

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

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Vatican City

Friday, 21 March 2014

At the General Audience the Pope contemplates the fatherhood of St Joseph

## The mission of a guardian

And he recommends that fathers stay close to their children



*On Wednesday, 19 March, the Solemnity of St Joseph, Pope Francis spoke to the faithful at the General Audience in St Peter's Square about the role of parents in child development. He looked to St Joseph as "the model for every educator, especially every father". The following is a translation of the Pope's catechesis, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

Today, 19 March, we celebrate the Solemn Feast of St Joseph, Spouse of Mary and Patron of the Universal Church. Therefore, we dedicate this catechesis to him, who is deserving of all our gratitude and devotion for the way in which he guarded over the Holy Virgin and her Son Jesus. Being a guardian is the distinctive

trait of Joseph: Being the guardian is his great mission.

Today I would like to take up the theme of guardianship under a particular aspect: the *educational* aspect.

Dante and Adam in Paradiso

### Self-knowledge and the Eucharist



CHRISTIAN MOEVS ON PAGE 10

To Bishops of East Timor

### Faith becoming culture

We look to Joseph as the model educator, who *watches over and accompanies* Jesus as he grows "in wisdom, age and grace", as the Gospel says. He was not Jesus' father: the father of Jesus was God, but he was a father to Jesus, he was a father to Jesus in order to help him grow. And how did he help him grow? In wisdom, age and grace.

Let us begin with *age*, which is the most natural dimension, physical and psychological growth. Joseph together with Mary, cared for Jesus above all from this point of view, that is he "raised" him, taking care that he lacked nothing he needed for healthy development. Let us not forget that guarding faithfully over the Child's life also entailed the Flight to Egypt, the harsh experience of living as refugees – Joseph was a refugee with Mary and Jesus – so as to escape the threat of Herod. Then, once they had returned home and were settled in Nazareth, there was a long period in Jesus' life spent with his family. In

those years Joseph instructed Jesus in his work, and Jesus learned to be a carpenter with his father Joseph. Thus Joseph raised Jesus.

Let us move to the second dimension of his education: "*wisdom*". Joseph was for Jesus the example and the teacher of the wisdom that is nourished by the Word of God. We could ponder how Joseph formed the little Jesus to listen to the Sacred Scriptures, above all by accompanying him on Saturday to the Synagogue in Nazareth. Joseph accompanied Jesus so that he would

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Patriarch of Lisbon for 15 years

### Cardinal José da Cruz Policarpo dies

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Reflections before Francis

### The face of Christ shines forth



The Cardinal's meditation to 115 cardinals at the opening of the Conclave that elected Pope Francis one year ago.

PROSPER GRECH ON PAGE 8

At the Parish of Santa Maria dell'Orazione in Rome

### Nourishing the soul

On Sunday afternoon, 16 March, the Holy Father went to the Roman Parish of Santa Maria dell'Orazione. Before Mass, Pope Francis met various groups from the community, including the children, the sick and disabled, as well as members of the Neocatechumenal Way.



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# VATICAN BULLETIN

## AUDIENCES

*Saturday, 15 March*

Archbishop Orlando Antonini, titular Archbishop of Formia, Apostolic Nuncio to Serbia

Fra' Michael Anthony Perry, OFM, Minister General of the Order of Friars Minor, with the members of the Definitory General

Fr Saverio Cannistrà, OCD, Proposit- or General of the Discalced Carmel- ites

*Monday, 17 March*

H.B. Patriarch Sviatoslav Shevchuk, Major Archbishop of Kyiv-Halyč

Archbishop Nicola Girasoli, titular Archbishop of Egnazia Appula, Apostolic Nuncio to Trinidad and Tobago, Antigua and Barbuda, Bahamas, Barbados, Dominica, Jamaica, Grenada, the Co-operative Republic of Guyana, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname; Apostolic Delegate to the Antilles

Members of the Bishops' Conference of East Timor on an *ad Limina Apostolorum* visit:

– Bishop Basílio do Nascimento of Baucau

– Bishop Alberto Ricardo da Silva of Díli

– Bishop Norberto Do Amaral of Maliana

H.E. Ms Cristina Fernández de Kirchner, President of Argentina

## CHANGES IN EPISCOPATE

The Holy Father appointed Fr Antoine Sabi Bio as Bishop of Natitingou, Benin. Until now he has been Apostolic Administrator of the said diocese (13 Mar.).

Bishop-elect Sabi Bio, 50, was born in Gounienou, Kérou. He was ordained a priest on 7 December 1991. He holds licences in pastoral theology and in the science of education. He has served in parish ministry and as chancellor, as diocesan treasurer, as head of the proctorial office, as rector of the Minor Seminary St Pierre di Natitingou, and as vicar general.

The Holy Father appointed Fr Fernando Martín Croxatto from the clergy of San Roque de Presidencia Roque Sáenz Peña, Argentina, as Auxiliary of Comodoro-Rivadavia, assigning him the titular episcopal see of Fissiana. Until now he has been parish priest of San Francisco Solano di El Sauzalito in the said diocese (13 Mar.).

Bishop-elect Croxatto, 57, was born in Morón, Argentina. He holds a BA in theology. He was ordained a

priest on 6 December 1986. He has served in parish ministry and as rector of the pre-seminary, as head of the vocational, youth and missionary apostolate, and as vicar general.

The Holy Father accepted the resignation of Bishop Franz Vorrath from his office as Auxiliary of Essen, Federal Republic of Germany. It was presented in accord with cann. 401 § 1 and 411 of the Code of Canon Law (14 Mar.).

The Holy Father appointed Fr Wilhelm Zimmermann from the clergy of Essen, as Auxiliary Bishop of Essen, Federal Republic of Germany, assigning him the titular episcopal see of Benda. Until now he has been Provost of St Urbanus in Gelsenkirchen-Buer and non-residential Canon of the Cathedral of Essen (14 Mar.).

Bishop-elect Zimmermann, 65, was born in Gelsenkirchen. He was ordained a priest on 30 May 1980. He has served in parish ministry and as diocesan director of youth ministry, as well as diocesan president of the Union of Young German Catholics (BDKJ) for the Diocese of Essen. At the same time he served in parish ministry in Essen-Steele-Königsstele. He served as vicar of the Cathedral of Essen and as secretary to Bishop Franz Hengsbach. He also served as parish priest of the Cathedral of Essen and Dean of Essen-Mitte. He was appointed hon-

orary canon of the Cathedral of Essen and parish priest of St Gertrude Parish in Essen.

The Holy Father appointed Bishop Damian Denis Dallu as Archbishop of Songea, Tanzania. Until now he has been Bishop of Geita (14 Mar.).

Archbishop Dallu, 58, was born in Kiponzelo, Tanzania. He was ordained a priest on 15 November 1984. He was ordained a bishop on 30 July 2000, subsequent to his appointment as Bishop of Geita.

The Holy Father appointed Bishop Romulo T. de la Cruz as Archbishop of Zamboanga, the Philippines. Until now he has been Bishop of Kidapawan (15 Mar.).

Archbishop de La Cruz, 66, was born in Balasan, the Philippines. He was ordained a priest on 8 December 1972. He was ordained a bishop on 16 March 1988, subsequent to his appointment as Coadjutor of Isabela. He became an ordinary in 28 January 1989. He was appointed Coadjutor of San Jose de Antique 8 January 2001, and succeeded as Bishop on 16 March 2002. He was transferred as Bishop of Kidapawan on 14 May 2008.

The Holy Father appointed Fr José Manuel Garita Herrera from the clergy of the Archdiocese of San José de Costa Rica, as Bishop of Ciudad Quesada, Costa Rica. Until

now he has been rector of the national major seminary *Nuestra Señora de los Angeles* (15 Mar.).

Bishop-elect Garita Herrera, 48, was born in Heredia, Costa Rica. He was ordained a priest on 26 November 1988. He holds a licence in canon law. He has served in parish ministry as parochial vicar of "Nuestra Señora del Carmen", auditor and defender of the bond and Judicial vicar of the Ecclesiastical Tribunal. He has served as professor of Sacred Scripture at the University of Central America, archdiocesan vice-chancellor and chancellor, treasurer of the Archdiocese and chief of staff of the curia, professor of canon law at the Catholic University, at the Theological Institute of Central America and at the National Major Seminary.

The Holy Father accepted the resignation of Bishop Nel Hedy Beltrán Santamaría of Sincelejo, Colombia. It was presented in accord with cann. 401 § 2 of the Code of Canon Law (15 Mar.).

The Holy Father appointed Fr Robert Byrne of the Oratory of St Philip Neri in Oxford, as Auxiliary Bishop of the Archdiocese of Birmingham, Great Britain, assigning him the titular episcopal see of Cunnacestre. Until now he has been Secretary of the Department for Dialogue and Unity of the Catholic Bishops' Conference of England and Wales (15 Mar.).

Bishop-elect Byrne, 57, was born in Urmston, Lancashire. He was ordained a priest on 5 January 1985 of the Confederation that unites the Oratories of St Philip Neri. Later he helped found an Oratory. He has served as provost of the Oratory at Oxford, as prison chaplain in Oxford and then in Bullingdon; as governor of the Oratory School and he served as a member of several of its committees, as president the Permanent Deputation of the International Confederation of Oratorians.

## NEW DIOCESE

The Holy Father established the new Diocese of Pankshin, Nigeria, with territory taken from the Archdiocese of Jos and the Diocese of Shendam, making it a suffragan of Jos. He also appointed Fr Michael Gokal Gokum from the clergy Jos, as the first Bishop of Pankshin. Until now he has been Administrator of the Pro-Cathedral of Our Lady Queen of Nigeria in the Archdiocese of Abuja (18 Mar.).

Bishop-elect Gokum, 50, was born in Kadyis, Nigeria. He was ordained a priest on 16 November 1991. He

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## The Pope grants audience to the President of the Argentine Republic



On Monday, 17 March, Pope Francis received H.E. Ms Cristina Fernández de Kirchner, President of the Republic of Argentina at the Domus Santa Marta. The President was accompanied by her entourage. The purpose of the visit was to present the Holy Father with the greetings and good wishes of the people of Argentina on the occasion of the first anniversary of his Pontificate. The Pope awaited the arrival of President Kirchner at the front door of the Domus Santa Marta. The audience took place in a room on the ground floor, first with the entire delegation, and then later, with the President by herself. At about 1:30 pm, the Pope and the President lunched together privately.

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# The mission of a guardian

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listen to the Word of God in the Synagogue.

And lastly, the dimension of "grace". St Luke always says of Jesus: "the favour of God was upon him" (2:40). Here, of course, the role reserved to St Joseph is more limited than it was in the area of age and wisdom. But it would be a grave error to think that a father and mother can do nothing to form their child to grow in the grace of God. To grow in age, to grow in wisdom and to grow in grace: this is the work Joseph did with Jesus, to help him grow in these three ways, to aid his growth.

Dear brothers and sisters, Joseph's mission is certainly unique and unrepeatable, because Jesus is absolutely unique. And yet, in his guardianship of Jesus, forming him to grow in



age, wisdom and grace, he is a model for every educator, especially every father. St Joseph is the model of the educator and the dad, the father. I, therefore, entrust to his protection, all parents, priests – who are fathers – and those who have an educational role in the Church and in society. In a special way, I would like to greet today, being fathers' day, all parents, all fathers: I greet you from the heart! Let's see: are there any fathers in the square? Raise your hands, dads! Look, there are many fathers! Best wishes, best wishes to you on your day! I ask for you the grace to be ever closer to your children, allow them to grow, but be close, close! They need you, your presence, your closeness, your love. May you be for them as St Joseph was: guardians of their growth in age, wisdom and grace. May you guard them on their journey: be educators and walk with them. And by this closeness you will be true educators. Thank you for all you do for your children: thank you. Best wishes to you, and a happy fathers' day to all fathers here, and to all fathers. May St Joseph bless you and accompany you. Some of us have lost our dad, he has passed away, the Lord has called him; many in this square do not have their dad still with them. We can pray for all the fathers of the world, for the fathers living and deceased, as well as our own, and we can do it together, each one remembering his or her own father whether he be living or dead. And let us pray to the great Father of us all, the Father. An *Our Father* for our fathers: *Our Father...* Best wishes to fathers!

## SPECIAL GROUPS

I am pleased to greet the English-speaking visitors and pilgrims present at today's Audience, including those from England, Ireland, Denmark, Indonesia, Canada – St Joseph is the Patron of Canada! Let us pray for Canada; and the United States. In a special way I greet the delegation from Sophia University in Japan, which this year marks the centenary of its founding. Upon all of you I invoke the joy and peace of Jesus our Lord!

I address a loving greeting to our brothers and sisters in the Arab tongue, especially those coming from Lebanon and the Holy Land: St Joseph is the model for every educator and for all faithful, for he knew how to overcome the darkness of doubt, the experience of exile and flight from his home without ever losing his faith in God and in His Love. May you learn from him that only faith in God can change doubt to certainty, evil to good, the total darkness of night into a radiant dawn. May the Lord bless you!

I address a special thought to *young people*, to the *sick* and to *newlyweds*. Today we are celebrating the Solemnity of St Joseph, Patron of the Universal Church. Dear *young people*, look to him as an example of a humble and discrete life; dear *sick people*, especially guests of the "Centro di accoglienza Aldo Moro", accompanied by Bishop Ceccobelli



of Gubbio; dialysis patients from Macerata and Tolentino and the children of the *Sogno di Giusy*, may you learn to carry your cross with the silent and prayerful attitude of the adoptive father of Jesus; and you, dear *newlyweds*, may you build your family on the love that bound Mary to her husband Joseph. Thank you.

28 March a day of penance

## 24 hours with the Lord

The last Friday in March will be a day dedicated to the Sacrament of Reconciliation. At 5 pm on 28 March, Pope Francis will open the Lenten initiative organized by the Pontifical Council for Promoting the New Evangelization with the title "24 hours with the Lord". The Pope will preside at the Rite of Reconciliation in St Peter's Basilica, during which he will hear confessions and give absolution.

Beginning at 8 pm in the churches of Sant'Agnese in Agone, of Santa Maria in Trastevere and of the Santissime Stimmate, confessions will be available during Eucharistic adoration, which is scheduled to run throughout the night.

In these churches, Archbishop Rino Fisichella, President of the Pontifical Council, mentioned that young people from various spiritual backgrounds in the Church will be closely involved. They will serve as "new evangelizers" to their peers, by inviting other young people to enter the church where they will find confessors and priests available to talk.

According to the websites [www.novaevangeliatio.va](http://www.novaevangeliatio.va) and [www.vicariatusurbis.org](http://www.vicariatusurbis.org), confessions will be made available on Saturday, 29, at Sant'Agnese in Agone until 4 pm.

The day will finish at 5 pm with first Vespers for the Fourth Sunday of Lent, celebrated by Archbishop Fisichella in the Church of Santo Spirito in Sassia.

## Two meetings on the Feast of St Joseph Schools with souls

Concern for the youth was at the centre of two meetings Pope Francis held on Wednesday, 19 March, the Feast of St Joseph. He met with about 80 people from Argentina and from other countries. These guests – educators, unionists, business people, journalists, athletes including, Alicia Barrios, Ricardo Alberto Pignanelli, Roberto Dabusti, Julio Grondona, Gianni Vattimo – were welcomed at Santa Marta on the last of three days hosted in the Vatican by the Scholas Occurrentes and the Pontifical Academy of Sciences. The initiative was encouraged by the Pope himself and present at the meeting was the chancellor, Bishop Marcelo Sánchez Sorondo. During the second meeting the Holy Father tweeted: "I greet the World School Network for Encounter. Today we plant the first virtual olive tree for peace. @infoscholae", from his account @pontifex.

Naturally on the day dedicated to the memory of the



just man who was the guardian and educator of Jesus, the Pope's reflection focused on the theme of education and sport – the surest way to prevent dependency, especially drug addictions.

These situations are consumed by the cult of well-being, by excessive financial liberalism and by a market that discards the unnecessary. In many countries unemployment among the youth is quite high, as is the tendency to marginalize, exclude and dispose of an entire generation of elderly persons. Commitment to education is therefore urgent and must be undertaken together with the family and schools. Schools – the Pope finished with – must continue to have a soul.



Patriarch of Lisbon for 15 years

## Cardinal José da Cruz Policarpo dies

Cardinal José da Cruz Policarpo, Patriarch emeritus of Lisbon, Portugal died on Wednesday, 12 March. The 78-year-old cardinal was in the Hospital do Sams in the Portuguese capital, after suffering an aortic aneurysm. On receiving the news, Pope Francis spent time in prayer for the repose of the beloved Cardinal and sent a telegram of condolence to Patriarch José Manuel Macario do Nascimento Clemente. A similar telegram was sent by Cardinal Pietro Parolin, Secretary of State. The following is a translation of the Pope's telegram which was written in Portuguese.

I have learned with great sadness of the death of Cardinal José da Cruz Policarpo and I wish to express my union in prayer with the Patriarchate of Lisbon, with the relatives of the deceased and with all those who are mourning his unexpected loss. I entrust the beloved cardinal to the mercy of God, recalling his invaluable work in the various offices of the Holy See and my meetings with this Pastor who was tireless in his search for truth. He was solicitous in placing the gifts received from the Lord at the service of the People of God and of his brother bishops, especially in the years he served as President of the Episcopal Conference. I give thanks to the Heavenly Father for his epis-

copal ministry in which he generously did his utmost to guide the people entrusted to him along the paths of the Gospel, with the same zeal with which he exercised his previous services, especially at the Catholic University of Portugal.

As I entrust to the maternal protection of the Virgin Mary all those who mourn his death, as well as the Patriarch, the many who helped him throughout his ministry, and all the faithful of the Patriarchate, I wholeheartedly impart to all a comforting Apostolic Blessing, which I extend to those attending the funeral.

FRANCISCUS PP.



José da Cruz Policarpo was born on 26 February 1936 in Alvorinha, Portugal. He was ordained a priest on 15 August 1961. In 1968 he earned a doctorate in dogmatic theology, writing his thesis on the theology of non-Christian religions. He then served as director of the Seminary of Penafirme, as rector of the seminary in Olivais and as dean of the Faculty of Theology of the Catholic University of Portugal, later serving two terms at rector.

He was ordained a bishop on 26 May 1978, subsequent to his appointment as titular Bishop of Calabria and Auxiliary of Lisbon. As bishop he also served in various capacities within the episcopal conference, including as president of the Commission for the Doctrine of the Faith, of the Apostolate of the Laity, of Christian Education, and of the Cultural Goods of the Church. He also served on the permanent council.

On 5 March 1997 he was raised to the dignity of archbishop and became Coadjutor to the Patriarch, with the right of succession. On 24 March 1998, he became the 16th Patriarch of Lisbon. He was also Grand Chancellor of the Catholic University of Portugal. He was elected President of the Portuguese Episcopal Conference three times: in 1999, 2002 and 2011. In 2000 he opened a centre for listening and launched the city mission to renew Lisbon.

As head of the Patriarchate of Lisbon, he was committed to open dialogue in the political and cultural spheres, as well as in society. In fact he was called the "cardinal of bridges" for his ability to understand and his openness to encounter with believers and non-believers. As Patriarch of the city for 15 years, he was a man of dialogue, convinced that all "men may always understand each other because what they have in common is greater than what separates them" as he wrote to intellectual Eduardo Prado Coelho.

John Paul II created him a cardinal at the Consistory on 21 February 2001 and he was assigned the Title of Sant'Antonio in Campo Marzio. Within the Roman Curia he served at the Congregation for Catholic Education and the Pontifical Council for the Laity. On 18 May 2013 he resigned as Patriarch.

Cardinal Policarpo passed away on Wednesday, 12 March. His funeral was celebrated on Friday, 14 March, in the cathedral by the current Patriarch Manuel José Macário do Nascimento Clemente.

Religious leaders sign agreement in the Vatican

## The end of slavery

"Modern slavery and human trafficking are crimes against humanity... Every hand and heart must be joined to bring this freedom to all those who are trapped and suffering. This agreement is a beginning and a pledge – the victims of modern slavery and human trafficking will not be forgotten or ignored: everyone will know their story. We will walk with them to freedom".

These are the opening and closing statements of an unprecedented document signed in the Vatican on Monday morning, 17 March. Representatives of Catholicism, Islam and Anglicanism gathered in the Holy See Press Office to sign the memorandum of agreement and joint statement establishing the Global Freedom Network. These spiritual leaders signed into effect a project which aims at eradicating modern slavery and human trafficking around the world by 2020.

The Global Freedom Network (GFN) is a project which: Bishop Marcelo Sánchez Sorondo, Chancellor of the Pontifical Academies of Sciences and Social Sciences signed on behalf of the Holy Father, Pope Francis; Dr Mahmoud Azab signed on behalf of the Grand Imam of Al Azhar, Egypt; the Most Rev. Sir David John Moxon, Anglican representative to the Holy See, signed on behalf of the Archbishop of Canterbury, the Most Rev. Justin Welby; and Mr Andrew Forrest, founder of the Walk Free Foundation, signed on behalf of the foundation.

"The idea began from a need which came from the heart," explained the founder to our newspaper. It all began a year ago when Forrest's daughter returned from Nepal where she was near to young female slaves. She spoke to her father about her desire to help these young girls and the millions of people around the world who are living this terrible situation. "I don't know if it was a coincidence or Providence", Forrest added.

And the figures cannot but confirm the need for such an agreement. In fact according to the latest data from the UNODOC annual report, every year 20.9 million people are the victims of forced work, and 2 million are part of the sex trade: 60% of whom are young girls. Organ trade involves 20,000 people, either killed or crippled because organs such as livers, kidneys, pancreases, corneas, and even hearts, are removed, often with the involvement of doctors and nurses.

"The physical, economic and sexual exploitation of men, women and children condemns 30 million people to dehumanization and degradation," reads the declaration. "Every day we let this tragic situation continue is a grievous assault on our common humanity and a shameful affront to the consciences of all peoples. Any indifference to those suffering exploitation must cease".

The joint statement also reads: "We call to action all people of faith and their leaders, all governments and people of goodwill, to join the movement against modern slavery and human trafficking and support the Global Freedom Network. Only by activating, all over the world, the ideals of faith and of shared human values can we marshal the spiritual power, the joint effort and the liberating vision to eradicate modern slavery and human trafficking from our world and for all time".

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holds a licence in ecumenism. He has served in parish ministry and as president of the catechetical commission of the archdiocese, as chaplain of the Catholic Women Association, as deacon of the deanery of Garki, as archdiocesan director for teaching the catechism, and as chaplain for youth of the archdiocese.

### SYNOD OF BISHOPS

On 15 March, for the Third Extraordinary General Assembly of the Synod of Bishops, which will take place in

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the Vatican from 5 to 19 October 2014 on the theme: *Pastoral Challenges to the Family in the Context of Evangelization*, the Holy Father appointed as President Delegates:

– Cardinal André Vingt-Trois, Archbishop of Paris

– Cardinal Luis Antonio G. Tagle, Archbishop of Manila

– Cardinal Raymundo Damasceno Assis, Archbishop of Aparecida

### SPECIAL ENVOY

The Holy Father appointed Cardinal Jean-Luis Tauran, President of the Pontifical

Council for Interreligious Dialogue, as his Special Envoy to the consecration of the recently-restored Shrine of St Augustine of Hippo in Annaba, Algeria, which will be held on 2 May 2014, the centenary of its elevation to the status of basilica (15 Mar.).

### NECROLOGY

Bishop emeritus Carlos Marcio Camus Larenas of Linares, Chile, at age 87 (16 Mar.).

Archbishop emeritus José Delicado Baeza of Valladolid, Spain, at age 87 (17 Mar.).

To the Episcopal Conference of East Timor on their 'ad limina' visit

# For a faith that becomes culture

*In order to penetrate the Gospel message in the soul of a society it is necessary to communicate it in the local language and to inculturate the Gospel. Pope Francis met with the bishops of the Episcopal Conference of East Timor whom he received in audience on Monday morning 17 March, on the occasion of their ad limina visit. The following is a translation of the Pope's address which was given to the bishops in Portuguese.*

Beloved Brothers in the Episcopate!

In the love of Christ, I cordially greet the whole Church of God in East Timor, which is represented here by you, her Pastors, who have come to "meet Peter" in the person of his Successor and to "submit for his consideration" your service on behalf of the Gospel (cf. Gal 1:18; 2:2). I thank Bishop Basilio of Baucau, President of Episcopal Conference, for the gracious words which he addressed to me on behalf of all of you, and which reveal the wonderful growth of your communities and their desire to be faithful to the Gospel.

I congratulate you because the seeds of the Good News of Jesus, planted in your land nearly 500 years ago, have grown and born fruit in a people that, over the last quarter of the 20th century and amid great trials, has decidedly and courageously professed their Catholic faith. The creation of the new Diocese of Maliana at the beginning of 2010, and the institution of the Timor Episcopal Conference at the end of 2011, are positive signs of the work which the Lord has begun among you and which he wishes to bring to completion (cf. Phil 1:6).

These signs express the Church's rootedness in Timor and, at the same time, invite her sons and daughters to a lofty witness of Christian life and to a redoubling of their evangelizing efforts to bring the Good News to every strata of society, transforming it from within (cf. Apostolic Exhortation *Evangelii Nuntiandi*, n. 18). Through your quinquennial reports and other information, I have been able to note the fraternal spirit which animates the people of Timor and its leaders in building a free, unified and just nation for all. In the years since your last *ad limina* visit – made in October 2002 – or just a few months after the long awaited and felicitous Independence of your country –, painful surprises have not been lacking, connected with the national consultation, while the Church recalled the necessary foundations for a society that intends to be worthy of man and of his transcendent destiny. I am certain that you, with the priests, will continue to serve as a critical conscience for the nation, preserving to this end the required autonomy from political power in a balanced collaboration that entrusts it with the responsibility of ensuring the common good of society and promoting it.

In fact, the Church asks only one thing in of the social sphere: the



freedom to proclaim the Gospel in an integral way, even when it goes against the current, by defending the values she has received and to which she must remain ever faithful. And you, dear brothers, do not be afraid to offer the Church's contribution to the good of the whole of society. The words of the Second Vatican Council remind us well: "The joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, these are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing genuinely human fails to find an echo in their hearts" (Pastoral Constitution *Gaudium et Spes*, n. 1). In truth, the heavenly Father, in sending his Son in the likeness of our flesh, has placed in us his bowels of mercy. And without mercy, today we have little possibility of inserting ourselves in a world of "the wounded" who are in need of understanding, forgiveness, and love. For this reason I never tire of inviting the whole Church to the "revolution of tenderness" (Apostolic Exhortation *Evangelii Gaudium*, n. 88). The agents of evangelization must be able to warm the hearts of people, to walk with them in the night, to discuss their illusions and disillusion with them, to overcome their divisions. Without diminishing the value of the Gospel ideal we need to accompany, with mercy and patience, the different stages of people's growth which they build day after day. Therefore, in the Episcopal Conference's fraternal and united sharing, I repeatedly returned to this challenge of providing a solid formation for priests, religious and lay faithful. You place great hopes in your seminarians, novices, and indeed in the "Dom Jaime Garcia Goulart" Institute of Higher Studies in Philosophy and Theology; but do not cease to stir up and increase the disposition for solidarity also among the other local Churches, especially by mature seminarians to carry on their studies at ecclesiastical universities or – perhaps with greater benefit – by sending priests to obtain the most appropriate specializations needed for the various services of the ecclesial community of East Timor. There is a need for qualified

formators and professors of theology, especially to strengthen the results that have already been achieved in the field of evangelization, thus enriching the Church with her "face of Timor".

Naturally we are not expecting the work of evangelization to be carried out only by professionals, while the rest of the faithful simply remain passive recipients. On the contrary, we must make every Christian an active agent. "[A]nyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus" (*ibid.*, n. 120). And if a person has welcomed this love that gives the meaning to his life, he cannot contain the desire to communicate it to others. This is the source of the work of evangelization. The believing heart knows that life is not the same without Jesus. Well! What he has discovered, what helps him to live and gives him hope, he has to communicate to others. As we know, beloved brothers, in all of the baptized – from the first to the last – the Holy Spirit is acting, spurring people to evangelization. This "presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression" (*ibid.*, n. 119). Due to linguistic limitations we see emerge the need to evangelize cultures to inculturate the Gospel, for as John Paul II wrote, "a faith that does not become culture is a faith not fully received, entirely thought out, or faithfully lived" (*Letter on the occasion of the Foundation of the Pontifical Counsel for Culture*, 20 May 1982, n. 2). If, in the various cultural contexts of East Timor, the faith and evangelization are not able to speak of God, to proclaim Christ's victory over the tragedy of the human condition, of opening opportunities for the Spirit who renews all things, it is because they are not sufficiently alive in the Christian faithful, who need a journey of formation and maturation. This "entails taking seriously each person and God's plan

for his or her life. All of us need to grow in Christ. Evangelization should stimulate a desire for this growth, so that each of us can say wholeheartedly: 'It is no longer I who live, but Christ who lives in me' (Gal 2:20)" (Apostolic Exhortation *Evangelii Gaudium*, n. 160).

And, if he lives in the believer, Christ will open the pages of God's plan yet sealed in local cultures, by making other forms of expression appear, the most eloquent signs, words filled with new meaning. The Book of Revelation (cf. 5:1-10) contains a page that serves as an illustration: it speaks of a scroll sealed with seven seals, which only Christ is able to open: He is the Imolated Lamb who by his blood has redeemed for God men of every tribe, language, people and nation. East Timor, Heaven has redeemed you, that you may open yourself up to Heaven. All this involves a number of challenges in order to allow an easier understanding of the Word of God and a better reception of the Sacraments. But a challenge is not a threat. The missionary consciousness today is expected to have the value of humble dialogue and the firm conviction that one is presenting a proposal for a human fullness in our cultural context.

Beloved brothers in the episcopate, I wanted to limit myself to three points, the object of your concerns; the first is your contribution as a critical conscience for the nation; the second is the entire Church that, moved by the bowels of mercy, sets out on mission; the third is the expression of the Good News of salvation in the local languages. I believe I can sum up everything in an image that is familiar and beloved to you: the faithful on pilgrimage to Marian shrines, under the guidance of the Bishop (I say "guide", which is not synonymous with command, dominate). And the place of the bishop can be threefold: in front, to indicate the path to his people; in the middle to keep them united and to dispel dismay; or behind, to prevent any from lingering behind or turning away, but basically because the flock has a sense of smell to find

At the Parish of Santa Maria dell'Orazione in Rome

# Nourishing the soul

On Sunday afternoon, 16 March, the Holy Father went to the Parish of Santa Maria dell'Orazione in Rome. There he invited the faithful again – as he had done that morning at the Angelus – to read the Gospel every day and to keep a small book of the Gospels with them

all the time. "Take the Gospel and read two little words. Having the Gospel with us always!", he said. "It was said that several of the early martyrs – St Cecilia for example – always carried the Gospel with them ... Because it is truly our basic meal, it is Jesus' word,

which nourishes our faith". Before Mass, Pope Francis met various groups from the community, including the children, the sick and the disabled, as well as members of the Neocatechumenal Way. The following is a translation of the Pope's homily, which was given in Italian.

In the prayer at the beginning of the Mass we asked the Lord for two graces: "To listen to your beloved Son", so that our faith might be nourished by the Word of God, and another grace – "to purify the eyes of our spirit, so that we might one day enjoy the vision of glory". To listen, the grace to listen, and the grace to purify our eyes. This is directly related to the Gospel we heard. When the Lord is transfigured before Peter, James and John, they hear the voice of God the Father say: "This is my beloved Son! listen to him!". The grace to listen to Jesus. Why? To nourish our faith with the Word of God. And this

is the duty of the Christian. What are the duties of the Christian? Perhaps you will say to me: to go to Mass on Sundays; to fast and abstain during Holy Week; to do this... Yet the first duty of the Christian is to listen to the Word of God, to listen to Jesus, because he speaks to us and he saves us by his word. And by this word he makes our faith even stronger and more robust. Listen to Jesus! "But, Father, I do listen to Jesus, I listen a lot!". "Yes? What do you listen to?". "I listen to the radio, I listen to the television, I listen to people gossip". We listen to so many things throughout the day, so many things... But I ask you a question: do we take a little time each day to listen to Jesus, to listen to Jesus' word? Do we have the Gospels at home? And do we listen to Jesus each day in the Gospel, do we read a passage from the Gospel? Or are we afraid of this, or unaccustomed to reading it? To listen to Jesus' word in order to nourish ourselves! This means that Jesus' word is the most

nourishing food for the soul: it nourishes our souls, it nourishes our faith! I suggest that each day you take a few minutes and read a nice passage of the Gospel and hear what happens there. Hearing Jesus, and each day Jesus' word enters our hearts and makes us

And then the second grace we requested was the grace of purifying our eyes, the eyes of our spirit, to prepare the eyes of the spirit for eternal life. Purifying the eyes! I am invited to listen to Jesus, and Jesus manifests himself, and by his Transfiguration he invites us to gaze at him. And looking at Jesus purifies our eyes and prepares them for eternal life, for the vision of heaven. Perhaps our eyes are a little sick because we see so many things that are even against Jesus: worldly things, things that do not benefit the light of the soul. And in this way, this light is slowly extinguished, and without knowing it, we end up in interior darkness, in spiritual darkness, in a darkened faith: darkness, because we are unaccustomed to looking and imagining the things of Jesus.

*Do we take a little time each day to listen to Jesus? Do we have the Gospels at home? And do we listen to Jesus each day in the Gospel... or are we afraid?*

stronger in faith. I also suggest that you have a little Gospel, very little, to carry in your pocket, in your purse, and when we have a little time, perhaps on the bus ... when it's possible on the bus, because on the bus it's often a bit difficult to keep our balance and guard our pockets, isn't it?... But when you are seated, here or there, you can also read during the day. Take the Gospel and read two little words. Having the Gospel with us always! It was said that several of the early martyrs – St Cecilia for example – always carried the Gospel with them: they carried the Gospel; she, Cecilia, carried the Gospel. Because it is truly our basic meal, it is Jesus' word, which nourishes our faith.

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This is what we asked today of the Father, who teaches us to listen to Jesus and to gaze at Jesus. To listen to his word, and think about what I was telling you about the Gospel: it is very important! And to see, when I read the Gospel imagining and looking at what Jesus was like, how he did things. And thus our minds, our hearts go forward on the journey of hope on which the Lord places us, as we heard he did to our father Abraham. Always remember: to listen to Jesus, to make our faith stronger; to gaze at Jesus, to prepare our eyes for the beautiful vision of his Face, where we all – may the Lord grant us the grace – will be at a Mass without end. So be it.



## Greeting the Pope from the roof

The two words of the day were 'welcome' and 'enthusiasm'. During his pastoral visit to the Parish of Santa Maria dell'Orazione, Pope Francis used these words as he departed, after having spent more than three hours in the neighbourhood of Setteville di Guidonia in Rome. "I thank you from my heart for your welcome", he said, looking out from the terrace of the modern parish building, "and also for your enthusiasm. I can see that you are enthusiastic". Applause followed, and not only by the faithful gathered in the square but by the residents of the surrounding homes – some had even climbed to their roofs – and by the thousands of people who came from nearby towns (such as Tivoli) or who were following the event on the large screens in the adjacent park. Francis asked the festive crowd to pray for him, that he "may be a good bishop and not make mistakes". And before leaving, he gave the final blessing and invited faithful to pray the *Hail Mary*.

He had arrived at the parish just after 4 pm and was welcomed by the Cardinal Vicar of Rome Agostino Vallini, by Auxiliary Bishop Di Tora, by Msgr Leonardo Sapienza, Regent of the Prefecture of the Papal Household, and by the parish priest Fr Franco Bagala and his two vicars Fr Claudio Castrezzi and Fr Scipione Pantisano. He immediately began greeting the faithful including an Argentine couple with their national flag. He gave hugs, kissed a child or two and snapped a few photos with smartphones and tablets.

Pope Francis then met with 100 sick and disabled people, and their families. Moving to another room of the parish, he greeted 300 children in catechism class. The Holy Father invited them, many of whom will soon be receiving their first Communion or Confirmation, "to ask for the grace not to be ashamed of the faith" and "not to be

afraid!". "Jesus said this many times in the Gospel," he said, "God and the Holy Spirit help us not to be afraid. Because we are with Jesus, who always defends us. He will never leave us alone".

After speaking with the children, the Bishop of Rome met with members of the Neocatechumenal Way in the parish. Fr Bagala introduced them, pointing out that one parishioner Mattia is about to go on mission to China. "I am a missionary too," he said with a smile, referring to his parish which lies on the outskirts of Rome. He continued: "here the Church is a 'field hospital', a laboratory of faith". Then Pope Francis recalled that "following a path" is not just a characteristic of the Christian, "but of every honest person", because those "who don't follow a path are inclined to focus on themselves, he or she is self-centred; he or she is always selfish". The Pope then warned, among other things, of not taking the just path. "This is sin!", he said. "When we make mistakes, we need to realize we have sinned and then ask for forgiveness. And the Lord takes us, like the lost sheep, and places us with the others to continue on the path."

Then, as has been his practice in the other parishes, the Pope spoke to the families of newly-baptized children and heard the confessions of various members of the parish, including the parish priest himself.

As the visit concluded, the parish priest asked the Pope to bless a small wooden statue of St Joseph with the Child Jesus on his shoulders. "We have placed him near the baptismal font," the priest explained to the Pope, "for all fathers. Because the figure of a father who 'protects' is missing in today's society; you have used, Holy Father, this verb around 30 times since the Inaugural Mass of your Pontificate." (*Gianluca Bicini*)



At the Angelus that morning in St Peter's Square

## The Gospel in your pocket

At the Angelus on Sunday, 16 March, the Holy Father asked us to carry always in our pockets or purse, a small book of the Gospel, so as to "read a little passage in whatever moment during the day". The Pope gave this suggestion the faithful gathered in St Peter's Square, and called us to listen to Jesus and to his word. The following is a translation of the Pope's reflection which was given in Italian.

Dear Brothers and Sisters,  
Good morning!

Today the Gospel presents the Transfiguration. It is the second stage of the Lenten journey: the first was the temptation in the desert, last Sunday; the second, the Transfiguration. Jesus "took with him Peter and James and

John his brother, and led them up a high mountain apart" (Mt 17:1). The mountain in the Bible represents a place close to God and an intimate encounter with Him, a place of prayer where one stands in the presence of the Lord. There up on the mount, Jesus is revealed to the three disciples as transfigured, luminescent and most beautiful. And then Moses and Elijah appear and converse with Him. His face is so resplendent and his robes so white that Peter, awe-struck, wishes to stay there, as if to stop time. Suddenly from on high the voice of the Father resounds proclaiming Jesus to be his most beloved Son, saying "listen to him" (v. 5). This word is important! Our Father said this to these Apostles, and says it to us as well: "listen to Jesus, because he is my beloved Son". This week let us keep this word in our minds and in our hearts: "listen to Jesus!". And the Pope is not saying this, God the Father says it to everyone: to me, to you, to everyone, all people! It is like an aid for going forward on the path of Lent. "Listen to Jesus!". Don't forget.

This invitation from the Father is very important. We, the disciples of Jesus, are called to be people who listen to his voice and take his words seriously. To listen to Jesus, we must be close to him, to follow him, like the crowd in the Gospel who chase him through the streets of Palestine. Jesus did not have a teaching post or a fixed pulpit, he was an itinerant teacher, who proposed his teachings, teachings given to him by the Father, along the streets, covering distances that were not always predictable or easy. Follow Jesus in order to listen to him. But also let us listen to Jesus in his written Word, in the Gospel. I pose a question to you: do you read a passage of the Gospel everyday? Yes, no... yes, no... half of the time ... some yes, some no. It is important! Do you read the Gospel? It

is so good; it is a good thing to have a small book of the Gospel, a little one, and to carry in our pocket or in our purse and read a little passage in whatever moment presents itself during the day. In any given moment of the day I take the Gospel from my pocket and I read something, a short passage. Jesus is there and he speaks to us in the Gospel! Ponder this. It's not difficult, nor is it necessary to have all four books: one of the Gospels, a small one, with us. Let the Gospel be with us always, because it is the Word of Jesus in order for us to be able to listen to him.

From the event of the Transfiguration I would like to take two significant elements that can be summed up in two words: *ascent* and *descent*. We all need to go apart, to ascend the mountain in a space of silence, to find ourselves and better perceive the voice of the Lord. This we do in prayer. But we cannot stay there! Encounter with God in prayer inspires us anew to "descend the mountain" and return to the plain where we meet many brothers weighed down by fatigue, sickness, injustice, ignorance, poverty both material and spiritual. To these brothers in difficulty, we are called to bear the fruit of that experience with God, by sharing the grace we have received. And this is curious. When we hear the Word of Jesus, when we listen to the Word of Jesus and carry it in our heart, this Word grows. Do you know how it grows? By giving it to the other! The Word of Christ grows in us when we proclaim it, when we give it to others! And this is what Christian life is. It is a mission for the whole Church, for all the baptized, for us all: listen to Jesus and offer him to others. Do not forget: this week listen to Jesus! And think



about the matter of the Gospel: will you? Will you do this? Then next Sunday you tell me if you have done this: that you have a little book of the Gospel in your pocket or in your purse to read in little stages throughout the day.

And now let us turn to our Mother Mary, and entrust ourselves to her guidance in pursuing with faith and generosity this path of Lent, learning little more how to "ascend" with prayer and listen to Jesus and to "descend" with brotherly love, proclaiming Jesus.

After the Angelus the Pope said:

Brothers and sisters, I greet all of you, dear faithful in Rome and pilgrims!

A word goes to the Community of Pope John XXIII, founded by Don Orreste Benzi, who will lead through the streets of Rome a special Way of the Cross this Friday evening for the victims of the trafficking of women. How good these people are!

I invite you to remember in prayer the passengers and crew of the airplane in Malaysia, as well as their family. We are near you in this difficult time.

I wish everyone a good Sunday and a good lunch! *Arrivederci!*

Cardinal Prosper Grech's meditation to the 115 cardinals at the opening of the Conclave that elected Pope Francis

## The face of Christ shines forth even through thick clouds

*The 5 April - 3 May 2013 edition of the official bulletin of the Holy See, the "Acta Apostolicae Sedis" (available on the site [www.vatican.va](http://www.vatican.va)) published the meditation which Cardinal Prosper Grech, OSA, of Malta delivered to the 115 cardinals on 12 March, at the opening of the Conclave that elected Pope Francis the following evening. The following is a translation of the reflection, which was delivered in Italian.*

At the venerable age of 87 I am one of the eldest in the College of Cardinals, though as regards the appointment I am still a newborn; and since my life has always been dedicated to study, my knowledge of the affairs and work of the Curia does not surpass the third grade.

Only as such do I dare to present this simple meditation *in nomine*

love me?", that he be able to reply in all sincerity: "Lord, you everything, you know that I love you" (cf Jn 21:17-19).

Then the sheep entrusted to him by Jesus shall abide secure, and Peter will follow Christ, the chief Shepherd, wherever he goes. With this, I have no intention to offer a profile of the new Pope, nor even to outline a plan of action for the future Pope. This most delicate task belongs to the Holy Spirit, who in recent decades has endowed us with a series of excellent holy Pontiffs. My intent is to draw from Scripture several reflections to make us understand what Christ wants from his Church, reflections that will help you in your discussions. During his life, Jesus sent his disciples to proclaim the Kingdom of God (Lk 9:2).

er and of the Son and of the Holy Spirit (Mt 29:19). The Church accomplishes this by presenting the Gospel whole and entire, without diluting the word; to use Paul's words: "for I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom 1:16). When one descends to compromises with the Gospel one empties it of its *dynamis*, as though one had removed the explosive from a hand grenade. Nor must one even give into the temptation of thinking that one may relativize the need for baptism since the Second Vatican Council has also paved the way to salvation for those who are outside the Church. Today one may add the abuse of many indifferent Catholics who neglect or refuse to have their own children baptized.

The Gospel proclamation of the Kingdom of God takes concrete form in proclaiming "Jesus Christ and him crucified" (1 Cor 2:2). Both the divine sonship and his crucifixion constitute the *scandalum crucis*, which is "folly to those who are perishing, but to us who are being saved it is the power of God" (1 Cor 1:18). It is this very scandal of the Cross which humbles the *hybris* of the human mind and elevates it to accept a wisdom that comes from above. Also in this case, relativizing the person of Christ by placing him alongside other "saviours" means

emptying Christianity itself of its substance. It was the precisely the preaching of the folly of the Cross that in less than 300 years reduced the religions of the Roman Empire to a minimum and opened the minds of men to a new vision of hope and resurrection. Today's world thirsts for the same hope, as it suffers from an existential depression.

Christ crucified, however, is intimately bound to the Church crucified. She is the Church of the martyrs, from those of the first centuries to the countless number of faithful who in certain countries expose themselves to death simply by going to Sunday Mass. However, the Church crucified is not limited only to her martyrs. When she reflects the Person, teaching and behaviour of Christ, she does nothing other than present the Truth, which is Christ himself (Jn 14:6). Therefore, the Church requires men to look at themselves in the mirror of Christ, as she must too. Everyone desires to come to a knowledge of the truth, but when it reveals our defects then it is hated and persecuted: *Oculis aegris odiosa lux, quae sanis amabilis*, (*Confessions VII*, 22) says Augustine. And Jesus predicts: "If they persecuted me, they will persecute you"

(Jn 15:20). Therefore, persecution is a *quid constitutum* of the Church as is the weakness of her members, from which she cannot prescind without losing her individuality; it is a cross she must embrace.

Yet persecution is not always physical; there is also the persecution of falsehood: "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account" (Mt 5:11). You have recently experienced this through various media outlets which do not love the Church. When false accusations are made one must not pay attention to them, even if they are a cause of immense sorrow. It is quite another thing when the truth is spoken against us, as has happened in many of the accusations of pedophilia. Then one needs to humble oneself before God and men and seek to eradicate evil at any cost, as Pope Benedict XVI did with great anguish and sorrow. Only thus does one regain credibility before the world and offer an example of sincerity.

Today many people do not come to believe in Christ because his face is obscured or hidden behind an institution which lacks transparency. But if recently we have lamented the regrettable happenings that have befallen clerics and laity, even in the pontifical household, we must think that these evils, as serious as they may be, when compared with certain past events in the history of the Church are nothing but a cold. Just as these were overcome with God's help, so also the present crisis will also be overcome. Even a cold needs to be treated so that it does not develop into pneumonia. The evil spirit of the world, the *mysterium iniquitatis* (2 Thes 2:7), is constantly striving to infiltrate the Church. Furthermore, let us not forget the warnings of the prophets of ancient Israel not to seek alliances with Babylonia nor with Egypt but to follow a pure politics *ex fide* by trusting solely in God (cf. Is 30:1; 31:1-3; Hos 12:2) and in his Covenant. Courage! Christ relieves our minds when he exclaims: "Be of good cheer, I have overcome the world" (Jn 16:33).

Let us now go one step further in our inquiry into God's will for the Church. There is no doubt that the unity of his body is Christ's *summum desideratum*, as his priestly prayer at the Last Supper demonstrates (Jn 17). Unfortunately, Christendom is still divided in both faith and love. The first attempts at ecumenism immediately following the Second World War (I remember being present at several meetings with Romano Guardini at Burg Rothenfels), and also the commitment aroused by *Unitatis redintegratio* are bearing fruit even though a long stretch of road still remains. Prejudices die very slowly and reaching a theological agreement is not easy at all. We are tempted to grow weary of this road that often seems one-way. But discontinuing the dialogue would go against the explicit will of God. Yet



Pope Francis with the cardinal electors in the Sistine Chapel on 13 March

*Domini*. The act which you are about to fulfil here in the Sistine Chapel is a *kairos*, a powerful moment of grace in the history of salvation, which continues to unfold in the Church until the end of time. You are aware that this moment requires the utmost responsibility from all of you. It does not matter whether the Pope you elect is of one nationality or another, of one race or another. It only matters that when the Lord asks him, "Peter, do you

The Kingdom has many facets, but we may sum up its essence as the moment of grace and reconciliation which the Father offers to the world in the person and work of Christ. Kingdom and Church do not coincide; the Kingdom is God's paternal sovereignty which includes all of the beneficiaries of his grace.

After his Resurrection, Jesus sent the Apostles out to the whole world to make disciples of all nations, baptizing them in the name of the Father

## To the Bishops of East Timor

CONTINUED FROM PAGE 5

new paths: sensitivity for the faith. In any case, be men capable of supporting, with love and patience, the steps of God among his people and hold in high esteem everything that keeps them united, by keeping guard against possible dangers, but especially by increasing hope: that there may only be sun and light in their hearts!

As I thank you all for the efforts you have accomplished at the service of the Gospel, I ask the

people of Timor to pray for me; I entrust them to the protection of the Immaculate Conception – who is affectionately invoked under the title of *Virgem da Aitara* – and through her intercession I implore for you, for the priests, religious, seminarians, novices, catechists, leaders of ecclesial movements and the high spirited youth, for families with their children and elderly, and for all other members of the People of God, an abundance of graces from Heaven, and as a pledge I impart to you the Apostolic Blessing.



"The Good Shepherd": an illustration from the 'Vita Christi' by Ludolphe de Sax, edited by Guillelmo Lemenand (1506, Lyon, town library)

what is needed more than discussions or ecumenical encounters is the confident and intense prayer of all parties and a convergent path towards the holiness and spirit of Jesus.

Preserving unity within the Catholic Church herself will not be an easier task for the future Pontiff. Between ultratraditionalist extremists and ultraprogressive extremists, between priests who rebel against obedience and those who do not recognize the signs of the times, there will always be the danger of minor schisms that not only damage the Church but also go against the will of God: unity at all costs. However, unity does not mean uniformity. It is evident that this does not close the doors to the intra-ecclesial discussion, which has been present throughout the Church's entire history. Everyone is free to express his thoughts on the Church's task, but such proposals should be in line with that *depositum fidei* which the Pope together with all of the bishops has the task of safeguarding. Peter will make his task easier to extent that he shares it with the other Apostles. Unfortunately, today theology suffers from the feeble thought that dominates the philosophical environment, and we need a good philosophical foundation in order to be able to develop dogma with a valid hermeneutic that speaks a language that is intelligible to the contemporary world.

It often happens, however, that the proposals put forth by many of the faithful for the progress of the Church are based on the degree of freedom that is granted in the area of sexuality. Certainly laws and traditions that are purely ecclesiastical can be changed, but not every change means progress; it must be discerned whether such changes serve to increase the holiness of the Church or to obscure it.

Let us now turn to an even more pressing chapter. In the West, at

least in Europe, Christianity itself is in crisis. Europe no longer wishes to consider its Christian historical traditions. There exists a spreading secularism and agnosticism which has various roots. To mention just a few: the relativization of truth, which is the result of the aforementioned feeble thought, a theme often emphasized by Benedict XVI; a materialism which measures everything in economic terms; the legacy of governments and parties that intended to remove God from society; the explosion of sexual freedom and that very rapid scientific progress which knows neither moral nor human restraint. Furthermore, a lack of knowledge and indifference reigns not only as regards Catholic doctrine, but even regarding the ABC's of Christianity. We therefore feel the urgency for a new evangelization which begins with the pure and plain proclamation of the *kerygma* to nonbelievers, and which is followed

by ongoing catechesis that is nourished by prayer.

But the Lord is never defeated by human negligence and it seems that, while they are closing the doors to him in Europe, he is opening them elsewhere, especially in Asia. And even in the West God will not fail to keep for himself a remnant of Israel that does not bend the knee before Baal, a remnant we find mainly in the many lay movements endowed with various charisms that are making a strong contribution to the new evangelization. These movements are full of young people, who were much loved by the two most recent Popes. They are the seed that, well cultivated, will grow into a new tree laden with fruit. Yet care must be taken that particular movements do not believe that the Church has no more resources. In short, God cannot be defeated by our indifference. The Church is his, the gates of hell can wound its heel but can never suffocate it.

Until now we have spoken about Popes, cardinals, bishops and priests, but there is another factor of hope in the Church that we must not pass over, the *sensus fidelium*. Augustine calls it "the interior Teacher" in each believer, and St John calls it "the anointing" that teaches us all things (1 Jn 2:20, 27). It creates in the depths of the heart that criterion for discerning what is true from what is false; it makes us distinguish instinctively what is *secundum Deum* from what comes from the world and from the Evil One (1 Jn 4:1-6). According to *Dei Verbum* 8, the *sensus fidelium* is also a *locus theologicus* which needs to be considered by the Church's pastors. The embers of devout faith are kept alive by millions of simple faithful who are far from being called theologians, but who in the intimacy of their prayer, reflections and devotions can give deeply meaningful advice to their pastors. It is they who "will destroy the wisdom of the wise, and the cleverness of the clever, I will thwart" (1 Cor 1:19). This means that when the world with all of its knowledge and intelligence abandons the *logos* of human reason, the *Logos* of God shines forth in simple hearts that form the marrow from which the backbone of the Church is nourished.

But why am I saying this? It is because although we commonly profess that the Holy Spirit is the soul of the Church, we do not always take him into consideration in our plans for the Church. He transcends all sociological analysis and historical prediction. He goes beyond scandals, internal politics, ambition and social problems, which in their complexity obscure the face of Christ which must shine forth even through thick clouds. Let us listen to Augustine: "The Apostles saw Christ and believed in the Church that they did not see; we see the Church and must believe in Christ whom we do not see. By holding fast to what we see, we will arrive at seeing the One whom now we do not see" (*Sermones* 328, 3). And you, why are you here? In 1961 John XXIII received in audience, here in the Sistine Chapel, the Diplomatic Corps accredited to the Holy See. He pointed to the dominant figure of Christ the Judge in the fresco by Michelangelo, and told them that Christ will also judge the actions of the individual nations in history. You find yourselves in this same Chapel, beneath the figure of Christ with his hand raised not to crush but to illuminate your voting, that it may be *secundum Spiritum*, not *secundum carnem*, that is, *Non in sinistrum nos ignorantia trahat, non favor inflectat, non acceptio muneris vel personae corrumpat*. Thus the one who is elected will not only be yours, but will essentially be His.

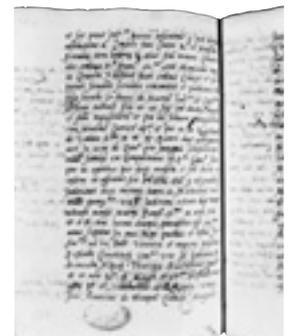
I would like to conclude on a lighter note. This is not the first Conclave I have attended. I was also present at the conclave of Paul VI, as a simple sacristan who prepared the altars. One day Cardinal Montini came to me asking me to hear his confession; two hours later he was Pope. When he died, preparations were made for the Conclave, and there were three Cardinals, including Cardinal Luciani, who were staying at the Collegio Santa Monica. It fell to me, as the eldest, to greet them before their departure for the Sistine Chapel. I remember having said: "Saying 'best wishes' to you is not in good taste, saying 'goodbye' is even worse. I will only say: 'May God bless you'". I am a bird of good omen! I extend to you the same greeting: May the Lord be with you and bless you.

Document found in the Vatican Secret Archives

## The last time Raphael was paid



A document has been found in the Vatican Secret Archives attesting that Raphael Sanzio received 1,000 ducats for his work in the Vatican Loggia. The art historian Pierluigi Amen recently found the notarial deed, *Secretaria Camerae* 209, sheets 131 recto and verso, in the facility housing the documents of the Apostolic Chamber. Raphael completed his work in 1519 and apparently received payment on 8 March 1520 – just a month before he died. This kind of deed was typical of the time, used for monetary transactions between the noble classes, the ruling houses and other classes – an action which clearly did not elude the pontifical authority, exercised by the Apostolic Chamber. In fact the payment came from Pope Leo X's personal account.



The newly found document

Dante and Adam in Paradiso of the Divine Comedy

## The Eucharist and self-knowledge

CHRISTIAN MOEVS

It is the very nature of the human to signify the transcendent: in his linguistic treatise *De vulgari eloquentia*, Dante says (contradicting Genesis) that Adam spoke at the moment of his creation, and that his first word necessarily was a name of God (*El*), whether as question or response, and as a cry of joy, in order to glorify God, and as a sign of the divinity in us (1.4.3-4; 1.5.1-2). In other words, Adam fulfilled what he was as a finite, created, image or sign of the divine. In a movement of praise and joy that was simultaneously a question and response to the mystery of (created) being, and hence of reciprocity between the divine and the human, between the infinite and the finite, conscious being – the ground of all reality – both manifested itself and designated itself through him.

### Studying the poet

The following are excerpts of a paper presented at the seminar “Dante’s Intellectual Formation” held at the Notre Dame Center in Rome on 13-14 March. The conference was sponsored by the University’s Devers Program in Dante Studies, the Office of Research and Italian Studies. Moevs is a professor of Italian studies at the university and author of the book *The Metaphysics of Dante’s Comedy*.

As Giuseppe Mazzotta has beautifully put it, for Dante human language is intrinsically theological, a movement of prayer and praise, which is a placing of self on the threshold of the abyss, of the abandonment of self. Poetry is the limit of praise, and praise of poetry, in an endless circulation, a fusion of the sacred and the profane, that together address the ultimate mystery of existence, of life and death. Prayer is not a representation of reality, but a performative utterance of gratitude and praise that enacts a reality, that signifies what it means without mediation: like the *Comedy* itself, the fruition of the poetry of praise into *teodia* (*Pd* 25.73), prayer constitutes the bridge from existential exile in the dark wood to the Empyrean rose, through an ever-deepening self-knowledge, in the process renewing the earth (cf. Giuseppe Mazzotta, “Conclusions,” in *Pregghiera e liturgia nella Commedia*, ed. Giuseppe Ledda, Ravenna: Centro Dantesco dei Frati Minoriti Conventuali, 2013, pp. 221-28; see also Mazzotta, “The Book of Questions: Prayer and Poetry,” *Dante Studies* 129, 2011: 25-46).

In *Paradiso* 26, Adam tells us that he first called God “I,” but that later, humans called the *sommo bene* “El.” Whatever else this shift might signify, in the Italian vernacular it cannot but conjure “a shift in theological perception whereby God is no longer seen as the first-person subject which is the intimate ground of all first-person subjects (compare *Pd*

29.13-15) but as a third-person object” (Vittorio Montemaggi, “The Theology of Dante’s *Commedia* as Seen in the Light of the Cantos of the Heaven of the Fixed Stars,” in *Se mai continga....: Exile, Politics and Theology in Dante*, ed. Claire E. Honess and Matthew Treherne, Ravenna: Longo Editore, 2013, p. 59).

The shift marks a failure of self-knowledge, an alienation or otherness from the divine, in that the human “I” no longer designates, is no longer one with, pure consciousness or being, the source and ultimate referent of every possible “I.” The name of God is unstable because humans are unstable signifiers of the divine.

That Adam was himself the fruit of the garden of creation, the image and embodiment of the *sommo bene* that he then sought outside of himself in the fronds of creation, thus

condemning himself to a state of existential exile, is underscored by how the pilgrim Dante first addresses him: “O pomo che maturo / solo prodotto fosti...” (“Oh apple [fruit] who alone were produced ripe”; *Pd* 26.91-92). Adam was himself the apple that, through an eclipse of self-knowledge (pride, the illusion of autonomous, self-sufficient finite being) he then hungered for as “other.” The reference to Adam

as “pomo” is the culmination of a long Dantean meditation on the *pomo*: already in Dante’s early *Convivio*, the *pomo* is emblematically the child’s first desire in its pursuit of happiness (4.12.16); in the *Purgatorio*, the pilgrim, conquered by Beatrice’s name *come* [...] *fanciul* [...] *ch’è vinto al pomo* (as a child is won over by an apple; 27.45) re-enters Eden in a reversal of how Adam lost it. The “triumph of Christ” that opens the cantos of the Heaven of Fixed Stars is introduced as *tutto il frutto / ricolto del girar di queste spere* (all the fruit gathered by the turning of these spheres; *Pd* 23.20-21); those cantos culminate in the archetype of that fruit, the *pomo* Adam. The *pomo* is true self-knowledge, the self-revelation of the divine as not other than oneself, as the being of one’s being.

Adam explains that his exile from Eden was not caused by actually eating the apple: “Or, figliuol mio, non il gustar del legno / fu per sé la cagion di tanto essilio, / ma solamente il trapassar del segno” (Now, my son, the tasting of the tree [literally, “wood”] was not in itself what caused the great exile, but only the trespassing of the sign [boundary]; *Pd* 26.115-17). *Il trapassar del segno* means not only trespassing beyond a boundary, but also violating, transgressing, a sign: the two are one. Through an eclipse of consciousness and love in himself, Adam disfigured himself as sign or signifier of the divine, which was simultaneously and fruitlessly seek more from the senses, from the world, from explanation, than they

can provide. Finite things cannot satiate the human instinct for infinity, for encompassing all of reality as oneself, no matter how much of the world one seeks to devour through the senses. Nor can the world provide a resolution to the mystery of life, because, as Ludwig Wittgenstein observed, “It is not *how* things are in the world that is mystical, but *that* it exists. [...] The facts all contribute only to setting the problem, not to its solution” (*Tractatus Logico-Philosophicus* 6.44, 6.4321; see also 6.4312, 6.432, 6.45, 6.371-372). The *pomo*-Adam refers to his past eating as *il gustar del legno*, the bitter, non-nourishing disappointment of trespassing/violating the sign, intrinsic to all human seeking and devouring born from pride, from the illusion of the self-subsistent finite self. *Legno*, *trapassar del segno*, of course conjure Dante’s Ulysses, who in his *legno* [ship] trespassed the sign of the Pillars of Hercules, seeking understanding (*valore e conoscenza*) through a little more *esperienza*, by exploring the world in the few days left to his senses (*If* 26.97-120). The wood of insatiable greed and of Ulysses’s futile quest for understanding is answered by the wood of self-sacrifice, of the Cross (*Pd* 19.105).

These observations can be recast in the language of sacrament, paradigmatically the Eucharist: the *pomo* is the Eucharist, the true food. This is suggested by how we meet Adam in Dante’s *Paradiso*: in the Heaven of Fixed Stars (*Pd* 23-27), the “exams” on the theological virtues of faith, hope, and love (which orient the soul to its true goal and prepare the vision of God) culminate in the great hymn of thanksgiving and praise, the Sanctus, which in turn introduces Adam, as the Sanctus in the canon of the Mass introduces the Eucharist. The parallel with the canon of the Mass is noted by Bosco-Reggio in their commentary (*Pd* 26.69). A sacrament is in a sense a stable sign, a sign redeemed from the flux of change, because it is a sign that participates in, enacts, the reality it denotes: it is what it signifies. That is the nature of the human as it was created to be, it is the nature of the redeemed Adam, it is the nature of Christ, the new Adam in whom, through whom, human nature was made new. It is thus also true language, the anchor of all signifying, in which the sign is transparent to, embodies, what it denotes, a perfect fusion of a soul of meaning in a sensible body. Language approaches this ideal to the extent that it becomes Adamic, a language of praise born from perfect self-knowledge, in which, through which, it is ultimately the ground of all reality, pure consciousness or be-



ing (*intellectus - esse*), that says “I,” because the finite “I” knows that it has no reality apart from, other than, that primordial self-subsistent “I”; the sign is perfectly configured to manifest it, express it. In such language, the human and the divine, earth and heaven, the finite and the infinite, become one: it is logos. Insofar as the *Comedy* transfigures Dante’s early *stilo della loda* (poetry of praise) into *teodia*, into the pure praise born from repentance, conversion, and surrender of self, on the model of David, to that extent it becomes sacramental, Eucharistic, a *sacratum poema* linking heaven and earth, *e cielo e terra* (*Pd* 23.62, 25.1-2). Throughout the *Comedy*, Dante assimilates himself to David. For example, the pilgrim Dante’s first word in the *Comedy* is “Miserere” (*If* 1.65), citing David’s prayer of repentance in Psalm 50 (51); the *Miserere* is cited again in *Pd* 32. 12, thus bracketing the *Comedy*.

New life, new rhymes, are one (hence the title of Dante’s early book of verse, the *Vita Nova*): for Dante, *novo* carries the force of unprecedented, never before seen, hence revelatory. But all creation is revelatory, new, if we know how to read, if we are awake to the world and to ourselves: we ourselves are a revelation, our very being is revelatory.

An account of how we are *novo*, how we are signs embodying/denoting the transcendent, is offered in Dante’s *Purgatorio* by Statius, whose final liberation from purgatorial penance, saturated with incarnation, Crucifixion, and Resurrection imagery, assimilates him to Christ (*Pg* 20.122-51, 21.1-13). His liberation dramatically interrupts the narrative of the *Comedy*, as his own awakening to the transcendent, to Christ, in a sense interrupted – made a misreading of – his reading of Vergil (he says he became a Christian by reading – actually misinterpreting – a passage of the *Aeneid* [*Pg* 22.37-45, 64-90]). In effect, he saw in Vergil’s text what could not be there, because it was too present, too absent, to be there, it was the very condition of meaning itself. Statius tells us that the processes of nature produce a fetus, a living sensitive animal organism. But these processes of generation are dramatically interrupted by the intrusion of the transcendent,

# Morning Mass at the Domus Sanctae Marthae

Monday, 17 March

Mercy and judgement

In his homily at Holy Mass, Pope Francis preached on mercy. Commenting on the day's readings from the Prophet Daniel (9:4-10) and the Gospel of Luke (6:36-38), the Pope explained that "Jesus' invitation to mercy is intended to draw us into a deeper imitation of God our Father: be merciful, as your Father is merciful". However, he added that "it is not easy to understand this willingness to show mercy, because we are accustomed to presenting the bill to others: you've done this, now you have to do this". In short, the Pope said, "we judge, and we fail ... to leave space for understanding and mercy".

In order to be merciful, "two attitudes are needed". The first is "self-knowledge". The Pope noted that in today's first reading, Daniel recounts the humble prayer of the people before the God and their acknowledgement that they are sinners: "We have sinned and done wrong, but to thee belongs righteousness, and to us shame". Reflecting on the passage, the Pope said: "In the presence of a repentant people, God's justice is transformed into mercy and forgiveness".

This challenges us, he continued, by inviting us "to make room for this same inner attitude". Therefore, "to become merciful, we must first acknowledge that we have done many things wrong; we are sinners! We need to know how to say: Lord, I am ashamed of what I have done in life".

The Pope continued: "even though none of us has ever killed anyone," nonetheless "we still have committed many daily sins". Therefore, "acknowledging that we have sinned against the Lord, and being ashamed in his presence is a grace: the grace of knowing that one is a sinner!". It is easy, he said, and yet "so very difficult" to say: "I am a sinner and I am ashamed of it be-



fore you and I ask for your forgiveness".

"Our Father Adam gave us an example of what one should not do," the Pope added. For he blamed the woman for having eaten the fruit and he justified himself, saying: "I have not sinned; it is she who made me go down this road!". Eve then does the same thing, blaming the serpent. Yet one should acknowledge one's sin and one's need for God's forgiveness, the Pope said, and not look for excuses and "load the blame onto others". Perhaps "someone helped me" to sin, "and opened the road: but I did it!".

"If we act in this way," he explained, "how many good things will follow: we will truly be men!". Furthermore, "with this attitude of repentance we will be more capable of being merciful, because we will feel God's mercy for us". In the Our Father, in fact, we do not only pray: "forgive us our trespasses". We also pray "forgive us as we forgive those who trespass against us".

The second attitude we need is "an openness to expanding our hearts". The Pope noted that it is precisely "shame and repentance that expands a small, selfish heart, since they give space to God to forgive us". What does it mean to open and expand one's heart? First, it means acknowledging ourselves to be sinners and not looking to what

others have done. And from here, the Pope said, the basic question becomes: "Who am I to judge this? Who am I to gossip about this? Who am I, who have done the same things, or worse?".

"The Lord says it in the Gospel: 'Judge not, and you will not be judged; condemn not and you will not be condemned; forgive and you will be forgiven. Give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap'. This is the 'generosity of heart' that the Lord presents through 'the image of those going to collect grain who enlarged their aprons in order to receive more'. In fact, Pope Francis said, "you can receive far more if you have a big heart!". And he added: "a big heart doesn't get entangled in other peoples lives, it doesn't condemn but forgives and forgets" as "God has forgiven and forgotten my sins".

He then noted that in order to be merciful we need to call upon the Lord's help, since "it is a grace". And we also need to "recognize our sins and be ashamed of them" and forgive and forget the offences of others. "Men and women who are merciful have big, big hearts: they always excuse others and think more of their own sins. Were someone to say to them: 'but do you see what so and so did?', the respond in mercy saying: 'but I have enough to be concerned over with all I have done'".

Pope Francis concluded: "If all of us, all peoples, all families, all quarters had this attitude, how much peace there would be in the world, how much peace there would be in our hearts, for mercy brings us peace! Let us always remember: who am I to judge? To be ashamed of oneself and to open and expand one's heart, may the Lord give us this grace!".

Tuesday, 18 March

Christians without masks

In his homily at Holy Mass, Pope Francis reflected on the meaning of Lent in light of the day's readings from Isaiah (1:10, 16-20) and the Gospel of Matthew (23:1-12).

"Lent is a time for us to draw closer to the Lord," the Pope said. It is a time for "conversion". In the day's first Reading, he said, "the Lord invites us to conversion; and interestingly he calls two cities harlots": Sodom and Gomorrah. And he issues them this invitation: "Be converted, change your lives, draw near to the Lord". This, he explained, "is the Lenten invitation: they are 40 days to draw near to the Lord, to be closer to him. For we all need to change our lives".

The Pontiff noted how meaningless it is to excuse ourselves by saying: "But Father, I am not such a great sinner...", for "we all have something inside of us and if we look into our soul we will find something that is not good, all of us". Lent therefore "invites us to amend our lives, to put them in order", he said, adding that this is precisely what allows us to draw near to

the Lord, who is always ready to forgive.

Pope Francis then quoted the word of the Lord, spoken through the prophet Isaiah: "though your sins are like scarlet, they shall be as white as snow". With these words the Lord says to us: "I will change your soul", the Pope said. What does he ask of us? To draw near. To draw hear to him. He is a Father; he awaits us in order to forgive us.

The Lord also gives us this counsel: "Do not be like the hypocrites". Citing the day's Gospel from St Matthew, the Pope continued: "The Lord does not want this [hypocritical] type of drawing near. He wants us to draw near in sincerity and truth. What do hypocrites do? They mask themselves. They mask themselves as good. They mask their faces like a holy picture: they pray looking up to heaven to make themselves seen, they feel that they are more righteous than others, they look down on others". And they boast of being good Catholics because they have acquaintances among benefactors, bishops and cardinals.

"This is hypocrisy," he said. "And the Lord says no to it". No one should feel self righteous. "We all need to be justified and the only one who justifies us is Jesus Christ. That is why we need to draw near: to avoid being masked Christians". When appearances vanish "reality comes to light and we see that they are not Christians. What is the touchstone? The Lord himself tells us in the first Reading: 'Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good'". This, he repeated, is the Lenten invitation.

"What is the sign that we are on the right path?", the Pope asked. "Scripture tells us: defend the oppressed; take care of your neighbour, the sick, the poor, the needy, the ignorant. This is the touchstone. Hypocrites cannot do this, for they are so full of themselves that they are blind to seeing others". But "when one journeys a little and draws near to the Lord, the light of the Father enables one to see these things and to go out to help one's brothers and sisters. And this is the sign of conversion".

Certainly, he added, this "is not the whole of conversion; because conversion is an encounter with Jesus Christ. But this is the sign that we are with Jesus: taking care of the brethren, the poorest and the sick, as the Lord teaches us in the Gospel".

Lent therefore helps us "to change our lives, to amend our lives, to draw near to the Lord", the Pope reiterated. Hypocrisy, by contrast, is "the sign that we are far from the Lord". The hypocrite "saves himself on his own, at least this is what he thinks", whereas "the sign that we have drawn near to the Lord in a spirit of repentance and forgiveness "is that we take care of our needy brothers and sisters".

Pope Francis concluded his homily, praying: "May the Lord give us all light and courage: light to be aware of what is happening within us; and courage to be converted, to draw near to the Lord. It is beautiful to be close to the Lord".

## The Eucharist and self-knowledge

CONTINUED FROM PAGE 10

an infusion of the self-awareness that makes an animal a *fante*, a human being (a "speaker"), and that parallels the in-spiration that makes Dante go signifying as poet (Pg 25:37-84; 24:49-57). As Aristotle already knew, all self-awareness or consciousness can only come from beyond the order of nature, because it is a sharing in the ultimate ontological principle: all nature is a product of consciousness or *nous*, and not vice versa.<sup>8</sup> The Prime Mover, *il motor primo*, Sotius says, turns in joy to such a great work of nature (the fetus), and breathes into it a new spirit, *spira / spirito novo*, that subsumes into itself the animal, making a nexus between spirit and matter, consciousness and manifestation, the transcendent and the natural, the divine and

the human, *l'umano e 'l divino*, so that the fetus now lives, and feels, and *se in se rigira*, becomes conscious of itself (Pg 25:67- 81). This nexus or fusion between the divine and the natural, between consciousness and matter, that makes of the animal a human being, a speaker, is itself the condition, the essence of all language, of all signifying: intelligibility embodied in/as manifest signs. Its paradigm is Adam, himself the language of God, image of Christ, the logos, the sign through which the divine speaks and is itself. To the extent that we know ourselves, awaken to what we really are or can be as human beings, we become Adam, become the Eucharist, signifiers of the divine, in our being and thus in our speech, which will become, like Dante's great poem, a hymn of praise, a *teodìa*.

At the conclusion of the spiritual exercises in Ariccia

## The good seed

*The spiritual exercises, in which the Pope participated along with members of the Curia, concluded on Friday morning, 14 March, in Ariccia. The reflections were offered by Msgr Angelo De Donatis, pastor of San Marco Evangelista al Campidoglio, in the chapel at the House of the Divine Master run by the Paulist Fathers. At the end of the last morning's reflection, Pope Francis offered these words of thanks to the pastor. The following is a translation of the Pope's words, which were delivered in Italian.*

Fr Angelo, I would like to thank you on my own behalf and the behalf of all for your help in these days, for your closeness, for your listening. We now return home with a good seed: the seed of the Word of God. It is indeed a good seed. The Lord will send rain and that seed will grow. It will grow and bear fruit. Let us thank the Lord for this seed and for the rain that he will send to us, but we also want to thank the sower. For it was you who sowed the seed and you know how, you know how to! Because you scatter the seed here and there, not noticing where – or pretending not to notice – but still hitting the centre, going to the point. Thank you for this. I ask you to continue to pray for this “union of believers” – we are all sinners, but we all have the desire to follow and grow closer to Jesus, without losing hope in his promise and without losing our

sense of humour – and from time to time greet them from afar. Thank you, Father.

And now walk,  
build and profess

Shortly before their return to the Vatican, Fr De Donatis recalled Pope Francis' invitation exactly one year ago (14 March, the day after his election) to the cardinal electors during Holy Mass in the Sistine Chapel: “Let us leave this experience carrying within us the strength of the love that will help us go forward as we were asked exactly one year ago to ‘walk, to build, to profess.’” At the beginning of the meditation, Fr Angelo recommended a method that he himself uses in order to leave even further enriched by the week of spirituality: carefully evaluate your thoughts and feelings over these days of prayer, and make a list



of the thoughts and feelings whispered by the Holy Spirit, as well as those by the enemy, “his true antithesis”. After distinguishing thought from feeling and feeling from feeling, he continued, only one thing should remain on either side – what came up most frequently and most powerfully. In the column “in-

spired by the Holy Spirit” you will find what should be treasured and enriched; under what was whispered from the dark side, what is to be fought and overcome; but in this case, “you must ask for a special grace”, because it clearly means, “that we still need to be completely uprooted from evil.”

The Pope on a radio station in a Buenos Aires slum

## A poor Church among the poor

Pope Francis spoke with the poor of a slum in Buenos Aires on the real presence of the Church among the marginalized. The Holy Father was interviewed by the Argentine radio station 88.1 FM Bajo Flores. The taped-interview was shown in the Argentine capital on Thursday afternoon, 13 March, the first anniversary of the Pontiff's election, near the parish in Bajo Flores. The Pope – interviewed a few days prior – answered 12 questions by the heads of the radio station.

The Pope's long reflection centred on the Church, the Gospel, the poor and poverty. Francis reflected on the pastoral work of the *curas villeros*, the priests who work on the outskirts of the city with the poor; he also made special reference to the situation of the

poorest neighbourhoods, noting the importance of education of the youth and aiding their growth. He insisted that the work of the priests in the slums “is not something ideological rather an apostolic mission”.

Pope Francis also recalled what has been said in the past about these priests, explaining that “they weren't communists”, rather they were “great priests who fought for life; they worked to bring the Word of God to the marginalized”. He added that they were “priests who listened to the People of God and fought for justice”. The Pope then pointed to the need for a correct approach to poverty, service and helping others. At the same time, he said, we must “let ourselves be helped by others because each of us needs help”.



Pope Francis' visit to the Holy Land

## That they may be one

*Ut unum sint* is the motto chosen for Pope Francis' visit to the Holy Land.

The website [the-holylandreview.net](http://the-holylandreview.net) announced this following the Assembly of Catholic Ordinaries of the Holy Land held in Tiberias on 11-12 March. There the leaders of the Catholic communities in Israel, Palestine, Jordan and Cyprus presented the logo and motto for the Pope's pilgrimage,

which is scheduled for 24-26 May. The motto of the pilgrimage, according to the website, “is at the very core of his trip to the Holy Land”. Francis and Bartolomeos are scheduled to meet in the Basilica of the Holy Sepulchre to commemorate and renew the desire and longing for unity among Christians, expressed by Pope Paul VI and Orthodox Patriarch Athenagoras 50 years ago in Jerusalem.

The logo depicts the embrace between the two brother Apostles Peter and Andrew: the first two disciples called by Jesus in Galilee, patrons respectively of the Church of Rome and the Church of Constantinople.

The logo and motto were also presented on the website [popefrancisholyland2014.lpj.org](http://popefrancisholyland2014.lpj.org) for local Churches, in view of Pope Francis' visit. The site also explained that Christian unity is a message of unity for all people. It is a call to overcome the divisions of the past in order to move to a future of justice, peace, reconciliation, forgiveness and brotherly love.

