

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

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Vatican City

Friday, 13 December 2013

Pope Francis' Message for the World Day of Peace on 1 January 2014

## Fraternity the foundation and pathway to peace



Pope Francis pointed to the family as "the wellspring of all fraternity" and thus is "the first pathway to peace". He wrote this in his message of the World Day of Peace which will be celebrated on 1 January 2014. The message was dated 8 December, the Feast of the Immaculate Conception.

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### The fire of mercy

GIOVANNI MARIA VIAN

The publication of the Bishop of Rome's message for the World Day of Peace immediately following Time magazine's decision to name Pope Francis "Person of the Year" is a coincidence. And yet the papal text, which again points to fraternity as the foundation and path of peace, explains the reason behind the choice of this world famous magazine.

In a year marked by such an unprecedented event as the resignation of Benedict XVI, the Pope emeritus' successor, who was chosen from "the ends of the earth" has in a very short span of time been able to take the world's attention simply by being, and thus revealing, himself: a man, a Christian, a bishop of the Church who is concerned only about witnessing to and proclaiming the Gospel through gestures and words that strike everyone by their authenticity.

There are so many examples, from the attention he pays to every person he meets to the various interviews he has granted, yet they are all pervaded by an interior fire – Pope Francis' personal witness – whose credibility is immediately visible to everyone. So it is in *Evangelii Gaudium*, the true and proper *summa* of a pontificate that calls the Church to be in a permanent state of mission, so it is in the message for the World Day of Peace, and so it was in his recent address to the new ambassadors.

His message on peace opens by wishing individuals and peoples "a life filled with joy and hope"; for in every man and woman he sees the longing for fraternity. However, it is not naive optimism. For what follows is a forceful denunciation of the continuing offences against fundamental human rights, "especially the right to life and the right to religious freedom," of visible armed conflicts and of "the less visible but no less cruel wars fought in the economic and financial sectors" which destroying lives and businesses.

The precision of his presentation of the evils which mark the present moment of history are matched by an equally clear exposition of the diagnosis. The message, in fact, bluntly states

*The Pope to the Dignitatis Humanae Institute*

### The compass of the People of God

*On defending human dignity*

### The root of justice

CARDINAL MARTINO ON PAGE 7

The Immaculate Conception

### All-beautiful O Mary



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The Holy Father to new ambassadors

### Human trafficking a crime against humanity

Human trafficking is a disgrace and a crime against humanity. And we must work together to "put an end to his terrible trade". Pope Francis said this yesterday, 12 December, when he received 17 new ambassadors accredited to the Holy See, in the Clementine Hall. See next week's edition for the Pope's address to the ambassadors.



*From the Council of Europe*

### Holy See found to be 'well in line with international standards'

The Council of Europe's Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism (Moneyval) issued a report, on 12 December, confirming that "significant progress has been made". The Director of the AIF explains further in an exclusive interview with our newspaper.

HOLY SEE COMMUNIQUE AND RENÉ BRUELHART ON PAGE 6

*The Pope sends his condolences*

### Nelson Mandela, defender of human dignity

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*The Feast of St Lucy 13 December*

### A Sicilian saint for Sweden

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## VATICAN BULLETIN

### AUDIENCES

Friday, 6 December

Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

Cardinal Karl Josef Becker, SJ

Archbishop Joseph Spiteri, titular Archbishop of Serta, Apostolic Nuncio to the Ivory Coast

Archbishop Edgar Peña Parra, titular Archbishop of Thelepte, Apostolic Nuncio to Pakistan

Mr Antonio Guterres, High Commissioner of the United Nations for Refugees

Saturday, 7 December

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

Monday, 9 December

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

Cardinal Elio Sgreccia, President Emeritus of the Pontifical Academy for Life

Archbishop Giambattista Diquattro, titular Archbishop of Giru Mons, Apostolic Nuncio to Bolivia

H.E. Mr Denis Sassou-Nguesso, President of the Republic of the Congo, with his entourage

### CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Alessandro Pagani, SMM, of Mangochi, Malawi. It was presented in accord with can. 401 § 1 of the Code of Canon Law (6 Dec.).

The Holy Father appointed Bishop Monfort Stima, titular Bishop of Puppi, as Bishop of Mangochi, Malawi. Until now he has been Auxiliary of Blantyre (6 Dec.).

Bishop Stima, 55, was born in Neno, Malawi. He was ordained a priest on 3 August 1986. He was ordained a bishop on 24 April 2010, subsequent to his appointment as Auxiliary of Blantyre.

The Holy Father appointed Fr Rutilo Felipe Pozos Lorenzini as Auxiliary of Puebla, Mexico, assigning him the titular episcopal see of Satafis. Until now he has been Rector of Palafoxiano Seminary in Puebla (6 Dec.).

Bishop-elect Pozos Lorenzini, 46, was born in Rancho San Diego, Mexico. He was ordained a priest on 29 June 1993. He holds a licence in spirituality and a diploma for seminary formators. He has served in parish ministry and as diocesan assistant for family catechesis, as coordinator of family pastoral care, as

professor of an introductory course at the Major Seminary, and as chaplain to the Sister Servants of the Sacred Heart of Jesus. He is president of the diocesan commission for ministries.

The Holy Father appointed Fr Tomás López Durán as Auxiliary of Puebla, Mexico, assigning him the titular episcopal see of Socia. Until now he has been Judicial Vicar of the Lower Ecclesiastical Tribunal of Puebla (6 Dec.).

Bishop-elect López Durán, 52, was born in Atoyatempan, Mexico. He was ordained a priest on 29 June 1991. He holds a doctorate in canon law. He has served as assessor of discipline at the Major Seminary in Puebla, as professor of canon law, as

investigating judge of the Ecclesiastical Tribunal and assistant in various parishes.

The Holy Father appointed Mgr Rudolf Pierskała as Auxiliary Bishop of Opole, Poland, assigning him the titular episcopal see of Semina. Until now he has been Chancellor of the Curia of Opole (7 Dec.).

Bishop-elect Pierskała, 54, was born in Kędzierzyn-Koźle, Poland. He was ordained a priest on 22 June 1985. He holds a doctorate in theology. He has served in parish ministry and as lecturer of liturgy and theology, as head of a retirement home for retired priests, as prodeacon of the department of theology at the University of Opole, as a member of the Senate of the

University of Opole, as a member of the presbyteral council, as episcopal vicar for divine worship and the discipline of the sacraments, as a member of the pastoral council and of the diocesan council for the on-going formation of priests, and as diocesan master of ceremonies.

The Holy Father appointed Fr Georges Bizimana from the clergy of Ngozi, as Coadjutor Bishop of Bubanza, Burundi. Until now he has been Rector of the John Paul II Major Seminary of Gitega (7 Dec.).

Bishop-elect Bizimana, 48, was born in Bururi, Burundi. He was ordained a priest on 20 August 1994. He holds a doctorate in moral theology. He has served in parish ministry and as formator at the Minor Seminary of Mureke; as chancellor and vocational animator of the diocese; as professor at the John Paul II Major Seminary of Gitega.

The Holy Father accepted the resignation of Bishop Thomas Thiruthalil, CM, of Balasore, India. It was presented in accord with can. 401 § 1 of the Code of Canon Law (9 Dec.).

The Holy Father appointed Fr Simon Kaipuram, CM, as Bishop of Balasore, India. Until now he has

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The Pontiff denounces the poor use of resources

## A global scandal

*That one billion people still go hungry despite the amount of food produced is a "global scandal".*

*Pope Francis denounced this in a videomessage for the Caritas Internationalis campaign: "One human family, food for all". His message was broadcast on Tuesday morning, 10 December. The following is the English text of the message.*

Dear Brothers and Dear Sisters,

Today, I am happy to announce to you the launch of a campaign against global hunger by our very own Caritas Internationalis and to tell you that I intend to give my full support. This confederation, together with its 164 member organisations works in 200 countries and territories around the world and its work is at the heart of the mission of the Church and of Her attention towards all those who suffer because of the scandal of hunger, those with whom the Lord identified when he said, "I was hungry and you gave me something to eat". When the Apostles said to Jesus that the people who had come to listen to his words were hungry, He invited them to go and look for food. Being poor themselves, all they found were five loaves and two fish. But with the grace of God, they managed to feed a multitude of people, even managing to collect what was left over and avoiding that it went to waste.

We are in front of a global scandal of around one billion – one billion people who still suffer from hunger today. We cannot look the other way and pretend

this does not exist. The food and fish teaches us exactly this: that if there is the will, what we have never ends. On the contrary, it abounds and does not get wasted. Therefore, dear brothers and sisters, I invite you to make space in your heart for this emergency of respecting the God-given rights of everyone to have access to adequate food. We share what we have in Christian charity with those who face numerous obstacles to satisfy such a basic need. At the same time we promote an authentic cooperation with the poor so that through the fruits of their and our work they can live a dignified life.

I invite all of the institutions of the world, the Church each of us, as one single human family, to give a voice to all of those who suffer silently from hunger, so that this voice becomes a roar which can shake the world.

This campaign is also an invitation to all of us to become more conscious in our food choices, which often lead to waste and a poor use of the resources available to us. It is also a reminder to stop thinking that our daily actions do not have an impact on the lives of those who suffer from hunger firsthand.

I ask you from the bottom of my heart to support our Caritas organisations in this noble campaign where they will act as one human family to ensure food for all.

Let us pray that the Lord gives us the grace to envisage a world in which no one must ever again die of hunger. And asking for this grace, I give you my blessing.

## Time names Pope Francis Person of the Year



On Wednesday, 11 December, *Time Magazine* named Pope Francis its Person of the Year. This is the third time the magazine has chosen a Pope for this honour: the first was Pope John XXIII in 1963 and the second, Pope John Paul II in 1994.

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At the General Audience the Pope speaks about eternal life

# Every day is the final judgement

*"The final judgement is already in progress, it begins now over the course of our lives". Pope Francis spoke these words to the faithful gathered in St Peter's Square for the General Audience on Wednesday, 11 December. The Pope dedicated his weekly catechesis to the last article of the Creed, "I believe in eternal life".*

*He then made an appeal as part of Caritas' worldwide campaign against hunger, and he delivered a special message to the Americas for the Feast of Our Lady of Guadalupe, 12 December. The following is a translation of the Pope's catechesis, which was given in Italian, followed by his appeal and message.*



Dear Brothers and Sisters,  
Good morning.

Today I would like to begin the last series of catecheses on our profession of faith, by discussing the statement "I believe in eternal life". In particular, I will reflect on the Last Judgement. We need not be afraid: let us listen to what the Word of God tells us. Concerning this, we read in the Gospel of Matthew: when Christ "comes in his glory, and

all the angels with him.... Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... And they will go away into eternal punishment, but the righteous into eternal life" (Mt 25:31-33, 46). Whenever we think of Christ's return and of his final judgement, which will manifest to its ultimate consequences the

good that each person has done or failed to do during his earthly life, we seem to find ourselves before a mystery which towers above us, which we fail even to imagine. A mystery which almost instinctively arouses a sense of fear in us, and perhaps even one of trepidation. If, however, we reflect well on this reality, it cannot but expand the heart of a Christian and come to constitute a cause of consolation and of trust.

In this regard, the testimony of the first Christian communities resounds ever so evocatively. In fact, they usually accompanied the celebrations and prayers with the acclamation *Maranatha*, an expression composed of two Aramaic words which, according to how they are pronounced, may be understood as a supplication: "Come, Lord!", or as a certainty nourished by faith: "Yes, the Lord is coming, the Lord is near". The whole of Christian revelation culminates in this exclamation, at the conclusion of the marvellous contemplation which is offered to us by John in Revelation (cf. 22:20). In that case, it is the Church as bride who, on behalf of all humanity and as its first fruits, addresses herself to Christ her Bridegroom, looking forward to be enfolded in his embrace: Jesus' embrace, which is the fullness of life and the fullness of love. This

is how Jesus embraces us. If we think of judgement in this perspective, all fear and hesitation fade and make room for expectation and deep joy: it will be the very moment when we will be judged finally ready to be clothed in Christ's glory, as with a nuptial garment, to be led into the banquet, the image of full and definitive communion with God.

A second reason for confidence is offered to us by the observation that, at the moment of judgement, *we will not be left alone*. In the Gospel of Matthew, Jesus himself foretells how, at the end of time, those who have followed him will take their place in glory, and judge with him (cf. Mt 19:28). The Apostle Paul then, writing to the community of Corinth, states: "Do you not know that the saints will judge the world?... How much more, matters pertaining to this life!" (1 Cor 6:2-3). How beautiful it is to know that at that juncture, in addition to Christ, our Paraclete, our Advocate with the Father (cf. 1 Jn 2:1), we will be able to count on the intercession and

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The Holy Father for the Feast of Our Lady of Guadalupe

## In Mary's embrace

*At the General Audience, the Holy Father gave the following message to the Americas for the Feast of Our Lady of Guadalupe, which was to be celebrated the following day, 12 December.*

Tomorrow is the feast of Our Lady of Guadalupe, the Patroness of the Americas. I would like to greet all my brothers and sisters on that continent, and I do so thinking of the Virgin of Tepeyac.

When Our Lady appeared to Saint Juan Diego, her face was that of a woman of mixed blood, a *mestiza*, and her garments bore many symbols of the native culture. Like Jesus, Mary is close to all her sons and daughters; as a concerned mother, she accompanies them on their way through life. She shares all the joys and hopes, the sorrows and troubles of God's People, which is made up of men and women of every race and nation.

When the image of the Virgin appeared on the *tilma* of Juan Diego, it was the prophecy of an embrace: Mary's embrace of all the peoples of the vast expanses of America – the peoples who already lived there, and those who were yet to come. Mary's embrace showed what America – North and South – is called to be: a land where different peoples come together; a land prepared to accept human life at every stage, from the mother's womb to old age; a land which welcomes immigrants, and the poor and the marginalized, in every age. A land of generosity.

That is the message of Our Lady of Guadalupe, and it is also my message, the message of the Church. I ask all the people of the Americas to open wide their arms, like the Virgin, with love and tenderness.

I pray for all of you, dear brothers and sisters, and I ask you to pray for me! May the joy of the Gospel always abide in your hearts. May the Lord bless you, and may Our Lady be ever at your side.



## Star of the new evangelization

CARL A. ANDERSON\*

Many things have shaped America's unified identity from the tireless work of missionaries to the struggles of Catholic immigrants. They all have left an indelible mark. But there is something more. The conversion of our hemisphere was unique.

Unlike many European countries that became Catholic when the monarch converted and his subjects then did the same, America was converted through a miracle – through the apparition of Our Lady of Guadalupe. She intervened in history and attracted millions to conversion. Her call was universal and her message was delivered not by a king, or even a missionary, but by a layman – a Native American who held neither high social rank nor ecclesiastical status.

The result was historic, the massive conversion of millions. Today, Our Lady of Guadalupe is in a unique way the mother and heritage of all Catholics, since in our history it was through Mary that millions have come "to encounter the Lord." New nations

have sprung up from what was once New Spain, New France and New England, but Our Lady of Guadalupe remains in a special way *Mater Ecclesiae* for our hemisphere.

In other words, if Mary is *Mater Ecclesiae*, then how should we understand Our Lady of Guadalupe as *Mater Ecclesiae* in America? Could it be that the greatest miracle of Our Lady of Guadalupe has yet to be recorded by history? Could it be that Our Lady of Guadalupe as "Star of the New

Evangelization" is the surest path for the more profound unity and cooperation among the churches of our continent?

Philip Jenkins has suggested that "12 December 2031... will unquestionably be commemorated with a vast celebration of Mexican and Chicano Catholic identity, both north and south of the Rio Grande [and] might in fact come to be seen as America's true and proper Quincentennial".

In *Redemptoris Missio*, Blessed John Paul II wrote prophetically that he saw "the dawning of a new missionary age, which will become a radiant day bearing an abundant harvest." He went on to say that in this mission, "the Church journeys through time toward the consummation of the ages and goes to meet the Lord.... On this journey...she proceeds along the path already trodden by the Virgin Mary." In the Western Hemisphere should we not ask ourselves what is "the path already trodden" by Our Lady of Guadalupe?

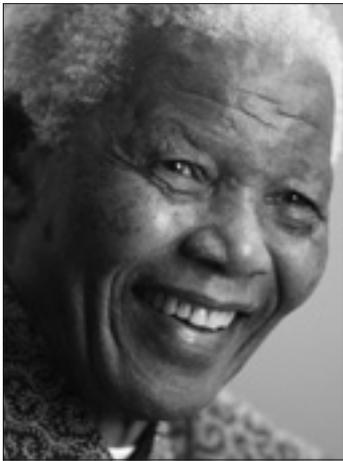
## The Church of the Americas

We are publishing an excerpt of a speech given in Mexico City on 17 November at a conference on *Our Lady of Guadalupe, Star of the New Evangelization on the American Continent*, sponsored by the Knights of Columbus and Pontifical Commission for Latin America.

\*Supreme Knight of the Knights of Columbus

The Holy Father's telegram on the death of Nelson Mandela

## The example of a president



*Upon learning of the death of Nelson Mandela on Thursday, 5 December, Pope Francis expressed his condolences in a telegram sent to Jacob Zuma, President of the Republic of South Africa. The following is the English text of the message, which was sent on 6 December.*

It was with sadness that I learned of the death of former President Nelson Mandela, and I send prayerful condolences to all the Mandela family, to the members of the Government and to all the people of South Africa. In commending the soul of the deceased to the infinite mercy of Almighty God, I ask the Lord to console and strengthen all who mourn his loss. Paying tribute to the steadfast commitment shown by Nelson Mandela in promoting the human dignity of all the nation's citizens and in forging a new South Africa built on the firm foundations of non-violence, reconciliation and truth, I pray that the late President's example will inspire generations of South Africans to put justice and the common good at the forefront of their political aspirations. With these sentiments, I invoke upon all the people of South Africa divine gifts of peace and prosperity.

## The world's farewell at his memorial service

An interreligious prayer was raised on 10 December at the official farewell to Nelson Mandela. The chief rabbi of South Africa, a Hindu representative, a Muslim imam and a Catholic priest all spoke at the First National Bank Stadium in Soweto, a town south east of Johannesburg.



*Military personnel carry Mandela's remains (Reuters/GCIS)*

Tens of thousands of people gathered in the stadium to pay their respects, while hundreds of thousands watched on screens outside. Various eulogies were delivered by the current President of South Africa Jacob Zuma, by Secretary General of the United Nations Ban Ki-moon, by the President of the United States Barack Obama and by the President of Cuba Raúl Castro. Hundreds of heads of state and government from all over the world were in attendance. Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, was

present on behalf of the Holy See.

In the pouring rain these world leaders spoke of a man who helped to unite a nation. Cyril Ramaphosa, Deputy President of the African National Congress, assured the crowd that Mandela would have been pleased with the

weather, saying: "In our tradition, when it rains when you are buried, your gods are welcoming you to heaven." Ban Ki-moon spoke of the former South African President's commitment to reconciliation: "Mandela hated hatred. Not the people. He showed a wholesome power of forgiveness. A unique gift."

"We will never see the likes of Nelson Mandela again," Mr Obama said. "But let me say to the people of Africa, and young people around the world: You can make his life's work your own."

## Every day is the final judgement

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goodness of so many of our elder brothers and sisters who have gone before us on the journey of faith, who have offered their lives for us and who continue to love us infelibly! The saints already live in the sight of God, in the splendour of his glory praying for us who still live on earth. What consolation this certainty arouses in our hearts! The Church is truly a mother and, as a mother, she seeks her children's good, especially of those who are furthest away and are afflicted, until she finds its fullness in the glorious body of Christ with all its members.

A further suggestion is offered to us by the Gospel of John, where it explicitly states that "God sent his Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God" (Jn 3:17-18). This means, then,

that *this final judgement is already in progress*, it begins now over the course of our lives. Thus judgement is pronounced at every moment of life, as it sums up our faith in the salvation which is present and active in Christ, or of our unbelief, whereby we close in upon ourselves. But if we close ourselves to the love of Jesus, we condemn ourselves. Salvation is to open oneself to Jesus, it is he who saves us. If we are sinners – and we all are – we ask him for forgiveness and if we go to him with the desire to be good, the Lord forgives us. But for this we must open ourselves to Jesus' love, which is stronger than all else. Jesus' love is great. Jesus' love is merciful. Jesus' love forgives; but you have to open yourself and to open oneself means to repent, to accuse oneself of the things that are not good and which we have done. The Lord Jesus gave himself and he continues to give himself to us, in order to fill us with all of the mercy and grace of the Father. We then, in a certain sense, can become judges of ourselves, by

condemning ourselves to exclusion from communion with God and with the brethren. We must not grow weary, then, of keeping watch over our thoughts and our attitudes, in order that we may be given even now a foretaste of the warmth and splendour of God's Face – and this will be beautiful – which in eternal life we shall contemplate in all its fullness. Forward, thinking of this judgement which begins now, which has already begun. Forward, doing so in such a way that our hearts open to Jesus and to his salvation; forward without fear, for Jesus' love is greater and if we ask forgiveness for our sins he will forgive us. This is what Jesus is like. Forward then with this certainly, which will bring us to the glory of heaven!

### SPECIAL GROUPS

I greet all the English-speaking pilgrims present at today's Audience. Upon you and your families I

## The fight for respect and dialogue between religions

Nelson Mandela, a baptized Methodist, fought not only against apartheid, but against any injustice or abuse committed in the name of religion. This perhaps little known characteristic of Mandela emerges from the many condolences and testimonies with which religious representatives now remember the Nobel Peace Prize winner and former South African President, who died on Thursday, 5 December. "Madiba knew that freedom conquered with the contribution of all social sectors and all religions, whether a majority or minority", said Anglican bishop Jo Seoka to Missionary International Service News Agency. Bishop Jo Seoka is the President of the South African Council of Churches, an ecumenical organization to which Mandela was closely tied. Not surprisingly, many of this organization's leaders have been key figures in the fight against apartheid, including Anglican archbishop Desmond Tutu, the Dutch Reformed theologian Dr Beyers Naude, and Frank Chikane, the President of Apostolic Faith Mission International.

Mandela was a Methodist, though he rarely spoke about it. Even so, the Anglican bishop continued, "Madiba had an ecumenical vision and, more so, was aware of the need for dialogue among faithful of all religions. As President, he widely favoured inter-faith meetings, ensuring that not only the Christian Churches were represented, but also the Jewish, Muslim, Buddhists and followers of traditional faiths. He was convinced that freedom, respect of human rights and justice could only be achieved with the contribution of all".

Archbishop Stephen Brislin of Cape Town, President of the Southern African Catholic Bishops' Conference, also reflected on Mandela's ecumenical motivation: "As far as I know Mandela did not practice any particular religion during his adult life. In any case, he always showed a genuine respect for people of different faiths and was aware of the role of religion and faith in society. We are grateful because he has brought peace to South Africa. We still have many challenges that await us in the future, so that we may achieve a true and just peace and that the oppression of poverty, crime and corruption may be eradicated. His vision inspires us to continue to face these challenges".

invoke God's blessings of joy and peace!

Yesterday *Caritas* launched a worldwide campaign against hunger and the wasting of food, with the motto: "One human family, food for all". The scandal of the millions of people who suffer from hunger should not paralyze us, but rather move us to act – everyone, individuals, families, communities, institutions, governments – to eliminate this injustice. Jesus' Gospel shows us the way: trusting in the Father's providence and sharing our daily bread without wasting it. I encourage *Caritas* to carry on in this commitment, and I invite everyone to join in this "wave" of solidarity.

Tomorrow we are celebrating the Feast of Our Lady of Guadalupe. Dear *young people*, learn from Mary how to listen to the will of the Lord; dear *sick people*, invoke the Lord's Mother in moments of great difficulty; and you, dear *newlyweds*, be inspired by Our Lady to bring love and serenity into your family.

Pope Francis celebrates Mass with the Patriarch of Alexandria for Copts

# The path of peace in the Middle East

*On Monday, 9 December, the Holy Father celebrated Mass in the Chapel of Santa Marta with the Patriarch Ibrahim Isaac Sidrak of Alexandria for Copts, on the occasion of the public manifestation of the ecclesiastical communion between the Patriarch and the Successor of Peter. In his homily, the Pope expressed his joy in the occasion and emphasized the importance of their journey which leads to an encounter with the Lord together. The following is a translation of the Holy Father's homily which was given in Italian.*

Your Beatitude,  
Your Eminence,  
Venerable Brother Bishops and  
Priests,  
Dear Brothers and Sisters,

For the first time as Bishop of Rome, I have the joy of welcoming a new Patriarch who has come to fulfil a meaningful gesture of communion with the Successor of Peter. On accepting his canonical election, Your Beatitude immediately requested *ecclesiastica communio* with the "Church that presides in universal charity". My venerable Predecessor granted it willingly, mindful of the bond with the Successor of Peter which the Church of Alexandria of the Catholic Copts has always preserved throughout its history. You are the expression of the preaching of St Mark the Evangelist: and this preaching is the legacy which he has left you as a good interpreter of the Apostle Peter.

In the First Reading, the prophet Isaiah (cf. 35:1-10) reawakened in our

hearts the anticipation for the Lord's glorious return. The encouragement to "those who are of a fearful heart" we hear addressed to all those of your beloved land of Egypt who are experiencing insecurity and violence, sometimes on account of the Christian faith: "Be strong, fear not!": these are the consoling words which are confirmed in fraternal solidarity. I am grateful to God for this meeting which gives me the opportunity to strengthen your hope and ours, because it is the same: "... the burning sand ... and the thirsty ground, in fact, shall become springs of water" and finally the "Holy Way", the way of joy and happiness shall be opened "and sorrow and sighing shall flee away". This is our hope, the common hope of our two Churches.

The Gospel (cf. Lk 5:17-26) presents Christ who triumphs over the paralysis of humanity. It portrays the power of divine mercy which forgives and wipes away every sin when it encounters authentic faith.

The paralysis of conscience is contagious. Through the complicity of the poverty of history and our sin, it can grow and enter into the social structures and communities to the point of obstructing entire peoples. However, Christ's command – "Rise and walk!" can reverse the situation. Let us confidently pray that in the Holy Land and in the entire Middle East peace may rise again from the far too frequent and oftentimes dramatic interruptions of the peace process. May enmity and division cease. May peace negotiations which have often been paralyzed by conflicting and dark interests resume quickly. At long last may real guarantees of religious liberty be given for all people, together with the right for Christians to live peacefully where they were born, in the homeland which they have loved for 2,000 years, that they might contribute to the common good as they have always done. May the Lord Jesus, who with the Holy Family experienced the flight into Egypt and was a guest in your generous land, watch over the Egyptians who are searching for dignity and security along the world's roads. And let us always go ahead, seeking the Lord, seeking new paths, new ways to draw close to the Lord. And were it necessary to open a hole in the roof to let everyone approach the Lord, may our charitable and creative imagination lead us to this: to find and create paths of encounter, paths of brotherhood, paths of peace.

For our part, we wish "to glorify God", substituting fear with wonder: even today we can still see "wondrous things". The wonder of the Incarnation of the Word and, there-



fore, of the absolute closeness of God to humanity, which places us within the mystery of Advent. May your great Father Athanasius, who is placed so close to the Chair of Peter in the Vatican Basilica, intercede for

us, with St Mark and St Peter, and especially with the Immaculate and All Holy Mother of God. May they obtain that the Lord grant us the joy of the Gospel, given in abundance to disciples and to witnesses. Amen.

## Public Signification of ecclesiastical communion

Pope Francis welcomed Patriarch Ibrahim Isaac Sidrak, Head and Father of the Church of Alexandria for Catholic Copts, to Santa Marta along with a delegation of bishops, priests and many faithful who had come from Egypt to be present as he fulfilled the public signification of *ecclesiastical communio* with the Bishop and the Church of Rome. Following his synodal election, which took place last January, His Beatitude had requested ecclesiastical communion "with a letter signed in his own hand," in accord with canon law. Benedict XVI promptly granted it with an autographed letter dated 18 January 2013. The *Code of Canons of the Eastern Churches* establishes that the patriarch "within a year of his election and then often during his tenure in the office, he is to make a visit to Rome to venerate the tombs of apostles Peter and Paul and to present himself to the Successor of St Peter in primacy over the entire Church".

In fact, the bestowal of the sacred pallium, no longer corresponding to the identity and mission of the Eastern Catholic Churches in the ecclesiology of the Second Vatican Ecumenical Council, has been replaced by a celebration of the Holy Eucharist, presided at, if possible, by the Roman Pontiff himself, in which the simple yet deeply expressive exchange of the sacred Species of the Eucharist is fulfilled.

This took place during the Mass on Monday, 9 December, which was celebrated by the Pope in the Chapel of Santa Marta. Following the exchange of the sign of peace, the Holy Father presented to the new Patriarch the the Body of Christ and the Chalice of Salvation, elevating them "with four

hands" to confirm the Eucharistic roots of the bond of communion between all of the Churches with the Successor of Peter, who has been placed by the Lord as the guarantor of unity in truth and in love.

The Holy Father delivered the homily and the Patriarch thanked him with great warmth at the conclusion of the celebration, which was enlivened by evocative chant sung in the liturgical language of the Coptic Church.

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches, concelebrated the Mass, with the Congregation's Secretary, Archbishop Cyril Vasil' and Undersecretary, Msgr Maurizio Malvestiti, since the Eastern Canons recommend that new Patriarchs be welcomed with the honour due to their office and to the apostolic Churches whose sons they are. The Councilar decree dedicated to the Eastern Churches recalls that they are "living witnesses of this tradition... which has come from the Apostles" and that they therefore constitute a precious spiritual patrimony for the entire Church. Above all the document stresses their mission, i.e. that of the unity of all Christians, especially of Eastern Christians. The reflective atmosphere aroused by the touching words of the Holy Father, who invoked "the joy of the Gospel for the disciples and witnesses of Christ" brought to mind the "great tribulation" through which Egypt is passing. Indeed, Egypt is still a "Holy Land" for it welcomed the Holy Family "in flight", like so many children of the East today who are searching for security, religious freedom and peace.

## The fire of mercy

CONTINUED FROM PAGE 1

that "contemporary ethical systems remain incapable of producing authentic bonds of fraternity" since "the basis of fraternity is found in God's fatherhood". The text also reiterates a point often repeated by Pope Francis: life is not and can never be "disposable".

Instituted by Paul VI nearly a half century ago, the World Day of Peace has since been an occasion for the Church to recall, around the globe, words which so often heard but for this no less true, on the need to renew fraternal relationships in families and in the human community. Through a sober lifestyle, through a timely rethinking of our models of economic development and by tackling shameful crimes such as human trafficking, which Pope Francis has untiringly denounced.

The Bishop of Rome is certainly concerned about making such clear condemnations; they are the fruit of a witness he has lived personally. But perhaps even more striking is his proclamation of God's mercy, for men and women can always experience conversion and therefore "they must never despair of being able to change their lives". And this desire likely lies hidden in the recognition of the Pope as "Person of the Year".

G.M.V.

Interview with René Bruehlhart, Director of the Financial Information Authority of the Holy See

## Recognition of the Holy See's progress

MARY NOLAN

René Bruehlhart is the Director of AIF, the Financial Information Authority of the Holy See/Vatican City State, and was a member of the Holy See Delegation led by Msgr. Antoine Camilleri, Undersecretary for Relations with States, at the Moneyval plenary meeting in Strasbourg, France, this week. Moneyval is the Committee of Experts of the Council of Europe on the evaluation of Anti-Money Laundering measures and the Financing of Terrorism. On Thursday, 12 December, Moneyval published a report assessing the Holy See's progress, showing that it is "well in line with international standards". Mr Bruehlhart spoke with *L'Osservatore Romano* about the importance of this report.

*Moneyval fully adopted the report this week. How important is this step for the Holy See?*

The Moneyval Progress Report published today testifies that the Holy See has developed a proper and efficient system that is well in line with international standards. This is a remarkable achievement in very little time. Three years ago, in 2010, the Holy See set out on a clear mission: to build a well-functioning and sustainable system to effectively fight any financial wrong-doing within its remit. Although there is no financial industry within the Vatican which per se is limiting potential risk and vulnerabilities, it is key to understand the risk profile of the Holy See's financial activities in order to introduce adequate laws and controls. This was a step-by-step process requiring a sustained organizational, procedural and legislative effort – and the work will continue. In that respect the Vatican today is no different than any other European jurisdiction.

*What are the main achievements?*

The press release from Monday is more comprehensive. Briefly, achievements have been of three kinds: legislative, institutional and operational.

On the legislative level: in December 2012, the Anti-Money Laundering Law, N. 127, was amended to provide AIF with autonomy in the signing of memoranda of understanding (MoU) with its international counterparts; in July 2013, major amendments to the Criminal Code were made and, last but not least, the fully revised Anti-Money Laundering Act entered into force on 8 October 2013.

On the institutional level: Pope Francis established by *Motu Proprio* on 8 August the role of prudential supervision for AIF as well as the Financial Security Committee, which is responsible for coordinating the competent authorities within the Vatican. Furthermore, with the *Motu Proprio* of 18 November, he introduced a new statute ensuring that AIF can effectively fulfill its institutional functions and responsibilities

with full operational autonomy, and in a manner consistent with the institutional and legal framework of the Holy See.

On the operational level: in May 2013, AIF published its first Annual Report; AIF strengthened its international cooperation in signing Memoranda of Understanding with several countries such as Italy, the United States of America and Germany; admission to the Egmont Group, the global body of national Financial Intelligence Units, in July 2013. And, of utmost importance, the fact that the reporting system works.

*Many people have noted a major increase in the number of STRs – Suspicious Transaction Reports – more than 100 this year alone. Is this a problem?*

No. The fact the number has gone up is not a cause of concern. On the contrary, it's a sign that the reporting system works. More STRs do not mean per se increased illicit activities. It means an increasingly comprehensive awareness of the situation and, when necessary, relevant action on the part of the financial institutions, in particular the IOR. Having said that, we have to stress that the rise in numbers does not mean that there are more money laundering cases as such. A Suspicious Transaction Report refers to suspicious activity that has to be further analyzed by AIF.

*The report says that your office needs more staff. Will that happen?*

Now that AIF is also functioning as prudential supervisor, we will be bringing in additional competent and qualified staff. Job profiles have already been developed and hiring will begin soon.

*As regulator and supervisor of the IOR, do you follow account closures?*

Yes. A clearly defined process has been put in place whereby no account may be closed if there is suspicion or reasonable grounds for suspicion of illicit activity.

*AIF recently signed a MoU with its Italian counterpart to cooperate in the exchange of financial information. How are relations overall with Italy?*

Italy is our neighbor, so the MoU was an important step. Overall relations are good and constructive. We work closely with the competent authorities in a spirit of mutual cooperation.

*AIF also signed a MoU with its German equivalent this year.*

Our strategy is to build an international network that allows us to exchange information in a safe and timely manner with our counterparts around the world. Therefore, we'll be signing several more Memoranda of Understanding over the coming weeks and months. It's also proof that we are a full-fledged and cred-



ible partner cooperating with others in the international financial community.

*What's the next step in the Moneyval process?*

This week was an important step. The Progress Report shows that the building blocks are in place and the system works. It is an ongoing process, as it would be for any other jurisdiction. The Vatican will provide an ordinary update to Moneyval by December 2015.

*What's the next step for AIF?*

The next step is to fully equip the supervisory department within AIF to carry out onsite inspections soon and to further strengthen the system as such. As you can see from the report, the international community recognizes that we have put a legal and institutional framework in place that is operational in accordance with international standards. We will continue on this path.

Moneyval's Progress Report on Holy See - Vatican City State

## Committed to fighting financial crime

On 9 December the Plenary Meeting of Moneyval (the "Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism") has approved the *Progress Report* of the Holy See/Vatican City State. The *Progress Report* follows the adoption of the *Mutual Evaluation Report* on 4 July 2012 and is part of the ordinary process according to the Rules of Procedure of Moneyval.

Progress reviews are subject to peer review by the Plenary and ascribe no formal re-ratings to the *Mutual Evaluation Report*. However, Moneyval welcomes clarifications and improvements to the anti-money laundering and combating financing of terrorism (AML/CFT) legal structure of the Holy See and the Vatican City State and confirms that significant progress has been made.

Upon request by the Holy See and the Vatican City State the Moneyval Secretariat agreed to carry out a full progress review. Therefore, the report contains an analysis of progress against the core and, in addition, key recommendations of the FATE, the international standards on combating money

laundering and the financing of terrorism.

"The adoption of the *Progress Report* confirms the significant efforts undertaken by the Holy See and the Vatican City State to strengthen its legal and institutional framework", said Monsignor Antoine Camilleri, Under Secretary for Relations with States, and Head of Delegation of the Holy See and Vatican City State to Moneyval. "The Holy See is fully committed to continuing to improve further the effective implementation of all necessary measures to build a well-functioning and sustainable system aimed at preventing and fighting financial crimes".

In accordance with the Moneyval Rules of Procedure, the *Progress Report* will be published fully by the Moneyval Secretariat on its website on Thursday. The "key achievements" obtained at legislative and operative levels following the *Mutual Evaluation Report* of 4-7-2012 are summarised here below.

### Key achievements at the legislative level

Since 4 July 2012 three *Motu Proprios* by His Holiness, Pope

Francis, along with a series of new laws have strengthened the Financial Intelligence Authority (AIF) and have specified the legal framework with regard to the criminal law system, financial transparency, supervision, financial intelligence and requirements to effectively combat money laundering and terrorist financing:

Strengthening of AIF – Broadening the scope of law enforcement

1. *Amendments of the AML/CFT Law of 14 December 2012.*

The Law on the Prevention and Countering of Laundering of Proceeds of Crimes and Financing of Terrorism N. CXXVII, which came into force on 1 April 2011 and had been amended twice, was further amended on 14 December 2012 to abolish the *nihil obstat* – the prior consent – of the Secretariat of State for the signature of international agreements ("Memoranda of Understanding" – MoU) by AIF, in order to ensure full autonomy of AIF in its international cooperation (the Law of the Pontifical Commission for the Vatican City State, N. CLXXXV).

2. *Motu Proprio of Pope Francis and the Laws on Criminal Matters of*

In a meeting with the Dignitatis Humanae Institute the Pope points to the Church's Social Doctrine

# The compass of the People of God

*On Friday morning, 7 December, in the Vatican's Clementine Hall, the Holy Father met in private audience with the Dignitatis Humanae Institute, which is celebrating its fifth anniversary this year. The following is a translation of the Pope's address, which was delivered in Italian.*

Your Eminences,  
Distinguished Ladies and  
Gentlemen,

I thank you for this meeting. I am especially grateful to Cardinal Mar-

tino for the words with which he introduced it. Your Institute means to promote human dignity on the basis of the fundamental truth that man is created in the image and likeness of God. The original dignity of every man and woman is therefore inalienable and inaccessible to any power or ideology. Unfortunately, in our own time, one so rich in achievements and hopes, there are many powers and forces that end up producing a culture of waste; and this tends to become the common mentality. The victims of this culture are

precisely the weakest and most fragile human beings – infants, the poorest, the sick and elderly, the seriously handicapped, *et. al.* – who are in danger of being “thrown away”, expelled from a system that must be efficient at all costs. In fact, this false model of man and society implements a practical atheism by rejecting the Word of God, which says: “Let us make man in our image, after our likeness” (cf. Gen 1:26).

Instead, if we allow ourselves to be questioned by this Word, if we allow it to challenge our personal and social awareness, if we allow it to call into question our ways of thinking and acting, our standards, our priorities and our choices, then things can change. The power of this Word sets certain limits to whomsoever wants to become hegemonic by abusing the rights and the dignity of others. At the same time, it gives hope and consolation to those who cannot defend themselves, who do not have the intellectual or practical resources to affirm the value of their suffering, of their rights, of their lives.

The Church's Social Doctrine, with its integral vision of man as a personal and social being, is your “compass”. There you will find an

especially significant fruit of the long journey of the People of God in modern and contemporary history: the defence of religious liberty, of life at every stage, of the right to work and to decent work, of family, of education...

Therefore, all initiatives such as your own are welcome, which aim to help people, communities and institutions to rediscover the ethical and social importance of the principle of human dignity, which is the root of liberty and justice. To this end, it is necessary to raise awareness and form the lay faithful, in whatever state, especially those engaged in the field of politics, so that they may think in accord with the Gospel and the Social Doctrine of the Church and act consistently by dialoguing and collaborating with those who, in sincerity and intellectual honesty, share – if not the faith – at least a similar vision of man and society and its ethical consequences. There are many non-Christians and non-believers who share the conviction that the human person must always be treated as an end and never as a means.

In wishing you all the best for your work, I invoke the Blessing of the Lord upon you and your loved ones.



Cardinal reflects on five years of promoting and defending human dignity

## The root of liberty and justice

RENATO RAFFAELE MARTINO

The Dignitatis Humanae Institute (DHI) is a Rome-based NGO that was founded in the European Parliament to promote human dignity based on the recognition that Man is made in the image and likeness of God. I have been this Institute's Honorary President since its first year.

I opened the Audience by congratulating all present on our achievements: “I am proud to say that this Institute has done remarkable work in short five years to establish itself as a leading international player in the global attempt to evangelise our culture.” As an example, I cited our Annual Conference on Human Dignity, which takes place in Rome, and is now host to a large number of politicians, NGOs, and journalists and other opinion formers. I am delighted to say that this invitation-only event is now probably the most important and most influential gathering to promote an authentic concept of human dignity of its type in the world today.

To evangelise the very culture itself is the activity and ambition of this Institute. I therefore underlined: “We work with all people of goodwill. We are firmly ecumenical in our approach, respectful and tolerant of those with other different faith; but we celebrate with joy our uncompromising inspiration by the holy Word of God, and Catholic

Social Teaching”. The social doctrine of the Church, the Holy Father told us, is to be our “compass.”

Luca Volontè, the DHI's Chairman, and the Honorary President of the European People's Party in the Council of Europe Parliamentary Assembly, then addressed the Holy Father in the name of the Institute: “The Dignitatis Humanae Institute believes the great moral question which characterizes our modern age is how humanity responds to the First Commandment: ‘I am the Lord your God - You shall have no other gods before me: you shall not make for yourself an idol.’”

“We are convinced that only when we recognize the dignity due to God, can man recognize his own dignity, and make it the basis of social and civil development. Without God, man becomes a slave of every precarious idol, instinctive and violent. The Dignitatis Humanae Institute sees the promotion of the fact that man is made in the image and likeness of God as a springboard to evangelisation. We see that the beating heart of evangelisation is the transmission of the joy, the hope that is Jesus Christ in us. This is what we are trying to spread in the political sphere and in the wider civil society.”

This point is particularly important, because the Dignitatis Humanae Institute very much desires to use its unique vantage point to be at the service of the New Evangelisation.

The highlight of the Audience was, of course, the Holy Father's Address to the Institute: “Your Institute means to promote human dignity on the basis of the fundamental truth that man is created in the image and likeness of God. The original dignity of every man and woman is therefore inalienable and inaccessible to any power or ideology.”

The Holy Father then proceeded to warn us, and through us, the whole world, of what happens to the most vulnerable when we harden our hearts and deny the universality of human dignity: “Unfortunately, in our own time, one so rich in achievements and hopes, there are many powers and forces that end up producing a culture of waste; and this tends to become the common mentality. The victims of this culture are precisely the weakest and most fragile human beings – infants, the poorest, the sick and elderly, the seriously handicapped, *et. al.* – who are in danger of being ‘thrown away’, expelled from a system that must be efficient at all costs.”

“Therefore, all initiatives such as your own are welcome, which aim to help people, communities and institutions to rediscover the ethical and social importance of the principle of



human dignity, which is the root of liberty and justice.... In wishing you all the best for your work, I invoke the Blessing of the Lord upon you and your loved ones.”

The Holy Father instructs with his words, but effectively teaches through his actions. This is his uniqueness and his magnetism. Entirely in line with this, the Holy Father personally greeted a number of our associates, politicians, royalty and benefactors. Each person was given a special greeting of such tender freshness and joy. People were saying afterwards that they didn't know which they would take away with them the more: the Holy Father's words of inspiration; or the joy of the Gospel whose words were made manifest in the genuineness of their personal encounter with Christ's vicar on earth.

# Fraternity, the foundation and pathway to peace

Pope Francis' Message for the World Day of Peace, 1 January 2014

The following is the English text of the Holy Father's message for the World Day of Peace which will be celebrated on 1 January 2014. The message was dated 8 December, the Feast of the Immaculate Conception.



1. In this, my first Message for the World Day of Peace, I wish to offer to everyone, individuals and peoples, my best wishes for a life filled with joy and hope. In the heart of every man and woman is the desire for a full life, including that irrepensible longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced.

Fraternity is an essential human quality, for we are relational beings. A lively awareness of our relatedness



Marc Chagall, "Cain and Abel" (1960)

helps us to look upon and to treat each person as a true sister or brother; without fraternity it is impossible to build a just society and a solid and lasting peace. We should remember that fraternity is generally first learned in the family, thanks above all to the responsible and complementary roles of each of its members, particularly the father and the mother. The family is the wellspring of all fraternity, and as such it is the foundation and the first pathway to peace, since, by its vocation, it is meant to spread its love to the world around it.

The ever-increasing number of interactions and communications in today's world makes us powerfully aware of the unity and common destiny of the nations. In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another. But this vocation is still frequently denied and ignored in a world marked by a "globalization of indifference" which makes us slowly inured to the suffering of others and closed in on ourselves.

In many parts of the world, there seems to be no end to grave offences against fundamental human rights, especially the right to life and the right to religious freedom. The tragic phenomenon of human trafficking, in which the unscrupulous prey on the lives and the desperation of others, is but one unsettling example of this. Alongside overt armed conflicts are the less visible but no less cruel wars fought in the economic and financial sectors with means which are equally destructive of lives, families and businesses.

Globalization, as Benedict XVI pointed out, makes us neighbours, but does not make us brothers.<sup>1</sup> The many situations of inequality, poverty and injustice, are signs not only of a profound lack of fraternity, but also of the absence of a culture of solidarity. New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fuelling that "throw away" mentality which leads to contempt for, and the abandonment of, the weakest and those considered "useless". In this way human coexistence increasingly tends to resemble a mere *de ad des* which is both pragmatic and selfish.

At the same time, it appears clear that contemporary ethical systems remain incapable of producing authentic bonds of fraternity, since a fraternity devoid of reference to a common Father as its ultimate foundation is unable to endure.<sup>2</sup> True brotherhood among people presupposes and demands a transcendent Fatherhood. Based on the recognition of this Fatherhood, human fraternity is consolidated: each person becomes a "neighbour" who cares for others.

"Where is your brother?" (Gen 4:9)

2. To understand more fully this human vocation to fraternity, to recognize more clearly the obstacles standing in the way of its realization and to identify ways of overcoming them, it is of

primary importance to let oneself be led by knowledge of God's plan, which is presented in an eminent way in sacred Scripture.

According to the biblical account of creation, all people are descended from common parents, Adam and Eve, the couple created by God in his image and likeness (cf. Gen 1:26), to whom Cain and Abel were born. In the story of this first family, we see the origins of society and the evolution of relations between individuals and peoples.

Abel is a shepherd, Cain is a farmer. Their profound identity and their vocation is to be brothers, albeit in the diversity of their activity and culture, their way of relating to God and to creation. Cain's murder of Abel bears tragic witness to his radical rejection of their vocation to be brothers. Their story (cf. Gen 4:1-16) brings out the difficult task to which all men and women are called, to live as one, each taking care of the other. Cain, incapable of accepting God's preference for Abel who had offered him the best of his flock – "The Lord had regard for Abel and his offering; but for Cain and his offering he had no regard" (Gen 4:4-5) – killed Abel out of jealousy. In this way, he refused to regard Abel as a brother, to relate to him rightly, to live in the presence of God by assuming his responsibility to care for and to protect others. By asking him "Where is your brother?", God holds Cain accountable for what he has done. He answers: "I do not know. Am I my brother's keeper?" (Gen 4:9). Then, the Book of Genesis tells us, "Cain went away from the presence of the Lord" (4:16).

We need to ask ourselves what were the real reasons which led Cain to disregard the bond of fraternity and, at the same time, the bond of reciprocity and fellowship which joined him to his brother Abel. God himself condemns and reproves Cain's collusion with evil: "sin is crouching at your door" (Gen 4:7). But Cain refuses to turn against evil and decides instead to raise his "hand against his brother Abel" (Gen 4:8), thus scorning God's plan. In this way, he thwarts his primordial calling to be a child of God and to live in fraternity.

The story of Cain and Abel teaches that we have an inherent calling to fraternity, but also the tragic capacity to betray that calling. This is witnessed by our daily acts of selfishness, which are at the root of so many wars and so much injustice: many men and women die at the hands of their brothers and sisters who are incapable of seeing themselves as such, that is, as beings made for reciprocity, for communion and self-giving.

"And you will all be brothers" (Mt 23:8)

3. The question naturally arises: Can the men and women of this world ever fully respond to the longing for fraternity placed within them by God the Father? Will they ever manage by their power alone to overcome indifference, egoism and hatred, and to accept the legitimate differences typical of brothers and sisters?

By paraphrasing his words, we can summarize the answer given by the Lord Jesus: "For you have only one

Father, who is God, and you are all brothers and sisters" (cf. Mt 23:8-9). The basis of fraternity is found in God's fatherhood. We are not speaking of a generic fatherhood, indistinct and historically ineffectual, but rather of the specific and extraordinarily concrete personal love of God for each man and woman (cf. Mt 6:25-30). It is a fatherhood, then, which effectively generates fraternity, because the love of God, once welcomed, becomes the most formidable means of transforming our lives and relationships with others, opening us to solidarity and to genuine sharing.<sup>3</sup>

In a particular way, human fraternity is regenerated in and by Jesus Christ through his death and resurrection. The Cross is the definitive *foundational* locus of that fraternity which human beings are not capable of generating themselves. Jesus Christ, who assumed human nature in order to redeem it,



loving the Father unto death on the Cross (cf. Phil 2:8), has through his resurrection made of us a *new humanity*, in full communion with the will of God, with his plan, which includes the full realization of our vocation to fraternity.

From the beginning, Jesus takes up the plan of the Father, acknowledging its primacy over all else. But Christ, with his abandonment to death for love of the Father, becomes the *definitive and new principle* of us all; we are called to regard ourselves in him as brothers and sisters, inasmuch as we are *children* of the same Father. He himself is the Covenant; in his person we are reconciled with God and with one another as brothers and sisters. Jesus' death on the Cross also brings an end to the *separation* between peoples, between the people of the Covenant and the people of the Gentiles, who were bereft of hope until that moment, since they were not party to the pacts of the Promise. As we read in the Letter to the Ephesians, Jesus Christ is the one who reconciles all people in himself. He is peace, for he made one people out of the two, breaking down the wall of separation which divided them, that is, the hostility between them. He created in himself one people, one new man, one new humanity (cf. 2:14-16).

All who accept the life of Christ and live in him acknowledge God as Father and give themselves completely to him, loving him above all things. The reconciled person sees in God the Father of all, and, as a consequence, is spurred

on to live a life of fraternity open to all. In Christ, the other is welcomed and loved as a son or daughter of God, as a brother or sister, not as a stranger, much less as a rival or even an enemy. In God's family, where all are sons and daughters of the same Father, and, because they are granted to Christ, *sons and daughters in the Son*, there are no "disposable lives". All men and women enjoy an equal and inviolable dignity. All are loved by God. All have been redeemed by the blood of Christ, who died on the Cross and rose for all. This is the reason why no one can remain indifferent before the lot of our brothers and sisters.

Fraternity, the foundation and pathway to peace

4. This being said, it is easy to realize that fraternity is the *foundation and pathway* of peace. The social encyclicals written by my predecessors can be very helpful in this regard. It would be suf-

ficient to draw on the definitions of peace found in the encyclicals *Populorum Progressio* by Pope Paul VI and *Sollicitudo Rei Socialis* by John Paul II. From the first we learn that the integral development of peoples is the new name of peace.<sup>4</sup> From the second, we conclude that peace is an *opus solidaritatis*.<sup>5</sup>

Paul VI stated that not only individuals but nations too must encounter one another in a spirit of fraternity. As he says: "In this mutual understanding and friendship, in this sacred communion, we must also... work together to build the common future of the human race".<sup>6</sup> In the first place, this duty falls to those who are most privileged. Their obligations are rooted in human and supernatural fraternity and are manifested in three ways: the *duty of solidarity*, which requires the richer nations to assist the less developed; the *duty of social justice*, which requires the realignment of relationships between stronger and weaker peoples in terms of greater fairness; and the *duty of universal charity*, which entails the promotion of a more humane world for all, a world in which each has something to give and to receive, without the progress of the one constituting an obstacle to the development of the other.<sup>6</sup>

Fraternity, a prerequisite for fighting poverty

5. In his encyclical *Caritas in Veritate*, my predecessor reminded the world how the lack of *fraternity* between peoples and men and women is a significant cause of *poverty*.<sup>7</sup> In many societies, we are experiencing a profound *poverty of relationships* as a result of the lack of solid family and community relationships. We are concerned by the various types of hardship, marginalization, isolation and various forms of pathological dependencies which we see increasing. This kind of poverty can be overcome only through the rediscovery and valuing of *fraternal* relationships in the heart of families and communities, through the sharing of joys and sorrows, of the hardships and triumphs that are a part of human life.

Moreover, if on the one hand we are seeing a reduction in *absolute poverty*, on the other hand we cannot fail to recognize that there is a serious rise in *relative poverty*, that is, instances of inequality between people and groups who live together in particular regions or in a determined historical-cultural context. In this sense, effective policies are needed to promote the principle of *fraternity*, securing for people – who are equal in dignity and in fundamental rights – access to capital, services, educational resources, healthcare and technology so that every person has the opportunity to express and realize his or her life project and can develop fully as a person.

One also sees the need for policies which can lighten an excessive imbalance between incomes. We must not forget the Church's teaching on the so-called *social mortgage*, which holds that although it is lawful, as St Thomas Aquinas says, and indeed necessary



Two Syrian children in a refugee camp in Azaz (AFP)

"that people have ownership of goods",<sup>8</sup> insofar as their use is concerned, "they possess them as not just their own, but common to others as well, in the sense that they can benefit others as well as themselves".<sup>9</sup>

Finally, there is yet another form of promoting fraternity – and thus defeating poverty – which must be at the basis of all the others. It is the detachment of those who choose to live a sober and essential lifestyle, of those who, by sharing their own wealth, thus manage to experience fraternal communion with others. This is fundamental for following Jesus Christ and being truly Christian. It is not only the case of consecrated persons who profess the vow of poverty, but also of the many families and responsible citizens who firmly believe that it is their fraternal relationship with their neighbours which constitutes their most precious good.

The rediscovery of fraternity in the economy

6. The grave financial and economic crises of the present time – which find their origin in the progressive distancing of man from God and from his neighbour, in the greedy pursuit of material goods on the one hand, and in the impoverishment of interpersonal and community relations on the other – have pushed man to seek satisfaction, happiness and security in consumption and earnings out of all proportion to the principles of a sound economy. In 1979 John Paul II had called attention to "a real perceptible danger that, while man's dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways – even if the manipulation is often not perceptible directly – through the whole of the organization of community life, through the production system and through pressure from the means of social communication".<sup>10</sup>

The succession of economic crises should lead to a timely rethinking of our models of economic development and to a change in lifestyles. Today's crisis, even with its serious implications for people's lives, can also provide us with a fruitful opportunity to rediscover the virtues of prudence, temperance, justice and strength. These virtues can help us to overcome difficult moments and to recover the fraternal bonds which join us one to another, with deep confidence that human beings need

and are capable of something greater than maximizing their individual interest. Above all, these virtues are necessary for building and preserving a society in accord with human dignity.

Fraternity extinguishes war

7. In the past year, many of our brothers and sisters have continued to endure the destructive experience of war, which constitutes a grave and deep wound inflicted on fraternity.

Many conflicts are taking place amid general indifference. To all those who live in lands where weapons impose terror and destruction, I assure you of my personal closeness and that of the whole Church, whose mission is to bring Christ's love to the defenceless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. The Church also speaks out in order to make leaders hear the cry of pain of the suffering and to put an end to every form of hostility, abuse and the violation of fundamental human rights.<sup>11</sup>

For this reason, I appeal forcefully to all those who sow violence and death by force of arms: in the person you today see simply as an enemy to be beaten, discover rather your brother or sister, and hold back your hand! Give up the way of arms and go out to meet the other in dialogue, pardon and reconciliation, in order to rebuild justice, trust, and hope around you! "From this standpoint, it is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself".<sup>12</sup>

Nevertheless, as long as so great a quantity of arms are in circulation as at present, new pretexts can always be found for initiating hostilities. For this reason, I make my own the appeal of my predecessors for the non-proliferation of arms and for disarmament of all parties, beginning with nuclear and chemical weapons disarmament.

We cannot however fail to observe that international agreements and national laws – while necessary and greatly to be desired – are not of themselves sufficient to protect humanity from the risk of armed conflict. A conversion of hearts is needed which would permit everyone to recognize in

# Message for the World Day of Peace

CONTINUED FROM PAGE 8

the other a brother or sister to care for, and to work together with, in building a fulfilling life for all. This is the spirit which inspires many initiatives of civil society, including religious organizations, to promote peace. I express my hope that the daily commitment of all will continue to bear fruit and that there will be an effective application in international law of the right to peace, as a fundamental human right and a necessary prerequisite for every other right.

## *Corruption and organized crime threaten fraternity*

8. The horizon of fraternity also has to do with the need for fulfillment of every man and woman. People's legitimate ambitions, especially in the case of the young, should not be thwarted or offended, nor should people be robbed of their hope of realizing them. Nevertheless, ambition must not be confused with the abuse of power. On the contrary, people should compete with one another in mutual esteem (cf. Rm 12:10). In disagreements, which are also an unavoidable part of life, we should always remember that we are brothers and sisters, and therefore teach others and teach ourselves not to consider our neighbour as an enemy or as an adversary to be eliminated.

Fraternity generates social peace because it creates a balance between freedom and justice, between personal responsibility and solidarity, between the good of individuals and the common good. And so a political community must act in a transparent and responsible way to favour all this. Citizens must feel themselves represented by the public authorities in respect for their freedom. Yet frequently a wedge is driven between citizens and institutions by partisan interests which disfigure that relationship, fostering the creation of an enduring climate of conflict.

An authentic spirit of fraternity overcomes the individual selfishness which conflicts with people's ability to live in freedom and in harmony among themselves. Such selfishness develops socially – whether it is in the many forms of corruption, so widespread today, or in the formation of criminal organizations, from small groups to those organized on a global scale. These groups tear down legality and justice, striking at the very heart of the dignity of the person. These organizations gravely offend God, they hurt others and they harm creation, all the more so when they have religious overtones.

I also think of the heartbreaking drama of drug abuse, which reaps profits in contempt of the moral and civil laws. I think of the devastation of natural resources and ongoing pollution, and the tragedy of the exploitation of labour. I think too of illicit money trafficking and financial speculation, which often prove both predatory and harmful for entire economic and social systems, exposing millions of men and women to poverty. I think of prostitution, which every day reaps innocent vic-

tims, especially the young, robbing them of their future. I think of the abomination of human trafficking, crimes and abuses against minors, the horror of slavery still present in many parts of the world; the frequently overlooked tragedy of migrants, who are often victims of disgraceful and illegal manipulation. As John XXIII wrote: "There is nothing human about a society based on relationships of power. Far from encouraging, as it should, the attainment of people's growth and perfection, it proves oppressive and restrictive of their freedom".<sup>17</sup> Yet human beings can experience conversion; they must never despair of being able to change their lives. I wish this to be a message of hope and confidence for all, even for those who have committed brutal crimes, for God does not wish the death of the sinner, but that he converts and lives (cf. Ez 18:23).

In the broad context of human social relations, when we look to crime and punishment, we cannot help but think of the inhumane conditions in so many prisons, where those in custody are often reduced to a subhuman status in violation of their human dignity and stunted in their hope and desire for rehabilitation. The Church does much in these environments, mostly in silence. I exhort and I encourage everyone to do more, in the hope that the efforts being made in this area by so many courageous men and women will be increasingly supported, fairly and honestly, by the civil authorities as well.

## *Fraternity helps to preserve and cultivate nature*

9. The human family has received from the Creator a common gift: nature. The Christian view of creation includes a positive judgement about the legitimacy of interventions on nature if these are meant to be beneficial and are performed responsibly, that is to say, by acknowledging the "grammar" inscribed in nature and by wisely using resources for the benefit of all, with respect for the beauty, finality and usefulness of every living being and its place in the ecosystem. Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations.

In a particular way, the *agricultural sector* is the primary productive sector with the crucial vocation of cultivating and protecting natural resources in order to feed humanity. In this regard the continuing disgrace of hunger in the world moves me to share with you the question: *How are we using the earth's resources?* Contemporary societies should reflect on the hierarchy of priorities to which production is directed. It is a truly pressing duty to use the earth's resources in such a way that all may be free from hunger. Initiatives and possible solutions

are many, and are not limited to an increase in production. It is well known that present production is sufficient, and yet millions of persons continue to suffer and die from hunger, and this is a real scandal. We need, then, to find ways by which all may benefit from the fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being. In this regard I would like to remind everyone of that necessary *universal destination of all goods* which is one of the fundamental principles of the Church's social teaching. Respect for this principle is the essential condition for facilitating an effective and fair access to those essential and primary goods which every person needs and to which he or she has a right.

## *Conclusion*

10. Fraternity needs to be discovered, loved, experienced, proclaimed and witnessed to. But only love, bestowed as a gift from God, enables us to accept and fully experience fraternity.

The necessary realism proper to politics and economy cannot be reduced to mere technical know-how bereft of ideals and unconcerned with the transcendent dimension of man. When this openness to God is lacking, every human activity is impoverished and persons are reduced to objects that can be exploited. Only when politics and the economy are open to moving within the wide space ensured by the One who loves each man and each woman, will they achieve an ordering based on a genuine spirit of fraternal charity and become effective instruments of integral human development and peace.

We Christians believe that in the Church we are all members of a single body, all mutually necessary, because each has been given a grace according to the measure of the gift of Christ, for the common good (cf. Eph 4:7-25; 1 Cor 12:7). Christ has come to the world so as to bring us divine grace, that is, the possibility of sharing in his life. This entails weaving a fabric of fraternal relationships marked by reciprocity, forgiveness and complete self-giving, according to the breadth and the depth of the love of God offered to humanity in the One who, crucified and risen, draws all to himself: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another" (Jn 13:34-35). This is the good news that demands from each one a step forward, a perennial exercise of empathy, of listening to the suffering and the hopes of others, even those furthest away from me, and walking the demanding path of that love which knows how to give and spend itself freely for the good of all our brothers and sisters.

Christ embraces all of humanity and wishes no one to be lost. "For God sent the Son into the world,

not to condemn the world, but that the world might be saved through him" (Jn 3:17). He does it without oppressing or constraining anyone to open to him the doors of heart and mind. "Let the greatest among you become as the youngest, and the leader as one who serves" – Jesus Christ says – "I am among you as one who serves" (Lk 22:26-27). Every activity therefore must be distinguished by an attitude of service to persons, especially those furthest away and less known. Service is the soul of that fraternity that builds up peace.

May Mary, the Mother of Jesus, help us to understand and live every day the fraternity that springs up from the heart of her Son, so as to bring peace to each person on this our beloved earth.

From the Vatican, 8 December 2013

Francis

## NOTES

<sup>1</sup> Cf. Encyclical Letter *Caritas in Veritate* (29 June 2009), 19: AAS 101 (2009), 654-655.

<sup>2</sup> Cf. Francis, Encyclical Letter *Lumen Fidei* (29 June 2013), 54: AAS 105 (2013), 591-592.

<sup>3</sup> Cf. Paul VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 87: AAS 59 (1967), 299.

<sup>4</sup> Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 39: AAS 80 (1988), 566-568.

<sup>5</sup> Encyclical Letter *Populorum Progressio* (26 March 1967), 43: AAS 59 (1967), 278-279.

<sup>6</sup> Cf. *ibid.*, 44: AAS 59 (1967), 279.

<sup>7</sup> Encyclical Letter *Sollicitudo Rei Socialis* (20 December 1987), 38: AAS 80 (1988), 566.

<sup>8</sup> *Ibid.*, 38-39: AAS 80 (1988), 566-567.

<sup>9</sup> *Ibid.*, 40: AAS 80 (1988), 569.

<sup>10</sup> *Ibid.*

<sup>11</sup> Cf. Encyclical Letter *Caritas in Veritate* (29 June 2009), 19: AAS 101 (2009), 654-655.

<sup>12</sup> *Summa Theologiae* II-II, q. 66, art. 2.

<sup>13</sup> Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 69; cf. Leo XIII, Encyclical Letter *Rerum Novarum* (15 May 1891), 19: AAS 23 (1890-1891), 651; John Paul II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 42: AAS 80 (1988), 573-574; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 178.

<sup>14</sup> Encyclical Letter *Redemptoris Hominis* (4 March 1979), 16: AAS 61 (1979), 290.

<sup>15</sup> Cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 159.

<sup>16</sup> Francis, *Letter to President Putin*, 4 September 2013: *L'Osservatore Romano*, 6 September 2013, p. 1.

<sup>17</sup> Encyclical Letter *Pacem in Terris* (11 April 1963), 17: AAS 55 (1963), 265.

# Plenary of Moneyval's Progress Report

CONTINUED FROM PAGE 6

11 July 2013.

In accordance with the recommendations of the Mutual Evaluation Report a wide-ranging reform of the criminal law system was enacted (by laws of the Pontifical Commission for the Vatican City State Law N. VIII, Law N. IX), while His Holiness Pope Francis issued a *Motu Proprio* on the Jurisdiction of Vatican City State on Criminal Matters.

The new criminal laws cover all terrorist offences set forth in the Conventions annexed to the Terrorist Financing Convention as well as a new approach to the administrative liability of legal persons arising from crime. In particular, a modern scheme on confiscation, freezing and seizure has been adopted. The *Motu Proprio* extended the jurisdiction of the Vatican Tribunal over criminal offences – including the financing of terrorism and money laundering – committed by public officials of the Holy See in the context of the exercise of their functions, even if outside Vatican territory. In addition, by Law N. x of the Pontifical Commission for the Vatican City State a legal framework has been established for the application of sanctions for administrative violations.

3. *Motu Proprio of His Holiness, Pope Francis, of 8 August 2013 and the Decree introducing norms relating to transparency, supervision and financial intelligence, N. XI of 8 August 2013, confirmed by the Law introducing norms relating to transparency, supervision and financial intelligence, N. XVIII of 8 October 2013*

His Holiness, Pope Francis, by *Motu Proprio* for the Prevention and Countering of Money Laundering, the Financing of Terrorism and the Proliferation of Weapons of Mass Destruction of 8 August 2013, strengthened the supervisory and regulatory function of the Financial Intelligence Authority and established the function of prudential supervision over entities professionally engaged in financial activities. Furthermore, the Financial Security Committee has been established for the purpose of coordinating the competent authorities of the Holy See and the Vatican City State in the area of prevention and countering of money laundering and the financing of terrorism. The same additional laws introduced norms relating to transparency, supervision and financial intelligence (Decree of the President of the Governorate N. XI, confirmed by Law of the Pontifical Commission for the Vatican City State, N. XVIII).

This new AML/CFT Act of the Holy See and the Vatican City State introduces a comprehensive system in accordance with the international standards to fight money-laundering and financing of terrorism and is a further step towards strengthening the system to actively combat any potential misuse of financial activities within the Vatican City State. It deals with financial transparency, supervision, and financial intelligence, clarifying and consolidating the functions, powers and responsibilities of the AIF. It provides, amongst

others, for extended supervisory and regulatory powers of the AIF and empowers it with prudential supervisory functions.

4. *New Statute of AIF*  
With the *Motu Proprio* of 18 November 2013 His Holiness, Pope Francis, established new organisational structure of the AIF. The new structure clearly defines the roles and responsibilities of its organs, the President, the Board and the Directorate, and ensures that AIF may effectively fulfill its institutional functions with full autonomy and independence, and consistently with the institutional and legal framework of the Holy See and the Vatican City State.

## Key operational achievements

Important results of the implementation of policies and regulatory procedures were, amongst others:

1. *International cooperation of financial supervisor*

Since the adoption of the Mutual Evaluation Report, the Holy See

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been Rector and Professor at Aquinas College, Gopalpur, India (9 Dec.).

Bishop-elect Kaipuram, 59, was born in Thanneermukkom, India. He made his final religious profession on 2 May 1979. He was ordained a priest on 20 December 1980. He holds a licence and a doctorate. He has served in parish ministry in the Diocese of Berhampur and as formator, lecturer and dean of studies at Aquinas College, as rector of Vidya Sadan Theology House, Pune, as formator at the Minor Seminary of Baripada, Balasore, as diocesan consultant and assistant provincial, and as visiting professor in various seminaries and theological institutes in India.

The Holy Father accepted the resignation Bishop Petr Esterka, titular Bishop of Cefala, from his office as Auxiliary of the Diocese of Brno, Czech Republic. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (9 Dec.).

The Holy Father accepted the resignation of Bishop Józef Zawitkowski, titular Bishop of Ausana, from his office as Auxiliary of the Diocese of Łowicz, Poland. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (9 Dec.).

The Holy Father appointed Msgr Jesús Fernández González as titular Bishop of Rotdon and Auxiliary of the Archdiocese of Santiago de Compostela, Spain. Until now he has been Vicar General of the Diocese of León (10 Dec.).

Bishop-elect Fernández González, 58, was born in Selga de Ordán, Spain. He was ordained a priest on 29 June 1980. He holds a

licence in psychology. He has served in parish ministry in León and as formator, professor, ordinary professor and rector of the Minor Seminary at the Centre for Advanced Theological Studies, as formator of the Major Seminary San Froilán, as episcopal vicar for pastoral care and for the clergy, as moderator of the Curia and pastoral care consultant of the Bishops' Conference of Spain.

2. *Review and remediation processes in institutions under supervision of AIF*

The analysis of Moneyval takes note of the conclusion of a preliminary review of the customer *data base* of the Istituto per le Opere di Religione (IOR) by the end of 2012. It acknowledges an *in-depth audit* of customer records and remediation, including analysis of transactions, based on the findings of this first phase and under the supervision of AIF that was launched at the beginning of 2013. This process is still ongoing. Furthermore it was noted that

by Board resolution of 4 July 2013 the IOR redefined the categories of customers entitled to IOR services and published them in July 2013 on the website of IOR.

3. *A functioning AML/CFT reporting System*

Since the adoption of the Mutual Evaluation Report, an ongoing trend toward increased reporting of suspicious activity from different reporting entities, with a significant growth in 2013, can be observed. Investigations based on STRs have been started and freezing orders initiated. Due to the remediation process and improved transaction monitoring processes the AIF recorded a significant rise in suspicious transaction reports (STR). In the area of international cooperation, AIF has entered into an active exchange of information with various Financial Intelligence Units and the Holy See and the Vatican City State requested mutual legal assistance on a domestic case.

## VATICAN BULLETIN

The Holy Father appointed Msgr Alejandro Cifres Giménez as Office Head of the Congregation for the Doctrine of the Faith. Until now he has been Official of the said dicastery (4 Dec.).

### PONTIFICAL VILLAS

The Holy Father appointed Mr Osvaldo Gianoli as the Director of the Pontifical Villas of Castel Gandolfo (7 Dec.).

### TERRITORIAL ABBEY

The Holy Father appointed Fr Urban Federer, OSB, as Ordinary Abbot of the territorial Abbey of Maria Einsiedeln, Switzerland. Until now he has been Dean and Vicar General of the said Abbey (10 Dec.).

Fr Federer, 45, was born in Zurich-Fluntern, Switzerland. He made his solemn profession at the Abbey of Maria Einsiedeln on 1 November 1992. He was ordained a priest on 11 June 1994. He holds a licence in German literature and in history, as well as a doctorate in medieval German studies. He has also studied music and Gregorian Chant. He has taught various subjects in the Abbey Lycée, master of novices and served as internal prefect, editor-in-chief of the magazine *Salve*, and as director of the Monastery choir.

### ROMAN CURIA

The Holy Father appointed Prof. Maria de Lurdes Correia Fernandes as Member of the Pontifical Committee of Historical Sciences. She is Ordinary Professor at the Liberal Arts Faculty and Vice Rector of the University of Porto, Portugal (4 Dec.).

### SPECIAL ENVOY

The Holy Father appointed Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, as his Special Envoy to the Official Ceremony in commemoration of former President of the Republic of South Africa, the late H.E. Mr Nelson Rolihlahla Mandela, to take place in Johannesburg on Tuesday, 10 December (6 Dec.).

### START OF MISSION

On 24 October Archbishop Michael Banach, titular Archbishop of Memphis, began his mission as Apostolic Nuncio to the Solomon Islands with the presentation of his Letters of Credence to the Governor General, Sir Frank Kabui.

### ADVENT SERMON

On Friday morning, 6 December, in the presence of the Holy Father, Fr Raniero Cantalamessa, ofm cap., Preacher of the Papal Household, gave the first Advent sermon in the Vatican's Redemptoris Mater Chapel.

Under this sovereign a shift began and the consequences were decisive for the future of Europe

## The long century of Constantine

PETER BROWN

Few rulers have set in motion changes of such momentous consequences for the future of Europe as those associated with the conversion of Constantine to Christianity in 312 and his subsequent halting of the persecution of Christians, that was ratified in what we now call the Edict of Milan in 313 AD. Indeed, an air of eerie grandeur has come to surround the person of the first Christian emperor. From the medieval legend of the cry of the angel – *Hodie venenum effusum est in ecclesiam Christi*: Today, poison has been poured into the Church of Christ (a cry provoked by the legendary Donation of Constantine to the pope) – up to the present, many theologians have held that a mysterious change for the worse in the entire quality of Christianity (such as persons of an earlier age would have been content to ascribe to supra-natural agents, such as the Devil or Antichrist) appear to have been summed up in the person of one, somewhat flashy Roman emperor.

I mean flashy: Constantine was remembered in Gaul 150 years later

### American Academy of Rome

Published here are excerpts of a talk given at the conference “Constantine, Eusebius of Caesarea and the Future of Christianity” held at the American Academy in Rome.



“Constantine’s victory over Maxentius” (1625, tapestry, Philadelphia Museum of Art)

not, as we might expect, for his relations with the Christian Church but for the fact that he had invented a type of hair cream that enabled him to keep his diadem in the correct position on his head, do we know what was the image of the future – what was thinkable and what was unthinkable in the Christianity of the late third and early fourth centuries? Or, in our interpretations of the utterances and actions of Con-

stantine, are we projecting back on to the expectations of the Christianity of his age images of a Christian future which belong to a later period?

Faced by paganism, Constantine and Eusebius also shared a common view of the present and the possible future. It was a view that was mercifully myopic. It was enough to humble a few gods by repeating on earth Christ’s previous victory over the invisible empire of the demons. Eusebius rejoiced at the occasional, one might say almost “surgical”, humiliation of the gods in particular sanctuaries. He hailed Constantine’s dissolution of the sacred prostitutes of Baalbek. For such cults represented for him a small island of what all paganism had once been. In that case, Constantine’s action merely echoed that of Hadrian in abolishing human sacrifice. Both actions showed to the world that the empire of the demons had already fallen.

Constantine’s spasmodic acts against pagan temples and rituals, and the strangely take it or leave it quality of his relations with pagans and with pagan worship, have become central to our estimates of Constantine as a statesman. For Timothy Barnes, these puzzling exceptions to what he, Barnes, holds to be the manifest, Christian intentions of Constantine are grudging concessions. They are the result of prudential calculations, in the face of potentially restless pagan populations. For Hal Drake and Jonathan Bardill, the same hiatuses are a precious clue to a very different Constantine: a monarch who wished to unite all his subjects (even those who were not Christians) in the worship of an open-ended Supreme Being, and even (for Drake) the creation of a late antique equivalent to the modern notion of a neutral secular space where religious diversity was not only tolerated but welcome. For David Potter, in his recent biography, it was the sign of a rare political talent that made Constantine “not only one of the most successful emperors of Rome, but one of history’s most influential leaders”.

I have suggested that Constantine’s prudence was bolstered by a distinctive world-view. Eusebius (and, I suspect, Christian public opinion in general) provided him with a majestic script of the pre-existing fall of the gods. This script lent a sense of cosmic grandeur to his salami treatment of paganism. At the same time, it imposed on Constantine and on the Christians of his time a firm if tacit limitation of the horizons of the possible. It was enough to “take out” the shrines of a few gods – *pour encourager les*

*autres* – to show the bankruptcy of them all. God in heaven had already done what mattered. The effects of God’s victory over the evil Overseers of this world were bound to show – but in God’s good time, not necessarily in Constantine’s own days.



A monument to Constantine in the city of York (Eboracum) where in 306 the young general was proclaimed Caesar

Blinded by this restricted view of the future, Constantine was, effectively, exonerated from a grandiose responsibility to push through a general Christianization of the Roman world. It left him that much more free to do other things – to fight wars, to shake up the justice system, to found cities, to invent brilliantine – whose sheer diversity, and the level of personal engagement which Constantine brought to them, has emerged ever more clearly in recent scholarship on the emperor and his reign.

So where does this leave us? It leaves us, in effect, with two middle-aged men whose world-views had been formed in the late third and early fourth century. They stood at the beginning of a century which – in terms of the changes that it witnessed – was one of the longest hundred years in European history. Their distinctive view of the future very rapidly became out of date. I would willingly abuse your hospitality by delivering many more lectures on why this happened. It is enough to say, at the moment, that in 337, it had not happened. The shift from the “thin” universalism of the age of Eusebius and Constantine to the “thick”, majoritarian universalism of later generations was not inevitable. It can not be derived directly from the pages of the Gospels. It can not be assumed to have been part of the Christian-ness of the Christianity of the second and third centuries. It represented a profound mutation in Christianity itself. It resulted from an adjustment of the Christian imagination in the course of the fourth century. Changes in the social imagination of Late Roman society as a whole, that happened to one side of the religious history of the period (changes, for instance, in the relations between emperors and subjects, such as are adumbrated in John Dillon’s gripping new portrait of Constantine as judge and legislator – a “firebrand, a populist autocrat” determined to “project his voice into the far corners of the Empire”); redefinitions of the nature of the Church; thought about the meaning of time itself: all these de-

velopments played a part in the creation of the heavy substance of a majoritarian Christianity. Altogether, the history of the emergence of this particular form of universalism will involve us in the writing of a *History of the Christian Future* that remains one of the most exciting prospects in the study of the fourth and fifth centuries.

For the time being, it is important to remind ourselves of the Irish adage. We must not “think too sudden”. Faced by the course of late Roman history, we must at all costs resist the temptation to press the fast forward button. Many scholars speak as if only “a short step” was required for the age of Constantine to become the age of Theodosius I. It may seem a short step to us. But it was a step over an abyss, into a different age, turned towards very different horizons of the possible. In the age of Constantine, no one knew that Ambrose, Theodosius and Augustine stood at the end of the long fourth century. The world which would produce such figures was as yet unthinkable. By the end of the fourth century, things had changed. A future which Eusebius still painted in pastel colours had come to be blocked out in solid oils. In many areas and among many circles, Christianity had come to think of itself as truly a majority religion. In around 403, Augustine could urge pagans to “listen to the roar of the world – the *strepitus mundi*” – like the unanimous roar of an entire city gathered in the local amphitheater. They should hurry up and join what was now presented, without hesitation, not only as a world religion, but as the religion of the majority of the world.

Thus, it was in the maelstrom of the long fourth century, and not in 312, that Christianity came of age. Whether one prefers grown ups (with all their faults) to an imagined time of childhood innocence (such as often, even nowadays, invests the Early Church in the days before Constantine with the false halo of some lost golden age) is an open matter. But the one thing of which we can be certain is that Constantine and Eusebius could not have foreseen what great riches as well as what disillusionments and what perils this maturity might bring. For, in the words ascribed to Oliver Cromwell, “He goes furthest who knows not whither he goeth”.

# Morning Mass at the Domus Sanctae Marthae

Thursday, 5 December

Words gone mad

In his homily at Holy Mass on the first Thursday of Advent, Pope Francis commented on the day's Gospel from St Matthew (7:21;24-27), in which the Jesus tells us: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven".

Pope Francis noted that, elsewhere in the Gospel Jesus "admonished the Pharisees for knowing everything but not putting what they know into practice". He said that this is why "the Lord said to the people: do what they tell you, but not what they do, because they don't do what they say!" It is a matter, he said, of "words detached from practice".

And yet the Lord's words themselves "are beautiful," he said. "The Commandments and the Beatitudes" are among the good and beautiful words which the Lord has given us. "However," Pope Francis warned, "we can say them repeatedly, but if we do not put them into practice in our lives, not only do they not help but they actually do us harm ... for they make us believe that we have a beautiful home, when in fact it has no foundation".

In the Gospel passage from St Matthew, he continued, the Lord says that "every one, then, who hears these words of mine and puts them into practice will be like a wise man who built his house upon the rock". Ultimately, the Pope explained, it is "a mathematical equation: I know the word, I put it into practice, I am established on rock". The core of the matter, the Pope explained, is "how I put them into practice". "This is Jesus' message: putting them into practice is like building a house upon rock" and "this figure of the rock refers to the Lord".

Pope Francis then recalled the prophet Isaiah who, in the first Reading (26:1-6) says: "Trust in the Lord for ever, for the Lord is an everlasting rock". "The rock is Jesus Christ, the rock is the Lord. Our word is forceful, it bestows life, it continues on, it can tolerate any attack if this word is rooted in Jesus Christ". However, he said, "a Christian word whose life-giving roots are not grounded in a person, in Jesus Christ, is a Christian word without Christ. And Christian words without Christ deceive, they do harm".

The Pontiff then quoted the English author G. K. Chesterton (1874-1936), when speaking about heresy once said that a heresy is a truth, a word, a truth gone mad. "When Christian words lack Christ, they begin to head down the road of madness". The prophet Isaiah, he added, clearly describes the nature of this madness. He says: "The Lord is an everlasting rock. For he has brought low the inhabitants of the height, the lofty city" (26:4-5). "The inhabitants of the height. A Christian word without Christ leads to vanity, to self assuredness, to pride, and to power



for power's sake. And the Lord brings these people low".

Pope Francis explained that this reality "has been a constant throughout the history of salvation. Anna, the mother of Samuel, says it; Mary says it in the *Magnificat*: the Lord has humbled the vanity and the pride of those people who thought they were the rock". They pronounce Christian words, he said, "but without Christ: without a relationship with Jesus Christ; without prayer with Jesus Christ; without service to Jesus Christ; without love for Jesus Christ".

"What the Lord tells us today," he continued, "is to build our lives on this rock. And he is the rock. St Paul says it explicitly when he refers to Moses striking the rock with his staff. He says: the rock was Christ. Christ is the rock". This reflection, he said, leads us to examine our consciences by examining our words, by asking whether or not our words are spoken "with Jesus Christ".

Pope Francis prayed that the Lord "might help us truly to have the humility we ought to have: always to speak Christian words in Jesus Christ, not without Jesus Christ". And he asked the Lord to help us "in humility to be disciples, redeemed, to continue on not with words that end in the madness of vanity and pride". Pope Francis concluded, praying: "May the Lord grant us this grace of humility to speak words with Jesus Christ, which are firmly established on Jesus Christ".

Friday, 6 December

The bothersome cry

In his homily during Holy Mass on Friday, 6 December, in the Chapel of Santa Marta, Pope Francis reflected on the nature of prayer. The Pope commented on the day's Gospel from St Matthew (9:27-31), which begins: "And as Jesus passed on from there, two blind men followed him, crying aloud, 'Have mercy on us, Son of David!'. The Pope noted the Gospel's use of the phrase "to cry aloud" and observed: "Even the blind man who entered Jericho cried aloud, and the Lord's friends wanted him to be silent". Yet the blind man "asks the Lord for a

grace, and he asks for it crying aloud," as though he were saying to Jesus: "But do it! It's my right that you do this!"

"Here crying aloud is a sign of prayer," the Pontiff explained. Jesus himself, when he taught his disciples how to pray, told them to pray like the bothersome friend who went at midnight to ask for bread and a little pasta for his guests". Or again, he told them "to do as the widow with the corrupt judge". Pope Francis continued: "To do so - I would say - by being bothersome. I don't know, perhaps this sounds rather bad, but praying is a little like bothering God so that he listens to us". Prayer, he said, is a matter of "drawing God's eyes and heart to us". This is precisely what the lepers in the Gospel did, who drew near to Jesus and said: "If you will it, you can heal us!". And, Pope Francis added, "they did so with a certain assuredness".

"This is how Jesus teaches us to pray," he explained. We generally bring our requests to the Lord "one, two or three times, but without great strength, and then I tire of asking and I forget to ask". Yet, he said, the blind men whom Matthew describes "cry aloud and do not cease crying out". In fact, the Pope added, "Jesus tell us: 'Ask!' and he also says: 'Knock at the door!' and whoever knocks at the door makes noise, he disturbs, he bothers".

"These are the words Jesus uses to tell us how we should pray," he said. "This is also the way the needy pray in the Gospel ... the blind feel confident in asking the Lord to make them well. So much so that the Lord asks them: 'Do you believe that I am able to do this?', to which they respond, 'Yes, Lord. We believe! We are sure!'".

These, then, are prayer's two attitudes: prayer is "needy and confident". "When we ask for something, our prayer is needy: I need this, hear me Lord!" And, "when it is true, it is also confident: listen to me, I believe you can do it, for you have promised it". In fact, Pope Francis explained, "true Christian prayer is founded on God's promise".

The Pope then turned to the first Reading from Isaiah (29:17-21), which contains God's promise of salvation to his people: "In that day

the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see". This passage, the Pope affirmed, is a promise. "It is all a promise, the promise of salvation: I will be with you, I will give you salvation!". And it is "with this assuredness" that "we tell the Lord what we need, confident that he can do it".

When we pray, the Lord asks us, as he asked the blind men in the day's Gospel: "Do you believe that I can do this?" This question, the Pope said, is the source of the question we must all ask ourselves: "Am I sure he can do it? Or do I pray a little but without really being sure if he can really do it?" "He can do it," the Pope said, "even if we do not know when or how he will do it". "This," he said, "is the confidence of prayer".

As concerns our need, it is best, Pope Francis said, to present them "truthfully to the Lord: I am blind, Lord, I am in need, I have this illness, I struggle with this sin, I am in pain". "In this way," he said, "he hears our needs, but he also hears us confidently asking him for help".

Tuesday, 10 December

When God recreates

Pope Francis dedicated his homily at the Mass he celebrated in the Chapel of Santa Marta to the tender consolation with which the Lord makes hope flourish in the hearts of Christians.

Commenting on the Book of the Prophet Isaiah (40:1-11), also known as the Book of the Consolation of Israel, the Pontiff reflected on the consolation which God grants to his people. The Lord himself "draws near to console them, to give them peace," he said. And in this way, the Lord "accomplishes a great work", for he "refashions all things, he recreates them". This recreation, he added, is even more beautiful than creation itself.

The Pope explained that God's people were awaiting the Lord's coming, they knew he would visit them. He said: "Let us recall the last words of Joseph to his brothers: 'God will visit you, and you shall carry up my bones from here'. The Lord would visit his people. This was Israel's hope. And he would visit them with this consolation: he would make all things new. Not once, but again and again".

"When the Lord draws near to us, he gives us hope," Pope Francis said. He refashions all things with hope. He always opens a door". In the Christian life, he added, this hope "is a true strength, it is a grace, it is a gift". In fact, he said, "when the Christian loses hope his life no longer has meaning. It is as though he were standing before a wall, faced with nothingness". But the Lord consoles us and refashions us in hope so that we might continue on".

The Lord is close to each one of us in a special way, the Pope then

Archbishop Mamberti at the the Organization for Security and Cooperation in Europe

## The fight against human trafficking

*The following is the statement delivered by Archbishop Dominique Mamberti, Secretary for Relations with States, during the 20th Ministerial Council of The Organization for Security and Cooperation in Europe (OSCE), which was held in Kiev, Ukraine on 5-6 December.*

1. The Delegation of the Holy See wishes to thank His Excellency Mr. Leonid Kozhara, Minister of Foreign Affairs of Ukraine, as well as the 2013 Ukrainian Chairmanship of the Organization for Security and Cooperation in Europe (OSCE) not only for their generous hospitality in these days, but also for their efforts to reinforce a culture of dialogue and confidence among participating States.

Looking back at the past year, but also looking towards the future, allow me to share the Holy See's views on some of the recent efforts, challenges and achievements of our Organization.

2. *Politico-military dimension.* With regard to the politico-military dimension of the OSCE, the Holy See wishes to express its appreciation for the great efforts made by the three participating States which presided over the Forum for Security Cooperation in 2013, namely, the Principality of Liechtenstein, the Republic of Lithuania and the Grand Duchy of Luxembourg, and directed its activities with a view to obtaining tangible results.

My Delegation noted with satisfaction the constructive atmosphere, which characterized many activities of the Forum in its traditional areas of competence, such as the promotion of the activities envisaged in the documents on Small Arms and Light Weapons (SALW) and Stockpiles of Conventional Ammunition (SCA) and the implementation of the "Code of Conduct on Politico-Military Security". The Holy See is especially interested in the important principles which they contain, on account of their obvious humanitarian implications. We wish to express particular appreciation for a successful updating of the OSCE Document on Non-Proliferation. All these activities of the Forum constitute an important contribution to the success of the Helsinki+40 Process, to which the OSCE participating States committed themselves last year in Dublin.

However, while noting these positive aspects, we must also express our concern about the lack of progress in updating the Vienna Document, which is essential for ensuring greater transparency with regard to the military activities and equipment of the participating States and is one of the preconditions for stability and security in the region. Despite the unequivocal mandate received at previous meetings in Astana and Vilnius, there would appear to be a certain lack of political will to move in this direction. We hope that this Ministerial Council will provide the necessary impetus needed to achieve this result.

3. *Economic and environmental dimension.* Many have acknowledged

the importance and the indispensable role of the economic and environmental activities of the OSCE in its pursuit of comprehensive security. Greater political will and a stronger commitment, comparable to those evidenced in the other two dimensions, would serve to maximize the potential and make full use of the opportunities waiting to be exploited in a wide area of application. The Holy See's interest in this area, which undeniably contributes to the safeguarding, promotion and protection of human dignity, security and well-being, was confirmed in the words of Pope Francis at the very beginning of his Pontificate, when he asked that everyone contribute to protecting creation and the beauty of the created world, which means respecting each one of God's creatures and the environment in which we live (Pope Francis, Inauguration Mass, 19 March 2013).

In this context, the Holy See appreciates the focus of the 2013 Ukrainian Chairmanship on the environmental impact of energy-related activities, energy saving and renewable sources of energy which is of common concern to all participating States and is directly linked to prosperity, health, security and the overall well-being of their citizens. The Holy See is also well aware of the importance of water management and therefore commends the incoming Swiss Chairmanship for including this important issue among its priorities for 2014.

4. It will come as no surprise that my Delegation attaches great importance to the topic of migration. In the Holy See's view, the rights of migrants must be a primary consideration. Even in times of financial crisis, migrants should not be considered merely in terms of their economic role as a temporary workforce or as permanent settlers. Their dignity as human persons must take precedence over all other considerations.

5. *Human dimension.* This year marks the 50th Anniversary of Pope John XXIII's Encyclical *Pacem in Terris*. In this landmark document of the social teaching of the Catholic Church, John XXIII observed that "relation between states, as between individuals, must be regulated not by armed force, but in accordance with the principles of right reason: the principles that is, of truth, justice and vigorous and sincere cooperation" (*Pacem in Terris*, 114).

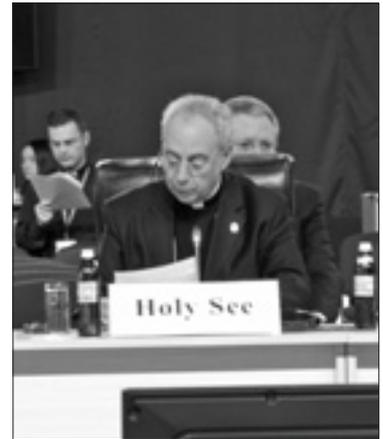
Many have recognized the contribution of *Pacem in Terris* to the promotion of human rights. In this regard, I wish to recall the words of John F. Kennedy, President of the United States of America, whose tragic death occurred only a few months after the publication of the encyclical: "I am much encouraged by a reading in this last week of the remarkable encyclical *Pacem in Terris*. In its penetrating analysis of today's great problems, of social welfare and human rights, of disarmament and international order and peace, that document surely shows that on the basis of one great faith and its traditions there can be developed counsel on public affairs

and the indispensable role of the economic and environmental activities of the OSCE in its pursuit of comprehensive security. Greater political will and a stronger commitment, comparable to those evidenced in the other two dimensions, would serve to maximize the potential and make full use of the opportunities waiting to be exploited in a wide area of application. The Holy See's interest in this area, which undeniably contributes to the safeguarding, promotion and protection of human dignity, security and well-being, was confirmed in the words of Pope Francis at the very beginning of his Pontificate, when he asked that everyone contribute to protecting creation and the beauty of the created world, which means respecting each one of God's creatures and the environment in which we live (Pope Francis, Inauguration Mass, 19 March 2013).

that is of value to all men and women of good will. As a Catholic, I am proud of it; and as an American, I have learned from it." (John F. Kennedy, Speech at Boston College, 20 April 1963)

The Holy See particularly welcomes and appreciates the Ukrainian Chairmanship's focus and successfully led negotiations on freedom of thought, conscience, religion or belief. These freedoms belong to the essential core of natural rights that positive law can never legitimately deny. Respect for religious freedom, which protects the transcendent dimension of the human person seeking a greater truth than the material world offers, has its roots in the non-negotiable dignity of every man and woman, created in the image of God.

This year we celebrate the 1700th anniversary of the Edict of Milan, issued in 313 A.D. by the Emperor Constantine, which is one of the most important documents of history as far as freedom of religion is concerned. It is disturbing to note that, seventeen centuries later, across the OSCE region more and more bias-motivated incidents against Christians are taking place. When we discuss denial of religious freedom and intolerance, particularly against Christians, certain countries outside the OSCE region or its neighborhood normally come to mind. We should not forget that there are also episodes of intolerance and marginaliza-



6. Continued attention must also be paid to the ongoing problem of trafficking of human beings. This heinous crime must be fought with all the lawful means available. In this regard, my Delegation wishes to express its profound gratitude to the OSCE Ukrainian Chairmanship for organizing a High level conference on combating this horrible crime. We encourage the incoming Swiss Chairmanship to dedicate itself to this issue in the most determined way possible.

7. The Holy See reiterates its support for the Helsinki + 40 Process, which aims at providing a strategic result-oriented direction for years to come. I am convinced that, with increased trust and strong political will, the vision of one security community born in Helsinki in 1975 will be reinvigorated and refreshed at the end of this Process through consensual willingness to ensure peace and security for all participating States and those neighboring areas still facing so many worrying challenges on a daily basis.

8. In conclusion, I would like to renew my gratitude to the 2013 Ukrainian Chairmanship of the OSCE for its leadership and service, as well as to express my best wishes to the incoming Swiss Chairmanship as we work together to reach the goals, common vision and common values agreed upon and shared by all the participating States of the OSCE.

## Masses at Santa Marta

CONTINUED FROM PAGE 13

said. Citing the concluding verse of the passage from Isaiah, he said: "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young" (v. 11). "It is the image of tenderness," he said. "The Lord consoles us with tenderness. The Lord, the great God, is not afraid of tenderness. He becomes tenderness, he becomes a baby, he make himself little. In the Gospel Jesus himself says: 'it is the will of my Father in heaven that not one of these little ones should perish'" (Mt 18:14). Therefore, the Pope explained, "each one of us is very, very important" to the Lord.

"This was Jesus' great work," he said, in the forty days that passed from the time of his Resurrection to his glorious Ascension: "consoling the disciples, drawing near to them to console them, drawing near to them to give them hope, drawing near to them with tenderness. Let us think of the tenderness he showed to the Apostles, to Mary Magdalene, to the disciples on the road to Emmaus". And it is always so, he said, even with us. Yet, Pope Francis concluded, we must ask the Lord for the grace "not to be afraid of the Lord's consolation, not to be afraid of being open, of asking for it, of searching for it, for it is a consolation that gives us hope and makes us feel the tenderness of God the Father".

St Lucy celebrated on 13 December

## A Sicilian saint for Sweden

ULLA GUDMUNDSON\*

You may have thought that the one well known saint in (post)-Protestant Sweden would be St Bridget – the only Swedish woman to be officially canonized by the Catholic Church.

But that is not the case. There is another saint who plays a far greater role in Swedish society today – Santa Lucia, the Sicilian maiden who in the fourth century was blinded and martyred for her faith. In virtually every school, in every pre-school and day care center, in many hotels, restaurants, shops and workplaces of every kind, there is a Santa Lucia procession on 13 December. Many a Nobel Laureate in Stockholm's Grand Hotel for the ceremony has been surprised to find

a white-clad girl with a flaming crown, carrying a tray with hot spiced wine, saffron buns and ginger snaps, to his doorstep in the early morning. I myself remember being dragged out of bed as a child, somewhat reluctantly, in the wee hours by my parents and taken "lucia-ing" to my grandparents. In terms of appearance, I was ideally suited for the part – long blond hair down to my waist, the perfect foil for the crown of lingonberry leaves and live candles.

The red silk sash traditionally worn with the white Lucia robe is supposed to symbolize the martyrdom of Santa Lucia. But I would not say that all Swedes know about the connection to the Sicilian saint. It might, in fact, be fair to speak of two traditions – one Sicilian, one Scandinavian. Like Christmas, the

Santa Lucia tradition in Sweden is a blend of Christian and pre-Christian elements. The name Lucia is connected to the Latin word *lux*, light. Winters are long and dark in Scandinavia and the tradition to celebrate a feast of hope for the return of light is probably a very old one. In the 14th century, Sweden and Finland followed the Julian calendar, where the feast of Santa Lucia coincided with the Winter Solstice, the longest and darkest night of the year. Folklore says that during this night, trolls and other supernatural beings roam forests and villages and animals can speak. In rural Sweden, all Christmas pre-

parations were supposed to be finished by this time – the pig slaughtered, the sausages filled, the bread and sweet buns baked, the ale brewed and the aquavit distilled. Santa Lucia was the first taste of the Christmas season. Drinking, alas, is also a feature of young people's celebrating of Lucia. This, in fact, also goes back a long way – traditionally young people went caroling to Santa Lucia, expecting not only food or perhaps a small coin, but also a dram – or several.

To say that Swedes – often looked upon as a modernistic, if not to say futuristic people – are fanatically attached to the Santa Lucia tradition is not an exaggeration. And at the core of the tradition, I think, is singing. The Santa Lucia song itself is, of course, imported from Italy. But traditionally, Santa Lucia and her maids-in-waiting also sing old Swedish hymns and songs, some with roots in the Middle Ages and sung also in Catholic churches, such as "Det är en ros utsprungen" (German: "Es ist ein Ros entsprungen").

Cultural customs have origins, but they can also transcend borders. For the last four years, Mtarfa, a small Catholic parish in the island of Malta whose parish church is consecrated to Santa Lucia, has celebrated a Maltese version of the Swedish feast. And for the last two, a Santa Lucia procession has walked



up the aisle of St Peter's Basilica, singing a Swedish Advent hymn, "Bereden väg för Herren" (Prepare the way for the Lord), to an ancient tune inspired by Gregorian chant.

But the beauty of a traditional Santa Lucia celebration was perhaps best expressed by an ex-pupil of my father's. She fainted during the procession, and when she woke up she said: "It was beautiful. So beautiful. The white robes. The candles. The music and singing. I thought I was in heaven. But then I saw the Head Mistress."

\*Former Swedish Ambassador to the Holy See



The Christmas tree in St Peter's Square

## A gift from Bavaria for Pope Francis

This year the Christmas tree for St Peter's Square came from Bavaria. The fir tree was raised into place on Thursday, 5 December, for the Christmas season which is now upon us. Standing next to the obelisk, the tree will be lit in a ceremony on Friday, 13 December, with Cardinal Giuseppe Bertello and Archbishop Fernando Vérgez Alzaga, respectively President and Secretary General of the Governorate of Vatican City State. The Technical Services of the Governorate were responsible for raising and positioning the tree.

At 25 metres high and 7.2 metric tons, the giant tree is a gift from the community of Waldmünchen in Bavaria. The company Trenckfestspiele was responsible for the transportation of the tree, which arrived in Rome on the evening of Wednesday, 4 December. The 60-year-old tree, which crossed the heart of Europe, attracted lots of attention since the canvas that covered read the "Christmas tree from Waldmünchen for Rome" both in German and Italian.

Its first stop was Regensburg, where it was blessed by the Bishop. The tree then travelled to the centre of Munich and then made its way to Rome. The people of Waldmünchen



also donated 60 smaller fir trees to positioned around the Vatican.

Once the Christmas season is over and the tree is taken down, the wood – as has been custom for several years – will be used to make small daily items and toys for children from poor families.

The nativity scene is to be unveiled on Friday, 13 December, at the inauguration of the tree in St Peter's Square. This year the theme chosen for the depiction is "Francis 1223-Francis 2013". Designed and created by Antonio Cantone and by the workshop Cantone & Costabile, the crib will include figures from 18th century Naples. The set design was provided by Antonio di Tuoro.

The workshop donated the crib to Cardinal Crescenzio Sepe, Archbishop of Naples, who with the sponsorship of the Region of Campania, in turn gave it to Pope Francis. It will include 16 shepherds dressed in 17th century clothing from Naples, who will surround Jesus in the cave. The landscape will represent a traditional place of *Campania felix*. The workers of the Governorate of Vatican City State will also be responsible for setting up the manger which will measure 7 metres by 12 metres by 6 metres.

The Angelus on the Feast of the Immaculate Conception

## A little girl from the outskirts

*On Sunday, 8 December, the Solemnity of the Immaculate Conception, the Holy Father marvelled at the humility of the little girl chosen to be the Mother of God. The following is a translation of the Pope's words which were given in Italian.*

Dear Brothers and Sisters,  
Good morning,

This second Sunday of Advent falls on the day of the Solemnity of the Immaculate Conception of Mary, and thus our gaze is drawn to the beauty of the Mother of Jesus, our Mother! With great joy the Church contemplates her "full of grace" (Lk 1:28), and starting with these words we salute her together: "Full of grace!" Let us say it three times: "Full of grace!". Everyone: Full of grace! Full of grace! Full of grace! This is how God saw her from the first moment of his loving design. He saw her as beautiful, full of grace. Our Mother is beautiful!



Mary sustains our journey toward Christmas, for she teaches us how to live this Advent Season in expectation of the Lord. For this time of Advent is a time of waiting for the Lord, who will visit us all on the feast, but also, each one, in our own hearts. The Lord is coming! Let us wait for him!

The Gospel of St Luke presents us with Mary, a girl from Nazareth, a small town in Galilee, in the outskirts of the Roman Empire and on the outskirts of Israel as well. A village. Yet the Lord's gaze rested on her, on this little girl from that distant village, on the one he had chosen to be the mother of his Son. In view of this motherhood, Mary was preserved from original sin, from that fracture in communion with God, with others and with creation, which deeply wounds every human being. But this fracture was healed in advance in the Mother of the One who came to free us from the slavery of sin. The Immaculata was written in God's design; she is the fruit of God's love that saves the world.

And Our Lady never distanced herself from that love: throughout her life her whole being is a "yes" to that love, it is the "yes" to God. But that didn't make life easy for her! When the Angel calls her "full of grace" (Lk 1:28), she is "greatly troubled" for in her humility she

feels she is nothing before God. The Angel consoles her: "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus" (v. 30,31). This announcement troubles her even more because she was not yet married to Joseph; but the Angel adds: "The Holy Spirit will come upon you... therefore the child to be born will be called holy, the Son of God" (v. 35). Mary listens, interiorly obeys and responds: "Behold, I am the handmaid of the Lord; let it be to me according to your word" (v.38).

The mystery of this girl from Nazareth, who is in the heart of God, is not estranged from us. She is not there and we over here. No, we are connected. Indeed, God rests his loving gaze on every man and every woman! By name and surname. His gaze of love is one every one of us. The Apostle Paul states that God "chose us in him before the foundation of the world, that we should be holy and blameless before him" (Eph 1:4). We too, from all time, were chosen by God to live a holy life, free of sin. It is a plan of love that God renews every time we come to him, especially through the Sacraments.

On this Solemnity, then, by contemplating our beautiful Immaculate Mother, let us also recognize our truest destiny, our deepest vocation: to be loved, to be transformed by love, to be transformed by the beauty of God. Let us look to her, our Mother, and allow her to look upon us, for she is our mother and she loves us so much; let us allow ourselves to be watched over by her so that we may learn how to be more humble, and also more courageous in following the Word of God; to welcome the tender embrace of her Son Jesus, an embrace that gives us life, hope and peace.

*After the Angelus the Pope said:*

Let us join in spirit with the Church in North America which is today remembering the foundation of its first parish Notre-Dame de Québec 350 years ago. Let us give thanks for the ground covered since then, especially for the saints and martyrs who made those lands fertile. I warmly bless all the faithful celebrating this jubilee.

This afternoon, following an old tradition, I will go to Piazza di Spagna to pray at the foot of the monument to the Immaculate Conception. I ask you to join me spiritually in this pilgrimage, an act of filial devotion to Mary in order to entrust the city of Rome, the Church and humanity as a whole to her. Before returning, I shall stop briefly at St Mary Major to pray to *Salus Populi Romani* and I will pray for all of you, for all the people of Rome.

I wish everyone a happy Sunday and a good feast of our Mother. Have a good lunch and see you soon.



Pope Francis' prayer to Our Lady in Piazza di Spagna

## All-beautiful Mary

*On Sunday, 8 December, Pope Francis paid tribute to Mary Immaculate for the first time in Piazza di Spagna. Many people lined the streets waiting for the Holy Father and gathered for his act of veneration. At the foot of the statue of Mary he recited a prayer he had written himself. After finishing, he met with 50 sick people and then went to St Mary Major where he paid homage to the Salus Populi Romani. The following is the English text of the prayer.*

Virgin most holy and immaculate,  
to you, the honour of our people,  
and the loving protector of our city,  
do we turn with loving trust.

You are all-beautiful, O Mary!  
In you there is no sin.

Awaken in all of us a renewed desire for holiness:  
May the splendour of truth shine forth in our words,  
the song of charity resound in our works,  
purity and chastity abide in our hearts and bodies,  
and the full beauty of the Gospel be evident in our lives.

You are all-beautiful, O Mary!  
In you the Word of God became flesh.

Help us always to heed the Lord's voice:  
May we never be indifferent to the cry of the poor,  
or untouched by the sufferings of the sick and those in need;  
may we be sensitive to the loneliness of the elderly and the vulnerability of children,  
and always love and cherish the life of every human being.

You are all-beautiful, O Mary!  
In you is the fullness of joy born of life with God.

Help us never to forget the meaning of our earthly journey:  
May the kindly light of faith illumine our days,  
the comforting power of hope direct our steps,  
the contagious warmth of love stir our hearts;  
and may our gaze be fixed on God, in whom true joy is found.

You are all-beautiful, O Mary!  
Hear our prayer, graciously hear our plea:  
May the beauty of God's merciful love in Jesus abide in our hearts,  
and may this divine beauty save us, our city and the entire world.  
Amen.