how we encourage and help each other. Giving of ourselves establishes an interpersonal relationship; we do not give "things" but our very selves. Any act of giving means that we give ourselves. "Giving of oneself" means letting all the power of that love which is God's Holy Spirit take root in our lives, opening our hearts to his creative power. And giving of oneself even in the most difficult moments as on that Holy Thursday of the Lord when he perceived how they weaved a plot to betray him; but he gave himself, he gave himself for us with his plan of salvation. When we give of ourselves, we discover our true identity as children of God in the image of the Father and, like him, givers of life; we discover that we are brothers and sisters of Jesus, to whom we bear witness. This is what it means to evangelize; this is the new revolution – for our faith is always revolutionary –, this is our deepest and most enduring cry.

*Remarks of the Holy Father at the end of Mass at Bicentennial Park:*

Dear brothers and sisters: I thank you for this celebration, for our having come together at the altar of the Lord who asks us to be one, that we be truly united as brothers and sisters, that the Church be one home of brothers and sisters. May God bless you and I ask you not to forget to pray for me.

## The Pope's last day in Ecuador

The independence movement of Latin America was a "cry" for freedom from the peoples of the continent who were exploited and deprived of liberties. Pope Francis' third day in Ecuador began in Quito's Bicentennial Park, where he celebrated the 200 years of Latin America's emancipation from the yoke of "the powers that be".

On Tuesday morning, 7 July, the Pope had previously met with the 50 bishops of the country in the Convention Centre for approximately an hour. In an informal and familiar setting, he responded to their questions privately and received a statue of St Francis with wings. Immediately after the Pontiff celebrated the Mass "for the evangelization of peoples" in the presence of many faithful and of the President of the Republic. The



park, known as "the lung of Quito", was opened just two years ago in 2013, on that land that was once the city's international airport. It was the same airport which wel-

comed John Paul II in 1985. Constructed according to the principles of environmental sustainability, the park is a green space popular with *Quiteños*. (*Gianluca Bicini*)





## How to be a family

CONTINUED FROM PAGE 8

natural resources, which are so abundant in Ecuador, must not be concerned with short-term benefits. As stewards of these riches which we have received, we have an obligation towards society as a whole and towards future generations. We cannot bequeath this heritage to them without proper care for the environment, without a sense of gratuitousness born of our contemplation of the created world. Among us today are some of our brothers and sisters representing the indigenous peoples of the Equatorial Amazon. That region is one of the "richest areas both in the number of species and in endemic, rare or less protected species ... it requires greater protection because of its immense importance for the global ecosystem ... it possesses an enormously complex biodiversity which is almost impossible to appreciate fully, yet when [such woodlands] are burned down or leveled for purposes of cultivation, within the space of a few years countless species are lost and the areas frequently become arid wastelands" (cf. *Laudato Si'*, 37-38). Ecuador – together with other countries bordering the Amazon – has an opportunity to become a teacher of integral ecology. We received this world as an inheritance from past generations, but we must also remember that we received it as a loan from our children and from future generations, to whom we will have to return it! And we will have to return it in a better off state – that is gratuitousness!

Out of the family's experience of fraternity is born the second value, solidarity in society, which does not only consist in giving to those in need, but in feeling responsible for one another. If we see others as our

brothers and sisters, then no one can be left out, no one can be set aside.

Ecuador, like many Latin American nations, is now experiencing profound social and cultural changes, new challenges which need to be faced by every sector of society. Migration, overcrowded cities, consumerism, crises in the family, unemployment and pockets of poverty: all these factors create uncertainty and tensions which threaten social harmony. Laws and regulations, as well as social planning, need to aim at inclusion, create opportunities for dialogue and encounter, while leaving behind all forms of repression, excessive control or loss of freedom as painful past memories. Hoping in a better future calls for offering real opportunities to people, especially young people, creating employment, and ensuring an economic growth which is shared by all (rather than simply existing on paper, in macro-economic statistics), and promoting a sustainable development capable of generating a solid and cohesive social fabric. If there is no solidarity then all this will be impossible to implement. I referred to young people and I referred to the lack of employment. This is alarming on a worldwide level. European countries, who were at the forefront years ago, are now suffering in terms of youth: among those who are under 25 years of age there is 40, 50 percent unemployment. Without solidarity there can be no solution. I told the Salesians: "Don Bosco founded you in order to educate others; today emergency education is needed for the young who are out of work!" Why? Emergency training is needed to prepare young people to work, even if only limited opportunities exist, so that they can have the dignity of being able to take bread home. To such unemployed young

persons who we call the "neither nor" – neither study nor work – what possibilities are left? Addictions, sadness, depression, suicide (and comprehensive statistics are never published concerning juvenile suicide), or getting involved in social projects which at least offer an ideal? In a special way and with a spirit of solidarity, today we are called to care for this third sector of exclusion in a culture of waste. The first sector is made up of children, either because they are not loved (and there are developed countries that have an almost zero percent birth rate) or they are so unwanted that they are killed before being born. Secondly come the elderly, who are abandoned, not cared for, and forgotten as the legacy of wisdom and memory of their people. They are discarded. And now it is the turn of young people. Which other group is left? Those who promote selfishness, those who serve the god of mammon, who is at the center of a system that is crushing us all.

Finally, the respect for others which we learn in the family finds social expression in subsidiarity. In other words, gratuitousness, solidarity, subsidiarity. To recognize that our choices are not necessarily the only legitimate ones is a healthy exercise in humility. In acknowledging the goodness inherent in others, even with their limitations, we see the richness present in diversity and the value of complementarity. Individuals and groups have the right to go their own way, even though they



may sometimes make mistakes. In full respect for that freedom, civil society is called to help each person and social organization to take up its specific role and thus contribute to the common good. Dialogue is needed and is fundamental for arriving at the truth, which cannot be imposed, but sought with a sincere and critical spirit. In a participatory democracy, each social group, indigenous peoples, Afro-Ecuadorians, women, civic associations and those engaged in public service are all indispensable participants in that dialogue, not spectators. The walls, patios and cloisters of this city eloquently make this point: rooted in elements of Incan and Caranqui culture, beautiful in their proportions and shapes, boldly and strikingly combining different styles, the works of art produced by the "Quito school" sum up that great dialogue, with its successes and failures, which is Ecuador's history. Today we see how beautiful it is. If the past was marked by errors and abuses – how can we deny it, even in our own lives? – we can say that the amalgamation which resulted radiates such exuberance that we can look to the future with great hope.

The Church wishes for her part to cooperate in the pursuit of the common good, through her social and educational works, promoting ethical and spiritual values, and serving as a prophetic sign which brings a ray of light and hope to all, especially those most in need. Many ask me: "Father, why do you speak so much about those in need, about excluded people and people who are on the side of the path?" Simply because this is the reality and the response to this reality is in the heart of the Gospel. Because the attitude we adopt when faced with this reality is what we will be judged on, as explained in Matthew 25.

Thank you for being here, for listening to me. I ask you please to carry my words of encouragement to the different communities and groups which you represent. May the Lord grant that the civil society which you represent will always be a fitting setting where one feels at home, where the values of gratuitousness, solidarity and subsidiarity are experienced and practiced.

## To cultivate is to care

CONTINUED FROM PAGE 8

enrichment of civic and cultural life. Be careful! It is not enough to analyze and describe reality: there is a need to shape environments of creative thinking, discussions which develop alternatives to current problems, especially today. We need to move to the concrete.

Faced with the globalization of a technocratic paradigm which tends to believe "that every increase in power means an increase of progress itself, an advance in security, usefulness, welfare and vigor; ...an assimilation of new values into the stream of culture, as if reality, goodness and truth automatically flow from technological and economic power as such" (*Laudato Si'*, 105), it is urgent today for you, for me, for everyone, to keep reflecting on and talking about our current situation. And I am saying it is urgent that we be motivated to think about the culture, the kind of culture we want not only for ourselves, but for our children and our grandchildren. We have received this earth as an inheritance, as a gift, in trust. We would do well to ask

ourselves: "What kind of world do we want to leave behind? What meaning or direction do we want to give to our lives? Why have we been put here? What is the purpose of our work and all our efforts?" (cf. *Laudato Si'*, 160). Why are we studying?

Personal initiatives are always necessary and good. But we are asked to go one step further: to start viewing reality in an organic and not fragmented way, to ask about where we stand in relation to others, inasmuch as "everything is interconnected" (*Laudato Si'*, 138). There is no right to exclusion.

As a university, as educational institutions, as teachers and students, life itself challenges us to answer these two questions: What does this world need us for? Where is your brother?

May the Holy Spirit inspire and accompany us, for he has



summoned us, invited us, given us the opportunity and the duty to offer the best of ourselves. He is the same Spirit who on the first day of creation moved over the waters, ready to transform them, ready to bestow life. He is the same Spirit who gave the disciples the power of Pentecost. The Spirit does not abandon us. He becomes one with us, so that we can encounter paths of new life. May he, the Spirit, always be our companion and our teacher along the way. Thank you very much.

*The following is the English text of the Holy Father's prepared speech for the meeting with clergy, religious and seminarians at the National Marian Shrine of "El Quinche" in Quito on Wednesday, 8 July.*

Dear Brothers and Sisters,

I place at the feet of Our Lady of Quinche the vivid experiences of my visit. I entrust to her heart the elderly and the sick whom I visited in the house of the Sisters of Charity, as well as the other meetings I have had. I entrust all of them to Mary's heart; but at the same time I commend them to the hearts of each of you, the priests, men and women religious, and seminarians. As those called to labor in the vineyard of the Lord, may you be protectors of all the experiences, the joys and sorrows of the Ecuadorian people.

I thank Bishop Lazzari, Father Mina and Sister Sandoval for their words, which lead me to share some thoughts on our common concern for God's People.

In the Gospel, the Lord invites us to accept our mission without placing conditions. It is an important message which we must never forget. Here, in this Sanctuary dedicated to Our Lady of the Presentation, it re-sounds in a special way. Mary is an example of discipleship for us who, like her, have received a vocation. Her trusting response, "Be it done unto me according to your word", reminds us of her words at the wedding feast of Cana: "Do whatever he tells you" (Jn 2:5). Her example is an invitation to serve as she served.

In the Presentation of the Virgin we find some suggestions for our own call. The child Mary was a gift from God to her parents and to all her people who were looking for liberation. This is something we see over and over again in the Scriptures. God responds to the cry of his people, sending a little child to bring salvation and to restore hope to elderly parents. The word of God tells us that, in the history of Israel, judges, prophets and kings are God's gifts to his people, bringing them his tenderness and mercy. They are signs of God's gratuitousness. It is he who has chosen them, who personally chose them and sent them. Realizing this helps us to move beyond our self-centeredness and to understand that we no longer belong to ourselves, that our vocation calls us to let go of all selfishness, all seeking of material gain or



The Pope's consigned address at the Shrine of Quinche

## Like the little maid who danced

emotional rewards, as the Gospel has told us. We are not hired workers, but servants. We have not come to be served, but to serve, and we do so with complete detachment, without walking stick or bag.

Some traditions about devotion to Our Lady of Quinche relate that Diego de Robles made the image after being commissioned by the indigenous Lumbicí people. Diego did not do this out of piety, but for economic benefit. Since the Lumbicí were unable to pay him, he brought the image to Oyacachi and exchanged it for cedar planks. But Diego ignored their earnest plea that he also make an altar for the image,

until, after falling from his horse and in danger of death, he felt the protection of the Virgin Mary. So he went back to the town and built the foot of the image. All of us have had the experience of a God who brings us to the cross, who calls us in the midst of our faults and failings. May pride and worldliness not make us forget what God has rescued us from! May the Our Lady of Quinche make us leave behind ambition, selfish interests, and excessive concern about ourselves!

The "authority" which the Apostles receive from Jesus is not for their own benefit: our gifts are meant to be used to renew and

build up the Church. Do not refuse to share, do not hesitate to give, do not be caught up in your own comforts, but be like a spring which spills over and refreshes others, especially those burdened by sin, disappointment and resentment (cf. *Evangelii Gaudium*, 272).

Something else that Our Lady's Presentation makes me think of is perseverance. In the evocative Marian iconography associated with this feast, the Child Mary is shown moving away from her parents as she climbs the steps of the Temple. Mary does not look back and, in a clear reference to the evangelical admonition, she moves forward with determination. We, like the disciples in the Gospel, also need to move forward as we bring to all peoples and places the Good News of Jesus. Perseverance in mission is not about going from house to house, looking for a place where we will be more comfortably welcomed. It means casting our lot with Jesus to the end. Some stories of the apparition of Our Lady of Quinche speak of "a woman with a child in her arms" who appeared on several successive evenings to the natives of Oyacachi when they were fleeing from attacks by bears. Mary kept appearing to her children, but they didn't believe her, they didn't trust this woman, even though they admired her perseverance in coming each evening at sunset. To persevere even though we are rejected, despite the darkness and growing uncertainty and dangers – this is what we are called to do, in the knowledge that we are not alone, that God's Holy People walks with us.

In some sense, the image of the child Mary ascending the steps of the Temple reminds us of the

CONTINUED ON PAGE 12

## Praise for piety in Ecuador

GIANLUCA BICCINI

For the first time during this visit in Latin America – but as often happens when he finds himself with priests and religious – Pope Francis decided to give an extemporaneous address at his final public meeting in Ecuador, setting aside his prepared text and improvising a new one in which he

praised popular piety in Ecuador; a piety which is especially dedicated to Mary.

On Wednesday morning, 8 July, before leaving for Bolivia, the Pope went to the National Shrine of Nuestra Señora del Quinche where he underlined the importance of Marian devotion in a life of faith. The faith of Ecuadorians is characterized by extraordinary vitality and

openness. Thus, speaking to the clergy and consecrated men and women of the country, the Holy Father warned against 'spiritual Alzheimer's', an illness which causes the loss of memory of one's own roots.

Built in 1928, the Marian Shrine is a destination for pilgrimages every year. It is an expression of devotion which holds a small wooden statue dating back to the end of the 1500s at the dawn of Christianity in Latin America. Since 1822 the Virgin Mary "Mother of the Quinche" is also the patroness of the country's independence.

The day opened with the celebration of a private Mass in the chapel of the Nunciature which served as the Pope's residence during his stay in Ecuador. On the way to the airport, the Pontiff visited a nursing home of the Missionaries of Charity in the suburb of Tumbaco. The nursing home for men is one of the various homes on the outskirts of Quito run by the spiritual daughters of Mother Teresa of Calcutta. There he met with the men of the home and the women from another home nearby in a short but moving encounter.



# Like the little maid who danced

CONTINUED FROM PAGE 11

Church, which accompanies and supports every missionary disciple. Mary is with her parents, who handed on to her the memory of the faith and now generously offer her to the Lord so that she can follow in his way. She is part of a community, represented by the "maiden companions" who escort her with lamps alight (cf. Ps 44:15); in those companions the Fathers of the Church saw a foreshadowing of all those who, in imitation of Mary, seek wholeheartedly to become friends of God. Finally, she is received by the waiting priests, who remind us that the Church's pastors must welcome everyone with tender love and help to discern every spirit and every calling.

So let us walk together, helping one another, as we humbly implore the gift of perseverance in God's service.

The apparition of Our Lady of Quinche was a moment of encounter, of communion, so that this place which from Incan times has been a place where people of various ethnicities have settled. How beautiful it is when the Church perseveres in her efforts to be a house and a school of communion, when we cultivate what I like to call "the culture of encounter"!

The image of Our Lady's Presentation tells us that, after being blessed by the priests, the child Mary began to dance at the foot of the altar. I think of the joy expressed in the imagery of the wedding feast, of the friends of the bridegroom, of the bride bedecked with her jewels. It is the happiness of all those who have discovered a treasure and left everything behind in order to gain it. To find the Lord, to dwell in his house, to share in his life, commits us to proclaiming his Kingdom and bringing his salvation



to all. Crossing the threshold of the Temple means becoming, like Mary, temples of the Lord and setting out to bring the good news to our brothers and sisters. Our Lady, as the first missionary disciple, once she had received the message of the angel, left with haste to a town of Judah to share this incredible joy, which led St John the Baptist to leap in his mother's womb. The one who hears the Lord's voice "leaps with joy" and becomes for his or her own time a herald of his joy. The joy of evangelization leads the Church to go forth, like Mary.

There are many reasons offered for the translation of the shrine from Oyacachi to this place. There is one which I find particularly convincing: "for many people, this place has always been easier to reach". That was the idea of the Archbishop of Quito, Fray Luis López de Solís, when he ordered the building of a shrine capable of attracting and embracing everyone. A Church on the move is a Church which is close to people, overcoming obstacles, leaving its own comfort behind and daring to

reach out to the peripheries which need the light of the Gospel (*Evangelii Gaudium*, 20).

Let us now turn to the tasks which await us, urged on by the holy people which God has entrusted to our care. Among those tasks, let us not neglect to care for, encourage and guide the popular devotions which are so powerfully felt in this holy place and which are widespread in the countries of Latin America. The faithful express the faith in their own language, and they show their deepest feelings of sadness, uncertainty, joy, failure, and thanksgiving in various devotions: processions, votive lights, flowers, and hymns. All of these are beautiful expressions of their faith in the Lord and their love for his Mother, who is also our Mother.

Here in Quinche, the story of God and man converge in the life of one woman, Mary. They come together in one home, our common home, our sister, mother earth. The traditions of this devotion speak of cedar trees, bears, the crevasse in the rock which here became the first

home of the Mother of God. They speak to us of a "yesterday" when birds surrounded this place, and of a "today" of flowers which adorn its surroundings. The origins of this devotion bring us back to a time of simple and "serene harmony with creation", when one could contemplate "the Creator who lives among us and surrounds us, whose presence 'must not be contrived but found, uncovered'" (*Laudato Si'*, 225). God's presence is revealed in the created world, in his beloved Son, and in the Eucharist which enables each Christian to know him or her self as living members of the Church and an active participant in her mission (cf. *Aparecida Document*, 264). And it is present in Our Lady of Quinche, who from the first proclamation of the faith until our own day has accompanied the indigenous peoples. To her we entrust our vocation; may she make us a gift to our people; may she grant us perseverance in our commitment and in the joy of going forth to bring the Gospel of her Son Jesus, together with our shepherds, to the fringes, the peripheries of our beloved Ecuador.

## Three ecologies

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natural environment in strict relation with the social, political, and economic, since all are closely connected to one another. This is indeed the ecology of mother earth, a human ecology and social ecology as described with great breadth and clarity in the latest encyclical which has been accepted with unprecedented enthusiasm throughout the world, not only by Catholics and believers.

In building up society, freedom is the best environment to guarantee everyone the possibility to make a distinctive contribution. And in society, Christians must only serve the light of the Gospel, as Pope Francis made clear. "Faith is a light which does not blind; ideologies blind, the faith does not blind; it is a light which does not confuse, but which illuminates and respectfully guides the consciences and history of every person and society". Bergoglio said, emphasizing that Christianity has played an important role in forming the people of Bolivia, and asserting that faith can be reduced neither to a purely subjective element nor a subculture.

And once more, the Pope's voice rang out clearly in favour of the family, now bombarded by threats on all sides, all the while remaining the irreplaceable cornerstone of society. Many social problems are resolved quietly the family, they are innumerable, Pope Francis observed; to fail to promote the family is to leave the most vulnerable unprotected.

G.M.V.

## VATICAN BULLETIN

Bela and Auxiliary of Valparaíso, Chile (7 July).

Bishop Silva Retamales, 59, was born in La Calera, Chile. He was ordained a priest on 24 October 1980. He was ordained a bishop on 6 April 2002, subsequent to his appointment as titular Bishop of Bela and Auxiliary of Valparaíso.

The Holy Father appointed Bishop José Luiz Gomes de Vasconcelos as Bishop of Sobral, Brazil. Until now he has been titular Bishop of Canapium and Auxiliary of Fortaleza, Brazil (8 July).

Bishop Gomes de Vasconcelos, 52, was born in Garanhuns, Brazil. He was ordained a priest on 9 December 1989. He was ordained a bishop on 11 June 2012, subsequent to his appointment as titular Bishop of Canapium and Auxiliary of Fortaleza.

## ROMAN CURIA

The Holy Father appointed Bishop Jean Laffitte, titular Bishop of Entrevau, as Prelate of the Sovereign Military Order of Malta. Until now he has been Secretary of the Pontifical Council for the Family (4 July).

## PONTIFICAL SWISS GUARD

The Holy Father appointed Mr Philippe Morard, raising him to the rank of Lieutenant Colonel, as vice commandant of the Pontifical Swiss Guard (3 July).

## NECROLOGY

Bishop Victor de la Peña Pérez, OFM, titular Bishop of Avitta Bibba, former Apostolic Vicar of Requena, Peru, at age 81 (1 July).

Bishop Luigi Martella of Molfetta-Ruvo-Giovinazzo-Terlizzi, Italy, at age 67 (6 July).

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priest on 3 April 1990. He has served in parish ministry and as: spiritual director at the Sacred Heart Seminary; staff member and later rector of the St John the Evangelist School of Theology; vice-chancellor of the same Archdiocese.

The Holy Father appointed Bishop Joaquín Hermes Robledo Romero as Bishop of San Lorenzo, Paraguay. Until now he has been Bishop of Carapeguá, Brazil (4 July).

Bishop Robledo Romero, 64, was born in Asunción, Paraguay. He was ordained a priest on 25 December 1975. He was ordained a bishop on 30 August 2009, subsequent to his appointment as Coadjutor Bishop of Carapeguá.

The Holy Father appointed Bishop Santiago Jaime Silva Retamales as Military Ordinary for Chile. Until now he has been titular Bishop of

The Secretary of State on the Church and the world in *Laudato Si'*

## Redirecting our steps

*The Cardinal Secretary of State delivered an address on Thursday afternoon, 2 July, at the conference "People and Planet First: The Imperative to Change Course", held at the Augustinianum in Rome and organized by the Pontifical Council for Justice and Peace and the International Alliance of Catholic Development Agencies. The following is a shortened version of the original English text.*

PIETRO PAROLIN

The Encyclical itself, as the Pontiff tells us, is addressed "to every person living on this planet... [inviting them] to enter into dialogue with all people about our common home" (3).

This afternoon's session is significant: "The Importance of the Encyclical *Laudato Si'* for the Church and the World, in the Light of Major Political Events in 2015 and Beyond". Many points can be raised in this perspective, above all because, as the Holy Father reminds us, "Young people [are demanding] change" (13), and this change can only highlight the "immensity and urgency of the challenge we face" (15).

In keeping with the title of today's session, I wish to focus on three areas which help to understand the Encyclical itself: the international sphere, the national and local sphere, and the sphere of the Catholic Church. As its point of departure my reflection on these three areas has two pressing requirements identified in the Encyclical, namely, "redirecting our steps" (61) and promoting a "culture of care" (231). The "culture of care" recalls, to some extent, the responsibility of custodianship that is being developed through the United Nations, albeit not exclusively.

Let us begin with the first of these spheres: the international framework. This calls for an ever greater recognition that "everything is connected" (138) and that the environment, the earth and the climate are "a shared inheritance, whose fruits are meant to benefit everyone" (93). They are a common and collective good, belonging to all and meant for all, the patrimony of all humanity and the responsibility of everyone (23; 95).

Recognizing these truths is not, however, a foregone conclusion. It calls for a firm commitment to develop an authentic ethics of international relations, one that is genuinely capable of facing up to a variety of issues, such as commercial imbalances, and foreign and ecological debt, which are denounced in the Encyclical. Nevertheless, the principal challenge that faces us, and to which our commitment is directed, is that of "needing to strengthen the conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference" (52).

None of this is obvious. However, as Teilhard de Chardin had already understood as far back as 1955, it can be observed that the human being, or at least a certain part of the human family, is becoming ever more aware, and capable of understanding that, "in the great game that is being played, we are the players as well as being the cards and the stakes" (Pierre Teilhard de Chardin [1955], *The Phenomenon of Man*, 230...; original in French: *Le Phénomène Humain*...). Such an increased consciousness brings with it a change in perspective, a "redirecting of our steps", inspired by a "more integral and integrating vision" (141). This can be summarized by welcoming and promoting the paradigm of integral ecology so clearly outlined in *Laudato Si'*. That is a model dedicated to consciously responding both to "the cry of the earth and the cry of the poor" (49), as well as to refuting the culture of individualism that leads to "an ethical and cultural decline which has accompanied the deterioration of the environment" (162). This individualism is incapable of recognizing the relationship with others: what Lévinas calls "the face of the Other", and he reminds us that "the subject is responsible for the responsibility of the other person" (Emmanuel Lévinas [1971]... *Totality and Infinity: Essay on Exteriority*...; original in French: *Totalité et Infini: Essai sur l'Extériorité*).

Unfortunately, what has prevented the international community from assuming this perspective can be summed up in the following observations of the Pope: its "failure of conscience and responsibility" (169) and the consequent "meagre aware-

ness of its own limitations" (105). We live, however, in a context where it is possible to "leave behind the modern myth of unlimited material progress... [and] to devise intelligent ways of directing, developing and limiting our power" (78); "we have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral" (112). More than once I have had occasion to emphasize how the technological and operative base for promoting such progress is already available or within our reach. We must seize this great opportunity, given the real human capacity to initiate and forge ahead on a genuinely and properly virtuous course, one that irrigates the soil of economic and technological innovation, cultivating three interrelated objectives: to help human dignity flourish; to help eradicate poverty; and to help counter environmental decay.

*A great challenge: stop ruining the garden which God has entrusted to us so that all may enjoy it.*

(@Pontifex on 2 July)

This virtuous course, dedicated to "redirecting our steps", can only raise the profile of "the major paths of dialogue which can help us escape the spiral of self-destruction which currently engulfs us" (163), and overcome that "tyrannical anthropocentrism unconcerned for other creatures" (68), which has allowed the culture of relativism and waste to catch on and be propagated in our society. We need paths of dialogue which can help us create space so that our home is truly held in common.

The forces at work in the international sphere are not sufficient on their own, however, but must also be focused by a clear national stimulus, according to the principle of subsidiarity. And here we enter into the second area of our reflection, that of national and local action. *Laudato Si'* shows us that we can do much in this regard, and it offers some examples, such as "modifying consumption, developing an economy of waste disposal and recycling... [the improvement of] agriculture in poorer regions... through investment in rural infrastructures, a better organization of local [and] national markets, systems of irrigation, and the development of techniques of sustainable agriculture" (180), the promotion of a "circular model of production" (22), a clear response to the wasting of food (cf. 50), and the acceleration of an "energy transition" (165).

Let us now pass to the third and last area: the Catholic Church. She finds nourishment in the example of St Francis who, as indicated from the very opening pages of the Encyclical, "lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace" (10).

What is well-known by now is the Encyclical's call for us to reflect on "what kind of world we want to leave to those who come after us, to children who are now growing up" (160). The answer which the Pope offers to this question is quite revealing: "When we ask ourselves what kind of world we want to leave behind, we think in the first place of its general direction, its meaning and its values... It is no longer enough, then, simply to state that



we should be concerned for future generations. We need to see that what is at stake is our own dignity" (160).

These are words which remind us once again of our responsibility, to be "responsible for the responsibility of the other". Furthermore, "our vocation to be protectors... is not [something] optional" (217). And this requires the formation of consciences and the preparation of the necessary "leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations" (53).

The final chapter of *Laudato Si'* is dedicated to education, on the basis of the fact that "many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. And thus emerges a great cultural, spiritual and educational challenge" (202), the "culture of care" capable of restoring "the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God" (210).

These, then, are some clear points that can serve as guidelines for the Church and the World, in the care of our common home, in 2015 and beyond.

## The Encyclical in new languages

The people of Pakistan, Bangladesh and India, as well as the blind will now be able to read the Pope's latest Encyclical, *Laudato Si'*.

In Pakistan a translation in to Urdu is underway. By mandate of the country's episcopal conference, the Missionary Society of St Columban in collaboration with the Theological Institute for Laity will provide the translation. Meanwhile in Bangladesh, Archbishop Patrick D'Rozario of Dhaka, President of the country's episcopal conference, wrote a pastoral letter including extensive excerpts of the Encyclical translated in the local language. In the letter the Archbishop invites Catholics to follow the Pontiff's guide and he asks priests to spread his teachings.

Carmel International Publishing House has translated the papal document in to Malayalam. Currently the publishing house in Trivandrum, India prints the English edition of *L'Osservatore Romano* and translates it in to Malayalam, distributing the paper in India and Oceania.

Thanks to an agreement between the Vatican Publishing House and the Apostolic Movement of the Blind a Braille edition is being prepared. The St Jerome Centre for Braille in Bologna has been entrusted with the translation.

Standing together

## As good stewards of the earth

As religious figures, we too accept the overwhelming scientific consensus that global warming comes from human activity, as we see no conflict between faith and reason.

And, coming from the three great Abrahamic faiths – Judaism, Christianity and Islam – we stand together on the need to be good stewards of the earth. All of our traditions affirm the inherent goodness of all creation, and the binding obligation on human beings to protect our common home, the planet that sustains us. The Hebrew Scriptures state clearly that the Earth belongs to God alone, and that we are merely sojourners – we do not have ownership on a permanent basis: the fruits of the earth belong to all, including the poor. This ancient teaching is affirmed by both Christianity and Islam. Christians also view the world through a sacramental lens, believing that the redemption of Christ has in turn redeemed all of creation. And Islam can be thought of as a religion of nature, with 750 verses in the holy Qur'an speaking about our responsibility to the environment and our relationship with all creatures. Islam too recognizes that everything in the heav-

ens and the earth belong to God, and that we are mere trustees.

Climate change is not some distant specter in the far-off future. It is a present reality, and is already strangling some of the world's most vulnerable regions. In the Sahel region of Africa, for example, recurring drought harms human welfare

### Catholics, Jews and Muslims

We are publishing excerpts from an article by Cardinal John Onaiyekan, Rabbi David Rosen and Professor Dr M. Din Syamsuddin on the Pope's encyclical which was published in *The Guardian* on Thursday, 18 June.

and can contribute towards destabilization in the region. In Syria, the most severe drought in the country's recorded history forms the backdrop of a tragic civil war. And this is the result of an increase in global temperatures that is less than 1°C (1.8°F)

degree higher than pre-industrial levels. What havoc will 4-6°C wreak?

If people cannot live in peace with the earth, they cannot live in peace with each other. Climate change on the envisaged scale will prompt major movements of people and competition for scarce resources, and the fallout could be instability, conflict and war. This would lead to greater religious tensions too. Already in Nigeria, the population displacement caused by an encroaching desert is stirring up conflict between Christians and Muslims. And the Eastern Mediterranean and Near East is one of the regions most vulnerable to drought as temperatures rise. This is the ancient land that gave birth to our three Abrahamic faiths, and climate change will make it vastly more difficult for people of different faith traditions to live together in harmony on this sacred soil.

We therefore call upon all people of all religions to unite behind this noble and holy cause, and to let their voices ring loudly through the



halls of power all across the world. These voices must be heard especially in Paris this December, when leaders have a last chance to commit to a deal to reduce carbon emissions before we pass the fatal point of no return.

We believe that our different religions call us to peaceful coexistence with each other, recognizing that – despite any political disagreements – we are all children of the same God. As members of Religions for Peace, the world's largest organization dedicated to advancing multi-religious cooperation, we urge everyone to speak out against vested interests, narrow provincialism and cavalier indifference on climate change.

This is a great test of our time, and God will someday call us all to account for it.

Laudato Si' in the Muslim world

## Common ground

With *Laudato Si'*, Pope Francis has succeeded in creating common ground between followers of all faiths. Abdullah Hamidaddin explained this in an article he wrote for the internet website *Al-Arabiya* on 28 June. "I have a lot to thank Twitter for", he writes. "The most recent cause of gratitude is Pope Francis' encyclical: *Laudato Si'* (care for our common home). Just a week ago I wasn't even aware of the word 'encyclical'. I follow the Pope on Twitter and last week his account was tweeting on the environment, among other social issues. It is from there that I got to know of this document, and I read some of its history from online sources, in particular its emphasis beginning the late 19th century to respond and react to social problems brought about by modernity, technology and capitalism".

"As a Muslim", he continues, "I have heard a lot about Islam being a religion for the afterlife but also for this life. And that every aspect of our lives has a religious dimension. This idea in itself could lead to different outcomes, but the prevailing one in the Muslim world was that we must implement Sharia law. The ubiquity of religion implies the full reach of religious laws".

Hamidaddin then describes that on reading the encyclical, he felt at home, "but a different kind of home". The Pope is not calling to apply religious laws, instead he is "discussing issues which concern us as human beings but adding a spiritual dimension to our approach to those issues". Francis is speaking about the way in which spirituality is embedded in our lives, without speaking about legislation, he writes. "He was spiritualizing our quest for understanding and solutions to the major issues facing humanity".

At times Hamidaddin, a Ph.D candidate at King's College in London, admits he disagrees with Pope Francis, however, he writes that he appreciated the Holy Father's approach, because, the author continues, spiritualizing difficult issues "can have a strong impact towards finding and implementing solutions".

We are rational beings, he states. "A religious authority will not add to the rational or the moral discussion of our concerns as humans". But since many of us are also spiritual beings, it is here "where a religious authority matters. It adds a spiritual dimension to the discussions on humans and humanity's wellbeing. While rational and moral logic is enough for many there are those who would benefit from having a spiritual dimension".

Hamidaddin calls Pope Francis a rationalist, an author who presents conclusions "made based on his own rational thinking". However, he notes, the Holy Father also speaks as a religious authority, who insists "that the major issues of our life need to be part of our spiritual path" and "that opening our hearts to God is not merely about rituals but about empathy and care and preserving the blessings God bestowed upon us".

"Concern for our earth", he writes, "should be a spiritual issue and it can only become that when endorsed by a religious authority with a long standing tradition and a legitimacy rooted deeply in history and practice". Hamidaddin confides that as a Muslim he finds this "extremely comforting". "It doesn't matter", he says, "whether or not he shares my faith. Nor does it matter to me that I agree with the specifics of his conclusions or not. What matters to me is that the Pope created a new spiritual common ground between followers of all faiths. Previously God was the main common ground for those with a spiritual inclination, morality was another important common ground".

There are many who "refuse a fatalistic attitude towards the future of humanity; who insist on holding on to hope no matter what and celebrate all efforts to bring people together in peace and empathy for one another. I believe the Pope's Encyclical is such an effort. It should be celebrated and embraced by people of all forms of belief or even nonbelief".



Watercolour from "The Little Prince" by Saint-Exupéry

Cardinal Turkson at UNICEF

## Through the eyes of a child

*Laudato Si'* is an encyclical to read with the eyes of a child. Not only is this because of the Pope's simple, concrete language, but also because he speaks about the future, the future of humanity and of the planet which is our home. Marked by an intimate connection among generations, the encyclical is characterized by the understanding that the damage being done today does not only have an effect on tomorrow but also has an immediate effect for contemporary people both in regards to the crisis of the environment and that of society.

Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, gave an address at the UNICEF House on Tuesday, 30 June in New York. His address combined realism and utopia, and reality and hope.

The Cardinal proposed a reading of *Laudato Si'* based on a key question, which the Pope himself addresses: "What sort of world will we bequeath to future generations?". It is a reading, the Cardinal said, which is suitable to make with the eyes of children. Because of their nature, children are more

The environment and our health

## A moral responsibility

The following is an article written by Patriarch Bartholomew and the Archbishop of Canterbury Justin Welby, entitled "Climate Change and Moral Responsibility". The article was printed in *The New York Times* on 19 June.

On Tuesday, the British medical journal *The Lancet* will publish a landmark report highlighting the inalienable and undeniable link between climate change and human health. We warmly welcome the report's message of hope, which confirms the fact that climate change is more than just a technical or financial challenge (as Pope Francis did in his encyclical letter on June 18) and confirms the voice of health in the discussion on climate change. Indeed, the central premise of the *Lancet* commission's work is that tackling climate change could be the single greatest health opportunity of the 21st century.

It is no surprise that climate change has the potential to set back global health. The greenhouse gas emissions that are warming our planet come from industrial activity that pollutes our air and water, and the temperature changes may lead to drought that brings malnutrition. Those with little or no access to health care – children and the elderly in particular – are more vulnerable to such predicaments.

However, health is symptomatic of a larger problem, which undermines and fragments our broader worldview. In addition to highlighting the effects of climate change, we must address the root of the problem. In so doing, we will discover how the benefits of assuming moral responsibility and taking immediate action – not just on matters related to health, but also world economy and global policy – far outweigh the cost of remaining indifferent and passive.

It is this vital link that *The Lancet's* report conclusively and authoritatively demonstrates. In short, it proves that our response to climate change – both in terms of mitigation and adaptation – will reduce human suffering, while preserving the diversity and beauty of God's creation for our children. God's generous and plentiful creation, which we so often take for granted, is a gift to all living creatures and all living things. We must, therefore, ensure that the resources of our planet are – and continue to be – enough for all to live abundant lives.

The report could not appear at a more significant and sensitive time in history. This year, as all eyes look ahead to the Paris climate negotiations and as governments prepare to sign a universal commitment to limit global temperature rises, we have reached a critical turning point. We are – as never before – in a position to choose charity over greed and frugality over wastefulness in order to affirm our moral commitment to our neighbor and our respect for the Earth. Basic human rights – such as access to safe water, clean air

and sufficient food – should be available to everyone without distinction or discrimination.

Because of our faith in God as creator, redeemer and sustainer, we have a mission to protect nature as well as human beings. The obligation of all human beings is to work together for a better world, one in which all human beings can flourish; our Christian vocation is to proclaim the Gospel inclusively and comprehensively.

To this purpose, as early as the mid-1980s, when the faith-based environmental movement that has come to be known as creation care was neither political nor fashionable, the Ecumenical Patriarchate initiated pioneering environmental initiatives. In 1989, it established a day of prayer for the protection of the natural environment and, from 1991 to this day, instigated a series of symposia and summits on an international, interfaith and interdisciplinary basis. Its ecumenical and ecological vision has been embraced in parishes and communities throughout the world.

In 1984, the Anglican Consultative Council adopted the Five Marks of Mission, the fifth of which is: "To strive to safeguard the integrity of creation, and sustain and renew the life of the earth." In 2006, the Church of England started a national environmental campaign, *Shrinking the Footprint*, to enable the whole church to address – in faith, practice and mission – the issue of climate change. In 2015, a clear direction has been set for the Church of England's national investing bodies in support of the transition to a low-carbon economy that brings its investments into line with the church's witness.

As representatives of two major Christian communions, we appeal to the world's governments to act decisively and conscientiously by signing an ambitious and hopeful agreement in Paris during the United Nations' climate conference, COP 21, at the end of this year. We hope and pray that this covenant will contain a clear and convincing long-term goal that will chart the course of decarbonization in the coming years. Only in this way can we reduce the inequality that flows directly from climate injustice within and between countries.

The *Lancet* report is further proof that all of us must act with generosity and compassion toward our fellow human beings by acting on climate change now. This is a shared moral responsibility and urgent requirement. Civil society, governmental authorities and religious leaders have an opportunity to make a difference in a way that bridges our diverse opinions and nationalities.



Archdeacon and theological advisor to Ecumenical Patriarch Bartholomew has proposed an Orthodox reading of Francis' encyclical in the U.S. monthly *First Things*. The following are excerpts of his article.

An Orthodox reading of the encyclical

## On the right track

JOHN CHRYSAVGIS

What I would submit to you by way of providing further background for the Papal Encyclical on Creation Care is that it has long been anticipated not only from an ecological perspective, but also in the context of ecumenical openness between two contemporary religious leaders, who are profoundly and steadfastly committed to restoring communion between their two churches – which Constantinople likes to characterize as "sister churches" and Rome is fond of describing as "two lungs breathing together."

If commitment to communion is what attracts Francis and Bartholomew to a joint witness in a world otherwise divided by political and economic tensions, as well as by religious and racial conflicts, responsibility for compassion is undoubtedly what impels them to a shared concern for the exploitation of people and of the planet as the body of Christ.

For 25 years, Ecumenical Patriarch Bartholomew has emphasized the spiritual dimension of the ecological crisis and even introduced the revolutionary concept of ecological sin by way of expanding our understanding of repentance from what we have hitherto considered an individual wrongdoing or social transgression to a much broader, communal, generational and even environmental abuse of God's creation.

And since his election, the Pope assumed the name of St Francis of Assisi as an unmistakable indication of his priority for and sensitivity to the marginalized, the vulnerable and the oppressed in our global community. This is why, in his recent encyclical, he prays: "O God, bring healing to our lives, that we may protect the world and not prey on it. .... Touch the hearts of those who look only for gain at the expense of the poor of the earth."

What the papal encyclical has reminded us so powerfully and permanently is that preserving nature and serving neighbor are inseparable; they are like two sides of the same coin.

In this regard, I believe that it is indeed providential that these two bishops are leading their respective churches at this critical moment in time. And it is also a unique blessing that they relate so comfortably and confidently with each other. There is no doubt in my mind that the favorable reception – but at the same time I would also venture to add: the adverse reaction to and harsh criticism – of their advancing and advocating for the care of God's creation is arguably the greatest testimony and evidence that they are most definitely on the right track. For this reason alone, they deserve our prayer and praise, while their enlightened example and instruction deserve our attention and promulgation.

## Through the eyes of a child

CONTINUED FROM PAGE 14

able to grasp the intimate connection between things, in this case humanity and nature. The concept of "taking care" is fundamental to the document: taking care of ourselves, of our children, of "our common home". It is the "integral ecology" which connects all of Francis' encyclical.

An encyclical, explained the President of the Pontifical Council for Justice and Peace, "is not an abstract document", rather it "resonates with our lived human experience". In fact, contemporary people find themselves immersed in a social and economic system that, instead of favouring integral development of people and safeguarding creation, brings with it destruction of plants

and animals which "our children will never see".

We must realize, the Cardinal stated, that "when we cast aside anything precious in the world, we destroy part of ourselves too because we are completely connected".

From the encyclical, he concluded, emerges the Pope's desire to inspire "a change of minds and hearts" which makes us understand that the common good "is not just horizontal (the good of everyone now) but vertical (the good of future generations)". The path "is a challenging one, one that demands – particularly from the developed world – humility, sobriety and sacrifice, that all may share in the boundless wonders and blessings that God has intended for us in his creation".

Macrocosm and microcosm according to the Prophetess of the Rhine

# Hildegard's ecological vision

MARCO VANNINI

Hildegard of Bingen, the German Benedictine nun (1098-1179) is one of the most compelling figures in medieval history. Indeed she played an important role not only in religious life but also in the politics of her time, through her contact with bishops and popes, with St Bernard of Clairvaux and with Emperor Frederick I Barbarossa, and through her intense involvement in the disputes between the Church and the [Holy Roman] Empire, as well as fight against the Cathar heresy.

Together with a mystical and visionary temperament that earned her the title: "Prophetess of the Rhine", she was endowed with an encyclopaedic culture that ranged from theology to music, from botany to anatomy and physiology, and even to care of the body and nutrition, so that today her rediscovery by the wider public is often due precisely to this knowledge which today we would define in modern terms as that of a nutritionist. Though it may sound strange, there is a logic to this. Indeed, Hildegard's attention to the human being – male and female, also in their bodily dimension, including sexuality and reproduction – derived from a profound philosophical and religious reflection that was rooted in ancient culture but in her assumed new and original insight.

The starting point was classic; everything is one, the cosmos is divine. This is a concept that reinforces, so to speak, the biblical-Christian idea that the world is good since it was created by God. Indeed Christianity maintains that God is clearly distinct from the world and has always seen pantheism as a mortal enemy, to the extent of defending with drawn sword that

creation which establishes the ontological difference between Creator and creature.

Indeed it is commonly said that Christianity, unlike paganism, has desacralized nature: those woods, those waters, those mountains which the ancient peoples imagined to be the abode of deities, who actually lost their sacredness. Thus religious contemplation came to an end and the ground was prepared for that neutral observation from which the modern science of nature stems. Nature, however, at the same time deprived of all intrinsic religious meaning, became mainly an object for the use of man, considered the centre of creation and thus destined to have dominion over the inanimate world. Hence it is not surprising that contemporary ecological conscience should consider respect for the environment for an essentially utilitarian reason, namely that indiscriminate exploitation may compromise the very life of man on this planet.

To understand the difference between this way of thinking and that of classical culture, one should think of the difference that exists between not contaminating a river in order not to pollute the water we drink, and of not contaminating it because by so doing we would be committing a sin, offending the sacred nature of the cosmos. The very word "environment" which etymologically means "that which surrounds us", as if man were, indeed, the centre around whom all things rotate and whom all must serve.

Thus, the essential failure of contemporary ecology is not surprising either: since it is an ecology based on economics, an ecology-economy, in the conflict of resources there is always a stronger, more immediate financial gain which takes priority over "respect for the environment".

Hildegard drew her awareness of the unity of all things from her mystical inspiration, from the sources of late antiquity and early medieval times, as well as – most likely – from the pagan heritage of the time, then still very much alive in the Germanic world, particularly in the knowledge *de occultis operationibus naturae* that lived on in that mainly marginal and feminine environment which would later be the object of witch hunts.

In her *Book of Divine Works*, for example, Hildegard described the universe as egg-shaped. The cosmos is one as is the egg, which contains within it four elements: the shell is similar to earth, cold and dry; the white is similar to water; the yellow, oily yolk resembles fire; the watery part, breath or air. This image also

dates back to the Orphic Pythagorean tradition, passed down to the medieval world through the Hellenistic culture, hermeticism and writings on alchemy, although we cannot presume that the Benedictine nun was acquainted with all this literature.

It suffices to remember the description of the wonderful cosmic vision that Gregory the Great attributes to St Benedict: "When it was time to rest, the venerable Father Benedict appropriated the top of a tower, while at the foot of it Servandus the Deacon lodged.... The man of God, Benedict, being diligent in watching, rose early before the time of matins (his monks being yet at

but also of being deeply loved as a divine theophany.

This is not at all an isolated experience in the history of spirituality. It happens every time that the evangelical detachment from self-love frees us from the prison of the ego. We then feel in profound unity with the cosmos, perceived, precisely, as a whole. This experience also means overcoming that mind-body or spirit-nature dualism which has tormented and still torments Western culture so much: indeed to the detached human being nature appears as the visible spirit and the spirit as invisible nature.

Among the many possible testimonies, let us recall that of another Benedictine monk, our contemporary, Henri Le Saux, who notes in his *Diary* that the primordial duality to be overcome in that between ourselves and the rest of the cosmos, and not that between us and God. Indeed, as long as there are "others" outside us, God and the world will be confused, even though they can subsequently be distinguished and defined. As long as the world is viewed as extraneous, God will never be able to be perceived within us.

"It is therefore necessary", Le Saux writes, "first of all to suppress this 'centre' that I call 'myself' and around which I trace concentric circles, which are my mind, my body, the world conceived essentially in relation to me and finally God, he too conceived, alas, in relation to me".

It was in detachment from herself that the nun Hildegard found the meaning of the unity and divinity of the cosmos with which the human being is profoundly and wonderfully united, to the point of constituting itself a cosmos, and a whole. According to an erroneous but significant etymology, *homo* (human) for people in the Middle Ages was in fact linked to *omnis* (all) and it is therefore hardly surprising that for Hildegard the dimensions of the human body and their reciprocal proportions constituted the measure of the universe, which is why the measurement of the height and of the extended arms enables one to inscribe the human figure in a circle, in accordance with the representation that was to inspire the Renaissance versions of it and primarily that of Leonardo da Vinci.

The microcosm of man, therefore, is in profound correspondence with the macrocosm; so no one should be amazed to find the roots of what is often presented as new, secular and modern in a nun who lived in the distant Middle Ages.



"Hildegard and the seasons", *Codex Latinus 1942*, c. 38r  
(National Library in Lucca, Tuscany)



Barbara Sukova playing Hildegard in a 2009 film by Margarethe von Trotta

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