

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalerunt*

Forty-seventh year, number 10 (2336)

Vatican City

Friday, 7 March 2014

Pope Francis at Mass on Ash Wednesday at the Basilica of Santa Sabina

We are not God

In the afternoon of Ash Wednesday, 5 March, Pope Francis participated in the traditional penitential procession and led the celebration of Holy Mass on the Aventine Hill in Rome. The Holy Father processed from the Basilica of Sant'Anselmo to Santa Sabina, where he blessed the Ashes during the Eucharistic celebration. Cardinal Jozef Tomko of the

Title of Santa Sabina imposed the Ashes on Pope Francis' forehead. Twenty-one cardinals participated in the rite including the Secretary of State Cardinal Pietro Parolin, Vicar of Rome Cardinal Agostino Vallini and Cardinal Lorenzo Baldisseri of the Deaconry of Sant'Anselmo. At the beginning of the procession the Benedictines of Sant'Anselmo

and the Dominicans of Santa Sabina led the imposition of Ashes. Many of the faithful took part in the rite and those unable to enter the Basilica of Santa Sabina, watched the ceremony on the large screens outside it. The following is a translation of the Holy Father's homily which was given in Italian.

"Rend your hearts and not your garments" (Joel 2:13).

With these penetrating words of the Prophet Joel, the liturgy today introduces us into Lent, pointing to conversion of heart as the chief characteristic of this season of grace. The prophetic appeal challenges all of us without exception, and it reminds us that conversion is not to be reduced to outward forms or to vague intentions, but engages and transforms one's entire existence beginning from the centre of the person, from the conscience. We are invited to embark upon a journey on which, by defying routine, we strive to open our eyes and ears, but especially to open our hearts, in order to go beyond our own "backyard".

Opening oneself to God and to the brethren. We know that this increasingly artificial world would have us live in a culture of "doing", of the "useful", where we exclude God from our horizon without realizing it. But we also exclude the horizon itself! Lent beacons us to "rouse ourselves", to remind ourselves that we are creatures, simply put, that we are not God. In the little daily scene, as I look at some of the power struggles to oc-

cupy spaces, I think: these people are playing God the Creator. They still have not realized that they are not God.

And we also risk closing ourselves off to others and forgetting them. But only when the difficulties and suffering of others confront and question us may we begin our journey of conversion towards Easter. It is an itinerary which involves the Cross and self-denial. Today's Gospel indicates the elements of this spiritual journey: prayer, fasting and almsgiving (cf. Mt 6:1-6; 16-18). All three exclude the need for appearances: what counts is not appearances; the value of life does not depend on the approval of others or on success, but on what we have inside us.

The first element is prayer. Prayer is the strength of the Christian and of every person who believes. In the weakness and frailty of our lives, we can turn to God with the confidence of children and enter into communion with him. In the face of so many wounds that hurt us and could harden our hearts, we are called to dive into the sea of prayer, which is the sea of God's boundless love, to taste his tenderness. Lent is



a time of prayer, of more intense prayer, more prolonged, more assiduous, more able to take on the needs of the brethren; intercessory prayer, to intercede before God for the many situations of poverty and suffering.

The second key element of the Lenten journey is fasting. We must be careful not to practice a formal fast, or one which in truth "satisfies" us because it makes us feel good about ourselves. Fasting makes sense if it questions our security, and if it also leads to some benefit for others, if it helps us to cultivate the style of the Good Samaritan, who bends

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General Audience Catechesis

A time of purification and renewal



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To the Congregation for Bishops

The bishops we want

Pope Francis unexpectedly joined a meeting of the Congregation for Bishops on Thursday, 27 February in the Vatican's Bologna Hall. He spoke at length about the kind of bishop that the Church needs today.

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Plenary Assembly of the Commission for Latin America

The Church as a home

Pope Francis addressed participants in the Plenary Assembly about what the Church needs to be for young people today.

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At the Angelus the Pope launches another appeal

Peace in Ukraine

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Message on the 50th anniversary of 'Sacrosanctum Concilium'

Much remains to be done

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Message for the 20th anniversary of the Pontifical Academy for Life

Abandonment is the greatest hardship

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VATICAN BULLETIN

AUDIENCES

Thursday, 27 February

Members of the Spanish Episcopal Conference on an *ad Limina Apostolorum* visit:

– Archbishop Ricardo Blázquez Pérez of Valladolid
– Archbishop Manuel Ureña Pastor of Zaragoza

– Bishop Jesús García Burillo of Ávila

– Bishop Cecilio Raúl Berzosa Martínez of Ciudad Rodrigo

– Bishop Carlos López Hernández of Salamanca

– Bishop Ángel Rubio Castro of Segovia

– Bishop Gregorio Martínez Sacristán of Zamora

– Bishop Alfonso Milián Sorribas of Barbastro-Monzón

– Bishop Julián Ruiz Martorell of Huesca

– Bishop Eusebio Hernández Sola, OAR, of Tarazona

– Bishop Carlos Manuel Escribano Subías of Teruel y Albarra-cin

– Bishop emeritus José Sánchez González of Sigüenza-Guadalajara

Friday, 28 February

Archbishop Mario Antonio Cargnello of Salta, Argentina

Members of the Spanish Episcopal Conference on an *ad Limina Apostolorum* visit:

– Cardinal Antonio María Rouco Varela, Archbishop of Madrid, with the Auxiliaries: Bishop Fidel Her-ráziz Vegas, titular Bishop of Cediae; Bishop César Augusto Franco Mar-tínez, titular Bishop of Ursona; Bishop Juan Antonio Martínez Camino, SJ, titular Bishop of Bi-gastro

– Archbishop Carlos Osoro Sierra of Valencia

– Bishop Juan Antonio Reig Plá of Alcalá de Henares

– Bishop Joaquín María López de Andújar y Cánovas del Castillo of Getafe with the Auxiliary: Bishop José Rico Pavés, titular Bishop of Mentesa

– Bishop Vicente Juan Segura of Ibiza

– Bishop Javier Salinas Viñals of Mallorca

– Bishop Salvador Giménez Valls of Menorca

– Bishop Jesús Murgui Soriano of Orihuela-Alicante

– Bishop Casimiro López Llorente of Segorbe-Castellón de la Plana

– Bishop Amadeo Rodríguez Magro of Plasencia

– Bishop Ciriaco Benavente Mateos of Albacete

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Members of the Spanish Episcopal Conference on an *ad Limina Apostolorum* visit:

– Cardinal José Manuel Estepa Llaurens, Archbishop Military Ordinary emeritus for Spain

– Archbishop Santiago García Aracil of Mérida-Badajoz

– Archbishop Braulio Rodríguez Plaza of Toledo with the Auxiliary Bishop Ángel Fernández Collado, titular Bishop of Iliturgi

– Archbishop Juan del Río Martín, Military Ordinary for Spain

– Bishop Francisco Cerro Chaves, of Coria-Cáceres

– Bishop Amadeo Rodríguez Magro of Plasencia

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– Bishop Antonio Ángel Algora Hernando of Ciudad Real

– Bishop José María Yanguas Sanz of Cuenca

– Bishop Atilano Rodríguez Mar-tínez of Sigüenza-Guadalajara

H.E. Mr Victor-Viorel Ponta, Prime Minister of Romania, with his wife and entourage

H.E. Mr Fernando Zegers Santa Cruz, Ambassador of Chile, on a farewell visit

Prof. George Weigel

Monday, 3 March

Cardinal Fernando Filoni, Prefect of the Congregation for the Evangeliza-tion of Peoples

Members of the Spanish Episcopal Conference on an *ad Limina Apostolorum* visit:

– Archbishop Jesús Sanz Montes, OFM, of Oviedo, with the Auxiliary Bishop Juan Antonio Menéndez Fernández, titular Bishop of Nasai

– Archbishop Julián Barrio Barrio

Pope Francis meets with the Prime Minister of Romania

Pope Francis received the Prime Minister of Romania H.E. Mr Victor-Viorel Ponta in an audience on Saturday morning, 1 March. Later the Prime Minister met with Cardinal Pietro Parolin, Secretary of State, and Archbishop Dominique Mamberti, Secretary for Relations with States. He also brought greetings from Romanian Orthodox Patriarch Daniel. The cordial meeting touched on family, education, religious liberty and the protection of common values in the context of cooperation between the Holy See and Romania at the bi-lateral level and within the international community.

In highlighting the potential of the Catholic Church to contribute to the common good in society, certain issues of interest to the Catholic community in Romania were also discussed.

Finally, the two men discussed the current international situation, especially repeating the hope that dialogue and negotiation would be pursued in order to bring to an end the various conflicts afflicting the world.



President of the Cardinals' Commission for the IOR

The members of the Commission of Cardinals overseeing the Institute for the Works of Religion (IOR) have nominated Cardinal Santos Abril y Castelló as their President.

According to the Institute's Statutes, the members of the Commission are appointed by the Holy Father for a period of five years. The Cardinals' Commission is called to meet by its President at least twice a year. It reviews reports on major business processes and strategy presented by the President of the Board of Superintendence. The Commission further oversees the Institute's adherence to statutory norms and appoints the members of the Board of Superintendence.

The Institute's current Cardinals' Commission was appointed in January 2014 by the Holy Father and is composed of Cardinal Santos Abril y Castelló (Archpriest of the Papal Basilica of St Mary Major), Cardinal Thomas Christopher Collins (Arch-bishop of Toronto), Cardinal Pietro Parolin (Secretary of State), Cardinal Christoph Schönborn (Arch-bishop of Vienna) and Cardinal Jean-Louis Tauran (President of the Pon-tifical Council for Interreligious Dia-logue).

Exchange of instruments of ratification of Agreement of the Holy See and the Republic of Burundi

On Friday, 28 February, at the headquarters of the Ministry of Foreign Affairs and the International Cooperation of the Republic of Burundi, Mr Laurent Kavakure, Minister of Foreign Affairs and International Cooperation, and Archbishop Franco Coppola, titular Archbishop of Vinda and Apostolic Nuncio, within their full power proceeded with the exchange of instruments of ratification of the framework-Agreement of the Holy

See and the Republic of Burundi on matters of mutual interest which was signed in Bujumbura on 6 November 2012.

Noting the good relations which have developed between the Holy See and Burundi over the past 50 years, the framework-Agreement defines and guarantees the legal status of the Catholic Church and regulates various areas including: canonical marriage, places of worship, Catholic institutions for

learning and education, religious instruction in schools, the charitable work of the Church, the pastoral care in the armed forces, in hospitals and in penal institutions, and patrimonial and fiscal department.

The framework-Agreement is made up of a Preamble and 22 Articles with an Appendix, and entered into force with the exchange of the instruments of ratification, in accordance with Article 22 § 1.

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General Audience at the start of Lent

A time of purification and renewal

Growing accustomed to un-Christian and convenient behaviour narcotises the heart! Pope Francis gave this warning to those gathered in St Peter's Square for the General Audience on Wednesday morning, 5 March, Ash Wednesday. He explained that Lent is a time to "leave behind old habits and the lazy addiction to the evil that deceives and ensnares us". The following is a translation of the Holy Father's catechesis which was given in Italian.

Dear Brothers and Sisters,
Good morning,

Today, Ash Wednesday, marks the beginning of the Lenten journey of 40 days, which will lead us to the Easter Triduum, the memorial of the Lord's passion, death and resurrection and the heart of the mystery of our salvation. Lent prepares us for this most important moment; therefore, it is a "powerful" season, a turning point that can foster change and conversion in each of us. We all need to improve, to change for the better. Lent helps us and thus we leave behind old habits and the lazy addiction to the evil that deceives and ensnares us. During the season of Lent, the Church issues two important invitations: to have a greater awareness of the redemptive work of Christ; and to live out one's Baptism with deeper commitment.

Awareness of the marvels that the Lord has wrought for our salvation disposes our minds and hearts to an attitude of thanksgiving to God for all that he has given us, for all that he has accomplished for the good of his People and for the whole of humanity. This marks the beginning of our *conversion*: it is the *grateful response to the stupendous mystery of God's love*. When we see the love that God has for us, we feel the desire to draw close to him: this is conversion.

Living our Baptism to the full – the second invitation – also means

not accustoming ourselves to the situations of degradation and misery that we encounter as we walk along the streets of our cities and towns. There is a risk of passively accepting certain forms of behaviour and of not being shocked by the sad reality surrounding us. We become accustomed to violence, as though it were a predictable part of the daily news. We become accustomed to brothers and sisters sleeping on the streets, who have no roof to shelter them. We become accustomed to refugees seeking freedom and dignity, who are not received as they ought to be. We become accustomed to living in

a society which thinks it can do without God, in which parents no longer teach their children to pray or to make the sign of the Cross. I ask you: do your children, do your little ones know how to make the sign of the Cross? Think about it. Do your grandchildren know how to make the sign of the Cross? Have you taught them? Think about it and respond in your heart. Do they know how to pray the "Our Father"? Do they know how to pray to Our Lady with the "Hail Mary"? Think about it and respond within yourselves. Growing accustomed to un-Christian and convenient behaviour narcotises the heart!

Lent comes to us as a providential time to change course, to recover the

ability to react to the reality of evil which always challenges us. Lent is to be lived as a time of conversion, as a time of renewal for individuals and communities, by drawing close to God and by trustfully adhering to the Gospel. In this way, it also allows us to look with new eyes at our brothers and sisters and their needs. That is why Lent is a favourable time to convert to the love of God and neighbour; a love that knows how to make its own the Lord's attitude of gratuitousness and mercy – who "became poor, so that by his poverty you might become rich" (cf. 2 Cor 8:9). In meditating on the central mysteries of the Faith, the Passion, Cross and Resurrection of Christ, we shall realize that the immeasurable gift of the Redemption has been granted to us through God's free initiative.

Let us give thanks to God for the mystery of his crucified love; authentic faith, conversion and openness of heart to the brethren: these are the essential elements for living the season of Lent. On this journey, we want to invoke with special trust the protection and help of the Virgin Mary: may she, who was the first to believe in Christ, accompany us in our days of intense prayer and penance, so that we might come to celebrate, purified and renewed in spirit, the great Paschal mystery of her Son.



Holy Mass at Santa Sabina

CONTINUED FROM PAGE 1

down to his brother in need and takes care of him. Fasting involves choosing a sober lifestyle; a way of life that does not waste, a way of life that does not "throw away". Fasting helps us to attune our hearts to the essential and to sharing. It is a sign of awareness and responsibility in the face of injustice, abuse, especially to the poor and the little ones, and it is a sign of the trust we place in God and in his providence.

The third element is almsgiving: it points to giving freely, for in almsgiving one gives something to someone from whom one does not expect to receive anything in return. Gratuitousness should be one of the characteristics of the



Christian, who aware of having received everything from God gratuitously, that is, without any merit of his own, learns to give to others freely. Today gratuitousness is often not part of daily life where everything is bought and sold. Everything is calculated and measured. Almsgiving helps us to experience giving freely, which leads to freedom from the obsession of possessing, from the fear of losing what we have, from the sadness of

one who does not wish to share his wealth with others.

With its invitations to conversion, Lent comes providentially to awaken us, to rouse us from torpor, from the risk of moving forward by inertia. The exhortation which the Lord addresses to us through the prophet Joel is strong and clear: "Return to me with all your heart" (Jl 2:12). Why must we return to God? Because something is not right in us, not right in society, in the Church and we need to change, to give it a new direction. And this is called needing to convert! Once again Lent comes to make its prophetic appeal, to remind us that it is possible to create something new within ourselves and around us, simply because God is faithful, always faithful, for he cannot deny himself, he continues to be rich in goodness and mercy, and he is always ready to forgive and start afresh. With this filial confidence, let us set out on the journey!





VATICAN BULLETIN

CONTINUED FROM PAGE 2

of Santiago de Compostela

– Bishop Camilo Lorenzo Iglesias of Astorga

– Bishop Julián López Martín of León

– Bishop Vicente Jiménez Zamora of Santander

– Bishop Alfonso Carrasco Rouco of Lugo

– Bishop Manuel Sánchez Monge of Mondoñedo-Ferrol

– Bishop José Leonardo Lemos Montañet of Orense

– Bishop Luis Quintero Fiuza of Tui-Vigo

CHANGES IN EPISCOPATE

The Holy Father appointed Fr José Carlos de Souza Campos from the clergy of Divinópolis, Brazil, as Bishop of the said diocese. Until now he has been parish priest and diocesan administrator (26 Feb.).

The Holy Father accepted the resignation of Archbishop Enrico Masseroni of Vercelli, Italy. It was presented in accord with can. 401 § 1 of the Code of Canon Law (27 Feb.).

The Holy Father appointed Msgr Marco Arnolfo as Archbishop of Vercelli, Italy. Until now he has been parish priest in Orbassano and Episcopal Vicar of the Section of West Turin (27 Feb.).

Archbishop-elect Arnolfo, 61, was born in Cavallermaggiore, Italy. He holds degrees in pastoral theology and in physics. He was ordained a priest on 25 June 1978. He has served in parish ministry and as rector of the Minor Seminary of Turin, as director of the diocesan institute Our Lady of the Poor – City of Children. He has served on the Episcopal Council and as a member of the College of Consultors.

The Holy Father appointed Fr Rosario Gisana from the clergy of Noto, as Bishop of Piazza Armerina, Italy. Until now he has been Episcopal Vicar for Pastoral Care (27 Feb.).

Bishop-elect Gisana, 54, was born in Modica, Italy. He holds licences in biblical sciences, theology, and patristic sciences, as well as a doctorate in patristics. He was ordained a priest on 4 October 1986. He has served in parish ministry and as vice-assistant of diocesan Catholic Action in the section for youth, as head of the youth apostolate, as rector of the seminary of Noto, as canon of the cathedral chapter, as lecturer of biblical sciences, sacred scripture, patristics and biblical

exegesis, as ecclesiastic assistant at the Secular Institute of the Missionaries of the Regality of Our Lord Jesus Christ, as director of the diocesan catechetical office, as vice-rector of the Cathedral of San Nicolò in Noto, and as deputy head of the St Paul Institute for theological studies.

The Holy Father accepted the resignation of Cardinal Joachim Meisner from his office as Archbishop of Cologne, Federal Republic of Germany. It was presented in accord with can. 401 § 1 of the Code of Canon Law (28 Feb.).

The Holy Father accepted the resignation of Bishop Jiří Padour, OFM Cap., of České Budějovice, Czech Republic. It was presented in accord with can. 401 § 2 of the Code of Canon Law (1 Mar.).

The Holy Father appointed Msgr Peter L. Smith from the clergy of the Archdiocese of Portland in Oregon, USA, as Auxiliary Bishop of the said Archdiocese, assigning him the titular episcopal see of Tubunae in Mauretania. Until now he has been Vicar General and Moderator of the Curia (4 Mar.).

Bishop-elect Smith, 56, was born in Pietermaritzburg, South Africa. He was ordained a priest on 9 June 2001. He holds degrees in commerce, business administration and marketing, law, and theology, as well as a doctorate in canon law. He has served in parish ministry and as consultor and superior of the Brotherhood of the People of Praise community, as archdiocesan delegate for the charismatic movement, as adjunct judicial vicar, and vice-chair of the episcopal council.

SECRETARIAT FOR THE ECONOMY

The Holy Father appointed Msgr Alfred Xuereb, Official at the Secretariat of State, as Secretary General of the new Secretariat for the Economy (3 Mar.).

START OF MISSION

On 18 December 2013 Archbishop Joseph Spiteri, titular Bishop Sert, began his mission as Apostolic Nuncio to the Ivory Coast with the presentation of his Letters of Credence to H.E. Mr Alassane Ouattara, President of the Republic.

NECROLOGY

Bishop emeritus Raymond James Boland of Kansas City-St Joseph, USA, at age 82 (27 Feb.).

By decree of Pope Francis

Prefect and prelate secretary general of the Secretariat for the Economy

The following is the Decree by which Pope Francis appoints Cardinal George Pell Prefect of the Secretariat for the Economy, established on 24 February.

Having carefully considered the specific qualities required for the Cardinal Prefect who will preside over this Dicastery of the Roman Curia, the salient one is that he will respond directly to the Holy Father, and having recognized these qualities in you, Venerable Brother, with this Decree I name you, Cardinal George Pell, Prefect of the Secretariat for the Economy, *ad quinquennium*.

As Prefect of the Secretariat for the Economy, you have all the rights and obligations granted with the Apostolic Letter *Fidelis dispensator et prudens*, in the form of a *Motu Proprio*, and with the Apostolic Constitution *Pastor Bonus*, as well as by the approved statutes of the new Dicastery.

With this Decree I abrogate all norms to the contrary of any other provision that is incompatible with your appointment as Cardinal Prefect.

I impart to you Venerable Brother my Apostolic Blessing.

Given in Rome, at St Peter's on 24 February of the year 2014, the first of my Pontificate

Franciscus

To our Venerable Brother
Cardinal GEORGE PELL
Archbishop of Sydney

With the Apostolic Letter *Fidelis dispensator et prudens*, in the form of a *Motu Proprio*, I have established a new Dicastery of the Roman Curia, the Secretariat for the Economy.

Article 6 of the Apostolic Letter states that the Secretariat for the Economy will be headed by a Cardinal Prefect.

The following is the Decree by which Pope Francis appoints Msgr Alfred Xuereb Prelate Secretary General of the Secretariat for the Economy, established on 24 February.

Having considered the specific qualities required for the Prelate Secretary General and having taken into account the opinion of trustworthy people, and having identified such qualities in you, with this Decree I appoint you, Msgr Alfred Xuereb, Prelate Secretary General of the Secretariat for the Economy, *ad quinquennium*.

As Prelate Secretary General of the Secretariat for the Economy, you have all the rights and obligations established by the approved Statutes of the new Dicastery.

I impart to you my Apostolic Blessing.

Given in the Vatican, 3 March of the year 2014, the first of my Pontificate

Franciscus

To Msgr ALFRED XUEREB

With the Apostolic Letter *Fidelis dispensator et prudens*, in the form of a *Motu Proprio*, I have established a new Dicastery of the Roman Curia, the Secretariat for the Economy.

Article 6 of the Apostolic Letter states that the Prelate Secretary General is charged with assisting the Cardinal Prefect.

At the Angelus the Pope launches another appeal

Peace in Ukraine

The Pope launched a new "earnest appeal" for peace in Ukraine at the Angelus in St Peter's Square on Sunday, 2 March. Before the Marian Prayer he warned the faithful that "as long as every person seeks to accumulate wealth for himself, there will be no justice", and inviting them to "live in a simple and sober manner", ever "attentive to the needs of those brothers who are most in need". The following is a translation of the Pope's reflection, which was given in Italian.

Dear Brothers and Sisters,
Good morning!

At the centre of this Sunday's Liturgy we find one of the most reassuring truths: Divine Providence. The Prophet Isaiah presents it as the image of maternal love full of tenderness, and thus says: "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you" (49:15). How beautiful is this! God does not forget us, not one of us! Everyone by name and surname. He loves us and doesn't forget. What a beautiful thought.... This invitation to trust in God finds a parallel on a page of Matthew's Gospel: "Look at the birds of the air", Jesus says, "they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.... Consider the lilies of the field, how they



grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these" (Mt 6:26, 28-29).

However, thinking of the many people who live in precarious conditions, or even in a poverty offensive to their dignity, these words of Jesus could seem abstract, if not illusory. But actually they are relevant, now more than ever! They remind us that you cannot serve two masters: God and wealth. As long as everyone seeks to accumulate for themselves, there will never be justice. We must take heed of this! As long as everyone seeks to accumulate for themselves, there will be no justice. Instead, by entrusting ourselves to

God's providence, and seeking his Kingdom together, no one will lack the necessary means to live with dignity.

A heart troubled by the desire for possessions is a heart full of desire for possessions, but empty of God. That is why Jesus frequently warned the rich, because they greatly risk placing their security in the goods of this world, and security, the final security, is in God. In a heart possessed by wealth, there isn't much room for faith: everything is involved with wealth, there is no room for faith. If, however, one gives God his rightful place, that is first place, then his love leads one to share even one's wealth, to set it at the service

of projects of solidarity and development, as so many examples demonstrate, even recent ones, in the history of the Church. And like this God's Providence comes through our service to others, in this case, in this act of solidarity, the Providence of God is made visible. If, however, one accumulates only for oneself, what will happen when one is called by God? No one can take his riches with him, because – as you know – the shroud has no pockets! It is better to share, for we can take with us to Heaven only what we have shared with others.

The road that Jesus points out can seem a little unrealistic with respect to the common mindset and to problems due to the economic crisis; but, if we think about it, this road leads us back to the right scale of values. He says: "Is not life more than food, and the body more than clothing?" (Mt 6:25). In order to ensure that no one lacks bread, water, clothing, a home, work, health, we need to recognize that all people are children of the Father who is in Heaven and, therefore, brothers among us, and that we must act accordingly. I recalled this in the Message for Peace of 1 January this year: the way to peace is fraternity – this going together, sharing things with one another.

In the light of this Sunday's Word of God, let us invoke the Virgin Mary as Mother of Divine Providence. To her we entrust our lives, the journey of the Church and all humanity. In particular, let us invoke her intercession that we may all strive to live in a simple and sober manner, keeping in mind the needs of those brothers who are most in need.

After the Angelus, the Pope said:

Dear brothers and sisters, I ask you to continue praying for Ukraine, which is in a delicate state: while I hope that all members of the Country strive to overcome their misunderstandings and together build the Nation's future, I address a fervent appeal to the international community that it support every initiative in favour of dialogue and concord.

This week we enter Lent, the journey of the People of God toward Easter, a journey of conversion, of the fight against evil with the weapons of prayer, fasting and mercy. Humanity is in need of justice, reconciliation, peace, and can attain them only by returning wholeheartedly to God, who is the font. And we all are in need of God's forgiveness. Let us enter the Lenten Season in the spirit of adoring God and in a spirit of fraternal solidarity with those who, at this time, are the most tried by destitution and violent conflicts.

I wish all of you a good Sunday and a good lunch. Good bye!

The consignment of Cardinal Capovilla's biretta and ring

At Pope John's side

On Saturday, 1 March, Cardinal Loris Francesco Capovilla, received his biretta and ring in a ceremony at Sotto il Monte Giovanni XXIII. Cardinal Dean Angelo Sodano conferred them to him on behalf of Pope Francis. Cardinal Capovilla, who served as personal secretary to Cardinal Angelo Roncalli until his death, spoke at length at the ceremony on the many years he spent with Pope John XXIII, the "good Pope" as he was called.

In his address Cardinal Capovilla recalled the words of Walter Lippmann, one of the most well-known columnists of the United States in the 20th century: "The reign of Pope John XXIII has been a wonder which grows more astounding the more we think how amidst the angry enmities of our time he became so greatly loved. It is a modern miracle that anyone could reach across all the barriers of class, caste, color and creed to touch the hearts of all kinds of people. There has been nothing like it, certainly not in the modern age. The miracle is a proof which we sorely needed that all the varieties of men do actually belong to one human family. Otherwise, so many could not have heard and understood and responded to Pope John. That they have responded is proof that the enmities and division



of mankind are not the whole reality of the human condition. There is in men a capacity, unplumbed and perhaps unmeasurable, to be reached by loving kindness. The miracle of Pope John is that he knew this and believed it and had faith to act upon it, and that he was proved to have been right. So, as he lies dead, he is revered and blessed by all sorts and conditions of men all around the globe. We know that the miracle of Pope John will not transform the world. The condition of man is a hard one, and his struggle to survive and to

prevail will not disappear with the appearance of a saint and the proclamation of saving truth. We shall not suddenly become new men. But the universal response which Pope John evoked is witness to the truth that there is in the human person, however prone to evil, an aptitude for goodness. That is why we must never despair that the world can be better than the world we live in.... The movement to bring the teachings of the church to bear upon 'the process of radical change' in the modern 'economic and political situation' began, said Pope Leo XIII. The first of the great modernizing social messages is the Encyclical *Rerum Novarum* of 15 May 1891 on 'the condition of the working classes'. Pope John carried forward this movement not only in his two great Encyclical Letters but by calling together the ecumenical council. What will now come of all this will be of critical importance not only to the Catholic church but to all churches and to all governments. In any event, the modernizing movement can perhaps be arrested but it cannot for long be turned back. For what Pope John began will have very big consequences, and the history of our world will be different because he lived" (*New York Herald*, 7 June 1963).

Pope Francis to the Spanish Episcopal Conference on their 'ad limina Apostolorum' visit

No one is excluded from the vineyard of the Lord

Respond with the wealth of Christian history to the challenge of a culture which relegates God to private life and excludes him from politics. "We learn from history that divine grace cannot be extinguished and that the Holy Spirit continues to work in today's reality with generosity. Let us trust in Him always and in the many things which are sown in the hearts of those who are entrusted to our pastoral care". This was Pope Francis' request to the Spanish bishops as he met with them on Monday, 3 March, for their "ad limina Apostolorum" visit. The following is a translation of the Holy Father's address, which was delivered in Spanish.

Dear Brothers,

I thank the President of the Bishops' Conference of Spain for the words he addressed to me on your behalf and which express your firm resolve faithfully to serve the People of God on pilgrimage in Spain, where the Word of God took root very early and bore the fruit of harmony, culture and holiness. You desire to underline this especially through the upcoming celebration of the fifth centenary of the Birth of St Teresa of Jesus, the first woman Doctor of the Church.

You are now living through the difficult experience of the indifference of many of the baptized and you have to face a mundane culture



which relegates God to private life and which excludes him from the public sector, it is opportune not to forget your history. We learn from history that divine grace cannot be extinguished and that the Holy Spirit continues to work in today's reality with generosity. Let us trust in Him always and in the many things which are sown in the hearts of those who are entrusted to our pastoral care (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 68).

Bishops are entrusted with the task of making these seeds sprout with the courageous and true proclamation of the Gospel, of following attentively their growth by example, education and closeness, and of harmonizing them in the fullness of "the Lord's vineyard", from which no one is excluded.

Therefore, dear brothers, spare no effort in opening new paths to the Gospel to reach the hearts of all, so that they may discover what dwells within them: Christ as Friend and Brother.

It will not be difficult to find these paths if we follow the footsteps of the Lord, who "came not to be served but to serve" (Mk 10:45); who was humbly able to respect God's time and the development of every person with patience and without the fear of taking the first step to approach them. He teaches us to listen to everyone heart-to-heart, tenderly and mercifully, and to search for what truly unites and helps us in edifying one another.

In this search it is important for the Bishop not to feel alone, nor to believe himself to be alone, and to understand that also the flock to which is entrusted to him is sensitive to the things of God. His closest collaborators especially, priests: for their close contact to the faithful with their daily needs and concerns; consecrated people: for their rich spiritual experience and their missionary and apostolic dedication in numerous areas; and the laity who, in many different areas of life and

according to their abilities, spread the witness and the mission of the Church (cf. Second Ecumenical Vatican Council Constitution *Lumen Gentium*, n. 33).

At the same time, at the present moment, in which the mediation of the faith is increasingly scarce and difficulties in its transmission are not lacking, it is necessary to place your Churches in a true state of permanent mission in order to call back those who have strayed and to strengthen the faith, especially in children. To this end do not stop paying special attention to the process of initiation to Christian life. The faith is not a mere cultural patrimony but a gift, a gift that comes from the personal encounter with Jesus and from the free and joyful acceptance of the new life that he offers us. This requires ceaseless proclamation and creative energy so that the believer may be consistently in the condition of being a child of God which he or she received through Baptism.

Reawakening and revitalizing a sincere faith promotes marriage preparation and accompanying families whose vocation it is to be the birth place of living together in love, as the fundamental cell of society, where life is passed on, and as the domestic Church, where faith is molded and lived. An evangelized family is a precious agent of evangelization, especially because it radiates the wonders that God has worked in it. Moreover, by nature the family is a space of generosity, it promotes the emergence of vocations to the *sequela* of the Lord in the priesthood and consecrated life.

Last year you published the document *Vocaciones sacerdotales para el siglo XXI*, thus demonstrating the interests of your particular Churches in the vocations apostolate. This is an aspect which a Bishop must place as an absolute priority in his heart, remembering it in prayer, by insisting on the selection of candidates and preparing groups of good form-

ation leaders and competent teachers.

Finally, I would like to underline that love and service to the poor are a sign of the Kingdom of God that Jesus came to bring (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 48). I know well that in recent years your *Caritas* – and other charitable works of the Church – have earned great recognition from believers and non-believers. This makes me very happy and I ask the Lord that this may be a reason to draw closer to the source of love, to Christ who "went about doing good and healing" all, the oppressed (Acts 10:38), and also to his Church who is mother and will never forget the neediest of her children. Therefore I invite you to express esteem and closeness to those who place their talents and hands at the service of "the programme of the Good Samaritan, the programme of Jesus" (Benedict XVI, Encyclical *Deus Caritas Est*, 31b).

Dear brothers, now that you are meeting in your *ad limina* visit to manifest the bonds of communion with the Bishop of Rome (cf. Second Ecumenical Council Constitution *Lumen Gentium*, n. 22), I would like to thank you wholeheartedly for your service to the holy people faithful to God. Go forth with hope. Put yourselves at the head of the spiritual and missionary renewal of your particular Churches, as brothers and pastors of your faithful, as well as those who are not or who have forgotten they were. To this end, sincere and fraternal collaboration within the Episcopal Conference, as well as mutual support in the search for the most suitable way to act will be a great help to you.

I ask you, please, to convey to your beloved children of Spain a special greeting from the Pope, who entrusts them to the maternal care of the Most Holy Virgin Mary, and who begs them to pray for him and imparts his blessing to them.

The spiritual care of the Pontifical Swiss Guards

Msgr Markus Heinz of the German section of the Secretariat of State has been temporarily entrusted with the spiritual care of the Pontifical Swiss Guard. He succeeds Bishop Alain de Raemy, who was appointed in November 2013 by Pope Francis as Auxiliary Bishop of Lausanne, Genève et Fribourg.

Cardinal Kasper honoured

Cardinal Walter Kasper, President emeritus of the Pontifical Council for Promoting Christian Unity, has received the Deutscher Kulturpreis in Munich. He was awarded this cultural recognition for his ecumenical work in Germany. Former bishop of the regional Evangelical-Lutheran Church in Bavaria Johannes Friedrich expressed that through ecumenism the Cardinal has contributed a lot to German culture.

Address to the Italian Federation of Spiritual Exercises

To be fascinated by God

Take care that retreat houses are not lacking

He who lives the Spiritual Exercises in a genuine way "experiences attraction, is fascinated by God, and returns renewed, transfigured to ordinary life". The Holy Father said this to the members of the Italian Federation of Spiritual Exercises (FIES) on Monday, 3 March, in the Clementine Hall. This year the foundation is celebrating its 50th anniversary. The following is a translation of the Pope's words which were given in Italian.

Your Eminence,
Your Excellency,
Dear Brothers and Sisters,

I meet with you gladly on the occasion of this anniversary. I greet the President, I greet him and also thank him for his words. I greet the Counsellors, the Delegates and all those present.

This important anniversary gives you the propitious occasion to make an evaluation, to reflect on your history, recalling its origins and reading the new signs of the times. Therefore, it is good to recall the objective of the Federation, which is "to make the Spiritual Exercises known, understood as a intense experience of God, in a climate of listening to the Word directed to an ever more total



conversion and donation to Christ and to the Church" (Article 2).

The theme you chose for your Assembly: "Enamored of spiritual beauty to spread the fragrance of Christ" (cf. 2 Cor 2:14), expresses the conviction proposed by the Spiritual Exercises, which means to invite to an experience of God, of His love and of His beauty. He who lives the Exercises in a genuine way

experiences attraction, is fascinated by God, and returns renewed, transfigured to ordinary life, to the ministry, to daily relations, bearing within him the fragrance of Christ.

The men and women of today need to encounter God, to know Him not just "by the hearing of the ear" (cf. Job 42:5). Your service is totally oriented to this, and you do it by offering space and time for in-

tense listening of His Word in silence and in prayer. Privileged places for such a spiritual experience are the Retreat Houses, directed to this end, supported and provided with appropriate personnel. I encourage the Pastors of the different communities to take care that Retreat Houses are not lacking, where well-formed staff and qualified preachers, gifted with doctrinal and spiritual quality, are true teachers of the spirit. However, we must never forget that the protagonist of the spiritual life is the Holy Spirit. He sustains our every initiative of goodness and prayer.

Dear friends, a good course of Spiritual Exercises contributes to renew in the participant an unconditional adherence to Christ, and helps him/her to understand that prayer is the irreplaceable means of union with Him crucified: *pone me iuxta te!* I thank you for the valuable service that you render the Church, so that the practice of the Spiritual Exercises may be spread, supported and enhanced. May Our Lady assist you always in this work. For my part, I ask you to pray for me, and I invoke upon you all an abundance of heavenly blessings.

Pope Francis to the bishop friends of the Focolare Movement

Brothers and sisters who love each other

Society today is in great need of the witness of a lifestyle in which it can perceive from which it can intuit the love that reigns among brothers, despite their differences in character, origin or age. The Pope said this while addressing bishop friends of the Focolare Movement, whom he received on Thursday morning, 27 February, in the Clementine Hall. The following is a translation of the Holy Father's address, which was given in Italian.

Dear Brothers, welcome!

This year your theme is "Mutual love amongst the disciples of Christ", a theme that echoes the new commandment Jesus gave to his disciples. The opportunity of fraternal coexistence is a good thing so as to share your spiritual and pastoral experience in the perspective of the charisma of unity. As bishops, you are called to bring to these meetings the far-reaching breath of the Church, and to ensure that what you receive here extends to benefit the entire Church.

Society today is in great need of the witness of a lifestyle resplendent with the news given to us by Our Lord Jesus: brothers who love each other despite their differences in character, origin or age.... This testimony gives birth to the desire to be part of the great parabola of communion that is the Church. When a

person feels that "mutual love amongst the disciples of Christ" is possible and is capable of transforming the quality of interpersonal relations, he/she feels called to discover or rediscover Christ, and opens to an encounter with the Living and Working One. That person is spurred to come out of himself and approach others and spread what he received as a gift.

In the Apostolic Letter *Novo Millennio Ineunte*, Bl. John Paul II wrote: "To make the Church the home and the school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God's plan and respond to the

world's deepest yearnings". And he added: "Before making practical plans, we need to promote a spirituality of communion, making it the guiding principle of education wherever individuals and Christians are formed, wherever ministers of the altar, consecrated persons, and pastoral workers are trained, wherever families and communities are being built up" (n. 43).

"To make the Church the home and the school of communion" is truly fundamental for the efficacy of our every commitment to evangelization, insofar as it reveals the deep desire of the Father: that all his children live as brothers; it reveals the will of Christ's heart: that "that they

may all be one" (Jn 17:21); it reveals the dynamism of the Holy Spirit, his power of free and liberating attraction. To cultivate the spirituality of communion also helps make us more able to live the ecumenical journey and interreligious dialogue.

Dear Brothers, thank you for your visit! My wish for you is that your conference be a propitious occasion to grow in the spirit of collegiality, and to obtain from your mutual love cause for encouragement and renewed hope. May the Virgin Mary accompany you always and sustain you on your mission. I trust in your prayers and I assure you of mine. I bless all of you and the communities entrusted you.



Pope Francis outlines the mission of the episcopate for the Congregation for Bishops

The bishops we want

And he expresses his hope for a text reaffirming the Council of Trent's decree on episcopal residency

The kind of bishops we want need to be able to "climb to higher levels", "to the heights of God's gaze". Pope Francis said this at a meeting of the Congregation for Bishops on Thursday, 27 February, in the Apostolic Palace's Bologna Hall. At the beginning of the meeting, Cardinal Marc Ouellet greeted the Pope on behalf of the participants. The Holy Father's "unexpected presence at the opening of this ordinary session", he said, "is a cause for great joy and deep recognition". The following is a translation of the Pope's address which was delivered in Italian.

1. The essential mission of the Congregation

In celebrating the Ordination of a Bishop, the Church gathers, after the invocation of the Holy Spirit, and asks that the candidate who has been presented be ordained. The one presiding then asks: "Have you a mandate?", thereby emulating the Lord's act: "He called to him the twelve, and began to send them out two by two..." (Mk 6:7). Essentially, one might also express the question thus: "Are you certain that the Lord has spoken your name? Are you certain that it is the Lord who has numbered you among those called to remain with him in a unique way, and in order to entrust to you the mission that is not his own but rather was entrusted to the Lord by the Father?"

This Congregation exists to help write that mandate, which will then resound in many churches and bring joy and hope to the holy People of God. This Congregation exists to ensure that the name of the one who is chosen has first been spoken by the Lord. This is the great mission entrusted to the Congregation for Bishops, whose most difficult task is to identify those whom the Holy Spirit himself is placing at the helm of his Church.

In every age and in every place we shall receive this petition from the lips of the Church: give us a Bishop! The holy People of God continues to speak: we need one who will watch over us from above; we need one who will see us with the fullness of God's heart; we do not need a *manager*, a chief executive officer of a company, nor one who remains at the level of our pettiness and little pretensions. We need someone who knows how to raise himself to the heights of God's gaze over us and in order to lead us to him. Our future lies in God's gaze. We need someone who, owing to his greater familiarity with the wide expanses of God's field than with the confines of his own narrow garden, is able to assure us that what our hearts aspire to is not a vain promise.

People toil the plains of everyday life and need to be guided by those who are able to see things from above. Therefore, we must never lose sight of the needs of the particular Churches for which we provide. There is no *standard* Pastor for all the Churches. Christ knows the unique qualities of the Pastor that each Church requires, so that he can respond to its needs and help it realize its full potential. Our challenge is to enter into Christ's perspective, keeping in mind the uniqueness of the particular Churches.

2. God's horizon determines the Congregation's mission

In order to choose such ministers we all need to raise ourselves, climb to "higher levels". We cannot help but go up, we cannot be content with lower standards. We must rise over and above our own varied preferences, likes, affiliations or tendencies in order to enter into the expanse of God's horizon, and to find these who bear his gaze from above. Not men conditioned by petty fears from below, but rather Pastors endowed with *parthēsia*, who are able to ensure that a sacrament of unity exists (*Lumen Gentium*, n. 1) in the world and that man is therefore not destined for dispersion and confusion.

It is this great objective traced by the Spirit which determines the manner in which this generous and demanding task is carried out, for which I am immensely grateful to each one of you, beginning with the Cardinal Prefect M. Ottaviani and embracing all of you, Cardinals, Archbishops and Bishops who are Members. I would like to address a special word of appreciation for the generous work of the Officials of the dicastery, who silently and *patiently* contribute to the success of the service of providing the Church with the Pastors she needs.

In signing the appointment of each Bishop I would like to be able to see and touch the *authoritativeness* of your discernment and the *breadth* of the horizon with which your counsel deliberates. Therefore, the spirit that presides over your work, from the demanding task carried out by the Officials to the discernment made by the Superiors and Members of the Congregation, cannot be other than that humble, silent and painstaking process carried out under the light that comes from above. Professionalism, service and holiness of life; if we deviate from this trio we shall fall from the greatness to which we are called.

3. The Apostolic Church as source

Where then do we find this light? The loftiness of the Church is always found in the deep abysses of her foundations. What is lofty and deep exists in the Apostolic Church. The Church's future always abides in her origins.

Therefore, I invite you to remember and "to visit" the Apostolic Church to seek several criteria therein. We know that the Episcopal College, in which the bishops are incorporated through the Sacrament, succeeds the Apostolic College. The world needs to know that this uninterrupted Succession exists. At least in the Church, this bond with the divine *archē* has not been broken. People are already painfully familiar



with the experience of many ruptures: they need to find in the Church that indelible continuance of original grace.

4. Bishop as witness of the Risen One

Let us therefore examine the moment in which the Apostolic Church had to reassemble the College of the Twelve after Judas' betrayal. Without the *Twelve* the fullness of the Holy Spirit could not descend. The successor is sought among those who followed Jesus' journey from the beginning and now could become, "together with the twelve", a "witness to his Resurrection" (cf. Acts 1:21-22). The witnesses of the Risen One had to be selected from among those who followed Jesus.

Hence derives the essential criterion for sketching the profile of the bishops we want to have. Who is a witness to the Risen One? It is the one who has followed Jesus from the beginning and who is established with the Apostles as a witness to his Resurrection. This is also a unifying criterion for us: the Bishop is the one able to make all that happened to Jesus relevant today and above all he knows, *together* with the Church, how to be a witness to his Resurrection. The Bishop is first and fore-



most a martyr for the Risen One. He does not stand alone as a witness but stands *together* with the Church. His life and ministry must make the Resurrection credible. In becoming one with Christ in the cross of the true gift of himself, he makes the life that never dies flow forth for his Church. The courage to die, and the generosity to offer his life and to expend himself for the flock are inscribed in the "DNA" of the Bishop. Renunciation and sacrifice are conatural with the mission of the Bishop. And I wish to emphasize this: renunciation and sacrifice are conatural with the mission of the Bishop. The episcopate does not exist for itself but for the Church, for the flock, for others, especially for those whom the world would throw away.

Therefore, to identify a bishop, a list of human, intellectual, cultural and even pastoral qualities are not useful. The profile of a bishop is not the algebraic sum of his virtues. Certainly he must be outstanding (*CIC*, can. 378 § 1): his human integrity ensures his capacity for healthy, balanced relationships, so as not to project his own shortcomings onto others and become an element of instability; his Christian soundness is essential for promoting fraternity and communion; his upright

behavior attests to the high standard of the disciples of the Lord; his cultural preparation allows him to dialogue with men and their cultures; his orthodoxy and fidelity to the Truth whole and integral, which the Church safeguards, makes of him a pillar and point of reference; his interior and exterior discipline allow for self-mastery and open up opportunities for welcoming and leading others; his ability to govern with paternal firmness ensures the safety of the authority that leads to growth; his transparency and detachment in the administrations of the goods of the community invest him with authority and meet with the esteem of all. All of these indispensable gifts must nonetheless be secondary to the central witness to the Risen One, subordinate to this primary commitment. It is the Spirit of the Risen One who fashions his witnesses, who integrates and elevates their qualities and value in fashioning a bishop.

5. The sovereignty of God author of the choice

But let us return to the Apostolic text. After difficult discernment comes the Apostles' prayer: "Lord, who knowest the hearts of all men, show which one of these... thou hast chosen" (Acts 1:24) and "they cast lots" (Acts 1:26). Let us learn the climate of our work and the true Author of our choice. We cannot distance ourselves from this you "show us, Lord". It is always essential to guarantee God's sovereignty. The choice cannot be dictated by our demands, conditioned by possible "stables", factions or hegemonies. Two fundamental realities are needed for guaranteeing this sovereignty: the tribunal of one's own *conscience* before God, and *collegiality*. And this is the guarantee.

These two realities are essential from the first steps of our complex work (from the Nunciatures to the work of Officials, Members and Superiors): one's conscience before God and collegial commitment. Not arbitrary power but discernment together. No one can manage everything; each one,



Caravaggio, "The Call of Matthew" (1599-1600, detail)

with humility and honesty, lays his own tessaera in a mosaic which belongs to God. This fundamental vision prompts us to leave our small trading vessels to follow the course of the great ship of God's Church, his universal horizon of salvation, his compass which is held firm in the Word and the Ministry, the certainty of the breath of the Spirit who brings it into the safety of the harbour that awaits us.

6. 'Kerygmatic' Bishops

Acts 6:1-7 teaches us about another criterion: the Apostles lay hands on those who were to serve tables, for they could not "give up preaching the word of God". Because faith comes from the proclamation, we need *kerygmatic* Bishops. Men who make the "for you" of which St Paul speaks accessible. Men who are guardians of doctrine not in order to measure how far away the world lives from the truth it contains, but in order to attract the world, to enchant it by the beauty of love, to seduce it with the offer of the freedom which is given by the Gospel. The Church does not need apologists for her causes nor crusaders for her battles but rather humble and confident sowers of the Truth who know that it is always given to them anew and who trust in its power. Bishops who know that, even when night comes and the day's fatigue finds them weary, the seeds are germinating in the field. Men who are patient because they know that the weeds will never be so many that they fill the field. The human heart is made for the grain of wheat, it was the enemy who secretly sowed the bad seed. The limit of the weeds, however, is already irrevocably fixed.

I would like to emphasize this: patient men! They say that Cardinal Siri would repeatedly say: "Bishops have five virtues: first patience, second patience, third patience, fourth patience, and lastly patience with those who invite us to have patience". We need then to commit ourselves more to preparing the soil, to the breadth of the sowing. To act like confident sowers, by avoiding the fear of those who delude themselves into believing that the crop depends only on itself, or the hopeless attitude of students who, having failed to

do their homework, cry out that there is nothing to be done.

7. Praying Bishops

The same text of Acts 6:1-7 refers to prayer as one of the two essential tasks of the Bishop: "Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word" (vv. 3-4). I spoke about kerygmatic Bishops, now I wish to note the other trait of the identity of a bishop: a man of prayer. He ought to have the same *parthēsia* in prayer that he has in proclaiming the Word, by speaking with God Our Lord about the good of his people, about the salvation of his people. Courageous in necessary prayer like Abraham, who negotiated with God for the people's salvation (cf. Gen 18:22-23); like Moses when he felt powerless in guiding the people (Num 11:10-15), when the Lord was annoyed with his people (cf. Num 14:10-19), or when he tells him that he is about to destroy the people and promises to make him head of another people. The courage to say no, I will not negotiate my people before him (cf. Ex 32:11-14, 30-32)! A man who does not have the courage to contend with God on behalf of his people cannot be a bishop — I say this from the heart, I am convinced — nor one who is incapable of taking on the mission of leading the people of God to the place that he, the Lord, has indicated to him (cf. Ex 32:33-34).

And this also applies to apostolic patience: he ought to have the same *hypomone* in his prayer, which he has to exercise in preaching the Word (cf. 2 Cor 6:4). A bishop must be able to "enter in patience" into the presence of God, gazing and allowing himself to be gazed upon, seeking and allowing himself to be sought, finding and allowing himself to be found, patiently before the Lord. Many times falling asleep in the presence of the Lord, but this is good, it does one good!

Parthēsia and *hypomone* in prayer temper the heart of the Bishop and accompany him in the *parthēsia* and *hypomone* he must have in proclaiming the Word in kerygma. This is what I

understand when I read the fourth verse of Chapter 6 of the Acts of the Apostles.

8. Pastor Bishops

In the words which I addressed to the Pontifical Representatives, I outlined the profile of candidates for the episcopate in this way: may they be Pastors who are close to the people, "fathers and brothers, may they be gentle, patient and merciful; may they love poverty, interior poverty, as freedom for the Lord, and exterior poverty, as well as simplicity and a modest lifestyle; may they not have the mindset of 'princes';... Be careful that they are not ambitious, that they are not in quest of the episcopate... may they be bridegrooms of one Church, without being constantly on the lookout for another — this is called adultery. May they be able to 'watch over' the flock that will be entrusted to them, in other words to care for all that keeps it united;... able to 'keep watch' over the flock" (21 June 2013).

I repeat that the Church needs authentic Pastors; and I would like to expand upon this profile of the Pastor. Let us look at the testimony of the Apostle Paul (cf. Acts 20:17-38). It is the only address delivered by the Apostle in the Book of Acts which is directed to the Christians. He does not speak to his adversaries the Pharisees nor to the wise Greeks, but to his own. He speaks to us. He comments the Pastors of the Church "to the word of his grace" which is able to build [them] up and to give [them] the inheritance". Therefore, not masters of the Word but rather commended to it, servants of the Word. Only thus it is possible to build up and obtain the inheritance of the saints. To those who torment themselves over the question of their own inheritance — "what is a bishop's legacy? Gold or silver?" — Paul responds: holiness. The Church endures and abides when God's holiness is spread among its members. When, from her inmost heart, which is the Most Holy Trinity, this holiness flows forth and reaches the whole Body. The anointing should run down from on high to the

Address consigned for the Plenary of the Pontifical Commission for Latin America

The Church as a home

"Young people are waiting for us. Let us not disappoint them". This was Pope Francis' invitation to participants in the Plenary of the Pontifical Commission for Latin America on Friday morning, 28 February. After Cardinal-President Marc Ouellet gave a brief greeting the Holy Father spoke extemporaneously. Before doing so, he consigned a brief text written in Spanish for publication, the following of which is a translation.

Dear Brothers,

I am filled with joy to receive you this morning. I thank Cardinal Marc Ouellet for the greeting which he addressed to me on behalf of all and for presenting to me the guidelines of your work and the intentions inspiring it. This year, in the wake of World Youth Day in Rio de Janeiro, you have wished to focus your reflection on the millions of young people across Latin America and the Caribbean who are living in a state of "educational emergency" and on whose behalf one must ask the fundamental question of the *traditio* of the faith.

The Church wants to imitate Jesus in her approach to young people. She desires to repeat to them that it is worth following the example he gave us, the example of dedication, of service, of selfless love, of fighting for justice and truth. Holy Mother Church is convinced that the best Teacher for young people is Jesus Christ. She wants to inculcate in all of them his own sentiments, thus showing them that it is beautiful to live as He lived, restricting selfishness and allowing oneself to be drawn by the beauty of goodness. One who knows Jesus deeply does not sit by on a couch and watch. He adheres to his lifestyle and becomes a missionary disciple of the Gospel, giv-

ing an enthusiastic witness of his faith, sparing no sacrifice.

I have always been struck by Jesus' encounter with the young rich man (cf. Lk 18:18-23). I believe it is a good model which effectively illustrates the Lord's pedagogy. I will consider three aspects of this narrative: how Christ receives, listens to and invites this young man to follow him.

Acceptance: this is Jesus' first action and ours. It comes before any teaching or apostolic mission. Christ stopped with that young man, he looked at him with affection, with great love: this is the embrace of unconditional charity. The Lord puts himself in the place of everyone, even those who reject him. He does not repay them with the same coin. One must stand beside young people in every environ of their lives: at school, in the family, at work..., paying attention to their needs and aspirations, not only the material ones. Many of them are going through serious problems. How can we not think of academic failures, unemployment, loneliness, the bitterness of a broken family. There are difficult moments, which make young people feel frustrated and abandoned; they make them vulnerable to drugs, to loveless sex, to violence.... We are asked not to abandon them, not to leave them on the side of the road; they have an immense need to feel valued for their dignity, surrounded by affection and understood.

Then Jesus had a frank and heartfelt dialogue with that young man. He *listened* to his concerns and he enlightened him with the light of Sacred Scripture. Jesus, at the outset, does not condemn, he has no prejudice, he doesn't cast him into perennial categories; in the same way young people should feel at

home in the Church. She must not only open her doors to them; she must also go out and seek them, attuning herself to their protests and giving them space so that they feel heard. She is a mother and she cannot remain indifferent; she must understand their concerns and carry them to the heart of God.

Lastly, Jesus invites this young man to follow him: sell everything... and come follow me (cf. Lk 18:22). These words have not lost their relevance. Young people need to hear them from us. They need to hear that Christ is not a fictional character, but a living person who wants to share their inalienable desire for life, commitment and dedication. If we content ourselves with giving young people merely human consolation, we disappoint them. It is important to offer them the best we have: Jesus Christ, his Gospel, and with it a new horizon, which helps them face their life with coherence, honesty and high aims. They see the evils of the world and they don't stay quiet about it, they place their finger right on the wound, ask for a better world and accept no substitutes. They want to be the protagonists of their own present and the builders of a future where there is no room for lies, corruption, a lack of solidarity... The Church in Latin America cannot squander the treasure of her youth, with all its potential for the growth of society, with its great longing to forge one immense family of brothers reconciled in love. On this journey, Jesus goes out to meet our youth, he calls them to his side and gives them his strength, his



Word, where they can find the inspiration to face the struggles besieging them. They need to be friends with Christ, to become "itinerants of the faith", and bring it to every street, to every square and to every corner of the earth (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 106). And they need to feel the warmth of Holy Mother Church, both by her receiving them and by her accompanying them – and the warmth of their other Mother, Jesus' and our own. When we walk holding on to her hand, fear passes and we learn how to smile in a new way.

Dear brothers, young people are waiting for us. Let us not disappoint them. I invite you to accept this challenge decisively, so that the Christian communities of Latin American and the Caribbean may know how to be companions, teachers and mothers for each and every one of her young people. Forming the young, evangelizing them and making of them missionary disciples is an arduous task, one that requires patience, but it is very urgent and necessary. I confess to you that it is worth it. Greet the young people in my name and tell them that I ask them to please pray for me. May Jesus always be with you and may he bless you.

Meeting with Jews, Muslims and Catholics from Argentina

A group of Argentines, who recently returned from a pilgrimage in the Holy Land, met with Pope Francis on Thursday afternoon, 27 February, in the Domus Sanctae Marthae. The group included 15 Jews, 15 Muslims and 15 Catholics. For several days they travelled to the same countries – Jordan, Israel, Palestine – where the Pope will be going this May. They met the highest political and religious figures and visited the holy places of all three religions.

Their hour-long meeting with the Holy Father was characterized by great cordiality. Cardinal Kurt Koch, President of the Commission for Relations with the Jews, Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue, and Mr Juan Pablo Cafierow, Argentine Ambassador to the Holy See, were also present at the meeting.

The group included rabbis, imam and priests from Argentina, who knew or had worked with Cardinal Bergoglio during his episcopate in Buenos Aires. One of the reasons for their pilgrimage was their mutual friendship and spiritual closeness with Pope Francis. The group



concluded their trip in Rome, meeting with the Holy Father and wished him all the best for his visit to the Holy Land. Pope Francis greeted each person present and underlined the typical Argentine hospitality, defining their homeland as a place of encounter and harmony between communities and religions, also emphasizing the harmony that unites and makes us better people.

Bartholomaios awaits Francis

"This 50th anniversary of the historic meeting between the late Pope Paul VI and our ever-memorable predecessor Patriarch Athenagoras is an exceptional opportunity to deepen the fraternal bonds between Peter and Andrew, for both our Sees owe their foundations to them". The Ecumenical Patriarch Bartholomaios, Archbishop of Constantinople, wrote this in a statement on 18 February on the Phanar's website. Bartholomaios paused briefly to look forward to Pope Francis' visit to the Holy Land on 24-26 May. "With expectant joy and an abiding sense of fraternity, we look forward, later this year in the Holy City of Jerusalem, to our commemorative encounter with our beloved brother in Christ, His Holiness Pope Francis."

"For this reason, following in the footsteps of Pope Paul VI and Patriarch Athenagoras", he concluded, "we express our desire to further the relations between the Roman Catholic and the Orthodox Churches. Two thousand years ago, it was in Jerusalem where the Light dawned from the Tomb. May it be in Jerusalem again where the light of peace, mutual trust, and brotherly love shines".

The Holy Father to the Pontifical Commission for Latin America

Transmitting faith and hope

Just after considering his written address (translated on page 10), the Holy Father chose to speak extemporaneously to participants in the Plenary Assembly of the Pontifical Commission for Latin America. This took place on Friday, 28 February in the Clementine Hall of the Apostolic Palace. The following is a translation of the Spanish transcript.

Good morning! I thank Cardinal Ouellet for his words and all of you for the work you have done in these recent days.

Transmission of the Faith, educational emergency. We repeatedly hear the phrase: *transmission of the Faith*; the expression is not so surprising. We know that nowadays it is a real must; how is the faith to be transmitted, this was the theme of the previous Synod on evangelization. *Educational emergency* is an expression which you recently adopted together with those who have prepared this work. And I like it, because it makes room for anthropology, an anthropological vision of evangelization, an anthropological foundation for it. If there is an educational emergency with regard to the transmission of the faith, it is how to address the issue of catechizing young people from the perspective – we might say – of fundamental theology. In other words, what are the anthropological presuppositions present today in the transmission of the faith that have led to this educa-

faith must be about content and values, together with a sense of values and habits, habits of behaviour. The old suggestions that our confessors made when we were boys: “So this week do this, this and this...” were meant to instill in us a habit of behaviour; not only content, but also values. The transmission of the faith should be framed in this way. Three pillars.

Another important thing that should be imparted to youth, to children as well, but especially to adolescents, is *the ability to manage their dreams, their ‘utopia’, well.* We in Latin America have experienced a rather unbalanced approach to utopia. In some places – in some places but not in all – and in some periods, it overwhelmed us. At least in Argentina, we can say that many young people in Catholic Action, because of bad formation in their understanding of this utopia, ended up entangled in the guerilla warfare of the 70s. Knowing how to manage the idea of utopia, in other



Bulgarian Bishops or those from Albania – they were telling me that their churches are filled with the elderly and with young people: the parents don't go, because they have never encountered Jesus. This in parentheses ... children and young people spending time with their grandparents is crucial for receiving the memory of their people and for discerning the present: to become teachers of discernment, spiritual advisors. And here, we see its importance with regard to transmitting the faith to young people, a “one on one” apostolate. One cannot discern the present without a good confessor, a good spiritual director who has the patience to listen to young people for hours on end. Remembrance of the past, discernment of the present, and a utopia for the future: this is the path along

which a young person's faith grows.

this utopia to grow, but it must be firmly rooted in memory and the history he has received. Masters of discernment discerned the present – they needed to for the sake of the youth – and in doing so they were already looking to the future.

Thus, the educational emergency already has a riverbed on which to move, beginning with what belongs most to the young, i.e., their utopia.

Hence the insistence – that they hear me talk about here and there – on the encounter between the elderly and the youth... the icon of the presentation of Jesus in the Temple. Young people coming together with their grandparents is key. Several bishops from countries in a state of crisis, where the unemployment rate among young people is high, were telling me part of the solution for young people lies in the fact that their grandparents are supporting them. They re-encounter their grandparents, who have a pension, and so leave their retirement homes and return to the family; what is more, they bring back with them their memory, that encounter.

I remember a film I saw some 25 years ago, by the famous Japanese director, Kurosawa. It was very simple: a family, two children, a father and a mother. The father and mother travel to the United States, leaving the children with their grandmother. Japanese children, Coca Cola, hot dogs ... this sort of culture. And the film tells the story of how these children, little by little, begin to listen to what their grandmother tells them about the historical memory of their people. When the parents return, it is the parents who are disoriented: they are far from that memory the children received from their grandmother.

This phenomenon of children and young people spending time with their grandparents preserved the faith in the countries of the East during the Communist era because the parents were not able to go to Church. Some were telling me – perhaps I am getting confused... in recent days, I don't know who, the

Third. I would say that the educational emergency in the transmission of the faith, and also of culture, is a problem involving the *throw-away culture*. Nowadays, through the economy that has taken root in the world, which has at its centre the god of money and not the human person, everything is ordered to this centre and whatever does not fit according to this logic is discarded. ‘Left-over’ babies, babies who are bothersome or whose arrival is inconvenient, are simply thrown away. The Spanish bishops were recently talking to me about the quantity of abortions, the number; I was speechless. They keep track of this ... The old, too, are discarded, they tend to discard them, and in some countries of Latin America there is hidden euthanasia, hidden euthanasia! Because social services pay only up to a certain point, and no more, so the poor old people make do as they can. I remember visiting a retirement home for the elderly in Buenos Aires, which belonged to the State. The beds were all occupied; so there were putting mattresses on the floor, and the elderly just lay there. A country cannot buy a bed? This is indicative of something else, is it not? They are like waste material. Soiled sheets, with every sort of filth; without a napkin and the poor old people were eating there, they were wiping their mouths with the sheet.... I saw this with my own eyes, no one told me about it. They are treated like trash; and this worries us... here I return to the issue of the young.

Today, the number of young people in need of work are a great burden on this global system; the unemployment rates among young people are so high. We have a generation of young people who have not yet experienced their own dignity. It isn't that they don't have anything to eat, because their grandparents feed them, or the parish, or state-run social assistance, or the Salvation Army, or their local



tional emergency for the youth of Latin America. For this, I believe we need to reiterate and return to the great criteria of education.

And the first criterion of education is that it is – we said it once during the Commission – not only about imparting knowledge and transmitting content. It involves multiple dimensions: the transmission of *content, habits* and a *sense of values* – these three things together.

Transmitting the faith requires forming habits of behaviour; one must create the proper conditions for young people to receive the values that will prepare them, and enable these habits to grow; and then one needs to provide basic content. We were to transmit the faith by content alone, its reception would be merely superficial or ideological and without roots. Transmission of

words, knowing how to guide – “manage” is an unpleasant word – knowing how to guide and enable a young person in their idea of utopia is a treasure. A young person without ideals is a person who has grown old before his or her time. What can I do to ensure that this young man's desire, that this utopia leads him to encounter with Jesus Christ? There is a path that needs to be followed.

Allow me to suggest the following. Utopia grows in a healthy way in a young person when it is accompanied by *memory* and *discernment*. Utopia looks to the future, memory looks to the past, and one discerns the present. A young person needs to receive memories and in those memories plant, root, his utopia; discerning in the present this utopia – the signs of the times – allows

The translation of liturgical texts

What good news for modern man

GEORGE PELL

The provisions of the Liturgy Constitution on the use of vernacular liturgical translations produced excitement and high expectations. What did this decision really mean? Where would it lead? Who would do the translations? What would they be like? The *Consilium* set up by Pope Paul VI to implement the Liturgy Constitution soon began to tackle some of these points. Although the energies of the Holy See were largely occupied in reformulating the Latin books, a circular letter of Cardinal Lercaro, President of the *Consilium*, in October 1964 already spelled out the Council's hint (*Sacrosanctum Concilium*, n. 36, 3) that at least in each major language, there should be a single translation of the Liturgy.

A month or so before the Council's closure, a convention for translators was held in Rome in 1965, at which papers were read by bishops and experts. Pope Paul VI, a regular scrutiner of the signs of the times, addressed the participants with a speech pointing to the responsibility of liturgical translators and saying famously that translations were becoming "the voice of the Church". He also urged that while the language should be readily comprehensible, it should also "be worthy of the heavenly realities it signifies, different from the habits of everyday speech used in the streets and public places, such that it touches the mind and inflames hearts with the love of God".

With an eye to continuity, we see in these apparently simple remarks of Pope Paul an echo of Pius XI's defining the Liturgy as "the most important organ of the Ordinary Magisterium of the Church", but also of the Patriarch Theodore Balsamon's insisting on "exact versions

of the customary prayers", and the Holy Office's requirement about translations not into "vulgar but the erudite" language.

Various other points concerning translations were eventually fixed by the *Consilium*, but looking back to those years it is evident that as the liturgical changes gradually eventuated, so the question of proper translations came to the fore. Provisional norms for translation of the Roman Canon were sent out to the Bishops in 1967, and a few months later for the *Graduale Simplex*. But there were others, and it soon became evident that a set of more coordinated norms would be necessary.

A group appointed to draft these norms began work in April 1967 and the Ninth General Assembly of the *Consilium* in October 1968 approved a draft set of such liturgical norms, which were then sent to Pope Paul for his consideration. They were intended as a working document, without the force of law and they were drawn up in French, which in those times was generally regarded as the second language of cultured Italians and also as the second language of the Roman Curia. It is said that the Pope, who spoke elegant French, received a somewhat mediocre Italian translation to examine. In any case, he replied just before New Year 1969 to the effect that in general the norms were approved, but that he found them a bit long. By the end of the month they were published in French, with the title "Instruction" (apparently at Pope Paul's wish). However, despite the title, the status accorded them continued to be somewhat low, and *Comme le prévoit*, as it was called, remained only as a document of the *Consilium*. In fact, the document never appeared in Latin nor was it published in the pages of the *Acta*

Apostolicae Sedis, the official gazette of the Holy See.

The document first sets out general principles (nn. 5-29), then treats particular cases (nn. 30-37) and concludes by discussing procedures for organization of the work (nn. 38-42). It is perspicacious in distinguishing the various genres of text, and requiring a specific translation approach for each (n. 26). It is strict in insisting on a translation of the essential sacramental formulas that is integral and faithful, without variation, omission or additions (n. 33). It maintains the principle of a single translation in each language (n. 41).

We find also in *Comme le prévoit* wise reminders about some of the pitfalls of translation work, such as the fact that the meaning of a single term evolves over the centuries, and the trap of ignoring how cognates in different languages have changed significance (the so-called faux-amis). It also warns of the difference between recognition by the eye of printed words on the page and spoken words captured by the ear (quite a big issue in English and French, for example).

Much of the content is entirely commendable, since in fact the document did succeed in gathering together much of the common experience of liturgical translators to that date. It aimed in large part at avoiding the imposition of a style of translation that would be more like that of the old hand-Missals of the faithful, and it made a plea for a dignified style and for traditional religious language, pointing also to the dangers of relying on schoolboy Latin and emphasising the importance of letting biblical ideas emerge.

The Instruction's weaknesses echo in some degree the lapidary character of the provisions of *Sacrosanctum Concilium*. In a document like the Constitution this pithiness is deliberate. The art is to say enough, but not too much, leaving room for prudent application in ways not foreseeable at the point of departure. When these norms are put into practice, these issues are still present, but the balance is now different. This said, *Comme le prévoit* was a little naive, striving perhaps to be all things to all men. More fatally, it spoke if briefly of "adaptations" to be effected by translations (n. 34).

What of the aftermath? I am not sufficiently conversant with what happened in the other major European language groups to comment, but I can note features of the international English-language context into which *Comme le prévoit* entered and for which we can hardly impute responsibility to its redactors. It is clear to me, however, that it provided enough footholds for those who had been attracted and impressed by the very concrete example of Good News for Modern Man.

What was *Good News for Modern Man*, I hear you ask. Some of you may remember it. It was a translation of the New Testament that came out in 1966. I am told that in about five years, it sold some 30 million copies. They later finished the Old Testament and renamed the full Bible the *Good News Bible: The Bible in Today's English Version*, and then later still the *Good News Translation*. It is still published. This was a sincere attempt to get across the saving message of Our Lord to people, in a

A call from Vatican II

On Thursday, 20 February, Cardinal George Pell, Archbishop of Sydney, spoke at a symposium at the Pontifical Lateran University, entitled: "*Sacrosanctum Concilium*: Gratitude for and Commitment to a Great Ecclesial Movement". The conference was organized by the Congregation for Divine Worship and the Discipline of the Sacraments to commemorate the 50th anniversary of the Conciliar Constitution dedicated to sacred liturgy.

Protestant perspective; leaving aside what the translators considered "formal" language. It is not the only translation of its kind, even in English. The idea in part was to provide Christians from Asia and Africa with a Bible text in English that was easier for them to understand, and it incidentally seemed to fit the bill for young people in the West whose contact with traditional Christian communities was declining. A simple text that hits home by the freshness of the message of Jesus. That was the ambition and the millions of sales attest to its influence.

The underlying philosophy, as I have stated it, clearly owes a lot to a Protestant viewpoint, and the idea that you can get rid of the middleman, especially the Church, the priesthood, and put a Christian believer in direct touch with God. A Catholic viewpoint would obviously see the Church as having an important role in transmitting not just the Bible text, but the Word of God understood as embracing also Tradition, and mediating grace in Christ by means of the sacraments. After all, the Lord himself left us no writings. The New Testament writings were produced under the inspiration of the Holy Spirit, by Christian disciples, from within the Christian communities. Later on, in a long process, it was the Church who established the canon of Scriptures that defined and so limited the corpus of inspired books rejecting a large number of apocryphal gospels, epistles, acts.

We need also to bear in mind that English is a language that has itself been shaped in many particulars precisely by the contents of the Bible and that any attempt to jettison these very same elements is deeply misguided.

While this Bible translation – or extended paraphrase – had no formal links with the Catholic Church, it

In 10 years the number of faithful doubles

A Catholic spring in Iceland

Over the last 10 years the number of Catholic faithful in Iceland has doubled. So much so that the people of the island need to build new churches. Bishop Peter Bürcher of Reykjavik wrote this in his most recent pastoral letter on 23 February. In his message, the prelate of the northern most Catholic diocese in the world, referred to the announcement of the Year for Consecrated Life that will take place in 2015 and thanked the eight priests and 40 religious, who work and pray for the Church in Iceland. Bishop Bürcher stated that "most of the religious are young and they are also very active in the catechesis and youth ministry and help to give the Catholic Church in Iceland a new impetus".

The pastoral work of the men and women religious is dedicated to the 11,000 Catholics present on the island. This number is increasing and it is necessary "to build or

buy more" churches. The Bishop also recalled that it was the religious orders in Iceland in the 20th century which build the first church, the Cathedral of Christ the King. The church was originally built for the first 55 Catholics and today the building is much too small. In addition he explained his dream to build "a male monastery, if possible with the Benedictines or Augustinians who in the Middle Ages possessed several monasteries in Iceland". Land with houses and a heated church has already been allotted in Úlfjótstvatn. "Now we have to find a monastic community!", he said.

The Bishop also recalled that this year marks the 25th anniversary of Pope John Paul II's pastoral visit to Iceland and the Nordic countries. In fact there is a cross commemorating the visit which is in Úlfjótstvatn.

On the 50th anniversary of 'Sacrosanctum Concilium'

Much remains to be done

A liturgy detached from spiritual worship would risk becoming empty, it would risk lapsing from Christian originality into a generic sense of sacredness, almost like magic, and into an empty aestheticism. Pope Francis wrote this in his message to Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, for a symposium – held from 18-20 February at the Pontifical Lateran University – celebrating the 50th anniversary of "Sacrosanctum Concilium".

To our Venerable Brother Cardinal
ANTONIO CAÑIZARES LLOVERA
Prefect of the Congregation for
Divine Worship and the Discipline
of the Sacraments

Fifty years have passed since the promulgation of the Constitution *Sacrosanctum Concilium*, the first document to be promulgated by the Second Vatican Ecumenical Council, and this important anniversary gives rise to feelings of gratitude for the deep and widespread renewal of liturgical life made possible by the teaching of the Conciliar Magisterium for the glory of God and the edification of the Church, and at the same time it urges us to relaunch our commitment to welcome and to implement this teaching in an increasingly fuller way.

The Constitution *Sacrosanctum Concilium* and the further developments of the Magisterium have made us better understand the liturgy in light of Divine Revelation, as the "exercise of the priestly office of Jesus Christ", in which "full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members" (*Sacrosanctum Concilium*, n. 7). Christ reveals himself as the true protagonist of every celebration, and He "always associates the Church with himself ... who calls to her Lord, and through him offers worship to the Eternal Father" (*ibid.*). This action, which takes place through the power of the Holy Spirit, possesses a deep creative power which is capable of attracting every man, and in a certain way, the whole of creation into itself.

Celebrating true spiritual worship means offering ourselves as living sacrifices, holy and pleasing to God (cf. Rom 12:1). A liturgy detached from this spiritual worship risks becoming empty, it risks lapsing from Christian originality into a generic sense of sacredness, almost like magic, and into an empty aestheticism. As an action of Christ, the liturgy leads from within to putting on the mind of Christ, and within this dynamism the whole of reality is trans-



Giuseppe Monguzzi, "The Last Supper" (1990)

figured. "Our daily life in our body, in the small things, must be inspired, profuse, immersed in the divine reality; it must become action together with God. This does not mean that we must always be thinking of God, but that we must really be penetrated by the reality of God so that our whole life ... may be a liturgy, may be adoration" (Benedict XVI, *Lectio Divina at the Pontifical Major Roman Seminary*, 15 February 2012).

It is necessary to unite to our thanksgiving to God for all that it has been possible to accomplish, a renewed will to go forward on the path indicated by the Council Fathers, for much still remains to be done for a correct and complete assimilation of the Constitution on the Sacred Liturgy by the baptized and

by the ecclesial communities. I am referring in particular to a commitment to a solid and organic initiation and formation in the liturgy, both by the lay faithful, by the clergy and by the consecrated.

As I express my appreciation to all those who have promoted and prepared this meeting, I also wish to express my hope that it will bring about the desired results. To this end, I invoke the intercession of the Blessed Virgin Mary and I warmly send you, Your Eminence, the Collaborators, the Relators and all the participants the Apostolic Blessing.

From the Vatican, 18 February 2014

Franciscus

The translation of liturgical texts

CONTINUED FROM PAGE 12

provided a popular cultural context for the interpretation of *Comme le prévoit*. Moreover, in English the translation of *Comme le prévoit* which circulated was virtually a rewrite and the result was an even looser set of guidelines than the French original. In practice, it was seen as boiling down to a simple rule, "dynamic equivalence" where unfortunately the translation was not always equivalent and even less frequently dynamic. This was a sort of shorthand for a translation approach propagated by the American Protestant academic and pastor Eugene Nida, a major figure in the world of the American Bible Societies. This school of thought used the expression "dynamic equivalence" (sometimes called "functional equivalence" or more recently "thought-for-thought") to describe a certain kind of freer rendering of the original. The opposite approach came to be dubbed "formal equivalence" and is sometimes called simplistically "word-for-word".

So, there we have it, *Comme le prévoit*. A document of somewhat uncertain status, of a provisional character, a pioneer in the way it pointed to some of the tasks and pitfalls, but based on limited experience and in the end incomplete, somewhat misleading and unsatisfactory in its results. And yet, the goal was a lofty one. In the same parting conversation with the clergy of Rome last year, Pope Benedict, describing the great gains of the Council, has this to say (and I quote): "Then there were the principles: intelligibility, instead of being locked up in an unknown language that is no longer spoken, and also active participation. Unfortunately, these principles have also been misunderstood. Intelligibility does not mean banality, because the great texts of the liturgy – even when, thanks be to God, they are spoken in our mother tongue – are not easily intelligible, they demand ongoing formation on the part of the Christian if he is to grow and enter ever more deeply into the mystery and so arrive at understanding".

Transmitting the faith

CONTINUED FROM PAGE 11

club... They have bread to eat, but not the dignity of having earned their bread to take home! Today young people have become part of this gamut of waste material.

And so, in the throw away culture, we find young people who need us more than ever; not only to help them with their dreams – because in a young person without work the sense of utopia is anaesthetized, or he is on the verge of losing it altogether. It is urgent to transmit the faith to young people who are looked upon today like waste material. And on the subject of waste material, drugs are spreading among these young people. It is not just a problem of vice, there are many forms of addiction. As in all times of epic change, strange phenomena exist such as the proliferation of dependencies: compulsive gambling has reached extremely high levels ... and drugs are an instrument of death for young people. There is a global arming of drugs that is destroying this generation of young people, who are destined to be thrown away!

This is what I wanted to say and share. First, regarding the educational framework, to transmit content, behaviour and a sense of values. Second, concerning the utopia of the young, to place them in relation and harmonize them with memory and discernment. Third, the throw-away culture as one of the most serious phenomena that our youth are undergoing, especially through drug use, which can and is destroying these young people. We are throwing away our young people! Where does our future lie? In duty: the *traditio fidei* is also a *traditio spei*, and we must give it!

The final question I wish to leave you with is: when dreams or ideals fall into disenchantment, what can we do? The utopia of an enthusiastic young person slips into disenchantment. Disenchanted youth need faith and hope.

I thank you with all my heart for your work during these days to address this educational emergency; proceed forward! We have to help each other in this. By your conclusions and all that we can possibly do. Thank you very much.

Morning Mass at the Domus Sanctae Marthae

Thursday, 27 February

The scandal of inconsistency

In his homily at Holy Mass, Pope Francis commented on the Readings of the day taken from the Letter of James (5:1-6) and from the Gospel of Mark (9:41-50). The focus of the Pope's reflection was Christian consistency. "Being a Christian," he began, "means bearing witness to Jesus Christ". In fact, "the Christian is the person, a man or woman, who bears witness to Jesus Christ".

The Pope sketched the spiritual profile of the Christian and pointed to Christian consistency as its chief trait. In all the things of life, he said, we need "to think like a Christian; to feel like a Christian, and to act like a Christian". Consistency in the Christian life means that in one's acting, feeling and thinking, one acknowledges the presence of the Lord.

The Pope warned that "when one of these [characteristics] is missing ... one is not a Christian. One might say, 'I am a Christian!' but if you do not live like a Christian, if you do not act like a Christian, if you do not think like a Christian and feel like a Christian, something is amiss. There is a certain inconsistency!". All Christians, the Pope said, "are called to give testimony to Jesus Christ". And Christians who "ordinarily and commonly live inconsistently do great harm".

The Apostle James speaks expressly about this in the passage from his Letter proclaimed at today's liturgy. There he takes issue with "inconsistent persons who boast of being Christian, yet take advantage of their employees", the Pope said. James writes: "Behold, the wages of the labourers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts" (v. 4).

"The Lord is great!", the Pope said after having reread the passage from the St James. "One who hears" these words "might think: a communist said it! No, no", the Pope said, "it is the Apostle James who said it: it is the word of the Lord!". The problem, then, is "inconsistency" and "Christians who are inconsistent give scandal".

Turning to the day's Gospel passage from St Mark (9:41-50), Pope Francis said that the Lord speaks strongly against scandal. He says: "Whoever causes one of these little ones who believe in me to sin [whoever "scandalizes" them], it would be better for him if a great millstone were hung round his neck and he were thrown into the sea". The "inconsistent Christian does great harm" and the Lord uses a very powerful image. "The life of a Christian is found on the way of consistency"; and yet we also need to keep before us "the temptation not to be consistent, and to cause great scandal. And scandal kills!".

The consequences are there for all to see. Everyone has heard it said: "I believe in God but not in the Church, because you Christians say one thing and do another!". These

are words "we have all heard: I believe in God but not in you!". And this occurs precisely because of "inconsistency", the Pope explained.

He then affirmed that today's two readings help us "to pray for Christian consistency, in order that we may act, feel and think as Christians". He added that "we need to pray in order to live a consistent Christian life, for Christian consistency is a gift of God". It is a gift we should strive to ask for, saying: "Lord, may I be consistent! Lord, may I never give scandal! May I be a person who thinks like a Christian, who feels like a Christian, who acts like a Christian!". And "this is a prayer for all of us today, for we need to be consistent!".

Pope Francis then proposed a very practical example: "If you happen to be with an atheist who tells you that he does not believe in God, you can read him the whole library, where it says that God exists, and where it is proven that God exists, and he will not believe". However, he continued, "if in the presence of this same atheist you witness to a consistent, Christian life, something will begin to work in his heart". And "it will be your witness that brings him the restlessness on which the Holy Spirit works".

The Pope then reminded those present that "all of us, the whole Church" should ask the Lord for "the grace to be consistent". Acknowledging ourselves as sinners, weak and inconsistent, but always ready to ask for the Lord's forgiveness. All of us, in fact, "are able to ask for forgiveness, and God never tires of forgiving". It is important, then, "to have the humility to ask for forgiveness" when we have not been consistent.

In the end, he said, it is a matter of "proceeding forward in life with Christian consistency" by testifying that we believe in Jesus Christ and by acknowledging that we are sinners. But with "the courage to ask for forgiveness when we make mistakes" and "with great fear of giving scandal". Pope Francis concluded by praying that "the Lord may give all of us this grace".

Friday, 28 February

When a love fails

Pope Francis reflected on the Gospel of the day from the evangelist Mark (10:1-2), in which the Pharisees, wishing to put Jesus to the test, ask him whether it is lawful to divorce. The Pope commented first on the reason why the doctors of the law sought to put Jesus to the test. "They saw the moral authority that Jesus had" and they felt this "as a reproach against themselves". Thus, "they sought to make him fall in order to strip him of this moral authority".

St Mark recounts that the Pharisees ask Jesus about "the question of divorce", precisely "in order to test him". And the problem is posed in their usual "style" of casuistry. The Pope noted that those who wished to entrap Jesus never set "an open issue" before him. Instead,

they preferred to have recourse to "casuistry, to small cases" and to ask him: "Is this lawful or not?"

The desire to "trap" Jesus is inherent in this way of seeing things. "There is always a trap hidden behind casuistry, and behind casuistic thought, always!", the Pope said. It is a trap set "for the people, for us and for God, always!". The Pharisees asked: "Is it lawful for a man to divorce his wife?". Jesus responds first by asking them "what the law says, and by explaining why Moses so established the law".

However, the Lord does not end with this initial response, the Pope continued. He "goes from casuistry right to the heart of the problem". In fact, "he goes right back to the days of creation" and refers to a "very beautiful" biblical passage contained in the Book of Genesis. Jesus says: "But from the beginning of creation, God made them male and female; 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one flesh'".

Pope Francis then reflected on this passage, explaining that "the Lord is here referring to the masterpiece of creation". For God "created the light and saw that it was good". Then "he created the animals, the trees, and the stars: all good". But "when he created man" he said "that he was very good". In fact, Pope Francis said, "the creation of man and woman is the masterpiece of creation". Also because God "did not want for man to be alone: he wanted him to be with his companion, his companion on the journey".

This moment was also "the beginning of love", the Pope said. And the encounter of Adam and Eve was "very poetic". God tells them to go forth together "as one flesh". Hence, the Pope said, "the Lord always takes casuistic thought back to the beginning of Revelation".

However, he added that "the Lord's masterpiece was not finished there, during the days of creation". For the Lord has chosen this very image "to explain the love that he has for his people, the love that he has with his people". The Lord's love is so great, that even "when his people are unfaithful", still "he speaks to them words of love; we think of the way the Lord describes his unfaithful people in Chapter 16 of the prophet Ezekiel". Thus, the Pope said, "the Lord holds up this love contained in the masterpiece of creation in order to explain the love he has for his people. Yet there is another step: when Paul needs to explain the mystery of Christ, he also does so in relation and in reference to the bride. For Christ is wedded: he wedded the Church, his people; as the Father had wedded his people Israel, so Christ espoused his people to himself".

"This is the story of love. This is the story of the masterpiece of creation. And casuistry crumbles before this journey of love, before this icon, and becomes pain". Pain in the face of failure. "When he leaves his father and mother to be joined to a woman, when they become one flesh and continue on, when this love fails – for it often fails – we need to feel

the pain of the failure", the Pope said. And in that moment we also need "to accompany those persons who have failed in their love". We don't need "to condemn" but "to walk with them", and above all, we need not "turn their situation into casuistry".

All of this, the Pope continued, brings to mind the "plan of love", "the journey of love of Christian marriage, which God blessed in the masterpiece of his creation with a blessing that can never be taken away. Not even original sin destroyed it". And "when one considers this", he quite naturally sees "how beautiful love is, how beautiful marriage is, how beautiful the family is, how beautiful this journey is". But he also sees "how much love, and what great closeness we should also have for our brothers and sisters who, in their lives, have had the misfortune of a failed love". A love that "begins poetically, for the second account of the creation of man in the Book of Genesis is poetic"; and that "concludes poetically in the Bible, in the Letters of St Paul, when he speaks of the love that Christ has for his bride, the Church".

The Pope emphasized, however, that "here also we need to take care that love does not fail" so that we end in "speaking about Christ as 'a bachelor': Christ married the Church! And we cannot understand Christ without the Church", just as "we cannot understand the Church without Christ". "This is the great mystery of the masterpiece of creation".

Pope Francis concluded his meditation by asking the Lord for the grace to understand this mystery "and for the grace never to fall into the casuistic attitude of the Pharisees and doctors of the law".

Monday, 3 March

Sisters and priests free from idolatry

Pope Francis reflected on the day's Gospel from St Mark (10:17-27), in which the evangelist recounts Jesus' calling of the rich young man. "It is a story we have heard many times", Pope Francis said. The man ran up to Jesus "and knelt before him". And he does so "before a great crowd" because "he greatly desired to hear Jesus' words" and "something in his heart was prompting him". Thus, "kneeling before him", he asks him what he must do in order to inherit eternal life. "It was the Holy Spirit" who was moving the heart of this man, the Pope said. Indeed, he was "a good man, for he observed the commandments from his youth". However, "for him, being good did not suffice: he wanted more! The Holy Spirit was urging him on".

Jesus fixed his gaze upon him, happy to hear these things", the Pope said. So much so that "the Gospel tells us that he loved him". Therefore, "Jesus also sensed his enthusiasm. And this is what he proposed: sell what you have and come with me to preach the Gospel!".



However, the evangelist tells us that "at that saying his countenance fell, and he went away sorrowful".

This good man "had come with hope and with joy to see Jesus; he asked his question; he listened to Jesus' words; and he made his decision: to go away". Thus "the joy that moved him, the joy of the Holy Spirit, was turned into sadness". Indeed, Mark says that "he went away sorrowful; for he had great possessions".

The problem was that "his restless heart", which the Holy Spirit was prompting "to draw near to Jesus and to follow him, was a heart that was full". Yet "he did not have the courage to empty it" and instead, "he chose money!". He had "a heart filled with money", the Pope said. He not a thief of a criminal. He was a good man. He never stole or cheated. His was "honest money" but "his heart was imprisoned by it, he was attached to money and he didn't have the freedom to choose". Therefore, in the end, "money chose for him".

The Pope then reflected on the question of vocation. And his thoughts turned to young people who "in their hearts feel this call to draw near to Jesus; who are enthusiastic, who are not afraid to go to Jesus, who are not embarrassed to kneel before him". Those who like the rich young man, "give a sign of public witness to their faith in Jesus Christ".

Pope Francis said that there are many young people today who feel this call. But "when their hearts are filled with something else, and because they are not courageous enough to empty them, they turn back". And thus "their joy is turned to sadness". How many young people there are, he said, who possess that joy of which St Peter speaks in his first Letter (1:3-9): "Rejoice with unutterable and exalted joy, as you obtain the goal of your faith". Truly, he said, these young people are "many, but there is something standing in their way stopping them".

"When we ask the Lord to send vocations to proclaim the Gospel, he sends them". And yet some say: "Father, things in the world are going so badly: there are no vocations to be a sister, there are no priestly vocations, we are going to end in ruin!".

"There are many vocations", the Pope said. Yet, he asked, if they are so numerous "why do we need to ask the Lord to send them?". He replied: "We need to pray that the

hearts of these young people might be emptied: emptied of other interests, emptied of other loves, that their hearts might become free". This, he said, is the true "prayer for vocations: Lord, send us sisters, send us priests; defend them from the idolatry of vanity, from the idolatry of pride, from the idolatry of power, from the idolatry of money". And, he explained, "our prayer helps to prepare their hearts to closely follow the Lord".

The Pope noted how many young people there are today like the rich young man. And he asked: "what do we do for them?". The first thing to be done, he said, is to pray: "Lord, help these young people to be free and not to be slaves" so that "they might have a heart only for you". In this way, he said, "the call of the Lord can come and bear fruit".

Pope Francis concluded his homily by inviting those who were present to recite often "this prayer for vocations", with the awareness

that "there are vocations". It falls to us, he said, to pray that "they might grow, that the Lord might enter into their hearts and give them this 'unutterable and exalted joy' which every person has who closely follows the Lord".

Tuesday, 4 March

Martyrdom is not just a thing of the past

Pope Francis reflected on the day's Gospel from the evangelist Mark (10:28-31). The Pope began: "Jesus had just finished speaking about the perils of riches and about how difficult it is for a rich man to enter into the kingdom of heaven, and Peter asks this question: 'We have left everything and followed you. What shall we receive in return?'". Jesus replies: "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands...".

Perhaps, the Pope suggested, Peter was thinking: "this is a good business venture, following Jesus is very profitable, we profit a hundredfold". However, Jesus "adds three little words: 'with persecutions besides'. And in the age to come eternal life". Essentially he was saying: "yes, you have left everything and you will receive many things here on earth, but with persecutions. This is the Christian's recompense and this is the path of whoever wishes to follow Jesus. For it is the path that he trod: he was persecuted".

The bishops we want

CONTINUED FROM PAGE 8

hem of her mantle. A bishop should never give up the anxious desire that oil of the Spirit of holiness reach the last fold of the robe of his Church.

The Second Vatican Council states concerning bishops that, "the pastoral charge, that is, the permanent and daily care of their sheep, is entrusted to them fully" (*Lumen Gentium*, n. 27). We should reflect more on these two qualities of the care of the flock: *permanent* and *daily*. In our own day, habitual and daily are often associated with *routine* and *boredom*. And so we often try to escape to a permanent "elsewhere". This is a temptation for Pastors, for all Pastors. Spiritual fathers should explain this to us, so that we understand it and do not fall into it. Even in the Church, unfortunately, we are not exempt from this risk. Therefore, it is important to reiterate that the mission of the Bishop requires diligence and daily commitment. I think that the Council of Trent's Decree on episcopal residence is extremely relevant now as we meet and gather: it is so relevant and it would be good for the Congregation for Bishops to write something about it. The flock

needs to find a place in their Pastor's heart. If this is not firmly anchored within himself, in Christ and in his Church, he will be constantly buffeted by the waves in search of an ephemeral compensation and will offer no shelter to the flock.

Conclusion

As I conclude with these words I ask myself: where can we find such men? It is not easy. Do they exist? How do we select them? I think of the Prophet Samuel as he searched for Saul's successor (cf. 1 Sam 16:11-13); he asks the aged Jesse: "Are all your sons here?". And hearing that the young David was keeping watch over the sheep he ordered: "Send and fetch him". We also cannot help but scan the fields of the Church looking for someone to present to the Lord so that he might say to you: "Anoint him: for this is he". I am sure they are there, for the Lord does not abandon his Church. Perhaps it is we who do not wander enough through the fields looking for them. Perhaps we need Samuel's instructions: "We will not sit down till he comes here". It is this holy restlessness that I would have this congregation live.

It is the path of self-emptying, the same path that St Paul indicated to the Philippians when he said that Jesus, in becoming man, emptied himself unto death on the Cross. "This is the tone of the Christian life", and yet it is a path of joy. In fact, the Pope said, "following Jesus is a joy; in the beatitudes Jesus says: blessed are you when they shall insult you, when you are persecuted for my name's sake".

Persecution, then, is one of the beatitudes, the Pope said. So much so that "the disciples, immediately after the coming of the Holy Spirit, began to preach and to be persecuted. Peter was imprisoned; Stephen bore witness by his death. And there have been so many other witnesses down to the present day. The Cross is always present on the Christian path".

Certainly, Pope Francis noted, we will have many men and women religious, "many mothers, many fathers, many brothers and sisters in the Church, in the Christian community. And this is beautiful. But we will also have persecutions, because the world does not tolerate Christ's divinity, it does not tolerate the preaching of the Gospel, it does not tolerate the beatitudes". Hence the persecution, which at times is carried out through words, through slander. So it was for the early Christians, who endured defamation and suffered imprisonment".

"But we so easily forget", the Pope said. "Let us think of the many Christians who just 60 years ago were placed in camps, in Nazi and Communist prisons: so many, only because they were Christians". And this is also taking place today, he added, despite our conviction that we have reached a certain degree of civility and a more mature culture.

"I tell you that today there are more martyrs than in the early times of the Church", Pope Francis said. "Many of our brothers and sisters who bear witness to Jesus are persecuted for it. They are condemned for having a Bible. They cannot wear the sign of the Cross". This is "the path that Jesus trod, but it is a joyous path because the Lord never allows us to be tried beyond what we are able to bear".

"The Christian life is not a commercial venture", the Pope said. It is simply the "following of Jesus, and this is what happens when we follow Jesus. Let us consider whether we have within ourselves the desire to be courageous in bearing witness to Jesus". And he added: "let us also think ... about our many brothers and sisters today who cannot pray together because they are persecuted for it, who cannot have the book of the Gospels or a Bible because they are persecuted for it. Let us think about these brothers and sisters who cannot go to Mass because it is prohibited. How many times a priest secretly comes among them pretending to be at table having tea, and he secretly celebrates the Mass. This is happening today".

In conclusion, the Pope therefore issued this invitation to those present: "let us consider: am I ready to carry the Cross like Jesus? To endure persecution in order to bear witness to Jesus like our many brothers and sisters today who are humiliated and persecuted? Considering this will do us all good".

Message for the 20th anniversary of the founding of the Pontifical Academy for Life

Abandonment is the greatest hardship

The most serious privation that an elderly person undergoes "is not the weakening of the body and the disability that may ensue, but abandonment and exclusion, the privation of love". This was the focus of the Holy Father's message to the President of the Pontifical Academy for Life, which held its general assembly from 19 to 22 February, on the occasion of the 20th anniversary of the institution's founding. The following is a translation of the letter, which was written in Italian.



To my Venerable Brother
Bishop CARRASCO DE PAULA
President of the Pontifical
Academy for Life

I extend my cordial greetings to you, to Your Eminences, and to all the participants in the General Assembly of the Pontifical Academy for Life on the occasion of the 20th anniversary of its founding. On this occasion our grateful thoughts turn to Blessed John Paul II, who established this Academy, as well as to all of the Presidents who have promoted its activity and all those who, throughout the world, collaborate in its mission. The specific task of the Academy, as expressed in the *Motu Proprio Vitae Mysterium*, is "to study and to provide information and training about the principle problems of law and biomedicine pertaining to the promotion and protection of life, especially in the direct relationship they have with Christian morality and the directives of the Church's Magisterium" (*ORE*, 9 March 1994, n. 4). In this way, you strive to make known to people of goodwill that science and technology, when placed at the service of the human person and his or her fundamental rights, contribute to the integral good of the person.

'Pope Francis we are with you'

"Pope Francis you are my hero". John Paul, 7-years-old, wrote on his picture to the Holy Father, also explaining to the Pope: "there are five people in my family, plus a little sister in my mom's tummy". This is one of the sweetest and funniest images in the book *Caro Papa Francesco* [Dear Pope Francis], published by the Parish of St Francis of Assisi in Cagliari, Sardinia. "The idea came at the beginning of June", said Fr Carlo Atzei, "when I asked the children to draw a pic-



ture, write a letter, and coin it with a slogan. The little ones responded: "Ajò Pope Francis we are with you", using a typical Sardinian phrase.

The work that you are carrying out over the course of these days has the theme: "Aging and Disability". It is an extremely relevant topic, which is close to the Church's heart. In fact, in our societies we find the tyrannical dominion of an economic logic that excludes and sometimes kills, and of which so many today are victims, beginning with our elderly. "We have created a 'throw away' culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the 'exploited' but the outcast, the 'leftovers'" (*Evangelii Gaudium*, n. 53). The socio-demographic situation of the aged clearly reveals to us this exclusion of the elderly, especially when he or she is ill, disabled or vulnerable for any reason. One too often forgets, in fact, that human relationships are always relationships of mutual dependence, which is manifest to different degrees over the course of a person's life and which becomes most apparent in old age, illness, disability and suffering in general. And this requires that, in interpersonal relationships such as those which exist in a community, we offer the necessary help, in order to seek to respond to the need the person presents at that moment. However, at the basis of discrimination and exclusion there lies an anthropological question: what is man's worth and what is the basis of his worth? Health is certainly an important value, but it does not determine the value of a person. Furthermore, health in and



of itself is no guarantee of happiness: for this may occur even in the presence of poor health. The fullness towards which every human life tends is not in contradiction with a condition of illness and suffering. Therefore, poor health and disability are never a good reason for excluding or, worse, for eliminating a person; and the most serious privation that elderly persons undergo is not the weakening of the body and the disability that may ensue, but abandonment and exclusion, the privation of love.

The family, instead, is the teacher of acceptance and solidarity: it is within the family that education substantially draws upon relationships of solidarity; in the family one learns that the loss of health is not a reason for discriminating against human life; the family teaches us not to fall into individualism and to balance the 'I' with the 'we'.

It is there that "taking care of one another" becomes a foundation of human life and a moral attitude to foster, through the values of commitment and solidarity. The witness of the family is crucial, before the whole of society, in reaffirming the importance of an elderly person as a member of a community, who has his or her own mission to accomplish and who only seemingly receives with nothing to offer. "Whenever we attempt to read the signs of the times it is helpful to listen to young people and the elderly. Both represent a source of hope for every people. The elderly bring with them memory and the wisdom of experience, which warns us not to foolishly repeat our past mistakes" (*ibid.*, n. 108).

A society truly welcomes life when it recognizes that it is also precious in old age, in disability, in serious illness and even when it is fading; when it teaches that the call to human fulfillment does not exclude suffering; indeed, when it teaches its members to see in the sick and suffering a gift for the entire community, a presence that summons them to solidarity and responsibility. This is the Gospel of life which, through your scientific and professional competence, and sustained by grace, you are called to spread.

Dear friends, I bless the work of the Academy for Life, which is often

demanding since it requires that you go against the tide, but which is always extremely valuable since it seeks to join scientific rigour and respect for the human person. I have been able to observe this by becoming more familiar with your work and publications; and I hope that you preserve this same spirit in your ongoing service to the Church and to the whole human family. May the Lord bless you and may Our Lady protect you always.

From the Vatican, 19 February 2014

Francis

Italian publishing house launches magazine dedicated to Pope



The first issue of the weekly "Il mio Papa" (My Pope) hit stands in Italy on 5 March. The publishing house Milano Mondadori will print the magazine dedicated to Pope Francis every Wednesday for 50 euro cents. "The idea for the publication", said Aldo Vitali its editor-in-chief, "came from observing how his election provoked new attention to discussions on ethics, religion and morality".