

L'OSSERVATORE ROMANO

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Vatican City

Friday, 11 October 2019

Special Assembly of the Synod of Bishops for the Pan-Amazon Region

For evangelization and for an integral ecology



SEE COVERAGE OF THIS WEEK'S SYNOD EVENTS ON PAGES 8 TO 12

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can be no loyalty

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Do not transform religion
into ideology

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An act of justice to accomplish with a spirit of service and respect

“We have come to contemplate, to comprehend, to serve the peoples”. Pope Francis emphasized this in the discourse that opened the work of the Synod for the Pan-Amazon Region. He was echoed by Cardinal Hummes, the Relator General of the Synod, who concluded his address saying: “This Synod is like a table that God has prepared for His poor and He is asking us to serve at that table”. Synodality as *diakonia*, as service. We all remember the words that the latter, Cardinal Hummes, said to Jorge Mario Bergoglio upon his election as Pope: “remember the poor”. For six and a half years Francis has been giving concrete implementation to those words: today both men are reunited in the Synod Hall along with nearly 200 cardinals, bishops, religious and lay people, to serve at the “table” of the Amazon, the planet’s exposed nerve. They are motivated by a strong sense of justice: “This is because humankind has a great debt towards the indigenous peoples on the planet’s various continents and therefore also in Amazonia”, Hummes stated in his (amply applauded) discourse; “it is necessary that the right to be the lead-

ing players in their own history be returned and guaranteed to indigenous populations, as the subjects and not objects of the spirit or the victims of anyone’s colonialism. Their cultures, languages, history, identity and spirituality are humanity’s wealth and must be respected and preserved as well as included in global culture”.

On behalf of this respect it is necessary to approach the Amazonian peoples, according to the image used by the Pope, “on tip-toe, respecting their history, their cultures, their good way of living in the etymological sense of the word, not in the social sense which we often attribute to them, because peoples have a proper identity, all peoples have their wisdom, a self-awareness; peoples have a way of feeling, a way of seeing reality, a history, a hermeneutic, and they tend to be protagonists of their history with these matters, with these qualities. And as outsiders we consider ideological colonizations that destroy or diminish the characteristics of the peoples. Ideological colonization is very widespread”.

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VATICAN BULLETIN



AUDIENCES

Wednesday, 2 October

H.R.H. Prince Hassan bin Talal

Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints

Thursday, 3 October

Cardinal Pedro Ricardo Barreto Jimeno, SJ, Archbishop of Huancayo, Peru

Hon. Mr Michael Richard Pompeo, Secretary of State of the United States of America, with his entourage

Members of the Episcopal Conference of the Syro-Malabar Church, on a visit *ad limina Apostolorum*:

– H.B. Cardinal George Alencherry, Major Archbishop of Ernakulam-Angamaly for Syro-Malabars, with the Auxiliaries: Bishop Sebastian Vaniyapurackal, Titular of Troina; Bishop Jose Puthenveetil, Titular of Rusubbicari; Bishop Stephen Chirappanath, Titular of Slebte, Apostolic Visitor for Syro-Malabar faithful resident in Europe; Procurator Bishop in Rome

– Bishop John Nellikunnel of Idukki for Syro-Malabars

– Bishop George Madathikandathil of Kothamangalam for Syro-Malabars, with Bishop emeritus George Punnakottil

– Bishop Kuriakose Bharanikulangara of Faridabad for Syro-Malabars

– Bishop Sebastian Pozhlopamp of Hosur for Syro-Malabars



The College of Auditor Prelates, the Officials and all the staff of the Apostolic Tribunal of the Roman Rota share in the grief of Dean Msgr Pio Vito Pinto at the loss of his sister who has departed toward the Eternal Kingdom.

Mother

MARIANNA PINTO, OSP

Abbess and Foundress of the Benedictine Abbey of Our Lady of the Assumption, in Santa Lucia, and of the Monastery of Our Lady Queen and Gate of Heaven, in Zambia, raising fervent prayers of suffrage to the Lord and invoking comfort for all her relatives.

– Bishop Raphael Thattil of Shamshabad for Syro-Malabars

– Bishop Sebastian Adayanthrath of Mandya for Syro-Malabars

– Archbishop Joseph Perumthottam of Changanacherry for Syro-Malabars, with Auxiliary Bishop Thomas Tharayil, Titular of Agrippias

– Bishop Mathew Arackal of Kanjirapally for Syro-Malabars, with Auxiliary Bishop Jose Pulickal, Titular of Lares

– Bishop Joseph Kallarangatt of Palai for Syro-Malabars, with Auxiliary Bishop Jacob Muricken, Titular of Thinis

– Bishop George Rajendran, SDB, of Thuckalay for Syro-Malabars

– Archbishop Mathew Moolakkatt, OSB, of Kottayam for Syro-Malabars, with Auxiliary Bishop Joseph Pandarasseril, OSB, Titular of Castellum Ripae

– Archbishop George Njaralakatt of Tellicherry for Syro-Malabars, with Auxiliary Bishop Joseph Pamplany, Titular of Numluli, and Archbishop emeritus George Valiamattam

– Bishop Lawrence Mukkuzhy of Belthangady

– Bishop Joseph Arumachadath, MCBS, of Bhadravathi for Syro-Malabars

– Bishop Jose Porunnedom of Mananthavady for Syro-Malabars

– Archbishop Antony Kariyil, CMI, Titular of Macriana maior, vicar to the Major Archbishop of Ernakulam-Angamaly for Syro-Malabars

– Bishop Remigiose Inchananiyil of Thamarassery for Syro-Malabars

– Archbishop Andrews Thazhath of Trichur for Syro-Malabars, with Auxiliary Bishop Tony Neelankavil, Titular of Masuccaba, and Bishop emeritus Jacob Thoomkuzhy

– Bishop Pauly Kannookadan of Irinjalakuda for Syro-Malabars

– Bishop Jacob Manathodath of Palghat for Syro-Malabars

– Bishop Paul Alappatt of Ramathapuram for Syro-Malabars

– Bishop Jacob Angadiath of Saint Thomas the Apostle of Chicago for Syro-Malabars, United States of America, with Auxiliary Bishop Joy Alappatt, Titular of Bencenna

– Bishop John Vadakel, CMI, Bishop emeritus of Bijnor for Syro-Malabars, with Bishop emeritus Gratian Mundadan, CMI

– Bishop Thomas Thuruthimatam, CST, of Gorakhpur for Syro-Malabars

– Bishop James Athikalam of Sagar for Syro-Malabars, with Bishop emeritus Anthony Chirayath

– Bishop Joseph Kodakallil of Satna for Syro-Malabars

– Bishop Sebastian Vadakel of Ujjain for Syro-Malabars

– Bishop Thomas Elavanal, MCBS, of Kalyan for Syro-Malabars

– Bishop Jose Chittooparambil, CMI, of Rajkot for Syro-Malabars

– Bishop Prince Antony Panengadan, of Adilabad for Syro-Malabars

– Bishop Ephrem Nariculam of Chanda for Syro-Malabars

– Bishop Joseph Kollamparampil, CMI, of Jagdalpur for Syro-Malabars

– Bishop Bosco Puthur of Saint Thomas the Apostle of Melbourne for Syro-Malabars, Australia

– Bishop Jose Kalluvilil of Mississauga for Syro-Malabars, Canada

– Bishop Joseph Srampickal of Great Britain for Syro-Malabars, Great Britain

Friday, 4 October

H.E. Mrs Gilda Maria Bolt González, Ambassador of Nicaragua, for the presentation of her Letters of Credence

H.B. Cardinal George Alencherry, Major Archbishop of Ernakulam-Angamaly for Syro-Malabars, India

Saturday, 5 October

H.E. Mr Jakob Štunf, Ambassador of the Republic of Slovenia, for the presentation of his Letters of Credence

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

Cardinal Philippe Barbarin, Archbishop of Lyon, France

Hon. Mr Donald Tusk, President of the Council of Europe

METROPOLITAN CHURCH

The Holy Father established the Ecclesiastical Province of Mercedes-Luján, Argentina, raising to a Metropolitan Church the Archdiocese of Mercedes-Luján, previously directly subject to the Holy See, and assigning to it as suffragans the Diocese of Merlo-Moreno, currently belonging to the Ecclesiastical Province of Buenos Aires, and the Dioceses of Nueve de Julio and Zárate-Campana, currently belonging to the Ecclesiastical Province of La Plata (4 Oct.).

The Holy Father appointed as Metropolitan Archbishop of the Archdiocese of Mercedes-Luján, Argentina, Bishop Jorge Eduardo Scheinig. Until now he has served as Titular of Ita and Auxiliary of the same Archdiocese (4 Oct.).

Archbishop Scheinig, 60, was born in Carapachay, Argentina. He was ordained a priest on 9 December 1983. He was ordained a bishop on 15 July 2017, subsequent to his appointment as titular Bishop of Ita and Auxiliary of Mercedes-Luján.

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Eamonn Oliver Walsh from his office as Auxiliary of the Archdiocese of Dublin, Ireland (30 Sept.).

The Holy Father accepted the resignation of Cardinal Jean-Pierre Ricard from his office as Archbishop of Bordeaux, France (1 Oct.).

The Holy Father appointed Abbot Erik Varden, OCSO, as Bishop-Prelate of Trondheim, Norway. Until now he has served as Abbot of Mount Saint Bernard in Leicestershire, England (1 Oct.).

Bishop-elect Varden, 45, was born in Sarpsborg, Norway. He holds a doctorate in theology, a licence in oriental ecclesiastical sciences. He entered the Order of Cistercians of the Strict Observance in 2002. He was ordained a priest on 16 July 2011. He has served as: teacher at the Pontifical Saint Anselm Athenaeum in Rome, while working for the Scandinavian section of Vatican Radio. On his return to the Abbey of Mount Saint Bernard, he served as Superior *ad nutum*. In 2015 he was elected Abbot of Mount Saint Bernard.



The Holy Father appointed Bishop Eduardo José Castillo Pino, as Metropolitan Archbishop of Portoviejo, Ecuador. Until now he has served as Titular of Tarasa in Byzacena and Auxiliary of Portoviejo (2 Oct.).

Archbishop Castillo Pino, 49, was born in Guayaquil, Ecuador. He was ordained a priest on 20 November 1994. He was ordained a bishop on 1 June 2012, subsequent to his appointment as Titular of Tarasa in Byzacena and Auxiliary of Portoviejo.

The Holy Father accepted the resignation of Archbishop Agustín Roberto Radrizzani, SDB, of the Archdiocese of Mercedes-Luján, Argentina (4 Oct.).

The Holy Father accepted the resignation of Bishop Charles Edward Drennan of Palmerston North, New Zealand (4 Oct.).

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The Pontiff ordains four new archbishops

Pray and proclaim

During a Rite held in Saint Peter's Basilica on Friday afternoon, 4 October, Pope Francis conferred episcopal ordination on Michael Czerny, 57, Paolo Borgia, Antoine Camilleri and Paolo Rudelli. The Pontiff pronounced in substance the ritual homily provided in the Italian edition of the Roman Pontifical for the ordination of bishops, to which he added several personal thoughts. The following is a translation of the Holy Father's homily.

Beloved Brothers and Sons,

Let us consider carefully the great ecclesial responsibility to which these brothers of ours are being raised. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent the Twelve Apostles into the world so that, filled with the power of the Holy Spirit, they might proclaim the Gospel to all peoples and unite them under one Shepherd, and that they might sanctify them and guide them to salvation.

In order to perpetuate this apostolic ministry from one generation to the next, the Twelve chose other men to share in their work. Through the laying on of hands, they passed on to them the gift of the Spirit which they themselves had received from Christ, thereby conferring the fullness of the Sacrament of Orders. Thus, through an uninterrupted succession of bishops this prime ministry has been preserved in the living Tradition of the Church, and the work of the Saviour continues and develops to our own day.

In the bishop surrounded by his priests, the same Lord, the Eternal High Priest, is present in your midst. Indeed, it is Christ who, through the ministry of the bishop, continues to preach the Gospel of salvation and to sanctify believers by means of the sacraments of faith. It is Christ who, through the paternal role of the bishop, draws new members to his Body which is the Church. It is Christ who, in the wisdom and prudence of the bishop, guides the People of God on their pilgrimage until at last they reach eternal bliss.

Therefore, welcome with gratitude and joy these brothers of ours whom we bishops are about to receive into the Episcopal College by the laying on of hands. Render to them the honour that is due to the ministers of Christ and the dispensers of the mysteries of God, to whom the testimony of the Gospel and the ministry of the Spirit for sanctification have been entrusted. Remember Jesus' words to the Apostles: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me" (Lk 10:16).

Now, dearest brothers, chosen by the Lord, consider that you have been chosen from among men and for men; not for yourselves but for the things pertaining to God. Indeed, "episcopacy" is the name of a service, not of an honour, since a bishop must strive to serve rather than to rule, according

to the Master's commandment: "whoever would be great among you must be your servant, and whoever would be first among you must be slave of all".

Proclaim the Word on every opportune and inopportune occasion. Proclaim the true Word, not mundane discourses that no one understands. Proclaim the Word of God. Remember that, according to Peter, in the Acts of the Apostles, the two main tasks of the bishop are prayer and proclaiming the Word (cf. 6:4); then all of the other administrative matters. But these two things are the pillars. And, through preaching and offerings of the Sacrifice for your people, draw from the fullness of the sanctity of Christ the manifold richness of the divine grace.

In the Church entrusted to you, be faithful custodians and dispensers of the mysteries of Christ. As the Father has placed you at the head of his family, always follow the example of the Good Shepherd, who knows his sheep and is known by them and who did not hesitate to lay down his life for them. Closeness to your people. The three aspects of a bishop's closeness: closeness to God in prayer – this is the first task; closeness to priests in the presbyteral college; and closeness to the people. Do not forget that you have been taken, chosen, from the flock. Do not forget your roots, those who have passed on the faith, who gave you identity. Do not forget the People of God.

Love with a fatherly and brotherly love all those whom God entrusts to you. First the presbyters and deacons, your co-workers in the ministry. But also love the poor, the defenceless and those in need of acceptance and help. Encourage the faithful to work with you in your Apostolic task; be ready to listen to what they have to say.

Pay careful attention to those who do not belong to the one fold of Christ, because they too have been entrusted to you in the Lord. Remember that in the Catholic Church, made one by the bond of charity, you are united to the College of Bishops – this would be the fourth aspect of closeness – and you must carry within you the solicitude for all the Churches, generously helping those who are most in need of assistance. Safeguard this gift that you are receiving today through the imposition of hands of all of us bishops.

Watch lovingly over the whole flock, among whom the Holy Spirit places you in order to support the Church of God. Keep watch in the name of the Father, whose image you make present; in the name of Jesus Christ his Son, by whom you were constituted teachers, priests and shepherds; and in the name of the Holy Spirit, who gives life to the Church and whose power sustains us in our weakness.



The new Cardinals

Miguel Ángel Ayuso
Guixot, MCCJ

President of the Pontifical
Council for Interreligious
Dialogue

Card. Ayuso Guixot, 67, was born in Seville, Spain. He professed his final vows as a Comboni Missionary of the Heart of Jesus on 2 May 1980 and was ordained a priest on 20 September of the same year. After obtaining a licence at the Pontifical Institute for Arabic and Islamic studies (PISAI) in Rome, he was sent to Egypt in 1982 to serve as parish priest in Cairo, where he assisted



young Catholic students, migrants and political refugees from Sudan, living in the city. Thanks to this experience in Cairo, he was sent to Sudan during the country's civil war. While in Sudan he ran a catechetical centre in the Diocese of El-Obeid and taught Islamic studies in Khartoum.

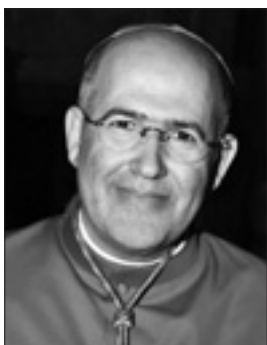
Msgr Ayuso Guixot obtained a doctorate in dogmatic theology in 2000 from the University of Granada and taught in Cairo and then later in Rome. In 2006 he became President of PISAI. In 2007 he was named a consultant of the Pontifical Council for Interreligious Dialogue, and on 30 June 2012 was appointed its Secretary by Benedict XVI.

Msgr Ayuso Guixot was ordained a bishop by Pope Francis on 19 March 2016 and assigned the titular Episcopal See of Luperciana. On 25 May 2019 he was appointed President of the Pontifical Council for Interreligious Dialogue. Due to his close involvement in the workings of the Document on Human Fraternity for World Peace and Living Together, Msgr Ayuso Guixot was appointed one of the Holy See's representatives to the higher committee established to meet the document's objectives. He was also elected President of the Committee by its members.

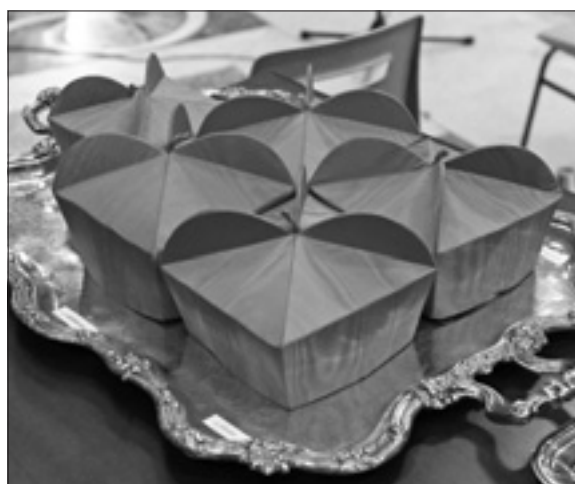
José Tolentino Calaça
de Mendonça

Archivist and Librarian of the
Holy Roman Church

Card. Calaça de Mendonça, 53, was born in Madeira, Portugal. He obtained a licence in theology from the *Universidade Católica Portuguesa* (UCP) in 1989, and was ordained a priest for the Diocese of Funchal on 28 July 1990. In 1992, he obtained a licence in biblical studies. After serving in parish ministry for three years, in 2004 he moved to Lisbon, where he served five years as chaplain of the city's Catholic University. He was then sent to Rome in 2001, following his appointment as Rector of the Pontifical Portuguese College. After completing his doctorate in biblical theology in 2004, he returned to Portugal as a lecturer of New Testament and Theological Aesthetic at UCP in Lisbon, at the



same time serving as director of the university's magazine on theological studies, *Didaskalia*, and of the Centre for Religious and Cultural studies. After his appointment as consultant of the Pontifical Council for Culture in 2011, he was appointed vice rector of the UCP and the following year was sent as a visiting lecturer to the Catholic Universities of Pernambuco, Rio de Janeiro and Belo Horizonte in Brazil. In addition to numerous theological and exegetical volumes and articles, Msgr Mendonça has published several works of poetry, and in 2014, he represented Portugal in the World Day of Poetry. For years he has edited *Che cosa sono le nuvole*, a column in the weekly news publication "Expresso". Pope Francis chose him as preacher of the 2018 Lenten Spiritual Exercises for the Roman Curia and, on 26 June 2018, appointed him Archivist and Librarian of the Holy Roman Church. Msgr Calaça de Mendonça was ordained a bishop on 28 July 2018, subsequent to his appointment as titular Archbishop of Suava.



Ignatius Suharyo
Hardjoatmodjo
Archbishop of Jakarta

Card. Suharyo Hardjoatmodjo, 69, was born in Java, Indonesia. He was ordained a priest on 26 January 1976. After obtaining a license and doctorate from the Pontifical Urban University in Rome in 1979 and 1981, he returned to Indonesia and served as formator at the Major Seminary in Yogyakarta, a role he held until 1997. Throughout that period he also served as lecturer in catechetics at the local faculty of philosophy, as president of the philosophy and theology department of the Jesuit



University of Sanata Dharma and as dean of the faculty of theology.

Following his appointment as Archbishop of Semarang on 21 April 1997, Msgr Suharyo Hardjoatmodjo received his episcopal ordination on 22 August 1997 and for three years led the Commission for Interreligious Dialogue of the Bishops' Conference of Indonesia. He later served six years as Secretary General of the Conference. On 2 January 2006, Benedict XVI appointed him Military Ordinary for Indonesia, and that same year he was elected vice-president of the Bishops Conference of Indonesia.

On 25 July 2009 he was appointed Coadjutor of Jakarta and on 28 June 2010 he succeeded as Archbishop of Jakarta. Suharyo Hardjoatmodjo has been serving as president of the Bishops' Conference of Indonesia

since his election in 2012, and as a member of the Congregation for the Evangelization of Peoples.

Juan de la Caridad García
Rodríguez
Archbishop of San Cristóbal
de La Habana

Card. García Rodríguez, 71, was born in Camagüey, Cuba. After completing his studies in philosophy and theology, he was ordained a priest on 25 January 1972 and served in parish ministry in Morón, Ciego de Avila and Jatibonico. Throughout the 1970s when the Cuban regime did not allow priests to preach outside church walls, he went from village to village visiting homes and distributing pamphlets that sought to reaffirm Christian values. In 1989, he was transferred to the parish of



Florida, where he also served neighbouring communities.

On 15 March 1997 García Rodríguez was appointed Bishop of the titular Episcopal See of Gummi di Proconsolare and Auxiliary Bishop of Camagüey, receiving his episcopal ordination on 7 June that same year. Following the elevation of the Diocese of Camagüey to a metropolitan See, he was appointed its Archbishop on 10 June 2002. In February 2006, he was elected President of the Bishops' Conference of Cuba. In 2007 he was appointed a member of

New Cardinals created by Pope Francis at the 5 October Consistory

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the Pontifical Council for Justice and Peace.

On 26 April 2016, Pope Francis appointed him Archbishop of San Cristóbal de La Habana. He is currently a member of the Permanent Committee of the Catholic Bishops' Conference of Cuba and President of the national Commission for Mission and Family.

Fridolin Ambongo Besungu, OFM Cap.

Archbishop of Kinshasa

Card. Besungu, 59, was born in Boto, Democratic Republic of the Congo. He professed his perpetual vows for the Order of Friars Minor Conventual in 1987, and was ordained a priest on 14 August 1988. He obtained a degree in moral theology at the Alphonsian Academy in Rome. He then returned to his country where he served as parish priest of Bobito and lecturer of moral theology at the Catholic University of the Democratic Republic of the Congo in Kinshasa, at the Major Interdiocesan Seminary of Saints Peter and Paul in Lisala and at the Mazenod Institute.

Msgr Besungu served in several roles within his Capuchin community, including Major Superior



and vice provincial of his order in the Democratic Republic of the Congo, and as national president of the Assembly of Major Superiors (ASUMA) and of the circumscriptions of Capuchin Franciscans in Africa (CONCAU). Benedict XVI appointed him Bishop of Bokungu-Ikela on 22 November 2004, and he received his episcopal ordination on 6 March 2005.

Pope Francis appointed him Apostolic Administrator of Mbandaka-Bikoro on 5 March 2016, and then Archbishop on 12 November of that same year. He was elected vice-president of CENCO in June 2017, and played an active role in seeking a peaceful solution to the political crisis in his country. Strongly supporting Catholic organizers of democratic demonstrations, he co-chaired the dialogue that, with the signing of the San Silvestro Accords, led to new elections in 2018.

On 6 February 2018 Pope Francis appointed him Coadjutor of Kinshasa, and on 1 November of the

same year Msgr Besungu succeeded as its Archbishop.

Jean-Claude Hollerich, SJ

Archbishop of Luxembourg

Card. Hollerich, 61, was born in Differdange, Luxembourg. He entered the Society of Jesus in 1981 and received his formation at the Province of Southern Belgium and Luxembourg. In 1985, following two years of novitiate and two years of practicum, he was sent to Japan where he studied Japanese language and culture, and later resumed his theological studies at Sophia University in Tokyo. He completed his formation in Germany, where he obtained his licence at the Sankt Georgen Graduate School of Philosophy and Theology in Frankfurt. He was ordained a priest on 21 April 1990 and served in parish ministry. In



1994, he obtained a licence in German language and literature from Ludwig-Maximilians University in Munich. That same year, he returned to Japan, where he taught German, French and European studies at Sophia University. In 1996 he became chaplain of the German Church in Japan and then, in 1999, student chaplain of Sophia University. During his 17 years in Tokyo, he served the university, the Catholic community, the Society of Jesus and the German Bishops Conference. Additionally, he served as delegate of the Catholic Bishops Conference of Japan in preparation for World Youth Day 2005, as rector of the Jesuit community of the University of Sophia, as vice-rector for general and student affairs, and as consultant of the Japanese province of the Society of Jesus.

After being appointed by Benedict XVI as Archbishop of Luxembourg on 12 July 2011, Msgr Hollerich received his episcopal ordination in the Cathedral of Luxembourg on 16 October that year. He has served as President of the Commission of the Bishops' Conferences of the European Union (COMECE) which brings together European bishops with the objective of examining the politics and legislation of the EU from the point of view of the social doctrine of the Church. On 3 April 2019 he was elected President of *Coeetus Internationalis Ministrantium*, the international association of altar servers.

Álvaro Leonel Ramazzini Imeri

Bishop of Huehuetenango

Card. Ramazzini Imeri, 72, was born in Guatemala City. After completing his formation in Mexico, he was ordained a priest on 27 June 1971 and was immediately assigned to serve at the Major Seminary in Asunción. After obtaining a doctorate in canon law from the Pontifical Gregorian University in Rome in 1980, he returned to Guatemala, where he



served as formator and then professor of theology at the Seminary in Asunción, and then, from 1983-1986, as its rector. At the same time he taught theology and canon law at the Salesian theological Institute.

On 15 December 1988, Msgr Ramazzini Imeri was appointed Bishop of San Marco by Pope John Paul II, and received his episcopal ordination on 6 January 1989. He was elected Secretary General of the Episcopal Conference of Guatemala in 1990, and then its president in 2006. He is currently responsible for the Commissions for Social Communication and for Justice and Solidarity. In 2011 he received the *Pacem in Terris* Award which honours people "for their achievements in peace and justice, not only in their country but in the world".

On 14 May 2012, Benedict XVI appointed him Bishop of Huehuetenango, a diocese which numbers roughly one million Catholics. Msgr Ramazzini Imeri has been a member of the Pontifical Commission for Latin America since 1990.

Matteo Maria Zuppi

Archbishop of Bologna

Card. Zuppi, 64, was born in Rome, Italy. He earned a degree in literat-



ure and philosophy from Rome's La Sapienza University before entering the Palestrina diocesan seminary. He earned a degree in theology at the Pontifical Lateran University.

He was ordained to the priesthood for the Diocese of Palestrina on 9 May 1981, and was immediately appointed assistant parish priest at the Basilica of Santa Maria in Trastevere in Rome, serving in this role until becoming its parish priest in 2000. Msgr Zuppi also served as rector of the Church of Santa Croce from 1983 to 2012, as a member of the diocesan presbyteral council from 1995 to 2012, and as prefect of Rome's third prefecture from 2005 to 2010.

In 2010 he began his pastoral ministry at the parish church of Santi Simone e Giuda Taddeo in one of the most populated neighbourhoods in the peripheries of Rome.

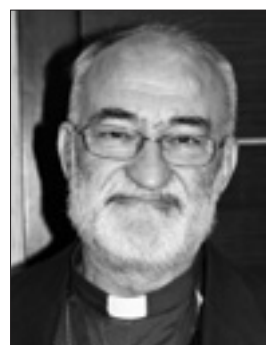
He was ordained a bishop on 14 April 2012, subsequent to his appointment by Benedict XVI as titular Bishop of Villanova and Auxiliary of Rome. On 27 October 2015 Pope Francis appointed Zuppi to the Metropolitan See of Bologna, where he welcomed the Pontiff on 1 October 2017.

Cristóbal López Romero, SDB

Archbishop of Rabat

Card. López Romero, 67, was born in Vélez-Rubio, Spain. He joined the Salesians of Don Bosco in 1964, making his first vows at the age of 16 and professing his final vows on 2 August 1974. After completing his studies at the Salesian seminaries of Girona and Barcelona, he was ordained a priest on 19 May 1979. He earned a degree in information sciences, journalism section, from the Autonomous University of Barcelona in 1982.

In 1984 he left for Paraguay where he worked in youth ministry at the



Salesian College in Asunción before he was appointed in 1986 as provincial of youth pastoral ministry, a role he held until 1992.

While in the Paraguayan capital, he served as pastor from 1992 to 1994, as the Provincial Superior of the Salesians from 1994 to 2000, as community director and teacher at Asunción College from 2000 to

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2002. He then served in the Salesian missions from 2002 to 2003.

After transferring to Morocco he served as director for the community, parish and scholastic ministry at the vocational training Centre of Kénitra from 2003 to 2011. On his return to Latin America, he was named Provincial Superior of Bolivia, a role in which he served from 2011 to 2014. After returning to Spain, he was elected Provincial Superior of María Auxiliadora, serving from 2014 to 2017. On 29 December 2017, Pope Francis appointed him Archbishop of Rabat, where he received the Holy Father during his Apostolic Journey to Morocco in March of 2019.

Michael F. Czerny, SJ

Titular Archbishop of Benevento
Undersecretary of the Migrants
Section of the Dicastery for
Promoting Integral Human
Development

Card. Czerny, 73, was born in Brno, Czech Republic, and was raised in Montreal, Canada. He entered the Society of Jesus in 1963, and was ordained a priest for the Jesuit Province of Canada on 9 June 1973. He earned a doctorate in interdisciplinary studies from the University of Chicago in 1978. In Toronto the following year he founded the Jesuit Centre (now Forum) for Social Faith and Justice, which he led until 1989



when he was transferred to San Salvador following the assassination of six of his confreres at the Central American University. While in El Salvador he served as vice rector and director of the university, as well as director of its Institute for Human Rights. He acted as mediator in the negotiations that led to the end of El Salvador's long civil war in 1992, and in 1995 he participated in a United Nations investigative commission on the coup d'état in Haiti.

From 1992 to 2002 he served as Secretary for Social Justice at the Jesuits' general curia in Rome, after which he was transferred to Africa where he became the founding director of the African Jesuit AIDS Network. During his 2002 to 2010 tenure on the continent he also taught at the Hekima College of the Catholic University of Eastern Africa in Nairobi.

In 2010 he was called to Rome definitively by Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace, to serve as an advisor. In 2016, as part of Pope Francis' reform of the Roman Curia, the Council was incorporated into what is now the Dicastery for Promoting Integral Human Development. Czerny was appointed Undersecretary of the Dicastery's Section for Migrants and Refugees in 2017.

Michael Louis Fitzgerald, M.Afr.

Archbishop emeritus of Nepte
Apostolic Nuncio

Card. Fitzgerald, 82, was born in Walsall, United Kingdom. He was ordained a priest for the White Fathers missionaries on 3 February 1961. He earned a doctorate in theology from the Pontifical Gregorian University in Rome in 1965, and a degree in Arabic from the School of Oriental and African Studies of the University of London in 1968.



He taught at the Pontifical Institute for Arab and Islamic Studies (PISAI) in Rome from 1968 to 1978, and was appointed director of the Institute in 1972. In the meantime he also taught at the University of Makerere, Kampala, Uganda from 1969 to 1971.

He served in pastoral ministry for two years in Sudan, and was a member of the general council of the Society of Missionaries of Africa from 1980 to 1986. In February 1987, after some 10 years as a consultant, he was appointed Secretary of the Vatican Secretariat for Non-Christians, which later became the Pontifical Council for Interreligious Dialogue.

He was appointed a bishop by Benedict XVI, who assigned him the titular Episcopal See of Nepte. He received his episcopal ordination on 6 January 1992.

On 15 February 2006 he was appointed Apostolic Nuncio in Egypt, a post he held until October 2012. He has since retired to his congregation's home in Liverpool, England.

Sigitas Tamkevičius, SJ

Archbishop emeritus of Kuanas

Card. Tamkevičius, 81, was born in Krikstonys, Lithuania. He entered the seminary of Kaunas in 1955 and,

after obtaining a degree in theology, was ordained a priest on 18 April 1962. He served as vicar in various parishes. In 1968 he entered the Society of Jesus, which at the time was banned by the Soviet regime. He was among those who launched a petition against government restrictions on the Kaunas seminary in 1969 and was subsequently prohibited by Soviet authorities from practicing his priestly ministry, and forced to work in a factory for one year.

In 1972 he began publishing the underground *Chronicle of the Catholic Church in Lithuania*, which reported the extent of religious discrimination in the Soviet-controlled state. In 1978, together with four other Lithuanian priests, he founded the Cath-



olic Committee for the defence of the rights of the faithful, which revealed to the world the human rights abuses committed behind the Iron Curtain. Members of the group were systematically arrested and imprisoned.

Tamkevičius continued publishing the *Chronicle* for 11 years, until he was arrested in 1983 and sentenced to 10 years of detention and exile with forced labour. In 1988, he was released as part of Perestroika reforms.

In 1989 he was appointed spiritual director of the Kaunas seminary and one year later assumed the role of rector.

He was ordained a bishop on 19 May 1991 after his appointment by Benedict XVI as Auxiliary Bishop of Kaunas. He was raised to Archbishop of Kaunas in 1996.

Between 1999 and 2014, he served three terms as president of the Lithuanian Bishops' Conference and one term as vice president.

Eugenio Dal Corso, PSDP

Bishop emeritus of Benguela

Card. Dal Corso, 80, was born in Corso, Italy. At the age of 10 he was welcomed as an aspiring priest into the Congregation of the Poor Servants of Divine Providence. He was ordained a priest on 7 July 1963.

He worked in pastoral ministry and earned a doctorate in dogmatic theology from the Pontifical Lateran University in Rome. For the next few years he taught formation and served as assistant pastor in Verona before being transferred to Naples in 1970 to serve as parish priest of San Giacomo degli

Italiani. In 1975, pursuant to his requests to be sent on mission, his superiors transferred him to Argentina where, in Laferrere, he founded the parish of Nuestra Señora de la Paz, home to some 20,000 faithful. In 1986, after working for 11 years in the South American nation, he



was sent to Angola's capital, Luanda, where he served at the Congregation's seminary in the Diocese of Uije.

He was ordained a bishop on 3 March 1996, after Benedict XVI appointed him Coadjutor of Saurimo. On 18 February 2008, he was appointed Bishop of Benguela. Although Dal Corso retired as Bishop of Benguela in March 2018, the new Cardinal has remained active in his work with the poor in southern Africa. Just four months after his retirement, he was named chaplain of the Saint Josephine Bakhita pastoral centre in Caiundo.

Titles and Deaconries

- Miguel Ángel Ayuso Guixot, MCCJ, Deaconry of San Girolamo della Carità a Via Giulia
- José Tolentino Calaça de Mendonça, Deaconry of Santi Domenico e Sisto
- Ignatius Suharyo Hardjoatmodjo, Title of Spirito Santo alla Ferratella
- Juan de la Caridad García Rodríguez, Title of Santi Aquila e Priscilla
- Fridolin Ambongo Besungu, OFM Cap., Title of San Gabriele Arcangelo all'Acqua Traversa
- Jean-Claude Hollerich, SJ, Title of San Giovanni Crisostomo a Monte Sacro Alto
- Álvaro Leonel Ramazzini Imერი, Title of San Giovanni Evangelista a Spinaceto
- Matteo Maria Zuppi, Title of Sant'Egidio
- Cristóbal López Romero, SDB, Title of San Leone I
- Michael Czerny, SJ, Deaconry of San Michele Arcangelo
- Michael Louis Fitzgerald, M. Afr., Deaconry of Santa Maria in Portico
- Sigitas Tamkevičius, SJ, Title of Sant'Angela Merici
- Eugenio Dal Corso, PSDP, Title of Sant'Anastasia



Without compassion there can be no loyalty

Consistory for the creation of 13 new Cardinals

“The readiness of a cardinal to shed his own blood – as signified by the scarlet colour of your robes – is secure if it is rooted in this awareness of having been shown compassion and in the ability to show compassion in turn”. Pope Francis emphasized these words to the 13 new Cardinals created in the Ordinary Public Consistory held in the Vatican Basilica on Saturday, 5 October. The following is the English text of the Holy Father’s homily.

At the heart of the Gospel we have just heard (*Mk* 6:30-37) is the “compassion” of Jesus (cf. v. 34). Compassion is a key word in the Gospel. It is written in Christ’s heart; it is forever written in the heart of God.

In the Gospels, we often see Jesus’ compassion for those who are suffering. The more we read, the more we contemplate, the more we come to realize that the Lord’s compassion is not an occasional, sporadic emotion, but is steadfast and indeed seems to be the attitude of his heart, in which God’s mercy is made incarnate.

Mark, for example, tells us that when Jesus first passed through Galilee preaching and casting out demons, “a leper came to him begging him, and kneeling said to him, ‘If you choose, you can make me clean’. Moved with pity, Jesus stretched out his hand and touched him, and said to him, ‘I do choose. Be made clean!’” (*1:40-42*). In this gesture and with these words, we see the mission of Jesus, the Redeemer of mankind. He is a *compassionate Redeemer*. He incarnates God’s will to purify men and women afflicted by the scourge of sin; he is “the outstretched hand of God”, who touches our sickly flesh and accomplishes this work by bridging the chasm of separation.

Jesus goes out in search of the outcast, those without hope. People like the man paralyzed for thirty-eight years who lay beside the pool of Bethzatha, waiting in vain for someone to bring him to the waters (cf. *Jn* 5:1-9).

This compassion did not appear suddenly at one moment in the history of salvation. No, it was always there in God, impressed on his paternal heart. Let us think about the account of the calling of Moses, for example, when God spoke from the burning bush and said: “I have observed the misery of my people who are in Egypt; I have heard their cry ... indeed, I know their sufferings” (*Ex* 3:7). This is the compassion of the Father!

God’s love for his people is drenched with compassion, to the extent that, in this covenant relationship, what is divine is compassionate, while, sad to say, it appears that what is human is so often lacking in compassion. God himself says so: “How can I give you up, Ephraim? How can I hand you over, Israel? ... My heart recoils within me; my compassion grows warm and tender... For I am God and no mortal, the holy one in

your midst, and I will not come in wrath” (*Hos* 11:8-9).

Jesus’ disciples often show themselves lacking compassion, as in this case, when they are faced with the problem of having to feed the crowds. In effect, they say: “Let them worry about it themselves...”. This is a common attitude among us human beings, even those of us who are religious persons or even religious “professionals”. We wash our hands of it. The position we occupy is not enough to make us compassionate, as we see in the conduct of the priest and Levite who, seeing a dying man on the side of the road, pass to the other side (cf. *Lk* 10:31-32). They would have thought: “It’s not up to me”. There are always excuses and justifications for looking the other way. And when a man of the Church becomes a mere functionary, the result is even more sour. There are always justifications; at times they are even codified and give rise to “institutional disregard”, as was the case with lepers: “Of course, they have to keep their distance; that is the right thing to do”. That was the way of thinking and it still is. This all too human attitude also generates structures lacking compassion.

At this point we can ask ourselves: are we conscious – we, in the first place – of having been the object of God’s compassion? In a particular way, I ask this of you, brother cardinals and those about to become cardinals: do you have a lively

awareness of always having been preceded and accompanied by his mercy? This awareness was always present in the immaculate heart of the Virgin Mary, who praises God as her “Saviour”, for he “looked with favour on the lowliness of his servant” (*Lk* 1:48).

I find it helpful to see myself reflected in the passage of Ezekiel 16 that speaks of God’s love for Jerusalem. It concludes with the words: “I will establish my covenant with you, and you shall know that I am the Lord, in order that you may remember and be confounded, and never open your mouth again because of your shame, when I forgive you all that you have done” (*Ezek* 16:62-63). Or again, in that other prophecy of Hosea: “I will bring her into the wilderness and speak tenderly to her... There shall she respond as in the days of her youth, as at the time when she came out of the land of Egypt (*2:14-15*). We can ask ourselves: Do I feel God’s compassion towards me? Do I sense in me the conviction of being a son of compassion?

Do we have a lively awareness of this compassion that God feels for us? It is not something optional, or a kind of “evangelical counsel”. No, it is essential. Unless I feel that I am the object of God’s compassion, I cannot understand his love. This is not a reality that can be explained. Either I feel it or I don’t. If I don’t feel it, how can I share it, bear witness to it, bestow it on others? Perhaps, I am not able to do this. Concretely: am I compassionate towards this or that brother or sister, that bishop, that priest? ... Or do I constantly tear them down by my attitude of condemnation, of indifference, of looking the other way and actually washing my hands of it?

On this lively awareness also depends, for all of us, the ability to be loyal in our own ministry. This also holds true for you, brother cardinals. The word “compassion” came to my mind right from the moment I started writing my letter to you of 1 September. The readiness of a cardinal to shed his own blood – as signified by the scarlet colour of your robes – is secure if it is rooted in this awareness of having been shown compassion and in the ability to show compassion in turn. Otherwise, one cannot be loyal. So many disloyal actions on the part of ecclesiastics are born of the lack of a sense of having been shown compassion, and by the habit of averting one’s gaze, the habit of indifference.

Today, let us implore, through the intercession of the apostle Peter, the grace to have a compassionate heart, in order to be witnesses of the One who loved and still loves us and who has looked with favour upon us, who chose us, consecrated us and sent us to bring to everyone his Gospel of salvation.





SYNOD FOR THE PAN-AMAZON REGION



Pope's appeal for the Pan-Amazon Region at the Synod's opening Mass

May God preserve us from the greed of new forms of colonialism

"May God preserve us from the greed of new forms of colonialism" was the appeal launched by Pope Francis during the Mass he celebrated on Sunday morning, 6 October, for the opening of the Special Assembly of the Synod of Bishops for the Pan-Amazon Region. The following is the English text of the Holy Father's homily.

The Apostle Paul, the greatest missionary in the Church's history, helps us to make this "synod", this "journey together". His words to Timothy seem addressed to us, as pastors in the service of God's People.

Paul first tells Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tim 1:6). We are bishops because we have received a gift of God. We did not sign an agreement; we were not handed an employment contract. Rather, hands were laid on our heads so that we in turn might be hands raised to intercede before the Father, helping hands extended to our brothers and sisters. We received a gift so that we might become a gift. Gifts are not bought, traded or sold; they are received and given away. If we hold on to them, if we make ourselves the centre and not the gift we have received, we become bureaucrats, not shepherds. We turn the gift into a job and its gratuitousness vanishes.

We end up serving ourselves and using the Church.

Thanks to the gift we have received, our lives are directed to service. When the Gospel speaks of "useless servants" (Lk 17:10), it reminds us of this. The expression can also mean "unprofitable servants". In other words, we do not serve for the sake of personal profit or gain, but because we received freely and want to give freely in return (cf. Mt 10:8). Our joy will be entirely in serving, since we were first served by God, who became the servant of us all. Dear brothers, let us feel called here for service; let us put God's gift at the centre.

To be faithful to our calling, our mission, Saint Paul reminds us that our gift has to be rekindled. The verb he uses in the original text is fascinating: *to rekindle*, literally, which means stoking a fire (*anazopyrein*). The gift we have received is a fire, a burning love for God and for our brothers and sisters. A fire does not burn by itself; it has to be fed or else

it dies; it turns into ashes. If everything continues as it was, if we spend our days content that "this is the way things have always been done", then the gift vanishes, smothered by the ashes of fear and concern for defending the *status quo*. Yet "in no way can the Church restrict her pastoral work to the 'ordinary maintenance' of those who already know the Gospel of Christ. Missionary outreach is a clear sign of the maturity of an ecclesial community" (BENEDICT XVI, Apostolic Exhortation *Verbum Domini*, 95). For the Church is always on the move, always going out and never withdrawn into itself. Jesus did not come to bring a gentle evening breeze, but to light a fire on the earth.

The fire that rekindles the gift is the Holy Spirit, the giver of gifts. So Saint Paul goes on to say: "Guard the truth that has been entrusted to you by the Holy Spirit" (2 Tim 1:14). And again: "God did not give us a spirit of timidity, but a spirit of power and love and prudence" (v. 7). Not a spirit of timidity, but of prudence. Someone may think that prudence is a virtue of the "customs house", that checks everything to ensure that there is no mistake. No, prudence is a Christian virtue; it is a

virtue of life, and indeed the virtue of governance. And God has given us this spirit of prudence. Paul places prudence in opposition to timidity. What is this prudence of the Spirit? As the *Catechism* teaches, prudence "is not to be confused with timidity or fear"; rather, it is "the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it" (no. 1806).

Prudence is not indecision; it is not a defensive attitude. It is the virtue of the pastor who, in order to serve with wisdom, is able to discern, to be receptive to the newness of the Spirit. Rekindling our gift in the fire of the Spirit is the opposite of letting things take their course without doing anything. Fidelity to the newness of the Spirit is a grace that we must ask for in prayer. May the Spirit, who makes all things new, give us his own *daring prudence*; may he inspire our Synod to renew the paths of the Church in Amazonia, so that the fire of mission will continue to burn.

As we see from the story of the burning bush, God's fire burns, yet does not consume (cf. Ex 3:2). It is the fire of love that illumines, warms

cause they do not rely on their own strengths but in God, who can do everything.

The faith comparable to the grain of mustard is a faith that is not proud and self-assured; it does not pretend to be that of a great believer at times making gaffes! It is a faith that, in its humility, feels a great need of God and in its smallness surrenders itself, trusting fully in Him. It is a faith that gives us the ability to look with hope at the alternate events of life, which helps us to accept even defeat, suffering, with the awareness that evil never has, never will have, the last word.

Dear Brothers and Sisters,
Good morning!

Today's Gospel passage (cf. Lk 17:5-10) presents the theme of faith, introduced by the disciples' request: "increase our faith!" (v. 5). A beautiful prayer, which we should pray often throughout the day. "Lord, increase my faith!" Jesus responds with two images: the *grain of mustard and the willing servant*. "If you had faith as a grain of mustard seed, you could say to this sycamine tree: 'Be rooted up, and be planted in the sea,' and it would obey you" (v. 6). The sycamine is a robust tree, deeply rooted in the ground and resistant to the winds. Thus, Jesus wishes to make it understood that faith, even if small, can have the power to uproot so much as a sycamine. And then to transplant it into the sea, which is something even more improbable; but nothing is impossible for those who have faith, be-

bearing and indifferent master. But this master's very way of doing things highlights what is the true core of the parable, which is the servant's attitude of willingness. Jesus wishes to say that this is how people of faith are with regard to God: they completely give themselves over to his will, without calculations or pretences.

This attitude toward God is also reflected in the manner of behaviour in the community: it is reflected in the joy of being at the service of one another, finding one's reward already therein, and not in the recognition and gains that may derive from it. This is what Jesus teaches at the end of this narrative: "when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty'" (v. 10).

Unworthy servants, that is, without expecting to be thanked, without pretences. "We are unworthy servants" is an expression of humility and willingness, which does much good for the Church and recalls the right attitude for working within her: humble service, of which Jesus gave the example,



So many of our brothers and sisters in Amazonia are bearing heavy crosses and awaiting the liberating consolation of the Gospel, the Church's caress of love. For them, and with them, let us journey together.

(@Pontifex)

Pope Francis encourages prayer for the Synod

For evangelization and for an integral ecology

By washing the feet of the disciples (cf. Jn 13:3-17).

May the Virgin Mary, woman of faith, help us to go along this path. Let us turn to her on the vigil of the Feast of Our Lady of the Rosary, in communion with the faithful gathered in Pompeii for the traditional Supplication.

After praying the *Angelus*, the Holy Father continued:

Dear brothers and sisters! Just a short while ago, in Saint Peter's Basilica, we concluded the Eucharistic celebration with which we opened the Special Assembly of the Synod of Bishops for the Pan-Amazon Region. For three weeks, the Synod Fathers, gathered around the Successor of Peter, will reflect on the Church's mission in the Amazon, on evangelization and the promotion of an integral ecology. I ask you to accompany this ecclesial event with prayer, so that it may be experienced in fraternal communion and in docility to the Holy Spirit, who always shows the ways to bear witness to the Gospel.

I thank all of you numerous pilgrims who have come from Italy and from so many parts of the world. I greet the faithful from Heidelberg, Germany, and from Rozlazzino, Poland; the students from Dillingen, also in Germany, and those from the Istituto Sant'Alfonso in Bella Vista, Argentina.

I greet the group from Fara Vicentino and Zugliano, the families from Alta Val Tidone, the pilgrims from Castelli Romani who participated in a march for peace, and those from Camisano Vicentino who arrived along the Via Francigena for an initiative of solidarity.

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



CONTINUED ON PAGE 11

The Pontiff speaks about pastoral, cultural, social and ecological dimensions



Indigenous peoples: protagonists of their history

At the opening of the Synod's work on Monday, 7 October, Pope Francis spoke extemporaneously, illustrating the four dimensions – pastoral, cultural, social and ecological – that should characterize their work. The following is a translation of the Holy Father's remarks, which he delivered in Spanish after a brief introduction in Italian.

Sisters and Brothers,
Good morning!

Welcome to all and thank you for your preparatory work: everyone has worked so hard, from that moment in Puerto Maldonado until today. Thank you very much.

The Synod ... I will speak in Spanish, it is better... The Synod for the Amazon, we might say that it covers four dimensions: the pastoral dimension, the cultural dimension, the social dimension, and the ecological dimension. The first, the pastoral dimension, is the essential one, the one that encompasses everything. Let us address it with a Christian heart and look at the reality of the Amazon with the eyes of disciples in order to comprehend it and interpret it with the eyes of disciples, because there are no neutral hermeneutics, aseptic hermeneutics; they are always conditioned by a prior option; our prior option is that of disciples. And the eyes of missionaries, because the love that the Holy Spirit has placed in us urges us to proclaim Jesus Christ; a proclamation – as we all know – that is not to be confused with proselytism. Let us try to face the reality of the Amazon with this pastoral heart, with the eyes of disciples and of missionaries, because that is what impels us to proclaim the Lord. And let us also approach the Amazonian peoples on tip-toe, respecting their history, their cultures, their good way of living in the etymological sense of the word, not in the social sense which we often attribute to them, because peoples have a proper identity, all peoples have their wisdom, a self-awareness; peoples have a way of feeling, a way of seeing reality, a history, a hermeneutic, and they tend to be protagonists of their history with these matters, with these qualities. And as outsiders we consider ideological colonizations that destroy or diminish the characteristics of the peoples. Ideological colonization is very widespread. And without any entrepreneurial apprehension, we consider offering them prepackaged programmes, in order to “discipline” the Amazonian peoples, to discipline their history, their culture; or this concern to “domesticate” the indigenous peoples. When the Church has forgotten this, that is, the way she should approach a people, she has not been inculturated; she has actually come to disdain certain peoples. And how many failures we regret today. Let us think of De Nobile in India, of Ricci in China and so many others. The “homogenizing” and “homogenative” centralism has not allowed the peoples’ authenticity to emerge.

Ideologies are a dangerous weapon; we always have the tendency to latch on to an ideology in order to interpret a people. Ideologies are reductive and lead us to exaggeration in our claim to comprehend intellectually, but without accepting, comprehending without admiring, comprehending without assimilating. So reality is understood in categories, and the more common ones are the categories of “-isms”. Thus, when we have to approach the reality of a certain indigenous people, we speak of indigenisms, and when we wish to propose a way to a better life, we do not ask them about it; we talk about developmentalism. These “-isms” reformulate life starting from the illuminated and the illuminist laboratory.

They are slogans that are taking root, and they set the approach to indigenous peoples. In our country, a slogan: “civility and barbarity” served to divide, to destroy, and it reached its climax toward the end of the 1980s, destroying most of the indigenous peoples, because they were “barbarians”, and “civility” came from the other side. It is the contempt for peoples, – and I take this experience from my land; this “civility and barbarity”, which served to destroy peoples, still continues today in my homeland, with offensive words, and so we speak of second-tier forms of civility, those that come from barbarity; and today there are the “*bolitas, los paraguayanos, los paraguas, los cabecitas negras*”, always this distancing from the reality of a people, qualifying them and holding them at a distance. This is the experience in my country.

And then contempt. Yesterday I was very displeased to hear – in here – a sarcastic comment about that pious man who brought offerings with a feathered headdress. Tell me: what difference is there between wearing a feathered headdress and the tricorn hat worn by some officials of our dicasteries? So we run the risk of simply proposing pragmatic measures, when on the contrary a contemplation of the peoples is required, a capacity for admiration, which leads to thinking in a paradigmatic way. If someone comes with pragmatic intentions, pray the ‘I am a sinner’, so that you may convert and open your heart toward a paradigmatic perspective that springs from the reality of the peoples.

We did not come here to invent social development programmes or museum-type cultural preservation, nor for pastoral actions with the same non-contemplative manner by which actions of the opposite kind are moving forward: deforestation, uniformizing, exploitation. They also create programmes that do not respect the poetry – if I may say so –, the reality of the peoples, which is sovereign. We must also guard against worldliness in how we solicit points of view, changes in organization. Worldliness always seeps in and distances us from the poetry of the peoples.

We have come here to contemplate, to comprehend, to serve the peoples. And we do so by taking a synodal path; we do so as a synod, not at round tables, not in conferences and further dis-

cussions: we do so as a synod, because a synod is not a parliament; it is not a parlour; it is not demonstrating who has more power in the media and who has more power on the web, in order to impose some idea or some plan. This would amount to a congregationalist Church, if we mean taking polls to find out who has the majority. Or a sensationalist Church so far off, so distant from our Blessed Mother, the Catholic Church, or as Saint Ignatius loved to say: “our Blessed Mother the hierarchical Church”. Synod means walking together under the inspiration and guidance of the Holy Spirit. The Holy Spirit is the primary actor of the synod. Please let us not drive him from the hall. Consultations have taken place; it has been discussed in the Episcopal Conferences, in the Pre-Synod Council; the *Instrumentum Laboris* has been developed, which as you know is a martyr-text, destined to be destroyed, because it is a point of departure for what the Spirit will do within us. And now let us walk under the guidance of the Holy Spirit. Now we must allow the Holy Spirit to express himself in this Assembly, to express himself among us, to express himself with us, through us, to express himself “despite” us, despite our resistance, which is normal that there be, because thus is the life of a Christian.

Therefore, what will our work be here, in order to ensure that this presence of the Holy Spirit may be fruitful? First and foremost, pray. Sisters and brothers, I ask you to pray, a great deal. Reflect, dialogue, listen with humility, knowing that I do not know everything. And speak with courage, with *parrhesia*, even if I am embarrassed to do so, to say what I feel, to discern, and all this in here, safeguarding the fraternity that must exist herein, in order to favour this approach of reflection, prayer, discernment, of listening with humility, and speaking out with courage. After four interventions we shall have four minutes of silence. Someone said: “it is risky, Father, because they will fall asleep”. During the Synod on young people, where we did the same thing, instead the opposite happened: they tended to fall asleep during the interventions – at least, during some – and woke up during the silence.

Lastly, being in synod means being encouraged to enter a process. It does not mean occupying space in the hall but to enter a process. And ecclesial processes have a need: they must be protected, cared for like a baby, supported at the beginning, cared for delicately. They need the warmth of the community; they need the warmth of Mother Church. This is how an ecclesial process grows. It is important to foster the attitude of respect, the fraternal atmosphere, the air of intimacy. It does not mean referring everything, as it comes. For it is not a matter of respect for those whom we must inform about a secret more proper to Lodges than to the ecclesial community; but of sensitivity and prudence in the communication that we must have with the outside. And this need to communicate to the many people outside who want to know, to our many brothers and sisters, journalists, who have the vocation to serve so that it may be broadcast, and to help them in this, press services, briefings, etc., will be provided.

But a process such as a synod can be somewhat ruined if, when I exit the hall, I can say what I think, voice my opinion. And then there will be that feature that I saw at several synods: that of the “inside synod” and the “outside synod”. The inside synod which follows the journey of Mother Church, the synod of attention to processes; and the outside synod which, because information given with levity, communicated with imprudence, leads those who have the duty to inform, to misinform.

Thus, thank you for what you are doing. Thank you because you prayed for one another, and take courage. And, please, let us not lose our sense of humour. Thank you.



First and Second General Congregations

Commitment to dialogue



After the opening Mass was celebrated on Sunday, 6 October, the Synod officially began its work on Monday morning, with the First General Congregation, which included an address by the Holy Father, a report from the Secretary General, Cardinal Lorenzo Baldisseri, a presentation by the Relator General, Cardinal Cláudio Hummes, OFM, on the subject matter of the entire *Instrumentum Laboris*, followed by the election of members of the Commissions for the Redaction of the Final Document and for Information.

In the Second General Congregation, held on Monday afternoon, Vatican News reports that, in continuity with last year's Synod on Young People, the *Instrumentum Laboris* includes various reflections on the role of youth in society, particularly concerning integral ecology, noting that many young people are following the example of Greta Thunberg who has inspired myriad student strikes against climate change. The 'option for the youth' encourages dialogue using young people's terms with regard to the protection of Creation,

inspiring the Church to be a prophetic voice in the area of integral ecology. Today's youth emphasize the need for a new relationship with Creation, not an exploitative relationship, but rather one that is aware of the sufferings of the planet. The theme of the environment also has an ecumenical and interreligious aspect which presents a positive challenge for the Church, along with the exhortation to dialogue with young people, accompanying them on the true path of discernment in their desire to protect creation as a question of life or death for humanity and for the planet.

Vatican News highlighted the emphasis of several Synod Fathers on the need to protect the water table from chemical contamination, especially pollution coming from certain multinationals, an issue that also pertains to the survival of certain indigenous populations and the need to preserve their culture according to new paths of evangelization. Many of the interventions in the Synod Hall addressed the extensive activities of the mining industry, noting in particular certain abuses that have harmful repercussions for the Amazon's indigenous people. Thus, many bishops highlighted the necessity to protect all rights; human and environmental, in order to achieve a true integral ecology that re-establishes an equilibrium between humanity and nature.

The attention of the Synod Hall then turned to the question of climate change and its effect on the environment. Recognizing climate as a common good to be protected and preserved for future generations, Vatican News reported on the suggestions to cease the use of fossil fuels, especially in more industrialized countries which share greater responsibility for this problem. Some Synod Fathers expressed their views on how to overcome various forms of colonialism in favour of ways of preserving the cultural identity of the Amazon, as every culture offers its own particular contribution to the catholicity of the Church. Several bishops cited Saint John Paul II to remind participants that it is Christ who animates the centre of every culture, and as such the Church can be viewed as a complex ecosystem with a "wonderful spiritual biodiversity" that is expressed in various communities, cultural expressions that form consecrated life and various ministries within the Church.

On the topic of Indigenous Rites, one of the Synod Fathers suggested that the Church can rightly consider that the aspects of indigenous culture that are not linked to superstition may be harmonized with the spirit of the liturgy. There are experiences to be shared from the Amazon in which indigenous communities have celebrated liturgies that reflect inculturation, for example, Baptism, Matrimony, and Priestly Ordination. In such a way a proposition was made to establish *ad experimentum* an Amazonian Rite in accord with true theological discernment, both liturgical and pastoral, so as to create a Catholic Amazonian Rite that lives and celebrates faith in Christ. Underlying these reflections was the point that just as an environmental ecosystem exists, so too does an ecclesial ecosystem.

Some of Monday's interventions also touched upon the question of *virii probati*. The *Instrumentum Laboris* proposes the idea of *virii probati* as a way of ensuring the frequent celebration of the sacraments in areas where there is a shortage of priests. One discourse highlighted, however, that this cannot result in a substantial revision of the nature of the priesthood and its relationship with celibacy as envisaged in the Latin Rite of the Church. Along with these interventions was the suggestion to develop a pastoral vocation among young indigenous peoples so as to promote evangelization in the remotest areas of the Amazon, where in some cases people have to wait more than two years to receive the Sacraments.

Third and Fourth General Congregations

Defence of human rights

On Tuesday morning, 8 October, the Third General Congregation considered the defence of human rights, the issue of the criminalization of social leaders, and various communities and social movements.

According to Vatican News, the Synod Fathers noted the staggering number of indigenous people who have died defending their land, and emphasized that the Church must defend those who are far from their lands or who lack sufficient means of protection. The bishops pointed out that the Church must raise her voice against projects that destroy the environment, and at the same time, promote a more participatory political environment and an alternative economy that counters the 'culture of waste'.

The bishops discussed the contamination of rivers resulting from the waste dumped by active mines, the ever increasing issue of deforestation in the Amazon, the massive sale of timber, the cultivation of cocoa and legislation that weakens the environment and fails to safeguard the richness and natural beauty of the territory. The Church must denounce illegal and predatory extractive models and those that employ violence, and must promote international norms that protect human, social and environmental rights.

Migration in the Amazon presents an important pastoral issue to the Church. The bishops noted that, as a migratory zone, the Amazon region is in a real state of emergency, which calls for major collaboration between local churches and other sectors, particularly with regard to how the migration issue also affects the youth of the Amazon, forcing them to leave their homelands due to unemployment, violence, drug trafficking, prostitution, and other forms of exploitation.

According to Vatican News reports, the Synod Fathers discussed the importance of communion in the Church, particularly in the face of such challenges as secularism, religious indifference and the rapid proliferation of evangelical churches, compounded by a shortage of priests and the difficult question of how to bring the Eucharist to the laity. In this regard the Church must consider the voice of the laity themselves, and move from a 'pastoral visit' to a 'pastoral presence', recognizing new charisms that are found in lay movements.

Celibacy was emphasized as a great gift of the Holy Spirit. Some Synod Fathers raised the issue of ordaining married men, *virii probati*, while others pointed out that this proposition could reduce such a priest to being a simple functionary of the Mass, rather than a true pastor of the community, a master of the Christian life, and a concrete presence of Christ's closeness to his people.

The valuable contribution of consecrated life in the work of evangelization in the Amazon was recognized, along with the need to promote indigenous vocations. The formation of ordained ministers was discussed, and a call was made to examine the possibility of the ordination of women to the diaconate so as to recognize their ecclesial vocation.

The Fourth General Congregation on Tuesday afternoon focused on the systematic violation of the rights of the indigenous peoples of the Amazon, and on the risk to life throughout the entire region due to the harm inflicted on its habitat.

Vatican News reported on the discussion that with her moral and spiritual authority, the



Francis' homily at the Synod's opening Mass

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and gives life, not a fire that blazes up and devours. When peoples and cultures are devoured without love and without respect, it is not God's fire but that of the world. Yet how many times has God's gift been imposed, not offered; how many times has there been colonization rather than evangelization! May God preserve us from the greed of new forms of colonialism. The fire set by interests that destroy, like the fire that recently devastated Amazonia, is not the fire of the Gospel. The fire of God is warmth that attracts and gathers into unity. It is fed by sharing, not by profits. The fire that destroys, on the other hand, blazes up when people want to promote only their own ideas, form their own group, wipe out differences in the attempt to make everyone and everything uniform.

To rekindle the gift; to welcome the bold prudence of the Spirit; to be faithful to his newness. Saint Paul now moves on to a final exhortation: "Do not be ashamed then of testifying to our Lord, but take your share of suffering for the Gospel in the power of God" (2 *Tm* 1:8). Paul asks Timothy to bear witness to the Gospel, to suffer for the Gospel, in a word, to *live* for the Gospel. The proclamation of the Gospel is the chief criterion of the Church's life, it is her mission, her identity. A little later, Paul will write: "I am already on the point of being sacrificed" (4:6). To preach the Gospel is to

live as an offering, to bear witness to the end, to become all things to all people (cf. *1 Cor* 9:22), to love even to the point of martyrdom. I am grateful to God that in the College of Cardinals there are some brother Cardinals who are martyrs, because they have experienced in this life the cross of martyrdom. The Apostle makes it quite clear that the Gospel is not served by worldly power, but by the *power of God alone*: by persevering in *humble love*, by believing that the only real way to possess life is to lose it through love.

Dear brothers and sisters, together let us look to the crucified Jesus, to his heart pierced for our salvation. Let us begin there, the source of the gift that has given us birth. From that heart, the Spirit who renews has been poured forth (cf. *Jn* 19:30). Let

each and every one of us, then, feel called to give life. So many of our brothers and sisters in Amazonia are bearing heavy crosses and awaiting the liberating consolation of the Gospel, the Church's caress of love. So many of our brothers and sisters in Amazonia have given their lives. I would like to repeat here the words of our beloved Cardinal Hummes: when he arrives in those little towns of Amazonia, he goes to the cemetery to visit the tombs of missionaries. It is a gesture on the Church's behalf for those who gave their lives in Amazonia. And then, with a little shrewdness, he says to the Pope: "May they not be forgotten. They deserved to be canonized". For them and for all those who have given their lives and those who are still giving their lives, and with them, let us journey together.



With a spirit of service and respect

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The Pope devoted much time to the question of ideologies, the "isms" that pervade reality with a devastating impact, crushing it, demanding to discipline it in accordance with their own aims and interests, an approach which, according to Francis, ends up destroying the "poetry" that is the very reality of a people.

A destructive but in the end also self-destructive impact, as Hummes emphasized: "the planet is experiencing galloping devastation, depredation and degradation of the earth's resources, all fostered by a globalized predatory and devastating technocratic paradigm reported by *Laudato Si'*. The earth cannot take this anymore".

For this reason too, at the end of the report introducing the work, Cardinal Baldisseri, Secretary General of the Synod, proposed a symbolic gesture, immediately approved by the Assembly: to acquire titles to woodlands for the reforestation of 50 hectares of the Amazon Basin, in order to underscore the wish for a "Zero-impact Synod".

Over the next three weeks many topics will be addressed by the Synod Fathers, and Cardinal Hummes wished to list a few of these "core issues" (the outgoing Church and her new pathways in Amazonia; the Church's Amazonian face: inculturation and inter-culturality in a missionary-ecclesial context; ministries in the Church in Amazonia: presbyterate, diaconate, ministries and the role of women; the work done by the Church in looking after our "Common Home"; listening to the earth and to the poor; integral environmental, economic, social and cultural ecology; the Amazon Church in the urban reality; the issues concerning water). But the fact remains that, as the Pope repeated, it is not an assembly that simply seeks to 'problem-solve': "we run the risk of simply proposing pragmatic measures, when on the contrary a contemplation of the peoples is required, a capacity for admiration, which leads to thinking in a paradigmatic way. If someone comes with pragmatic intentions, pray the 'I am a sinner', so that you may convert and open your heart toward a paradigmatic perspective that

springs from the reality of the peoples. We did not come here to invent social development programmes or museum-type cultural preservation, nor for pastoral actions with the same non-contemplative manner by which actions of the opposite kind are moving forward: deforestation, uniformizing, exploitation. They also create programmes that do not respect the poetry – if I may say so –, the reality of the peoples, which is sovereign".

A Synod thus "contemplative" and "poetic", terms perhaps unsettling especially for those who will view the newly opened ecclesial Assembly with eyes clouded and conditioned by the ideological approach; for these observers the Pope's cautionary words are more applicable: "Ideologies are a dangerous weapon; we always have the tendency to latch on to an ideology in order to interpret a people. Ideologies are reductive and lead us to exaggeration in our claim to comprehend intellectually, but without accepting, comprehending without admiring, comprehending without assimilating".

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Third & Fourth Congregations

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Church must always protect life and denounce the many structures that threaten it; that individualism and indifference must be rejected; that ecological conversion must be promoted.

The Synod Fathers called on the entire international community to take the environmental degradation of the Pan-Amazon Region seriously. As guardians of the natural reserves and evangelized by Christ's Cross, the native populations must be considered allies in the fight against climate change.

Various interventions highlighted the need for socially just and inclusive sustainable development which combines scientific and traditional knowledge. Thus, Vatican News noted, a call was expressed for an "ecological conversion" that recognizes sins against the environment as sins against God, neighbour, and future generations. Some speakers emphasized that ecological conversion is, first and foremost, a conversion to holiness, which holds a tremendous power of attraction for young people in need of a renewed, dynamic, and attentive pastoral ministry.

Speakers identified a need for greater involvement of indigenous peoples in the Apostolate, beginning with the promotion of the permanent indigenous diaconate and a greater development of lay ministry as an authentic manifestation of the Holy Spirit. There were also calls for greater involvement of women in the life of the Church.

Several interventions addressed the criteria for admission to ordained ministry. Some urged prayers for vocations, that the Amazon may be transformed into a great spiritual sanctuary. Some speakers noted that an insufficient number of priests was a problem not only for Amazonia, but for the whole world, which led to calls for a serious examination of conscience about how the priestly vocation is experienced today, noting that a lack of holiness, in fact, is an obstacle to evangelical witness, and that pastors who do not bear the odour of Christ drive away the sheep whom they are called to tend.

There was a call to emphasize the good and holy lives of many priests, and not to focus solely on the scandals that sadly consume so much of the news. Similarly, many young Catholics offer positive examples to their peers, despite scourges like violence, drugs, prostitution, unemployment, and existential emptiness, which threaten the younger generations.

The afternoon session of the Synod, said Vatican News, also focused on the issue of immigration, which in the Amazon has many aspects, but which always requires coordinated ecclesial action based on welcome, protection, promotion and immigration.

Secretary of State Cardinal Parolin's Address to the UN General Assembly

A common destiny calls for multilateral solutions

The following is the text of the address delivered by Cardinal Pietro Parolin, Secretary of State and Head of the Holy See Delegation, at the General Debate of the 74th Session of the United Nations General Assembly in New York on 28 September.

Effective Multilateralism

Mr. President,

At the outset, I would like to extend the warm greetings of Pope Francis to you and to all of the Delegations participating in this 74th Session of the UN General Assembly.

Keenly aware that, in our day, relationships within the international community are experiencing particular tension and fragmentation, Pope Francis tirelessly urges every actor on the international stage to strive to promote dialogue at every level, as this is an indispensable step and "the antidote" to every division. Existing international institutions, in this regard, offer a forum for dialogue and we welcome the opportunity of this General Assembly to seek a more "United" Nations. His Holiness dedicated his 2019 New Year's Address to the Diplomatic Corps accredited to the Holy See to the theme of multilateralism.¹ Insisting on its central role in the life of the international community, he offered the representatives of States an analysis of the challenges facing multilateralism and proposed ways to reinvigorate it. It is fitting, therefore, that the theme of the General Debate of this Seventy-fourth Session of the United Nations General Assembly is dedicated to galvanizing multilateral efforts for the eradication of poverty, quality education, climate action and inclusion. "Humanity still has the ability to work together in building our common home [...] and] 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".²

For Pope Francis, the failure to recognize that the international community is a family of nations that shares a common destiny and a common home is at the heart of today's manifold challenges facing multilateralism. Unilateral action in response to international challenges, narrow partisan or nationalistic policies that exclude and alienate, the domination of the powerful over the weak, the imposition of the will and ideologies of the haves over the have-nots are just some of the manifestations of a failure to recognize others equally as members of one human family, thus allowing a climate of fear, mistrust and opposition to prevail.

Referring to the centenary of the creation of the League of Nations this year, His Holiness reminded that the reasons behind its failure reveal that multilateral diplomacy requires, first and foremost, the good will and good faith of the parties, their readiness to cooperate and treat one another with respect, honesty and fairness, and the openness



to find common solutions to overcome disputes. It also demands the joint pursuit of the common good, the primacy of justice and the rule of law, the support and development of those who are most in need and the defense of the vulnerable. These qualities are the marks of a united family whose members live in mutual respect, peace and harmony, and they are the necessary condition to the promotion of the common good for the benefit of all.

In recent years, we have seen the value of effective multilateralism, for example, in lifting millions out of poverty, resolving various conflicts, protecting our common home, fighting against epidemics of infectious diseases, and caring for migrants and refugees. At the same time, we are painfully aware of the many ways in which international cooperation and commitment have been inadequate to the challenges faced.

Among such challenges, we must consider the situation in the Middle East, and of the various conflicts, especially in Syria and Yemen, which demand effective cooperation and the courageous commitment of the family of nations to put an end to the immense suffering of so many people and to set out on the road that leads to peace and reconstruction. The Israeli-Palestinian peace process, which has been going on for a long time, is of perennial concern and it runs the risk of seeing the advancement of unilateral measures and solutions instead of a collaborative response from the international community. How wonderful it would be to start from a concrete and symbolic commitment, which could and should be found for Jerusalem, a place that has a historic vocation to be a city of peace! May the international community agree to resume and realize that intent of the first and fundamental UN resolution for a special status, internationally guaranteed for Jerusalem, which ensures the historical, material and religious character of the holy places to the three monotheistic religions. What a sign of hope this would be for a renewed commitment by the United Nations!

Another area of pressing concern involves the situation in Venezuela and in Nicaragua, where institution-

al channels must be fully availed of in the search for negotiated solutions to the political, social and economic problems, in easing the tensions and in alleviating the suffering of the population. In this regard, it is important also that the recommendations presented by the UN Office of the High Commissioner for Human Rights be fulfilled.

Among the positive signs is the extension for another year of the mandate, as established by Security Council Resolution 2366 (2017) of the UN Verification Mission in Colombia. Notwithstanding many obstacles, the ongoing peace process in Colombia remains an inspiring example for the world of effective multilateralism.

As we mark the centenary of the establishment of the League of Nations and prepare next year for the seventy-fifth anniversary of the founding of the United Nations, it is crucial to revitalize the ethos of international cooperation. That is why galvanizing effective multilateralism is one of the most important priorities for the international community, since it is a precondition for addressing so many of our day's greatest challenges.

Multilateralism in the pursuit of peace and security

Mr. President,

One of those great challenges is the absence of peace and security in many parts of the world. The United Nations was founded after two world wars to catalyze international cooperation, so as to prevent the scourge of another, and to do so through the promotion of peace based on fundamental human rights, integral human development and the observance of international law. Some of the most notable achievements in the history of the United Nations have involved multilateral cooperation in bringing peace to war-torn areas. Others have benefited from the less conspicuous, but equally crucial, collaboration in peacebuilding that has prevented conflicts from erupting or reemerging.

As the *Report of the Secretary-General on the Work of the Organization*

describes, such joint action has recently, to different degrees, helped to ease volatile situations, resolve conflicts and reestablish paths to peace in some countries and regions, such as in South Sudan and the Central African Republic or between Eritrea and Ethiopia. At the same time, however, armed conflicts, violent extremism, and terrorism continue to menace and destabilize many parts of the world, uprooting over 70 million people.³

In our common efforts to prevent conflicts, end wars through mediation, and build post-conflict peace and reconciliation, it is opportune to recall Security Council Resolution 1888 (2009) on the tenth anniversary of its adoption. This is a welcome occasion to renew our dedication to protecting women and children from widespread sexual violence during armed conflict, to boosting the inclusion of women in preventive diplomacy, conflict resolution, peacebuilding, humanitarian and other post-conflict processes, and to training peacekeepers, national forces and police in order to enhance the effectiveness of measures for the protection of women and children by peacekeeping missions. Sexual violence is degrading, dehumanizing and a grave violation of the victim's rights and dignity. The use of sexual violence as a weapon of war is absolutely unacceptable and must be stopped. In the face of such heinous crimes, we must never overlook the plight of those children conceived as a result of sexual violence in war. Both mothers and children are innocent victims. They must be protected, assisted and rehabilitated without being separated from their families and communities. No effort must be spared to ensure their full reintegration into society.

The proliferation of weapons is particularly alarming as it spurs and exacerbates violence, conflict and war. The Secretary-General's *Report* documents that armed groups are multiplying, worldwide military spending and arms competition are increasing, and the threat of the weaponization of artificial intelligence, cyberspace and outer space is growing.⁴ In some places, young people sadly are more adept with guns and rounds of ammunition than they are with pens and schoolbooks. Without greater international and regional cooperation, and awareness of the dangers and responsibilities related to the production and movement of arms, especially among weapon-producing States, the cycle of death, destruction and disruption will simply continue. In order to tackle the problem of illicit arms trafficking, it is necessary to work to promote, especially through education, a real culture of life and peace that may respond effectively to the causes that are at the basis of the demand of such weapons.

Greater multilateral cooperation is likewise needed to create the conditions and take steps necessary for the elimination of nuclear weapons.

Cardinal Parolin to the UN General Assembly

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The Treaty on the Prohibition of Nuclear Weapons and the Comprehensive Nuclear Test-Ban Treaty (CTBT) are both important steps toward a nuclear weapons-free world. They are the fruit of the efforts of many States and other stakeholders to promote greater awareness and understanding of the humanitarian consequences and environmental disasters that would result from the use of nuclear weapons and are complements, not distractions, to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT), which will have its tenth Review Conference next year.

The entry into force and full implementation of such Treaties can happen only if mutual trust exists. They are more than just legal obligations; they are moral commitments based on trust among States. Such trust has been seriously eroded by both the recent lack of progress in nuclear disarmament and by the decision of some States to develop new nuclear weapons capabilities or “modernize” and “upgrade” existing ones. This deterioration of trust not only imperils the achievement of true and lasting peace among nations, but also undermines the foundations for multilateralism in general. It is for this reason that the Secretary-General has said that “disarmament and non-proliferation [must] be put at the center of the work of the United Nations”.⁵ Strengthening dialogue and rebuilding trust are a difficult endeavor, but there is no other path available to guarantee common collective security and lasting peace.

Multilateralism in the Eradication of Poverty

Mr. President,

One of the triumphs of multilateralism in recent years has been the global mobilization to lift people out of extreme poverty. The implementation of the Millennium Development Goals, in addition to other achievements, has helped lift nearly a billion people out of extreme poverty.⁶ The 2030 Agenda for Sustainable Development is an unprecedented multilateral commitment to help the more than 731 million people⁷ still in extreme poverty not only be freed from that situation of abject deprivation, but continue to rise above the poverty line through addressing the many factors that are necessary for their integral development.

Yet, as the Secretary-General's *Report* notes, while much progress has been achieved, if we continue at the present pace, the targets may not be reached by 2030. Ten percent of the world's population still live on under two dollars a day and struggle to access basic health care, education, water and sanitation. World hunger grew in 2018, after years of decline. The population of working poor has increased and millions, especially women and youth, remain without work.⁸ Four years into the implementation of the Agenda, our efforts need to be sustained and intensified. Such conditions are shameful in an era like ours, with so

many technical means and capabilities available to address them!

One crucial way to work toward the reduction of poverty is through adequate employment. During this centenary of the International Labour Organization, which has sought to promote suitable working conditions and increase the dignity of workers, it is urgent for us to focus on the importance of decent work, not only in lifting them and those they support out of poverty, but in their overall personal development. Integral human development does not mean only the reduction of poverty; it also implies, *inter alia*, access to quality education and health care, clean drinking water and sanitation, reliable social protection systems and infrastructures.

It is essential as we work toward poverty reduction that we do not lose sight of the fundamental human coordinates that must motivate and guide development work. Without them, there is the risk that the global development agenda is understood only superficially and partially, and that the means to achieve such development, whether economic, environmental or sociological, be considered as ends in themselves, thus missing the deeper ethical and anthropological context and purposes. If we exclude from our focus these deeper questions about the why-behind-the-what of development, then the enormous international developmental infrastructure can end up being used in some circumstances to undermine the very development and peace they were designed to advance.

When Pope Francis spoke to the General Assembly four years ago, immediately before the adoption of the 2030 Agenda for Sustainable Development, he emphasized that the new paradigm for development called for by the Agenda must begin with the core principle of the dignity of each human person and must recognize that extreme poverty is primarily a denial of that dignity. “Above and beyond our plans and programs,” he said, “we are dealing with real men and women who live, struggle and suffer, and are often forced to live in great poverty, deprived of all rights.”⁹ When we focus on the primacy of the human dignity of every impoverished man or woman, boy or girl, we immediately recognize the need to help them shape their own integral development as subjects not objects. “To enable these real men and women to escape from extreme poverty,” the Pope accentuated, “we must allow them to be dignified agents of their own destiny.”¹⁰ Through providing adequate education and health care, strengthening family life across the generations, and many other means, we not only do not leave them behind, but also equip them to move forward.

Multilateralism in the provision of quality education

Mr. President,

Education is a fundamental enabler and key to the achievement of the Sustainable Development Agenda. That is why the international

community committed itself resolutely in Sustainable Development Goal 4 to ensure that by 2030 all girls and boys have access to early childhood development, care and preprimary education, to free, equitable and quality primary and secondary education, and to affordable and quality technical, vocational and tertiary education. These commitments flowed from the fact that there are 61 million children of primary school age who do not have access to formal education and another 202 million children of secondary level who do not attend school.¹¹ Another 130 million go to schools that are of such poor quality that they do not acquire even the basics of literacy or numeracy.¹² In many places, girls face multiple barriers to entering primary and secondary schools and in one out of every three countries there is still, in primary education, no parity between boys and girls in access to schooling.¹³

When Pope Francis addressed the General Assembly in 2015, he spoke three times about the “right to education” and said this principle “is ensured first and foremost by respecting and reinforcing the primary right of the family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. Education conceived in this way,” he emphasized, “is the basis for the implementation of the 2030 Agenda”.¹⁴ There must be a concerted multilateral commitment to ensuring it.

Over the course of its 2,000-year history, the Catholic Church has played a major role in the creation of schools, universities and other forms of institutions of learning in so many places, providing education to children, orphans, uneducated adults, immigrants and refugees, and those with learning and other disabilities who were being totally left behind. Catholic religious Orders have been founded with the explicit purpose and charism to educate children at a time when none but the richest families with private tutors received any formal education at all. Various women's religious Orders sought to provide girls, especially poor girls, with quality education.

Today the Catholic Church runs approximately two hundred twenty thousand (220,000) schools in pre-University levels in all regions of the world, educating more than sixty-five million (65,000,000) children and youth, and Catholic Colleges and Universities educate three million more.¹⁵ More than half of these students are girls, and many of them are not Catholic and or even Christian; they belong to other religions or have no religion. These schools seek to supplant neither parents nor the State: they assist parents, who are the first teachers of their children, giving them the opportunity to choose the education of their children; and they help the State to provide wider educational opportunities. Catholic schools aim to impart not just information but formation, helping children and youth become not merely smarter, but wiser and better.

In his Encyclical letter *Laudato Si'*, Pope Francis encouraged everyone to cooperate in caring for our common home and to confront together the challenges that the international community faces. Recently, he launched the “Educational Alliance” wherein he renewed the invitation to dialogue on how we are shaping the future of our planet and the need to employ the talents of all, since all change requires an educational process aimed at developing a new universal solidarity and a more welcoming society. Pope Francis believes that: “Never before has there been such need to unite our efforts in a broad *educational alliance*, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity [...] We are experiencing an era of change: a transformation that is not only cultural but also anthropological, creating a new semantics while indiscriminately discarding traditional paradigms”.¹⁶ In this transformation process, we must have the courage to place the human person at the center and to work for the promotion of an integral ecology, which is based on the inseparable bonds among concern for nature, justice for the poor, commitment to society and interior peace.

Multilateralism in climate action

Mr. President,

When it comes to care for our common home and the threat posed by climate change, the international community has been galvanizing its multilateral collaboration. We saw it with the Paris Agreement in 2015. We witnessed it again last December in Katowice, with the adoption of the “Katowice Rulebook” to implement the Paris Agreement. We witnessed it once more earlier this week during the Climate Action Summit to help enhance national commitments on greenhouse gas reductions, energy efficiency and renewable energy, as well as to strengthen mitigation and adaptation measures, to promote sustainable models of production and consumption, to develop circular economy approaches, to build resilient societies and to showcase transformations in high-emitting industries.

In spite of these multilateral commitments, there is a clear and urgent need for more determined political will and greater global cooperation in providing the resources to implement those commitments. In this regard, the *Report of the Secretary-General* states that at its present pace, the world is not heading towards reducing the global temperature increase to 1.5 degrees Celsius above pre-industrial levels, but rather toward a 3 to 5 degree increase, which would have catastrophic consequences.¹⁷

To enhance a multilateral response, there is a particularly urgent need for a transparent framework to promote trust among nations in fulfilling the commitments made. There is a need for more effective multilateral cooperation between the developed and developing world, for

A common destiny calls for multilateral solutions

example, on financing measures to curb climate change, on technology transfer, on energy issues, and on how to apply the principle of "common but differentiated responsibilities and respective capacities"¹⁸ in burden-sharing. We can and we must achieve the goals we set out to accomplish for the sake of future generations. As encouraged by Pope Francis at the Climate Action Summit some days ago, we have to pursue this effort with honesty, courage and responsibility.

As we care for our common home, we must give special attention to the Amazon, where numerous fires have devastated the region. We all recognize how important the Amazon is for the whole world and indeed for the very future of humanity. As Pope Francis underlined, "when these forests 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".¹⁹ Beginning a week from tomorrow, on October 6, Pope Francis will gather in the Vatican a Synod of Bishops from all over the world for the Amazonian Region which will be focused principally on the ecclesial and pastoral challenges of the area, with particular attention given to indigenous peoples living there and the human, ecological, social and economic issues that are impacting the region and, indeed, humanity.

The Amazon is not the only important ecosystem and vast biome facing serious threats. The Congo Basin, the rainforests in Southeast Asia, as well as national forests and vegetation covers, are similarly at risk. In his visit to Madagascar last month, Pope Francis emphasized the grave dangers confronting the country's unique and rich biodiversity and forests. In his Address to the Authorities, Civil Society and Diplomatic Corps accredited in Antananarivo, the Pope called on them to protect the country's "treasure... in plant and animal biodiversity" that "is especially threatened by excessive deforestation," the deterioration of which "compromises the future of the country and of the earth, our common home".²⁰

Multilateralism and inclusion

Mr. President,

The culture of effective multilateralism is one of cooperation and dialogue. It seeks to involve as many as possible in joint commitment and action. It is necessarily inclusive of different peoples, cultures, religions and traditions.

The 2030 Agenda for Sustainable Development commits the international community, in Goal 16, to promoting peaceful and inclusive societies, through providing access to justice for all, and building effective, accountable and inclusive institutions. Full integral development and the pursuit of peace will never thrive in a culture of exclusion in which people do not have effective access to institutions that are at the service of all.

To ensure that no one is excluded from the benefits of economic devel-

opment, there must be a multilateral commitment to prosperity for all through opening up economic participation to individuals and peoples. People need access to adequate health care, which is why this week's High-Level Summit on Universal Health Coverage is so important. The Catholic Church is the largest non-government provider of health care services in the world, with some forty thousand institutions, almost two thirds of them in developing countries.²¹ The Church runs 26 percent of the world's health care facilities.²² As with education, health care institutions run by the Catholic Church serve the common good and society; as such, they usually receive the encouragement and support of governments. It is regretful, however, that their work at the service of peoples is sometimes impeded, especially when this is due to political or even ideological reasons.

People likewise need access to the enjoyment of all their fundamental human rights, which is often denied in situations of conflict or widespread violence, disasters and institutional failure. On this year's seventieth anniversary of the Geneva Conventions, Pope Francis recalled that these important international legal instruments impose limitations on the use of force and protect civilians and prisoners in time of war. He urged States always to observe "the limitations imposed by international humanitarian law, protecting defenseless peoples and civil structures, especially hospitals, schools, places of worship, refugee camps".²³

Meanwhile, in November we will mark the thirtieth anniversary of the adoption of the Convention on the Rights of the Child, which enumerates basic rights like a child's right to life, to his own name and identity, to be raised by his parents within his family environment, to have a relationship with both parents, even if they are separated, and to be protected from abuse or exploitation. The fact that all but one State have ratified the Convention is an illustration of a multilateral commitment to protect the youth and foster their growth and flourishing.

One particular right that the international community must ensure with greater vigilance is the right to "freedom of thought, conscience and religion," as enshrined in Article 18 of the Universal Declaration of Human Rights. In the past year, we have seen an increase of attacks against religious believers. The fact that many of these acts of violence have been perpetrated against believers as they gather to pray in their places of worship make them particularly reprehensible. We appreciate the international community's calling attention to attacks on religious believers and its adoption of various initiatives to protect churches, mosques, synagogues, temples and other religious sites. These efforts should consider religious sites of every religion and, at the same time, we know that even the best international instruments are not enough. All States need to give greater attention to their responsibility to protect all of their citizens, as well as to address vigorously the cultural factors

that lead to violence against believers.

Finally, the challenges of international migration and forced displacement demand the comprehensive commitment and action of all States. The Holy See actively supported and engaged in the intergovernmental consultations and negotiations of the Global Compact for Safe, Orderly and Regular Migration. Although the fruit of compromise, the Global Compact and together that for Refugees are a significant sign of political will, affirming our shared responsibility to act in solidarity not only as governments but also with people on the move. Looking ahead, the International Migration Review Forum (IMRF) will be central to the follow-up and review of the Global Compact. All States, regardless of their political position regarding the Compact, should take advantage of this unique forum to address the emerging challenges and concerns they face in making international migration more safe, orderly and regular.

Refugees and migrants, who so often experience exclusion and suffering in both countries of origin and destination, are deserving of a galvanized multilateralism of assistance and inclusion by the international community. So too are the internally displaced who were left aside by the Global Compacts. Fortunately, a regionally diverse group of Member States, including many affected by internal displacement, have garnered the political will to increase global attention for these persons by requesting the Secretary-General to establish a high-level panel on IDPs. To be effective, the panel must strengthen the capacity of the stakeholders, including IDPs themselves, to respond holistically and coherently to IDP situations.

Mr. President,

When Pope Francis spoke about the importance of multilateralism at the beginning of the year, he drew extensively on the thoughts expressed here, in this General Assembly Hall, by his predecessor Pope Paul VI in 1965. As the first Pope to visit the United Nations, Paul VI framed the whole purpose of this institution within the context of multilateralism. "You exist and work," he said, "to unite nations, to associate States, ...to bring them together with each other. You are an association, a bridge between peoples, a network of relations between States."²⁴ Then he used an ecclesiastical analogy dear to him and which he intended as a supreme compliment to the United Nations: "We are tempted to say that in a way, this characteristic of yours reflects in the temporal order what our Catholic Church intends to be in the spiritual order: one and universal. ... Your vocation is to bring not just some peoples but all peoples together as brothers. A difficult undertaking? Without a doubt. But this is the nature of your very noble undertaking".²⁵

In brief, for the Holy See the underlying principle of multilateralism is human fraternity. In this perspective, the Holy See wishes that as we

all look ahead to the 75th anniversary of the United Nations next year, the international community revisit the reason why it exists and commit itself anew to the task of uniting nations, associating States, and bringing peoples together as one family. The Holy See, which has diplomatic relations with 183 countries, and the Catholic Church, which is a communion of peoples of all nations and races, is wholeheartedly dedicated to this challenging, noble and necessary common commitment, common work, and common good.

Thank you, Mr. President.

1. Pope Francis, *Address to the Diplomatic Corps accredited to the Holy See for the Traditional Exchange of New Year's Greetings*, 7 January 2019.
2. Pope Francis, Encyclical Letter *Laudato Si'*, nn. 13 and 112.
3. *Report of the Secretary-General on the Work of the Organization (A/74/1)*, paragraphs 15, 59, 63.
4. *Report of the Secretary-General on the Work of the Organization (A/74/1)*, paragraph 112.
5. *Report of the Secretary-General on the Work of the Organization (A/74/1)*, paragraph 112.
6. *The Millennium Development Goals Report 2015*, United Nations.
7. PovcalNet, The World Bank, 21 March 2019 Report (<http://iresearch.worldbank.org/PovcalNet/introduction.aspx>).
8. *Report of the Secretary-General on the Work of the Organization (A/74/1)*, paragraph 8.
9. Pope Francis, *Address at the General Assembly of the United Nations*, 25 September 2015.
10. *Ibid.*
11. *Learning To Realize Education's Promise*, A World Bank Group Flagship Report, 2018, pp. 8, 60.
12. <https://www.globalcitizen.org/en/content/10-barriers-to-education-around-the-world-2/>
13. <https://en.unesco.org/news/while-recognizing-progress-parity-access-education-unesco-calls-increased-efforts-quality-and>.
14. Pope Francis, *Address at the General Assembly of the United Nations*, 25 September 2015.
15. http://www.fides.org/en/news/64944-VATICAN_CATHOLIC_CHURCH_STATISTICS_2018.
16. Pope Francis, *Message for the launch of the Global Educational Alliance*, 12 September 2019.
17. *Report of the Secretary-General on the Work of the Organization (A/74/1)*, paragraphs 2, 50.
18. *United Nations Framework Convention on Climate Change*, Art. 3.
19. *Ibid.*
20. Pope Francis, *Address to the Authorities, Civil Society and the Diplomatic Corps*, Antananarivo, 7 September 2019.
21. https://en.wikipedia.org/wiki/Catholic_Church_and_health_care.
22. https://www.catholicnewsagency.com/news/catholic_hospitals_represent_26_percent_of_worlds_health_facilities_reports_pontifical_council.
23. Pope Francis, *Sunday Angelus*, 11 August 2019.
24. Paul VI, *Address at the General Assembly of the United Nations*, 4 October 1965.
25. *Ibid.*

GENERAL AUDIENCE

At the General Audience in Saint Peter's Square on Wednesday, 9 October, Pope Francis drew a lesson from the narrative of the conversion of Saul which, the Pontiff said, should inspire Christians to reflect on the questions: "How do I live my life of faith? Do I seek to 'encounter' others or am I 'counter' to others?". The following is a translation of the Holy Father's catechesis, which he delivered in Italian.



The Pope invites Christians to "encounter" others rather than "counter" them

Do not transform religion into ideology

Dear Brothers and Sisters,
Good morning!

Beginning with the narrative of the stoning of Stephen, a figure emerges which, along with that of Peter, is the most present and significant in the Acts of the Apostles: that of "a young man named Saul" (Acts 7:58). At first, he is described as one who approves of Stephen's death and wants to "lay waste the Church" (cf. Acts 8:3); but he will later become God's chosen instrument to proclaim the Gospel to the peoples (cf. Acts 9:15; 22:21; 26:17).

With the high priest's endorsement, Saul hunts down Christians and captures them. Those of you who come from populations who are persecuted by dictatorships, you well understand what it means to hunt people down and capture them. That is what Saul did. And he does this believing he is serving the Law of the Lord. Luke says that Saul "was breathing" "threats and murder against the disciples of the Lord" (Acts 9:1): there is a breath in him which reeks of death, not life.

The young Saul is portrayed as uncompromising; that is, one who manifests intolerance towards those who think differently

from himself. He makes his own political and religious identity absolute and he reduces the other to a potential enemy to be fought. An ideologue. In Saul, religion had been transformed into ideology: religious ideology, social ideology, political ideology. Only after being transformed by Christ will he teach that the true battle is not "against flesh and blood, but against ... the world rulers of this present darkness, against the spiritual hosts of wickedness" (Eph 6:12). He will teach that one must not fight against people but rather the evil that inspires their actions.

Saul's state of anger – because Saul is angry – and hostility invites each of us to question ourselves: How do I live my life of faith? Do I seek to *encounter* others or am I *counter* to others? Do I belong to the universal Church (the good, the bad, everyone) or do I have a selective ideology? Do I adore God or do I adore dogmatic formulations? How is my religious life? Does the faith in God that I profess make me friendly or hostile towards those who are different from me?

Luke recounts that, while Saul is wholly intent on eradicating the Christian community, the Lord is on his trail in order to

touch his heart and convert him to Himself. It is the Lord's way: he touches hearts. The Risen One takes the initiative and manifests himself to Saul on the way to Damascus, an event that is narrated three times in the Book of Acts (cf. Acts 9:3-19; 22:3-21; 26:4-23). Through the pairing of "light" and "voice", typical of theophanies, the Risen One appears to Saul and asks him to account for his fratricidal wrath: "Saul, Saul, why do you persecute me?" (cf. Acts 9:4). Here the Risen One manifests that he is one with those who believe in him: To strike a member of the Church is to strike Christ himself! Even those who are ideologues because they want the "purity" – in quotation marks – of the Church, strike Christ.

Jesus' voice says to Saul: "rise and enter the city and you will be told what you are to do" (Acts 9:6). Once on his feet, however, Saul can no longer see anything. He has become blind, and from a strong, authoritative and independent man, he becomes weak, needy and dependent upon others because he cannot see. Christ's light has dazzled him and rendered him blind: "thus what was his inner reality is also outwardly apparent, his blindness

to the truth, to the light that is Christ" (Benedict XVI, *General Audience*, 3 September 2008).

From this "one to one" between Saul and the Risen One, a transformation begins which reveals Saul's "personal Paschal journey", his passage from death to life: what was once glory becomes "refuse" to reject, in order to gain the true worth which is Christ and life in him (cf. Phil 3:7-8).

Paul receives Baptism. Thus for Saul, as for each of us, Baptism marks the beginning of a new life, and it is accompanied by a new gaze upon God, upon himself and upon others, who from enemies, have now become brothers and sisters in Christ.

Let us ask the Father that, as with Saul, he will allow us too to experience the impact of his love which alone can make a heart of flesh from a heart of stone (cf. Ez 11:19), able to welcome "the same sentiment of Jesus Christ within us" (cf. Phil 2:5).

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially the groups from England, Scotland, Ireland, Denmark, Norway, Nigeria, Uganda, Belize, Australia, Indonesia, Malaysia, the Philippines, Korea, Canada, and the United States of America. Upon all of you, and your families, I invoke the joy and peace of our Lord Jesus Christ. May God bless you!

I offer a special greeting to *young people, the elderly, the sick and newlyweds*. During this Marian month, imitate the zeal and the missionary fervour of Our Lady; make yourselves proclaimers of Christ in every area of your life.

