

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Vatican City

Friday, 11 April 2014

The Pope denounces human trafficking as a crime against humanity and calls the Church to be a sign

A scourge upon the body of Christ

Pope Francis address participants in a conference on human trafficking organized by the Bishops' Conference of England and Wales and hosted by the Pontifical Academy of Social Sciences. On Thursday morning, 10 April, the Pontiff went to the Aula Magna of the Casina Pio IV to denounce what he called an "open wound on the body of contemporary society, a scourge upon the body of Christ". The following is the Holy Father's English address.

Your Eminences,
Dear Brothers,
Ladies and Gentlemen,

I greet each of you participating in this Conference, the second such gathering held here in the Vatican to promote united efforts against human trafficking. I thank Cardinal Nichols and the Bishops' Conference of England and Wales for organizing this meeting, and the Pontifical Academy for Social Sciences for hosting it. This is a conference – an important conference – but it is also a sign: it is a sign of the Church and a sign of men and women of good will who want to cry out, "Enough!"

Human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ. It is a crime against humanity. The very fact of our being here to combine our efforts means that we want our strategies and areas of expertise to be accompanied and reinforced by the mercy of the Gospel, by closeness to the men and women who are victims of this crime.

Our meeting today includes law enforcement authorities, who are primarily responsible for combating this tragic reality by a vigorous

application of the law. It also includes humanitarian and social workers, whose task it is to provide victims with welcome, human warmth and the possibility of building a new life. These are two different approaches, but they can and must go together. To dialogue and exchange views on the basis of these two complementary approaches is quite important. Conferences such as this are extremely helpful, and, I would say, much needed.

I believe that one important sign of this is the fact that, one year after your first meeting, you have regrouped from throughout the world in order to advance your common efforts. I thank you for your readiness to work together. I pray that our Lord will assist you and that Our Lady will watch over you. Thank you.



Vincent van Gogh, "Pietà" (1889, detail)

The Holy Father's distress over the murder of the Dutch Jesuit Fr Frans van der Lugt

No more war in Syria

At the end of the General Audience on Wednesday, 9 April, Pope Francis once again made an urgent appeal for peace in Syria, in the wake of the brutal murder last Monday.

Last Monday in Homs, Syria, Fr Frans van der Lugt one of my Dutch Jesuit confreres was assassinated at the age 75. He arrived in Syria some 50 years ago and always did good to everyone generously and with love. He was therefore loved and highly esteemed by Christians and Muslims.

His brutal murder has deeply distressed me and has made me think again of the many people who are suffering and dying in that tormented country, my beloved Syria, which for too long has been the prey of a bloody conflict that continues to reap death and destruction. I also think of the many people who have been kidnapped, Christians and Muslims, Syrians and those from other countries, including bishops and priests. Let us ask the Lord that they may soon return to their loved ones and to their families and communities.

From my heart I invite you all to join me in prayer for peace in Syria and the region, and I launch a heartfelt appeal to the Syrian leaders and to the international community: Please, silence the weapons, put an end to the violence! No more war! No more destruction! May humanitarian laws be respected, may the people who need humanitarian assistance be cared for and may the desired peace be attained through dialogue and reconciliation.

Let us ask our Mother Mary, Queen of Peace, to give us this gift for Syria, and let us all pray together. *Ave Maria...*

A group of young people from Belgium converse with Pope Francis

A treasure hunt



A photo of the Jesuit with a group of young people taken in January (Reuters)

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VATICAN BULLETIN

AUDIENCES

Thursday, 3 April

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

Members of the Episcopal Conference of Rwanda, on a visit *ad Limina Apostolorum*:

– Archbishop Thaddée Ntuhinyurwa of Kigali

– Bishop Philippe Rukamba of Butare, Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Gikongoro

– Bishop Servilien Nzakamwita of Byumba

– Bishop Jean Damascène Bimenyimana of Cyangugu

– Bishop Smaragde Mboniyentege of Kabgayi

– Bishop Antoine Kambanda of Kibungo

– Bishop Alexis Habiyambere, SJ, of Nyundo

– Bishop Vincent Harolimana of Ruhengeri

Her Majesty Queen Elizabeth II of the United Kingdom with His Highness the Duke of Edinburgh, and their entourage

Mr José Maria Pereira Neves, Prime Minister of Cape Verde, and his entourage

Friday, 4 April

Archbishop Adolfo Tito Yllana, titular Archbishop of Montecorvino, Apostolic Nuncio to the Democratic Republic of Congo

Members of the Tanzania Episcopal Conference, on a visit *ad Limina Apostolorum*:

– Archbishop Paul R. Ruzoka of Tabora, Apostolic Administrator of Kigoma

– Bishop Gervas John Mwasikwabhila Nyaisonga of Dodoma

– Bishop Salutaris Melchior Libena of Ifakara

– Bishop Agapiti Ndorobo of Mahenge

– Bishop Telesphor Mkude of Morogoro

– Bishop Augustine Shao, CSSP, of Zanzibar

With the Italian Prime Minister

On Friday afternoon, 4 April, Pope Francis received in a private audience in the Vatican the Prime Minister of Italy, H.E. Mr Matteo Renzi, and his family. The meeting lasted just over 30 minutes, 20 of which were a private discussion.

– Bishop Ludovick Joseph Minde of Kahama

– Bishop Damian Kyaruzi of Sumbawanga, Apostolic Administrator of Mpanda

– Bishop Eusebius Alfred Nzigilwa, titular Bishop of Mozotcori, Auxiliary of Dar-es-Salaam,

Bishop Erwin Kräutler, CPPS, Prelate of Xingu, Brazil

Saturday, 5 April

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

Members of the Tanzania Episcopal Conference, on a visit *ad Limina Apostolorum*:

– Bishop Tarcisius J.M. Ngalalekumtwa of Iringa; Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Songea

– Bishop Bruno Pius Ngonyani of Lindi

– Bishop John Chrisostom Ndimbo of Mbinga with Bishop emeritus Emmanuel A. Mapunda

– Bishop Gabriel Mmole of Mtwara

– Bishop Alfred Leonhard Maluma of Njombe

– Bishop Castor Paul Msemwa of Tunduru-Masasi

– Bishop Bernardin Mfumbusa of Kondo

– Bishop Desiderius M. Rwoma of Bukoba, Apostolic Administrator *Sede vacante et ad nutum Sanctae Sedis* of Singida

H.E. Ms Ellen Johnson Sirleaf, President of the Republic of Liberia, and her entourage

Monday, 7 April

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

Archbishop Francis Assisi Chullikatt, titular Archbishop of Ostra, Permanent Observer to the United Nations in New York and to the Organization of American States

Members of the Tanzania Episcopal Conference, on a visit *ad Limina Apostolorum*:

– Archbishop Jude Thaddaeus Ruwa'ichi, OFM Cap, of Mwanza; Apostolic Administrator of Shinyanga

– Archbishop Josaphat Louis Lebulu of Arusha

– Bishop Renatus Leonard Nkwande of Bunda

– Bishop Damian Denis Dallu of Geita

– Bishop Almachius Vincent Rweyongeza of Kayanga

– Bishop Michael George Mabuga Msonganzila of Musoma

– Bishop Severine Niwemugizi of Rulenge-Ngara

– Bishop Beatus Kinyaiya, OFM cap, of Mbulu

– Bishop Isaac Amani Massawe of Moshi

– Bishop Rogath Fundimoya Kimaryo, CSSP, of Same

His Majesty Abdallah II Ibn Al Hussein, King of Jordan

Wednesday, 9 April

Dr Juan Carlos Parodi

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Archbishop Paul Zinghtung Grawng of Mandalay, Myanmar. It was presented in accord with can. 401 § 1 of the Code of Canon Law. He is succeeded by Bishop Nicholas Mang Thang, Coadjutor of the said Archdiocese, now raised to the dignity of Archbishop (3 Apr.).

Archbishop Mang Thang, 70, was born in Mindat, Myanmar. He was ordained a priest on 28 March 1973. He was ordained a bishop 15 January 1989, subsequent to his appointment as titular Bishop of Flenuclata and as Bishop of Hakha. On 20 November 2011 he was appointed Coadjutor of the Archdiocese of Mandalay.

The Holy Father appointed Bishop Michel Aupetit as Bishop of Nanterre, France. Until now he has been titular Bishop of Maxita, and Auxiliary of the Archdiocese of Paris (4 Apr.).

Bishop Aupetit, 63, was born in Versailles, France. He was ordained a priest on 24 June 1995. He was ordained a bishop on 19 April 2013, subsequent to his appointment as titular Bishop of Maxita and Auxiliary of Paris.

The Holy Father appointed Fr Stefan Oster, SDB, as Bishop of Passau, Federal Republic of Germany. Until now he has been Ordinary Professor of Philosophy, Dogmatics and the History of Dogma at the Salesian Institute in Benediktbeuern (4 Apr.).

Bishop-elect Oster, 48, was born in Amberg, Federal Republic of Germany. He holds an MA in philosophy, history and religious sciences, a Magister Artium, a doctorate in theology, and a licence in dogmatic theology. He made his final profession as a Salesian on 24 July 1999 and was ordained a priest on 24 June 2001. He has served as a radio journalist. He is a member of the Commission for Vocations of the German Bishops' Conference.

The Holy Father appointed Fr Pierre-Yves Michel as Bishop of Valence, France. Until now he has been Vicar General and moderator of the Curia of the Archdiocese of Lyons (4 Apr.).

Bishop-elect Michel, 54, was born in Roanne, France. He holds a dip-

Pope Francis welcomes the King of Jordan

In view of the trip to the Holy Land, which has as its first stop Amman, the capital of Jordan, Pope Francis received in audience, on Monday afternoon, 7 April, at the Domus Sanctae Marthae, His Majesty the King Abdullah II Ibn Hussein of Jordan.

The King was welcomed at the Pope's residence, by Cardinal Pietro Parolin, Secretary of State, accompanied by Archbishop Dominique Mamberti, Secretary for Relations with States.

The cordial and relaxed meeting which lasted 40 minutes took place while drinking tea at the Santa Marta guesthouse. Also present was Prince Ghazi bin Muhammed together with Msgr



Mark Miles, an official at the Secretariat of State.

King Hussein reaffirmed the feelings of the people of Jordan who are preparing to welcome the Pope and open to collaboration in the commitment to peace and interfaith dialogue.

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The Pontiff reflects on the gift of Wisdom at the General Audience

With the eyes of God

At the Wednesday General Audience on 9 April in St Peter's Square, the Pope began a new series of catecheses dedicated to the seven gifts of the Holy Spirit, devoting the first to the gift of wisdom. The following is a translation of the Pope's catechesis which was delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Today we begin a series of catecheses on the *gifts of the Holy Spirit*. You know that the Holy Spirit constitutes the soul, the life blood of the Church and of every individual Christian: He is the Love of God who makes of our hearts his dwelling place and enters into communion with us. The Holy Spirit abides with us always, he is always within us, in our hearts.

The Spirit himself is "the gift of God" *par excellence* (cf. Jn 4:10), he is a gift of God, and he in turn communicates various spiritual gifts to those who receive him. The Church identifies *seven*, a number which symbolically speaks of *fullness, completeness*; they are those we learn about when we prepare for the Sacrament of Confirmation and which we invoke in the ancient prayer called the "Sequence of the Holy Spirit". The gifts of the Holy Spirit are: *wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord*.

1. The first gift of the Holy Spirit according to this list is therefore *wisdom*. But it is not simply human wisdom, which is the fruit of knowledge and experience. In the Bible we are told that Solomon, at the time of his coronation as King of Israel, had asked for the gift of wisdom (cf. 1 Kings 3:9). And wisdom is precisely this: it is the grace of being able to *see everything with the eyes of God*. It is simply this: it is to see the world, to see situations, circumstances, problems, everything through God's eyes. This is wisdom. Sometimes we see things according to our liking or according to the condition of our heart, with love or

Chaldean Patriarch dies

The Holy Father expressed deep sadness at the death of the Iraqi Cardinal Emmanuel III Delly, Patriarch emeritus of Babylon for Chaldeans, in a telegram addressed to the current Chaldean Patriarch Louis Raphaël I Sako. The Cardinal died on Wednesday morning, 9 April, in a hospital in San Diego, California, USA, at the age of 87. His funeral was celebrated on Thursday, 10 April, in San Diego and he will be buried in Detroit, Michigan where his closest relatives live. See next week's edition for the Pope's telegram and the Cardinal's biography.



Crosses made from the wood of boats used by migrants to reach the island of Lampedusa

with hate, with envy... No, this is not God's perspective. Wisdom is what the Holy Spirit works in us so as to enable us to see things with the eyes of God. This is the gift of wisdom.

2. And obviously this comes from *intimacy with God*, from the intimate relationship we have with God, from the relationship children have with their Father. And when we have this relationship, the Holy Spirit endows us with the gift of wisdom. When we are in communion with the Lord, the Holy Spirit transfigures our heart and enables it to perceive all of his warmth and predilection.

3. The Holy Spirit thus makes the Christian "wise". Not in the sense that he has an answer for everything, that he knows everything, but in the sense that he "*knows about God*", he knows how God acts, he knows when something is of God and when it is not of God; he has this wisdom which God places in our hearts.

The heart of the wise man in this sense has a *taste and savour* for God. And how important it is that there be Christians like this in our communities! Everything in them speaks of God and becomes a beautiful and living sign of his presence and of his love. And this is something that we cannot invent, that we cannot obtain by ourselves: it is a gift that God gives to those who make themselves docile to the Holy Spirit. We have the Holy Spirit within us, in our heart; we can listen to him, we can

listen to him. If we listen to the Holy Spirit, he teaches us this way of wisdom, he endows us with wisdom, which is seeing with God's eyes, hearing with God's ears, loving with God's heart, directing things with God's judgement. This is the wisdom the Holy Spirit endows us with, and we can all have it. We only have to ask it of the Holy Spirit.

Think of a mother at her home with the children; when one does something the other thinks of something else, and the poor mother goes to and fro with the problems of her children. And when mothers get tired and scold the children, is that wisdom? Scolding children – I ask you – is this wisdom? What do you say: is it wisdom or not? No! Instead, when the mother takes her child aside and gently reproves him, saying: "Don't do this, because...", and explains with great patience, is this the wisdom of God? Yes! It is what the Holy Spirit gives us in life! Then, in marriage for example, the two spouses – the husband and wife – argue, and then they don't look at each other, or if they do look at each other, they look at each other with displeasure: is this the wisdom of God? No! Instead, if one says: "Ah well, the storm has passed, let's make peace", and they begin again and go forward in peace: is this wisdom? [the people: Yes!] Now, this is the gift of wisdom. May it come to our homes, may we have it with the children, may it come to us all!

And this cannot be learned: this is a gift of the Holy Spirit. Therefore, we must ask the Lord to grant us the Holy Spirit and to grant us the gift of *wisdom*, that *wisdom of God* that teaches us to see with God's eyes, to feel with God's heart, to speak with God's words. And so, with this wisdom, let us go forward, let us build our family, let us build the Church, and we will all be sanctified. Today let us ask for this grace of wisdom. And let us ask Our Lady, who is the Seat of Wisdom, for this gift: may she give us this grace. Thank you!

SPECIAL GROUPS

I greet all the English-speaking pilgrims present at today's Audience, including those from England, Sweden, Norway, Finland, the Philippines, Zimbabwe, Australia and the United States. Upon you and your families I invoke the gifts of the Holy Spirit for a fruitful celebration of this coming Holy Week. God bless you all!

I extend a special thought to the *young people*, to the *sick* and to *newlyweds*. We are living in a time of grace in Lent. Dear *young people*, may you never grow weary of asking for God's forgiveness in Confession! Dear *sick*, may you unite your sufferings to those of the Cross of Christ. And may you, dear *newlyweds*, outdo one another in mutual forgiveness and help. Thank you.

21 June and 5 July

Holy Father to visit Calabria and Molise

The destinations of Pope Francis' next two pastoral visits in Italy will be Cassano all'Jonio on 21 June, and Campobasso and Isernia on 5 July.

The Holy See announced in a communiqué on 5 April that the Pontiff has accepted an invitation to visit Calabria and Molise in the months of June and July. Both of these visits will take place on Saturdays. Thus, it confirmed the previous announcement by Bishop Nuncio Galantino of Cassano all'Jonio, secretary general of the Italian Episcopal Conference, which stated that the Holy Father intended to visit his diocese.

The Archdiocese of Campobasso-Boiano, which the Holy Father will also visit, is headed by Archbishop Giancarlo Maria Bregantini. The prelate, known for his commitment against organized crime, was recently appointed by Pope Bergoglio to write the meditations for Good Friday's traditional *Via Crucis*, which will take place at the Colosseum in the evening of 18 April.

The Pope to celebrate Holy Thursday with the disabled

Pope Francis will celebrate the Mass of the Lord's Supper at 5:30 pm on 17 April – Holy Thursday – at the Don Carlo Gnocchi Foundation at the Santa Maria della Provvidenza Centre, located on Via Casal del Marmo, in Rome. The centre is a residence for non-self-sufficient people, the disabled and those who cannot be assisted at home. There the residents receive health care, hospitality, assistance in functional recovery, as well as aid in social integration. Participating in the Mass will be the residents and employees of the centre, as well as their families.

Audience with the World Youth Day organizing committee in Rio de Janeiro

They stole my heart

"I realized that the Cariocan people are 'thieves'! Yes, 'thieves', because they stole my heart. I take this opportunity with you here today to thank them for that 'theft'". Pope Francis said this with a big smile to the members of the committee which organized the 28th World Youth Day (WYD) in Rio de Janeiro

last July. The Pope received them on Monday, 7 April, in the Clementine Hall. Cardinal Orani João Tempesta, Archbishop of Rio de Janeiro, spoke on their behalf, recalling the spiritual harvest that took place throughout Latin America after the event. The Brazilian delegation came to Rome for a series of

meetings, including one organized by the Pontifical Council for the Laity from 10-13 April in Sassone di Ciampino. On Palm Sunday they will consign the World Youth Day Cross to their peers from Krakow for WYD 2016. The following is a translation of the Pope's words which were given in Portuguese.

Dear Friends,

Today, nine months after my unforgettable visit to Brazil, where I was welcomed with open arms by the Cariocan people, I feel a special joy in receiving this group – led by Cardinal Orani Tempesta – which represents all those who in some way helped organize the 28th World Youth Day, so that God's love literally touched the hearts of millions of people.

Speaking of the heart, I must tell you, when I arrived in Brazil, during my first official address I said that I wanted to pass through the great heart of Brazilians by asking permission to knock lightly at their door and to spend a week with the people of Brazil. However, at the end of the week, returning to Rome full of nostalgia, I realized that the Cariocan people are "thieves"! Yes, "thieves" because they stole my heart. I take this opportunity with you here today to thank them for that "theft". Thank you for your contagious enthusiasm there in Rio de Janeiro, and because today you are helping me "assuage" that nostalgia for Brazil.

As I said before, all of you gathered today represent lay people, religious, priests and bishops who made their own generous contribu-

tion to the Day. I know that it was not easy to organize an event of that magnitude. I imagine that at times there was someone who thought it wouldn't go smoothly. Therefore, how lovely it is to be able to look back and see that the hours of work, the sacrifices even the temporary difficulties, were all insignificant compared to God's exalted action on our lowly human resources. It is the dynamic of the multiplication of the loaves. When Jesus asked the disciples to feed the crowd, they knew it was impossible. But they were generous. They gave the Lord everything they had. And Jesus multiplied their efforts. Wasn't that

what happened at World Youth Day?

We cannot, however, only look back. We must first look to the future, strengthened by the certainty that God will always multiply our efforts. Jesus repeats this to us constantly: "You give them something to eat" (Mk 6:37). Therefore, this miracle experience at World Youth Day must be repeated every day, in every parish, in every community, in the personal apostolate of everyone! We cannot rest knowing that there are still "so many of our brothers and sisters ... living without the strength, light and consolation born of friendship with Jesus Christ,

without a community of faith to support them, without meaning and a goal in life" (Apostolic Exhortation *Evangelii Gaudium*, n. 49). Thus it is necessary to recall those three ideas that, in a certain sense, summarize the entire message of World Youth Day: to go, without fear, to serve. We must be a "Church which goes forth" (cf. *ibid.*, n. 20), as missionary disciples who are unafraid of difficulties, since we have already seen that the Lord multiplies our efforts, and therefore we are increasingly motivated to serve, giving ourselves unconditionally, full of the joy of the Gospel.

Dear friends, in fulfilling this commitment, let us look to the example of José de Anchieta, the Apostle of Brazil, who was recently declared a saint. In one of his letters, he wrote: "Nothing is difficult for those who are cradled in the heart and have, as their sole purpose, the glory of God and the salvation of souls, to which they would not hesitate to give their own life" (*Letter to Fr. Tiago Laynez*). Thus, through his intercession I urge you to go forward with joy and courage in the beautiful mission of keeping alive the flame of love for Christ and his Church in the hearts of Brazilians. I thank you again for your presence and I ask you never to stop praying for me. Thanks!



Opening Mass at World Youth Day in Rio de Janeiro (23 July 2013)

From the Congregation for the Causes of Saints

Promulgation of decrees

On Thursday, 3 April, the Holy Father received in audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, during which he extended to the universal Church, the liturgical worship of the following Blessed enrolling them in the list of Saints:

– Francois de Laval, former Bishop of Quebec; born 20 April 1623 in Montyngny-sur-Avre, France, and died 6 May 1708 in Quebec, Canada;

– José de Anchieta, Spanish priest of the Society of Jesus, born 19 March 1534 in San Cristóbal de La Laguna, Canary Islands, and died 9 June 1597 in Retituba, Brazil;

– Maria de la Encarnación (in the world: Marie Guyart), Foundress of the Monastery of the Ursuline Sisters in Quebec; born 28 October 1599 in Tours, France, and died 30 April 1672 in Quebec, Canada.

He also authorised the Congregation to promulgate the decrees concerning the following causes:

– a miracle attributed to the intercession of the Servant of God Giovanni Antonio Farina, Italian bishop and Founder of the Institute of the Sisters of St Dorothy, Daughters of

the Sacred Hearts; born 11 January 1803 in Gambellara, Italy, and died 4 March 1888 in Vicenza;

– a miracle attributed to the intercession of Bl. Kuriacose Elias Chavara, Indian Professed Priest and Founder of the Congregation of the Carmelites of Mary Immaculate; born 10 February 1805 in Kainakary, India, and died 3 January 1871 in Koonomavay;

– a miracle attributed to the intercession of Bl. Nicola da Longobardi, (in the world: Giovanni Battista Clemente Saggio), Italian Oblate Friar of the Order of the Minims; born 6 January 1650 in Longobardi, Italy, and died 3 February 1709 in Rome;

– a miracle attributed to the intercession of Bl. Euphrasia of the Sacred Heart of Jesus (in the world: Rose Eluvathingal), Indian Professed Religious of the Congregation of the Mother of Carmel; born 17 October 1877 in the village of Kattoor, India, and died 29 August 1952 in Ollur;

– a miracle attributed to the intercession of the Venerable Servant of God Luigi della Consolata (in the world: Luigi Bordino), born 12 Au-

gust 1922 in Castellinaldo, Italy, and died 25 August 1977 in Turin;

– the heroic virtues of the Servant of God Francisco Simón Ródenas, Spanish Professed Priest of the Order of Friars Minor Capuchin, Bishop of Santa Marta; born 2 October 1849 in La Aparecida, Spain, and died 22 August 1914 in Masamagrell;

– the heroic virtues of the Servant of God Adolfo Barberis, Italian diocesan priest and Founder of the Institute of the Sisters of Christian Servanthood; born 1 June 1884 in Turin, Italy, and died there on 24 September 1967;

– the heroic virtues of the Servant of God Marie-Clement (in the world: Joseph Staub), French Professed Priest of the Assumptionists and Founder of the Congregation of the Sisters of St Joan of Arc; born 2 June 1876 in Kaysersberg, France, and died 16 May 1936 in Sillery, Canada;

– the heroic virtues of the Servant of God Sebastian Elorza Arizmendi, Spanish Professed Layman of the Order of St Augustine; born 31 October 1882 in Idiazábal, Spain, and died 8 December 1942 in Santa Maria de La Vid;

– the heroic virtues of the Servant of God Maria Teresa of the Eucharistic Jesus (in the world: Dulce Rodrigues dos Santos), Foundress of the Congregation of the Little Missionary Sisters of Mary Immaculate; born 20 January 1901 in São Paulo, Brazil, and died 8 January 1972 in São José dos Campos;

– the heroic virtues of the Servant of God Clara of the Conception (in the world: Juana de la Concepción Sánchez García), Professed Religious of the Order of St Clare; born 14 February 1902 in Torre de Cameros, Spain, and died 22 January 1973 in Soria;

– the heroic virtues of the Servant of God Maria Magdalena of Jesus in the Blessed Sacrament (in the world: Maria Giuseppina Teresa Marcucci), Italian Professed Religious of the Congregation of the Passion of Jesus Christ; born 24 April 1888 in San Gimignano-Ponte Moriano, Italy, and died 10 February 1960 in Madrid, Spain;

– the heroic virtues of the Servant of God Luigi Rocchi, laymen; born 19 February 1932 in Rome, Italy, and died 26 March 1979 in Macerata.

To the Bishops of Tanzania on the occasion of their visit 'ad Limina Apostolorum'

The missionary imperative

"May the Holy Spirit who gave strength, wisdom and holiness to the first missionaries in Tanzania continue to inspire the entire local Church in this vital witness". This was the Pope's prayer for Bishops of the African nation whom he received in his Private Library on Monday, 7 April, on the occasion their "ad limina" visit. The following is the English text of the address, which the Pope consigned to the Bishops at the start of the meeting.

Dear Brother Bishops,

I offer you a warm fraternal welcome on the occasion of your visit *ad Limina Apostolorum*, which is an opportunity to strengthen the bonds of communion between the Church in Tanzania and the See of Peter. I thank Archbishop Ngalalekumtwa for his thoughtful words offered on your behalf and in the name of the priests, men and women religious, and all the lay faithful of your country. I would ask you kindly to assure them of my prayers and spiritual closeness.

The Church in Tanzania is blessed with many gifts for which we must all give thanks to God. I think, in the first place, of the impressive history of missionary work throughout the region. Arriving with a desire to make "the name above every other name" (Phil 2:9) known and loved, these Spirit-filled evangelizers laid a firm foundation for the Church which has inspired subsequent generations in their efforts to proclaim the Gospel and build up the Body of Christ. In our own day too, missionary outreach must be "paradigmatic for all the Church's activity" (*Evangelii Gaudium*, 15). Building upon the zeal and sacrifices of the first evangelizers, you must always maintain and foster this missionary imperative, so that the Gospel may increasingly permeate every work of the apostolate and shed its light on all areas of Tanzanian society. In this way, a new and dynamic chapter in the great missionary and evangelical history of your country will be written.

The work of evangelization in Tanzania, then, is not merely a remarkable event of the past; no, it happens every day in the Church's pastoral work in parishes, in the liturgy, in the reception of the sacraments, the educational apostolate, health care initiatives, catechesis, and in the lives of ordinary Christians. It is carried out whenever faithful believers stir up the minds and hearts of those who, for whatever reason, are weak in living out the grace of the Gospel. It happens above all – through words and through integrity of life – by proclaiming Jesus Christ crucified and risen to those who do not know the joy that comes from loving him and surrendering their lives to him. This is the great challenge facing God's people in Tanzania in our day: to



give a compelling witness to the loving redemption of humanity by Jesus Christ experienced and celebrated by the community of believers in the Church.

Here I think in a special way of the witness of missionary discipleship (cf. *Evangelii Gaudium*, 119-120) given by workers in the Church's healthcare apostolate, not least in caring for those suffering from HIV/AIDS, and by all who strive diligently to educate people in the area of sexual responsibility and chastity. I also think of all those who devote themselves to the integral development of the poor, and in particular, of destitute women and children. May the Holy Spirit who gave strength, wisdom and holiness to the first missionaries in Tanzania contin-

"By promoting prayer, marital fidelity, monogamy, purity and humble service of one another within families, the Church continues to make an invaluable contribution to the social welfare of Tanzania"

ue to inspire the entire local Church in this vital witness.

Because of the critical importance of their ministry of teaching, sanctifying and governing Christ's flock, the need for holy, well-educated and zealous priests is always great. I join you in expressing gratitude and encouragement for the ministry of your priests. The sacrifices they make, known often only to God, are a source of much grace and holiness. It is your urgent responsibility, as their fathers and brothers in Christ, to ensure that priests receive an adequate human, spiritual, intellectual and pastoral formation – not only in the seminary, but throughout their lives (cf. *Pastores Dabo Vobis*, 43-59). This will enable them to give themselves more fully to the priestly ministry in fidelity to the promises made at their ordination. This formation must be ongoing; only through daily conversion and growth in pastoral charity will they mature as effective agents of spiritual renewal and Christian unity in their parishes and, like Jesus, gather people together

"from every tribe and tongue" (Rev 7:9) for the praise and glory of God the Father. As men of deep wisdom and genuine spiritual leaders, priests will be a source of inspiration for their flock, and draw many young men to respond generously to the Lord's call to serve his people in the priesthood.

The indispensable role of the lay faithful in the ongoing evangelization of your country was clearly brought out by two recent ecclesial events: the National Eucharistic Congress of 2012 and the Seminar held to close the Year of Faith. I appreciate your efforts to promote events such as these, which contribute greatly to strengthening the faith among the People of God in Tanzania. A particularly outstanding exercise of the lay apostolate is that of the men and women catechists in your country who labour to pass on the Gospel and the fullness of the Christian life. In your service to the local Church, make every effort to provide catechists with a comprehensive understanding of the Church's doctrine. This will equip them not only to counter the challenges of superstition, aggressive sects and secularism, but even more importantly, to share the beauty and richness of the Catholic faith with others, particularly the young. In fidelity to the mission received at baptism, each member of the Church will then be able to renew the Church and society as a leaven from within. As well-formed lay disciples, they will know how to "imbue culture and human works with a moral value" (*Lumen Gentium*, 36), something greatly needed in our own time.

Dear brothers, the work of evangelization begins in the home. The gift that healthy families represent is felt with particular vitality in Africa. Moreover, the Church's love for, and pastoral solicitude towards the family is at the heart of the new evangelization. As you know, I have called a Synod devoted to the family later this year, the pastoral care of which was a central concern of the Second Special Assembly for Africa of the Synod of Bishops in 2009. May our encounter today be an incentive to renew your common response to that Synod's call for a more energetic apostolate to the

family, through uncompromising and selfless spiritual and material assistance (cf. *Africae Munus*, 43). By promoting prayer, marital fidelity, monogamy, purity and humble service of one another within families, the Church continues to make an invaluable contribution to the social welfare of Tanzania, one which, coupled with her educational and healthcare apostolates, will surely foster greater stability and progress in your country. There is scarcely a finer service which the Church can offer than to give witness to our conviction of the sanctity of God's gift of life and to the essential role played by spiritual and stable families in preparing the younger generations to live virtuous lives and to face the challenges of the future with wisdom, courage and generosity.

I am particularly encouraged to know that Tanzania is committed to ensuring the freedom that followers of various religions enjoy to practice their faith. The ongoing protection and promotion of this fundamental human right strengthens society by enabling believers, in fidelity to the dictates of their conscience and in respect for the dignity and rights of all, to advance social unity, peace and the common good. I am grateful for your ongoing efforts to promote forgiveness, peace and dialogue as you shepherd your people in difficult situations of intolerance and, at times, of violence and persecution. Your prayerful and united leadership – which is already bearing fruit as you confront these challenges together – will continue to show the path to those entrusted to your pastoral care and to the wider society. I urge you also to work with government and civic institutions in this area so as to ensure that the rule of law prevails as an indispensable means for guaranteeing just and peaceful social relations. I pray that your example, and that of the entire Church in your country, will continue to inspire all people of good will who long for peace.

With these thoughts, dear brother Bishops, I commend all of you to the intercession of Mary, Mother of the Church, and with great affection I impart my Apostolic Blessing, which I willingly extend to all the beloved priests, religious and lay faithful of your country.

The Pope's audience with an association of the municipal leaders of Italy

The exhaustion of being mayor

Tired but with "a heart full of love". Thus did Pope Francis describe a mayor after a long day spent "among the people". The Pope gave an extemporaneous address to the 'Associazione nazionale comuni italiani', an association of the municipal leaders of Italy, whom he received in audience on Saturday morning, 5 April, in the Vatican's Clementine Hall. He called upon local leaders to be mediators, a point of unity for the community, builders of peace, problem solvers and providers for their people. The following is a translation of the Pope's address, which was given in Italian.

I thank the Mayor of Turin for his words on behalf of all of you. I thank him for having mentioned Cardinal Pellegrino, to whom I am very grateful: after the war it was he who helped my family find work. This gesture of his is a beautiful one. To remember such men of the Church, these men and women of the Church – pastors, sisters, lay people – who knew how to walk with their people, among the people and with the people. And a mayor's identity is a little like this! You began your address saying: "This person turns to the mayor, these people turn to the mayor...". With everyone who turns to the mayor, poor mayor, he ends up weighed down by so many things... Yes, this is a mayor's job and, I would say, your spirituality. I am thinking of him at the end of the day, and I would like to speak to you about the exhaustion of a mayor, when after a long day he or she comes home with so many issues still unresolved. Some yes, but many no.

The mayor among the people. One cannot understand a mayor who isn't found there, because he is a mediator, a mediator amid the needs of the people. And the danger is to become a mayor who is not a mediator but an 'intermediary'. What is the difference? An intermediary exploits the needs of the

parties involved and takes a piece for himself, like the owner of a small shop and one of his suppliers, and he takes a little here and a little there; such a mayor, if he exists – I am speaking hypothetically – this sort of mayor does not know what it means to be a mayor. Instead, a mediator is one who himself pays with his life for the unity of his people, for the well-being of his people, to carry forward the various solutions to the needs of his people. After time dedicated to being a mayor, this man or woman becomes tired, tired, with a desire to rest a little,



but also with a heart full of love because he or she has acted as a mediator. And this is my wish for you: that you be mediators. Among the people, creating unity, making peace, resolving problems and solving the needs of your people.

I think of Jesus: he wasn't a mayor, but perhaps the image is useful. I think of Jesus at a moment in his life, when he was in the midst of the crowd: the crowd was pushing on him to the point – the Gospel says – that he could not breathe. This is how it must be for a mayor, with his people, with him, with her, because this means that the people, as with Jesus, look to him or her because he or she can respond. This is my hope for you. Tiredness, in the midst of your people, and that the people look to you because they know that you always respond well.

Thank you for what you do, and pray for me!

The Holy Father's message to the new Patriarch for Syrian Orthodox

Pope Francis sent a telegram to the newly-elected Patriarch of Antioch and All the East, Mor Ignatius Aphrem II, Supreme Head of the Universal Syrian Orthodox Church on 2 April. The following is the original text of the message.

I received with joy the news of the election of Your Holiness as Patriarch of Antioch and all the East and Supreme Head of the Universal Syrian Orthodox Church. I gladly extend to you and to the clergy and faithful of the Syrian Orthodox Patriarchate my good wishes and prayerful solidarity, asking the Holy Spirit to bestow his abundant blessings upon your lofty ministry. It is my prayer that Your Holiness may be a spiritual father for your people and an untiring builder of peace and justice, serving the common good and the good of the entire Middle East in today's difficult circumstances. It is important for all Christians to bear witness to the love and fellowship that binds us together, mindful of the prayer offered by our Lord at the Last Supper: that all may be one, so that the world may believe (cf. Jn 17:21). I thank the Almighty for the bonds of fraternity between the Catholic Church and the Syrian Orthodox Church and I hope and pray that our continuing friendship and dialogue may be further developed and deepened.

May our heavenly Father fill Your Holiness with peace and strength for the noble task that awaits you.

FRANCISCUS PP.

Patriarch Bartholomew on peace in the Balkans

A bridge of dialogue between Muslims and Jews

"The vision of the Ecumenical Patriarchate has always embraced the idea and the responsibility of serving as a bridge between Christians, Muslims, and Jews". The Ecumenical Patriarch of Constantinople Bartholomew made this statement at

a conference on the initiatives for peace in the Balkans, which was held over the past few days in Istanbul. "The Ecumenical Patriarchate has always been convinced of its wider role and responsibility in the world. This

keen sense of obligation before other people and before God has inspired manifold initiatives, such as our tireless efforts to consolidate the unity of the Orthodox Church worldwide, an effort which has often been fraught with national tensions and political divisions. This was the purpose that we convened the recent international assembly of the Heads of all Orthodox Churches, held at the Phanar from 6-9 March 2014".

"The same philo-

sophy," the Patriarch continued, "has inspired our encouragement in principle of ecumenical discussions from the early 20th century, providing the impetus for bilateral discussions with other Christian Churches. Perhaps the most fruitful of these theological dialogues have been engaged with the Roman Catholic Church. One of the highlights of this dialogue was the historic meeting between Ecumenical Patriarch Athenagoras and Pope Paul VI in Jerusalem in 1964, which we shall commemorate this coming May at our meeting with Pope Francis in the Holy Land as an affirmation and commitment to inter-Christian dialogue".

Bartholomew recalled that "since 1977, the Ecumenical Patriarchate has organized bilateral interreligious dialogues with the Jewish community, while since 1986, we have initiated bilateral interfaith dialogues with the Islamic community; indeed,

since 1994, we have also organized several multi-faith conversations, in particular hosting a number of international multi-lateral conferences between the Jewish, Christian, and Muslim communities".

The priority of interfaith dialogue, he concluded, "has been to focus on urgent topics, such as social justice in our contemporary world, as well as mutual tolerance and peaceful co-existence in the modern world. At our recent assembly of Orthodox Primates we just mentioned, we expressed our sorrow and support for those suffering throughout the world and especially in the Middle East and Africa as well as Ukraine. Indeed, the final message of the Primates declared: 'We appeal to all involved for the immediate cessation of military action, liberation of captives, and establishment of peace in the region through dialogue.... Peace for all people also means peace for Christians'".



Bishops' visit 'ad Limina Apostolorum' coincides with 20th anniversary of the genocide

For a reconciled Rwanda

Pope calls for patience, mutual respect and dialogue as the nation heals

Pope Francis joins "wholeheartedly" in Rwanda's national mourning which began on 7 April to commemorate "the 20th anniversary of the horrific genocide that has caused so much suffering and so many wounds, which are still far from healed". He said this during a meeting with the Bishops of this African nation on Thursday morning, 3 April, on the occasion of their visit "ad Limina Apostolorum". The following is a translation of the speech which was consigned in French.



Dear Brother Bishops,

I welcome you to Rome on the occasion of your visit *ad Limina Apostolorum*. I hope with all my heart that by the intercession of St Peter and St Paul and in light of their testimony, you may renew in your hearts the faith and courage necessary for your demanding pastoral mission. I thank Bishop Smaragde Mbonyinge, President of your Episcopal Conference, for the cordial message he has just addressed to me. Through you I express my deep affection to the priests, men and women religious, and to the lay faithful of your dioceses as well as to all the inhabitants of your country.

In a few days time, Rwanda will be commemorating the 20th anniversary of the start of that terrible genocide that inflicted so much suffering and so many wounds that are still far from being healed. I wholeheartedly join in the national mourning, and I assure you of my prayers for you, for your often divided communities, for all the victims and their families, for all the people of Rwanda, irrespective of their religion, ethnicity or political leaning.

Twenty years after those tragic events, reconciliation and the heal-

ing of these wounds certainly remains the priority of the Church in Rwanda. And I encourage you to persevere in this resolve, which you have already put into practice through numerous initiatives. To pardon the offences and bring about sincere reconciliation, which might seem impossible to human eyes after so much suffering, are nevertheless a gift that it is possible to receive from Christ, through a life of faith and prayer, even though the road may be long and demand patience, mutual respect and dialogue. The Church, therefore, has a role in the rebuilding of a reconciled Rwandan society; with all the strength of your faith and of Christian hope, go forward decisively, bearing perpetual witness to the truth.

However we must remember that it is only by being united in love that we may ensure that the Gospel touches and converts hearts in a deep way: "that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (Jn 17:23), Jesus tells us. It is therefore important that, overcoming prejudice and ethnic divisions, the Church speak with one

sole voice, manifesting her unity and strengthening her communion with the universal Church and with the Successor of Peter.

With a view to national reconciliation, it is likewise necessary to strengthen the relationship of trust between Church and State. The celebration, on 6 June, of the 50th anniversary of the establishment of diplomatic relations between Rwanda and the Holy See can be an opportunity to recall the beneficial fruits that can be expected from such relations, for the good of the people of Rwanda. Constructive and authentic dialogue with the Authorities cannot but foster the common work of reconciliation and the rebuilding of society on the values of human dignity, justice and peace. Be a Church that "goes forth" and takes the initiative (cf. *Evangelii Gaudium* n. 24) and builds trust.

Do not be afraid to emphasize the irreplaceable contribution that the Church makes to the common good. I know that the work you have done, especially in the fields of education and healthcare, is considerable. And I acknowledge, in this regard, the steadfast work of religious institutes, which, with many people of good will, are dedicated to all those wounded by the war, in body and soul, in particular widows and orphans, but also the elderly, the sick and children. Religious life, through adoration and prayer, makes credible the witness that the Church bears to Christ Risen and to his love for all human beings, especially the poorest.

Educating the young is the key to the future in a country with a predominantly young population. "This youthfulness is a gift and a treasure from God for which the whole Church is grateful to the Lord of life. Young people should be loved, esteemed and respected" (*Africae Munus*, n. 60). It is therefore a duty of the Church to form children and young people in the values of the Gospel which they will learn especially through familiarity with the Word of God, which will be for them a compass indicating the path to be followed. There they learn to be active and generous members of society, for it is on them that the future rests. To do this it is necessary to strengthen pastoral care in universities and in schools, both Catholic and state, always seeking to link the work of education and the expli-

cit proclamation of the Gospel, which must never be separated (cf. *Evangelii Gaudium*, nn. 132, 134).

In the tasks of evangelization and reconstruction, the laity have an essential role to play. And here I would like to thank all the catechists warmly again for their generous and enduring commitment. The laity are strongly involved in the life of the *Communautés Ecclésiales de Base* [grassroots communities], in movements, schools, charities, as well as in other areas of social life. Special attention should therefore be paid to their training and support, both in their spiritual life and in their human and intellectual formation which must be of a high quality. In deed, their involvement in society will be credible to the extent that they are competent and honest.

An entirely special kind of attention must be given to families, who are the vital cells of society and the Church, and who today are seriously threatened by the process of secularization; moreover, in your country, so many families were broken up and reunited. They need your care, your closeness and your encouragement. It is first and foremost within the family that the young can experience the true Christian values of integrity, fidelity, honesty and gift of self, which will allow them to know true happiness according to the heart of God.

Finally, I would like to express my gratitude to the priests who generously devote themselves to their ministry. Their task is all the greater as they are still few in number. I urge you to constantly perfect the human, intellectual and spiritual formation of seminarians. May they ever find in their formators joyful examples of fulfilled priestly life. Be very attentive and close to your priests, listening to them, being available to them. Their task is difficult and they absolutely need your support and your personal encouragement. Do not neglect their continuing formation and I ask you to organize more opportunities for encounter and brotherly contact.

Dear Brothers, I assure you again of my affection for you, for your diocesan communities, for the whole of Rwanda, and I entrust you all to the motherly protection of the Virgin Mary. The Mother of Jesus wished to appear in your country to several children, reminding them of the efficacy of fasting and of prayer, especially the recitation of the Rosary. I sincerely hope that you can make the Shrine of Kibeho radiate even more the love of Mary for all her children, especially for the poorest and most wounded, and that there may be for the Church in Rwanda and beyond an appeal to turn with confidence to "Notre Dame des Douleurs", that she may accompany each one in his or her path and obtain for them the gift of reconciliation and peace. I impart to you with my whole heart an Apostolic Blessing.

Exchange of instruments for ratification of diplomatic agreement

Pope Francis with the Prime Minister of Cape Verde

On Thursday morning, 3 April, in the Vatican Apostolic Palace, Pope Francis received in audience H.E. Mr José Maria Pereira Neves, Prime Minister of Cape Verde, who subsequently met with Cardinal Pietro Parolin, Secretary of State, accompanied by Archbishop Dominique Mamberti, Secretary for Relations with States.

Then, in the Apostolic Palace, the Cardinal Secretary of State and the Prime Minister proceeded in the exchange of the instruments of ratification of the Agreement between the Holy See and the Republic of Cape Verde on the juridical status of the Catholic Church in Cape Verde, signed on 10 June 2013 in Praia.

The Agreement further strengthens the bonds of friendship and cooperation between the two

Parties; it consists of 30 articles and establishes the legal and regulatory framework of reference; it recognizes Sunday as a public holiday and regulates various areas of common interest, such as the protection of places of worship and celebrations; the civil effects of marriage and ecclesiastical judgments in matters; it guarantees Catholic institutions of education and teaching; the teaching of religion in schools; the welfare and charitable activities of the Church; pastoral care in the military, and in prison facilities and hospitals, as well as the various economic and tax matters.

The Agreement will enter into force on the 13th day after the exchange of Instruments of Ratification.

The Holy Father has a gift for the faithful at the Angelus

The Word in your pocket

There is no limit to the mercy of God: the Pope repeated this over and over again to the faithful gathered in St Peter's Square for the Angelus on Sunday, 6 April. Together they prayed especially for Rwanda, which is commemorating the 20th anniversary of the start of genocide which terrorized the country in 1994. They also turned their thoughts in prayer to efforts to contain and cure a recent breakout of the Ebola virus in Guinea and the surrounding area. Finally, the Holy Father had a gift for the faithful: "In past Sundays I suggested that you all obtain a little Gospel to carry with you throughout the day ... so, today I want to offer you who are here in the Square – but as a sign for all – a pocket-size Gospel". The following is a translation of the Pope's reflection, which was given in Italian.

Dear Brothers and Sisters,
Good morning!

The Gospel of this Fifth Sunday of Lent tells us of the resurrection of Lazarus. It is the culmination of the miraculous "signs" worked by Jesus: this act is too great, too clearly divine to be tolerated by the high priests, who, learning of the fact, decided to kill Jesus (cf. Jn 11:53).

Lazarus had already been dead four days, before Jesus arrived; and what he said to the sisters Martha and Mary is engraved forever in the memory of the



Christian community. Jesus speaks like this: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (Jn 11:25, 26). With this word of the Lord we believe that the life of whoever believes in Jesus and follows his Commandment after death will be transformed into new life, full and immortal. As Jesus is resurrected with his own body, though he does not return to an earthly life, so too will we be raised with our bodies which will have been transfigured into glorified bodies. He expects us with the Father, and by the power of the Holy Spirit, who raised him, he will also raise those who are united to him.

Before the sealed tomb of his friend Lazarus, Jesus "cried with a loud voice: 'Lazarus, come out!'. And the dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth" (v. 43-44). This cry is an imperative to all men, because we are all marked by death, all of us; it is the voice of the One who is master of life and wants that all we all may "have it abundantly" (Jn 10:10). Christ is not resigned to the tombs that we have built for ourselves with our choice for evil and death, with our errors, with our sins. He is not resigned to this! He invites us, almost orders us, to come

out of the tomb in which our sins have buried us. He calls us insistently to come out of the darkness of that prison in which we are enclosed, content with a false, selfish and mediocre life. "Come out!", he says to us, "Come out!". It is an invitation to true freedom, to allow ourselves to be seized by these words of Jesus who repeats them to each one of us today. It is an invitation to let ourselves be freed from the "bandages", from the bandages of pride. For pride makes of us slaves, slaves to ourselves, slaves to so many idols, so many things. Our resurrection begins here: when we decide to obey Jesus' command by coming out into the light, into life; when the mask falls from our face – we are frequently masked by sin, the mask must fall off! – and we find again the courage of our original face, created in the image and likeness of God.

Jesus' act of raising Lazarus shows the extent to which the power of God's grace can go, and, thus, the extent of our conversion, our transformation. Listen carefully: there is no limit to the divine mercy offered to everyone! There is no limit to divine mercy which is offered to everyone! Remember this sentence. And we can all say it together: "there is no limit to divine mercy which is offered to all people!". Let us say it together: "There is no limit to divine mercy which is offered to everyone!". The Lord is always ready to remove the tombstone of our sins, which keeping us apart from him, the light of the living.

Pope Francis' gift

Thousands of pocket-size Gospels were given out at the Angelus on Sunday, 6 April. They were a personal gift from Pope Francis and will aid the faithful in reading the Gospel daily, as the Holy Father has invited us all to do recently. In this way we can reread and meditate on the words and actions of Jesus. This initiative was similar to that of the "Misericordians" on 17 November 2013 which were also handed out at the Angelus by the Office of Papal Charities. On the cover of the small book are the 13th century frescoes of Giusto de Menabuoi from the baptistry of the Cathedral of Padua. Printed by the Vatican Printing Press, the book includes all four books of the Gospel and the Acts of the Apostles. It begins with the opening words of the Apostolic Exhortation *Evangelii gaudium*: "The joy of the gospel fills the hearts and lives of all who encounter Jesus". And – on the inside back cover – the text concludes with a prayer of Blessed Cardinal John Henry Newman which starts: "Dear Jesus, help me to spread Your fragrance everywhere I go. Flood my soul with Your spirit and life. Penetrate and possess my whole being so utterly, That my life may only be a radiance of Yours."

After the Angelus, the Pope said:

Dear brothers and sisters, in Rwanda tomorrow the commemoration of the 20th anniversary of the beginning of the genocide against the Tutsi in 1994 will take place. In this context, I wish to express my fatherly closeness to the people of Rwanda, encouraging them to continue, with determination and hope the process of reconciliation which has already borne fruit, and their commitment to the human and spiritual rebuilding of the country. To every-

"Take a Gospel. Take it, carry it with you and read it every day: It is Jesus himself speaking there to you! It is the word of Jesus: this is the Word of Jesus! And like him I say to you: freely you have received, freely you must give, give the message of the Gospel!"

one I say: Do not be afraid! Upon the rock of the Gospel build your society in love and harmony, for only in this way will a lasting peace be established! I invoke upon the whole of the beloved Rwandan nation the motherly protection of Our Lady of Kibeho. I recall with affection the Bishops of Rwanda who were here, in the Vatican, last week. And I invite all of you, now, to pray to the Madonna, Our Lady of Kibeho. (*Hail Mary*...)

I greet the groups of boys and girls who have just received or are preparing to receive Confirmation, the young people of various parishes and the many students.

Exactly five years have passed since an earthquake struck L'Aquila and its surrounding territory. At this moment let us join that community which has suffered greatly, and is still suffering, struggling and hoping with deep trust in God and in Our Lady. Let us pray for all the victims: that they may always live in the peace of the Lord. And let us pray for the people of L'Aquila on their journey towards the resurrection: May solidarity and spiritual renewal give them the strength for their spiritual rebuilding.

Let us pray also for victims of the Ebola virus which has broken out in

Guinea and its neighbouring countries. May the Lord sustain their efforts to fight this beginning of an epidemic and ensure that treatment and assistance be provided to all those in need.

And now I would like to make you a small gesture. On recent Sundays I suggested that you all obtain a little Gospel to carry with you throughout the day so that you can read it often. I then thought about an old Lenten tradition in the Church of giving the Gospel to catechumens, to those who are preparing for Baptism. So, today I want to offer you who are here in the Square – but as a sign for all – a pocket-size Gospel (the holds up the booklet). It will be handed out gratis.

There are places set up in the Square for distribution. I see them there, there and there... Go there and take a Gospel. Take it, carry it with you and read it every day: It is Jesus himself speaking to you in it! It is the word of Jesus: this is the Word of Jesus!

And like him I say to you: as you have received, freely, give freely, pass on the message of the Gospel! Maybe some of you don't think it can be free. "But how much? How much must I pay, Father?". Let's do something: in exchange for this gift, do a charitable action, a gesture of spontaneous love, a prayer for your enemies, an act of reconciliation, something...

Today one can read the Gospel also on so many technological instruments. You can carry the whole Bible on your mobile phone, on your tablet. It is important to read the Word of God, by any means, but by reading the Word of God: Jesus speaks to us there! And welcome it with an open heart. Then the good seed will bear fruit!

I wish you a good Sunday and a nice lunch! *Arrivederci!*



Odour of a soul

Mass celebrated in the Roman parish of San Gregorio Magno

Pope Francis invited the parishioners of Rome's San Gregorio Magno alla Magliana, where he celebrated Mass on Sunday, 6 April, to lift the "stones" of sin from their hearts in order to open themselves to God's forgiveness. The following is a translation of the Holy Father's homily, which was given extemporaneously in Italian.

Today's Three Readings speak to us about the Resurrection, they speak to us about life. This beautiful promise from the Lord: "Behold I will open your graves, and raise you from your graves" (Ez 37:12), is the promise of the Lord who possesses life and has the power to give life, that those who are dead might regain life. The Second Reading tells us that we are under the Holy Spirit and that Christ in us, his Spirit, will raise us. And in the Third Reading of the Gospel, we saw how Jesus gave life to Lazarus. Lazarus, who was dead, has returned to life.

I would simply like to say something very briefly. We all have within us some areas, some parts of our heart that are not alive, that are a little dead; and some of us have many dead places in our hearts, a true spiritual necrosis! And when we are in this situation, we

know it, we want to get out but we can't. Only the power of Jesus, the power of Jesus can help us come out of these atrophied zones of the heart, these tombs of sin, which we all have. We are all sinners! But if we become very attached to these tombs and guard them within us and do not will that our whole heart rise again to life, we become corrupted and our soul begins to give off, as Martha says, an "odour" (Jn 11:39), the stench of a person who is attached to sin. And Lent is something to do with this. Because all of us, who are sinners, do not end up attached to sin, but that we can hear what Jesus said to Lazarus: "He cried out with a loud voice: 'Lazarus, come out'" (Jn 11:43).

Today I invite you to think for a moment, in silence, here: where is my interior necrosis? Where is the dead part of my soul? Where is my tomb? Think, for a short moment, all of you in silence. Let us think: what part of the

heart can be corrupted because of my attachment to sin, one sin or another? And to remove the stone, to take away the stone of shame and allow the Lord to say to us, as he said to Lazarus: "Come out!". That all our soul might be healed, might be raised by the love of Jesus, by the power of Jesus. He is capable of forgiving us. We all need it! All of us. We are all sinners, but we must be careful not to become corrupt! Sinners we may be, but He forgives us. Let us hear that voice of Jesus who, by the power of God, says to us: "Come out! Leave that tomb you have within you. Come out. I give you life, I give you happiness, I bless you, I want you for myself".

May the Lord today, on this Sunday, which speaks so much about the Resurrection, give us all the grace to rise from our sins, to come out of our tombs; with the voice of Jesus, calling us to go out, to go to Him.

A father listening to the challenges and hopes of his children in the Magliana neighbourhood

Just like he had done that morning at the Angelus, Pope Francis gave the faithful of the Church of San Gregorio Magno a pocket-size Gospel. In return he received a black bag full of messages, a bag similar to the one he usually carries with him. "When you take the handle," said Fr Renzo Chiesa, the parish priest, "remember that we feel guided by you: with that sure and steadfast hand of a caring father". Indeed, it was a festive meeting of a father and his sons and daughters when the Holy Father visited the Magliana neighbourhood.

When he arrived around 3:45 pm, Pope Francis was welcomed by Cardinal Vicar Agostino Vallini and by Bishop Selvadagi, Auxiliary of western Rome, by the Regent of the Prefecture of the Papal Household Msgr Sapienza, and by the parish priest and his coworkers. He was then greeted by local schools, including Lucia Caravona, a religion teacher who introduced the Holy Father to Dario, a student in the third grade who, she said, is "going through a difficult moment in his young life and is in need of your care". And the Holy Father immediately responded.

Next he went to the parish sports field where he spoke with children preparing for their First Communion and Confirmation. Nine-year-old Sara greeted the Holy Father while her friends behind her released white balloons. "They contain," she said, "our hopes, our desires and our prayers. Then, Letizia, an 11-year-old girl, showed him a poster with a ship and the writing "Guide us in the sea of hope". "For us who often feel distressed," she said, "it's good to know that there is an expert sailor, able to lead us out of the

storm". He asked the children: "Can we live without hope?". "No", they shouted together in unison.

Before entering the parish centre, Francis greeted the people waiting for him behind the barriers. It was when the Holy Father moved inside that he began to understand the more difficult realities that surround the parish named after St Gregory the Great. In the theatre he met with former drug addicts, prisoners, immigrants and victims of the sex trade – groups which the parish has especially aided in recent years. To them Pope Francis focused on four terms: fragility, marginality, waste and rise. "The Lord loves our weakness", he affirmed, clarifying that "the best place to find the Lord" is in "our own weakness". "Jesus came to the margins" to find those who didn't count. He said due to the culture of waste babies are killed in the mother's womb and the elderly are discarded "because we think that they are not needed". Yet, "they are our memory, they are the wisdom of the people".

The Pope's last meeting was with families including couples celebrating their 25th and 50th anniversary, pregnant women, recently baptized infants, and couples preparing for marriage. On hearing the babies cry, he laughed and said: "That is beautiful music! But it wouldn't be so beautiful at 2 or 3 am, the next day we have to go to work! But I thank you for bringing the children to receive Baptism in the parish". Before taking his leave, the Bishop of Rome greeted the faithful of the parish one last final time before heading back to the Vatican. (*Giuliana Biscan*)

A group of young people from Belgium speak with Pope Francis

A treasure hunt

And now I want to ask you a question: where does your heart rest?

They belong to a group of young people that grew out of World Youth Day in Rio, because they wished to communicate to other young Flemish people what they had experienced in Rio. They are a group of 12 – the others are here outside, by the way – they came along as well...

Well, I want to say hello to them, the others, afterwards, ok!

We can arrange that... And they are truly carrying out this task of entering, penetrating into media as young people, starting with their Christian inspiration. It is also in that sense that they would like to pose some questions to you. She, on the other hand, is not a believer – indeed there are four from the group – she is not a believer, but it seemed important to us also, because in Flanders we are a very secular society, and we know that we have a message for everyone. So, she was very happy...

Ah, I like this! We are all brothers and sisters!

Truly, indeed. The first question is: Thank you for having accepted our request, but why did you do so?

When I hear that a young man or woman is restless, I feel that it is my

A meeting at the Vatican

On Monday, 31 March, the Holy Father gave an interview to a group of youth from Flanders, Belgium, accompanied by Bishop Luc Van Looy of Ghent, in the Vatican. Aged between 18 and 27 years, in turn they posed their questions to Pope Francis who replied in Italian. A short part of the interview was broadcast on Belgian television on Thursday evening, 3 April, while the full version of the interview will be shown on video in the coming days. Published here is a translation provided by Catholic News Agency of the complete transcript.

duty to serve these young people, to give a service to this restlessness, because this restlessness is like a seed, and later it will go on to give fruit. And, in this moment I feel that with you I am doing a service to that which is most precious in this moment: your restlessness.

A boy: Everyone in the world seeks to be happy. But we asked ourselves, are you happy? And, why?

Absolutely, absolutely, I am happy. I'm happy because ... I don't know why ... maybe because I have a job, I am not unemployed, I have work, a job as a shepherd! I am happy because I found my path in life and walking this path makes me happy. And it is also a serene happiness, because at this age it is not the same happiness as that of a young person, there is a difference. A certain interior peace, a great peace, a happiness that also comes with age; and also with a journey that has always had problems, even now there are problems. But this happiness doesn't go away with the problems, no. It sees the problems, it suffers them and then moves on. It does something to resolve them and moves forward. But in the depths of the heart, there is this peace and this happiness. For me it is truly a grace of God. It is a grace. I don't deserve it at all.

A boy: You have shown your great love of the poor and the wounded in many ways. Why is this so important to you?

Because this is the heart of the Gospel. I am a believer. I believe in God. I believe in Jesus Christ and his Gospel. And, the core of the Gospel is the proclamation to the poor. When you read the Beatitudes, for example, or you read Matthew 25, you see how Jesus is clear in this. This is the core of the Gospel. And Jesus says of himself, "I came to announce to the poor freedom, health, the grace of God..." To the poor. Those who need salvation, that need to be welcomed in society. Then, if you read the Gospel, you see that Jesus in a certain way favoured the marginalized. The lepers, widows, orphans, the blind... marginalized

people. And also the great sinners... and this is my consolation! Yes, because He is not even scared of sin! When he came across a person like Zaccheus, who was a thief, or like Matthew, who was a traitor for money, He was not afraid! He looked at the them and he chose them. This is also poverty: the poverty of sin. For me, the heart of the Gospel is of the poor. Because of this discussion of the poor and of this preference, I heard someone say two months ago: "This Pope is a communist". No! This is a banner of the Gospel, not of Communism: of the Gospel! But poverty without ideology, poverty... And for this reason I believe that the poor are at the centre of the proclamation of Jesus. Just read it. The problem is that then this attitude toward the poor sometimes, in history, has been ideologized. No, it is not like that: ideology is another thing. It is like this in the Gospel: it is simple, very simple. Also in the Old Testament, you see this. And it's for this reason that I always place it at the centre.

A girl: I don't believe in God, but your actions and your ideals inspire me. Perhaps you have a message for all of us, for young Christians, for people who don't believe or have other beliefs or believe in a different way?

For me, one must seek, in a way of speaking, authenticity. And for me, authenticity is this: me, speaking with my brothers. We are all brothers. Believers, non-believers, or those of one religious confession or another, Jews, Muslims... we are all brothers. Man is at the centre of history, and in my opinion this is very important: man is at the centre. In this moment of history, man has been thrown out of the centre, he has slipped towards the periphery, and at the centre – at least at this point – is power and money. And we must work for people, for man and woman, who are the image of God. Why young people? Because the young – and I go back to what I said at the beginning – are the seed that will bear fruit along the path. But also in relation to what I was saying now: in this world, where

money and power are at the centre, young people are chased away. Children are chased away – we don't want kids, we want fewer of them, small families. Children aren't wanted. The elderly are chased away. So many elderly die by way of a hidden euthanasia, because they are not cared for and they die. And now young people are chased away. Just think that in Italy, for example, unemployment among youth under the age of 25 years is nearly 50 percent. In Spain, it is 60 percent. And, in Andalusia, southern Spain, it is nearly 70 percent... I don't know what the unemployment rate in Belgium might be...

A bit less: 5-10 percent.

That's low. It is low, thanks be to God. But you think about what a generation of young people who don't have work means! You can say to me: "But they can eat, because their society feeds them". Yes, but this is not sufficient, because they don't have the experience of the dignity of bringing bread home. And this is the moment of the "passion of the youth". We have entered into a culture of waste. What is not part of globalization is discarded. The elderly, children, young people. But in this way one discards the future of a people, because the future of a people is in children, youth and the elderly. Children and young people, because they will carry history forward; the elderly are those who must give us the memory of a people, how the path of a people has gone. If they are discarded, we will have a group of people without strength – because they will not have many young people and children – and without memory. This is very grave! Thus I believe that we must help young people so that they might have a role in society that in this difficult historical moment is needed.

Do you have a specific, very concrete message for us, so that – perhaps – we might inspire other people as you do? Even people who don't believe?

You've used a very important word: "concrete". It is an extremely important word, because in the concreteness of life you move forward. With ideas alone, you don't move forward! This is very important. And, I believe that you young people must move forward in life with this concreteness, often also with actions tied to situations, because you must take this, this... but also with strategies... I will tell you something. In my work in Buenos Aires I spoke with so many young politicians who came by to say hello to me. And I am happy because they – whether from the left or the right – sang a new song, a new style of politics. And, this gives me hope. And, I believe that youth, in this moment, must take the time and move ahead. Be courageous! This gives me hope. I don't know if I responded: concreteness in actions.

A boy: When I read the newspapers,





Detail of "Zacchaeus on the sycamore to see Jesus"
by Niels Larsen Steens (1864-1941)

when I look around, I ask myself if the human race is actually capable of taking care of this world or of the human race itself. Do you share my doubt? (Translator) ...We throw away, as you said. Do you also feel sometimes, like doubting and saying to yourself, "Where is God in all of this?"

I ask myself two questions about this issue: Where is God and where is man? It's the first question in the Bible that God poses to man, "Adam, where are you?" It is the first question to man. And, also I ask myself now, "You, man of the 21st century, where are you?" And, this makes me think of another question: "You, God, where are you?" When man finds himself, he seeks God. Maybe he is unable to find him, but he walks on a path of honesty, seeking truth, on a path of goodness and a path of beauty. For me, a young person who loves truth and seeks it, loves goodness and is good, is a good person, and seeks and loves beauty, is on the good path and will surely find God! Sooner or later, he will find him! But the path is long and in life some people do not find it. They don't find it in a conscious way. But they are so true and honest with themselves, so good and so loving of beauty that in the end they have a very mature personality, capable of an encounter with God, which is always a grace. Because the encounter with God is a grace. We cannot make the path... Some find it in other people... It is a path to take... Everyone must find it themselves. God is not found by hearing of him, nor can you pay to find God. It is a personal path. We must find him this way. I don't know if I have responded to your question....

We are all human and we make errors. What have your errors taught you?

I have erred, erred... The Bible says in the Book of Wisdom that the most just man errs seven times a day! ... That is to say that everyone errs... They say that man is the only animal that falls twice in the same place; he doesn't learn immediately from his errors. One can say, "I don't err", but he doesn't improve. This makes you vain, arrogant, proud... I also think of the errors also in my life have been and are great teachers of life. Great teachers: they teach you so much. They humiliate you also because you can think yourself as superman, superwoman,

and then you make a mistake, and this humiliates you and puts you in your place. I wouldn't say that from all of my mistakes I have learned. No, I believe that from some I haven't learned because I am stubborn, and it isn't easy to learn. But I have learned from so many errors, and this has done me good. It has done me good. Also recognizing errors is important. I erred here, I erred there, I err there... Also being attentive so as not to return to the same error, to the same well... Dialogue with our own errors is a good thing, because they teach us. And the important thing is that they help you to become a bit more humble, humility does so much good, so much good to people, to us, it does us good. I don't know if this was the answer...

(Translator) Do you have a concrete example of how you learned from an error? She (the girl who asked the question) ventures [to ask]...

No, I will tell you. I wrote it in a book, it is public. For example, in guiding the life of the Church. For example, I was appointed superior very young, and I made so many errors through authoritarianism. At 36 years old I was too authoritarian... And then I learned that one must dialogue, you must listen to what the others think... But you don't learn once and for all. No. It is a long road. This is a concrete example. And, from my slightly authoritarian attitude as a religious superior, I learned to find a path so as not to be so much like that, or to be that way anymore... but I still err! Is she happy?... Does she want to venture to say something else?

A girl: I see God in others. Where do you see God?

I seek – seek! – to find him in all of life's circumstances. I seek... I find him in reading the Bible, I find him in celebrating the Sacraments, in prayer and also in my work; I seek to find him in people, in different people... Most of all, I find him in the sick. The sick help me, because when I am with a sick person I ask myself, why this one yes and me no? And with those in prison I find him. Why is this person incarcerated and not me? And I speak with God, "You always make injustices, why to this person and not to me?" And, I find God in this, but always in dialogue. It does me good to look for him during the whole day. I am unable to do it, but I try to do this, to dialogue. I am not able to do it exactly like that. The saints did this well, I still don't... but I am on the path.

A girl: Since I don't believe in God, I am unable to understand how you pray or why you pray. Can you explain how you pray in your role as Pontiff, and why you pray? In the most concrete way possible...

How I pray... Often I take the Bible, I read it a bit, then I set it aside and I let myself be looked at by the Lord. That is the most common idea in my prayer. I allow myself to be looked at by Him. And I

feel – and it isn't sentimentalism – I feel deeply the things that the Lord tells me. Sometimes he doesn't speak... nothing, empty, empty, empty... but patiently I am there, and I pray this way... I am seated, I pray seated, because it hurts me to kneel, and sometimes I fall asleep in prayer... It is also a way of praying, as a son with the Father, and this is important. I feel like a son with the Father. And why do I pray? "Why" as a cause or for whom do I pray?

Both...

I pray, because I need to. I feel the need, which pushes me, as if God called me to speak. That's the first thing. And I pray for people, when I meet people that strike me because they are sick or have problems, or there are problems that... for example, war... Today I was with the Nuncio of Syria, and he showed me photographs... and I'm sure that this afternoon I will pray for this, for those people... I was shown photographs of those who have died of hunger, their bones were like this... at this time, I cannot understand this, when we have what is necessary to feed the entire world, there are people dying of hunger – for me it's terrible! And this makes me pray, precisely for these people.

I have my fears. What are you afraid of?

Of myself! Fear... Look, in the Gospel, Jesus repeats often, "Do not be afraid! Do not be afraid!" So many times he says it. And, why? Because he knows that fear is a, and I would say, normal thing. We are fearful of life, we are afraid before the challenges, we are afraid before God... All of us are afraid, everyone. You should not be worried about being afraid. You must feel this but not be afraid and then think, "Why am I scared?" And, before God and before yourself, seek to clarify the situation or ask the help of another. Fear is not a good counselor, because it gives you bad advice. It pushes you onto a path that is not right. For this reason, Jesus said so often, "Do not be afraid! Do not be afraid!" Then, we must know ourselves, all of us. Everyone must know him- or herself and seek the are in which we may err the most, and have a bit of fear of that area, because there is bad fear and good fear. Good fear is like prudence. It is a prudent attitude. "Look, you are weak in this, this and this, be prudent and don't fall". Bad fear is that which you say and which nullifies you a bit, erases you. It nullifies you, it doesn't allow you to do something. This is bad and it must be thrown out.

(Translator) She (the girl) has posed this question because sometimes it is not easy in Belgium, for example, to speak of one's own faith. This was for her also a way, because so many don't believe, and she said, "I want to pose this question because I also want to have the strength to bear witness".

There it is, now I understand the root of the question. Bearing witness with simplicity. Because if you wave your faith as a flag, like during the crusades, and you go out and proselytize, that doesn't work. The best way is testimony, but humble testimony, "I am like this" with humility, without triumphalism. That is an-

other sin of ours, another bad attitude: triumphalism. Jesus was not triumphalist and history also teaches us not to be triumphalist, because the great triumphalists were defeated. Testimony: this is a key, this question. I give it with humility, without proselytizing. I offer it. It is so. And this is not scary. You are not going on the crusades.

(Translator) There is one final question...

The last one? The last one is always a terrible one...

Our last question: do you have a question for us?

The question I want to ask you is not original. I take it from the Gospel. But I think that after hearing it, maybe it will be the right one for you in the this moment. Where is your treasure? This is the question. Where does your heart rest? On what treasure does your heart rest? Because there where your treasure is will be your life. The heart is attached to the treasure, to a treasure that all of us have: power, money, pride, so many... or goodness, beauty, the will to do good... There can be so many treasures. Where is your treasure? This is the question I would like to ask you, but you will have to answer by yourselves, alone! At your home...

They will let you know in a letter...

Have them give it to the bishop... Thanks! Thank you, thanks! And pray for me.

Cuba and the Vatican

So far yet so close

An exhibition in Rome is recalling the most important moments in the dialogue between the Holy See and Cuba. On 2 April the Ambassador of Cuba to the Holy See, Rodney Alejandro López Clemente – who presented Pope Francis with his Letters of Credence on 23 December – inaugurated a photographic exhibition dedicated to the Caribbean island in the Church of Sant'Andrea al Quirinale. The initiative is part of the preparations for the 80th anniversary of uninterrupted diplomatic relations between Havana and the Vatican to be celebrated in 2015. The exhibition provides the visitor with a visual history of the three most important moments in the relations between the two states. The first is Fidel Castro visit to the Vatican and his meeting with John Paul II in 1996; the second part looks at John Paul II's historic visit to just two years later Cuba, including Santa Clara, Camaguey, Santiago di Cuba and Havana. The third section is dedicated to Benedict XVI's visit to the country from 26-28 March 2012. The Pope travelled to both Santiago de Cuba and the capital. The visit was part of the celebration of the 400th anniversary of the discovery of the statue of Our Lady of Charity of El Cobre.

Morning Mass at the Domus Sanctae Marthae

Thursday, 3 April

A friend to pray with

In his homily at Holy Mass, Pope Francis reflected on the nature of prayer. The Pope based his reflection, and the little "manual" of prayer he proposed, on the day's first Reading from Exodus (32:7-14), which recounts "Moses' prayer for his people who had fallen into the grave sin of idolatry".

The Pope introduced his remarks by noting that God reproved Moses, saying to him: "Go down; for your people, whom you brought up out of the land of Egypt, have corrupted themselves".

It is as though God wished to distance himself through their dialogue, saying: "I have nothing to do with this people; they are yours, they are no longer mine". But Moses responds: "O Lord, why does thy wrath burn hot against thy people, whom thou has brought forth out of the land of Egypt with great power and with a mighty hand?". The Pope observed: "the people stood as it were between two masters, between two fathers: the people of God and the people of Moses".

Moses begins to plead with God in a prayer which Pope Francis described as "a true battle with God". It was "the leader's battle ... to save his people, who were the people of God". Moses "speaks freely before the Lord" and in doing so "he teaches us how to pray: without fear, freely, even with insistence". Moses "insists, he is courageous: this is how prayer must be!"

Saying words and nothing more is not prayer, the Pope continued. One has to know how to "negotiate" with God, as Moses did, by reminding God through argumentation of his relationship with his people". Moses "seeks to 'convince' God" that if he were to unleash his wrath against his people, he would disgrace himself before all the Egyptians". In the Book of Exodus, in fact, we hear Moses say to God: "Why should the Egyptians say, 'With evil intent did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn away from thy fierce wrath and repent of this evil against thy people'".

Essentially, the Pope said, Moses "seeks to 'convince' God to change his mind by means of many arguments. And he looks to his memory for those arguments. Thus, "he says to God: you have done this, this and this for your people, but if now you let them die in the desert what will your enemies say?" They will say - he went on - "that you are evil, that are not faithful". Moses thus "seeks to 'convince' the Lord" by engaging in a "battle" that places two elements at the centre: "your people and my people".

Moses' prayer is a success. "In the end Moses succeeds in 'convincing' the Lord". The Pope remarked: "the

ending of this passage is beautiful: 'the Lord repented of the evil which he thought to do to his people'". Certainly, he said, "the Lord was a bit weary of this unfaithful people"; however, "in the final words of the passage one reads that the Lord repented" and "changed his stance" yet one must ask oneself: who truly changed here? Did the Lord change? "I believe not", the Pope said. It was Moses who changed, because he believed that the Lord would have destroyed his people. And "he probes his memory to discover how good the Lord was with his people, how he had delivered them from slavery in Egypt in order to lead them forward with a promise".

"These are the arguments he employs to 'convince' the Lord". In the process, he rediscovers the memory of his people and also discovers the mercy of God. "Moses feared that God would do this [terrible] thing", and yet "in the end he goes down the mountain" with a great awareness in his heart: "our God is

*How good it is for us
when the Lord unsettles our
lukewarm and superficial lives.*

(@Pontifex on 7 April)

merciful, he is able to forgive, he turns back on his decisions, he is a father!".

These were all things which Moses already knew, "but he knew them more or less obscurely. It is in prayer that he truly discovers them". This is what prayer does in us, Pope Francis explained. "It changes our hearts, it makes us understand better who our God truly is". However, he

added that "it is important not to speak to God with empty words like the pagans". Instead, we need to tell him the truth: "but look, Lord, I have this problem in my family, with my son, with this or that.... What is to be done? You can't leave me like this!"

Sometimes prayer takes risks. In fact, the Pope explained, "praying is also 'negotiating' with God to obtain what I ask of the Lord.... The Bible says that Moses spoke to the Lord face to face, like a friend, and this is how prayer must be: free, insistent, with arguments, [even] 'reproving' the Lord a little: 'but you promised me this and you didn't do it!'. Prayer, the Pontiff said, is like "speaking with a friend: in prayer one opens one's heart".

Pope Francis then recalled that, following his face to face with God, "Moses went down the mountain reinvigorated, saying 'I got to know the Lord better'. And that strength allowed him to resume his work of leading the people to the Promised Land". For "prayer reinvigorates".

The Pope prayed that the Lord "might give us all grace, for prayer is a grace". He then invited those present to always remember that "when we pray to God, it is not a dialogue between two ... for the Holy Spirit is always present in every prayer". Indeed, he said, "we cannot pray without the Holy Spirit: it is he who prays in us, who changes our hearts, it is he who teaches us to call God 'Father'".

Lastly, Pope Francis exhorted those present to ask the Holy Spirit to teach them to pray "as Moses prayed, to 'negotiate' with God in freedom of spirit and with courage". The Pope concluded: "May the Holy Spirit, who is always present in our prayer, lead us along this path".

On Thursday afternoon, 3 April

Pope Francis and Queen Elizabeth II

Queen Elizabeth II's visit with Pope Francis lasted approximately 30 minutes on Thursday afternoon, 3 April. Accompanied by her husband Prince Philip, the Duke of Edinburgh, she arrived in the Vatican around 3:20 pm with her entourage of seven people including the Ambassador to the Holy See Mr Nigel Baker. She came by car from the Quirinale, and entered St Peter's Square. Crossing the Arch of the Bells, she stopped in John Paul II Square. In the presence of a squad of Swiss Guard, Queen Elizabeth II was welcomed by Cardinal Parolin, Secretary of State; by Archbishop Mamberti, Secretary for Relations with States; by Msgr Sapienza, Regent of the Prefecture of the Papal Household; by Msgr Camilleri, Undersecretary for Relations with States; by Msgr Bettencourt, Head of Protocol; and by Msgr Robert Murphy, official at the Secretariat of State.

Cardinal Cormac Murphy-O'Connor, Archbishop emeritus of Westminster, welcomed the Queen outside Nervi Hall. At 3:23 outside of the Pope's study, the Holy Father and the Queen cordially greeted each other and withdrew for a private discussion. The meeting lasted around 20 minutes. The Duke of Edinburgh and Msgr Miles, an official in the Secretariat of State, participated.

At the end of their discussion,



Friday, 4 April

Where it is forbidden
to pray

There are more Christians being martyred and persecuted today than in the early days of the Church. In some countries it is even prohibited to pray together. Pope Francis made this dramatic reality the focus of his meditation on Friday morning, 4 April.

The passage from the Book of Wisdom (Wis 2:1, 12-22) proclaimed during Friday's liturgy, reveals "what the hearts of the wicked are like, of those who have distanced themselves from God and have made themselves masters, in this case, of religion". It also reveals their "attitude toward the prophets", that they were even willing to persecute them. They are people who are well aware that they are dealing with a just man, explained the Holy Father. So much so that the Scripture describes their thinking in this way: "Let us beset the just one, who is obnoxious to us; he sets himself against our doings".

To beset, the Pope explained, means "gossiping and slandering among themselves". Thus, they defame and "prepare the broth to destroy the just man". Indeed, they cannot accept that there be a just man who, as the Old Testament states, "sets himself against our doings, reproaches us for our transgressions of the law, and charges us with violations of our training".

These words describe the prophet, who has been persecuted "throughout the course of salvation history". Jesus himself "said this to the Pharisees", the Pope recalled, as is narrated in "chapter 23 of the

they moved to a neighbouring room for the traditional exchange of gifts. Queen Elizabeth II offered Pope Francis a large wicker basket of food and drink specialties from the various royal estates: honey from Buckingham Palace; eggs from Windsor Castle in blue packaging with the coat-of-arms of the Royal Family; scotch whisky from their private summer residence Balmoral; cider and pineapple juice; as well as aspics, mustards, jams, biscuits and tea. Next to the basket were two silver frames with photographs of the Queen and Duke, and two smaller baskets with other organic products.

Pope Francis sent to the Queen's great grandson Prince George of Cambridge, who was born last July, a stone orb topped with a cross. And the Pope gave the Duke of Edinburgh a triptych of medals of the Pontificate.



Gospel of St Matthew, which would do us good to read". Jesus was explicit, "your fathers, he said, killed the prophets but you, in order to ease yourselves of the guilt, to absolve yourselves, you bury the prophets!".

We have before us, the Holy Father declared, "historical hypocrisy". It is a fact that "always, throughout salvation history, in the times of Israel as well as in the Church, prophets have been persecuted". Indeed, a prophet is a man "who says: you are on the wrong path, return to the path of God! This is the message of a prophet". A message that "does not please the people in power on that wrong path".

Jesus was persecuted as well. They wanted to kill him, as the Gospel of this liturgy reveals (Jn 7:1-2,10, 25-30). And they certainly "knew what his end would be". The persecution began immediately, when, "at the start of his preaching he returns to his village, goes to the synagogue and preaches". Then, "right after great admiration, they begin" murmuring, as the Gospel reveals: "this one, we know where he comes from; the Christ on the other hand, when he comes, no one will know where he came from". And they all asked themselves: "With what authority do you come to teach us? Where did you study?".

In a word, it is always the same attitude: "they disqualify the Lord, they disqualify the prophet in order to take away his authority". It's as if to say "this one works miracles on Saturday, but you can't work on Saturday, so he is a sinner! This one eats, goes to lunch with sinners and so he isn't a man of God!". In this way they "disqualify Jesus", because he "left and made others leave that closed religious environment, that box". And "the prophet fights against putting the Holy Spirit in a box". Just for this "he is always persecuted". Prophets "are all persecuted, not included, left aside: they have no place". And this is a reality that "didn't end with the death and resurrection of Jesus" but instead "it continued within the Church".

Indeed, inside the Church there are "those who are persecuted from outside and persecuted from within". The saints themselves "were persecuted". In fact, noted the Bishop of Rome, "when we read about the lives of the saints" we find before us many "misunderstandings and persecutions". Because, being prophets, they said things that were "too harsh".

In this way "many thinkers in the Church were also persecuted". On this subject, Pope Francis affirmed: "I'm thinking of someone now, at

this moment, not far from us, a man of goodwill, a true prophet, who in his books reproached the Church for falling away from the path of the Lord. He was immediately summoned, his books were placed on the index, they took away his platform, and this is how his life ended, not so long ago. Time passed and today he is a blessed". But how, one could object, "how can he be a heretic yesterday and a blessed today? Yes, "yesterday, those in power wanted to silence him because they didn't like what he had to say. Today, the Church who, thanks be to God, knows how to repent, says: no, this man is good! Even more, he is on the road to sainthood: he is a blessed".

History testifies then that "all the persons that the Holy Spirit chooses to speak the truth to the people of God suffer persecution". And here the Pope recalled "the last of the Beatitudes of Jesus: blessed are you when you are persecuted in my name". It's that "Jesus is really the model, the icon: the Lord suffered a great deal, he was persecuted"; and in so doing "he took on all of the persecutions of his people".

But "even today, Christians are persecuted", the Pope told us. Such that "I dare say - he confirmed - that perhaps there are as many or more martyrs now than in those early days". And they are persecuted "because in this worldly society, this easy-going society that want no problems, they speak the truth and proclaim Jesus Christ". Truly "today there is a great deal of persecution".

Really, today, in some places, "it's the death penalty, it's prison for having the Gospel in one's home, for teaching the Catechism" the Holy Father emphasized. He then confided: "A Catholic from one of these Countries told me that they cannot pray together - it's forbidden! They can only pray alone and in hiding". If they want to celebrate the Eucharist, they organize "a birthday party, they pretend to celebrate a birthday and there they celebrate the Eucharist before the party". And if, as "has happened, they see the police coming, they immediately hide everything and go on with the party", they hide behind "cheer and good wishes". When these agents "have left, they finish celebrating the Eucharist". And this is what "they have to do because it is forbidden to pray together".

In deed, Pope Francis remarked, "this history of persecution, of misunderstanding" has continued "from the time of the prophets to this day". This is also "the path of the Lord, the path of those who follow the Lord". It is a path that "always ends like the Lord's, with a resurrec-

tion, but passing by way of the cross". The Pope therefore recommended "to never be afraid of persecution, of misunderstandings", even if because of them "many things are lost".

For the Christians, "there will always be persecution, misunderstanding". But they have with them to face it the certainty that "Jesus is Lord and this is the challenge and the cross of our faith". Thus, the Holy Father recommended, "when this happens, in our community or in our heart, let us look to the Lord and think" of this passage from the book of Wisdom that speaks of how the wicked beset the just. He concluded asking the Lord for "the grace to go forward on his path and, if it happens, with the cross of persecution as well".

Monday, 7 April

Forgiveness in a caress

In his homily at Holy Mass, Pope Francis reflected on the day's Readings from the Book of the Prophet Daniel (13:1-9, 15-17, 19-30, 33-62) and the Gospel of John (8:1-11). The Pope introduced his comments by noting that: "today's readings speak to us about adultery", which together with blasphemy and idolatry was considered to be "an extremely grave sin in the Law of Moses" that was punishable by death. Adultery, the Pope said, "is contrary to the image of God and God's fidelity", for "marriage, in addition to being a human reality, is the symbol of God's faithful relationship with his people". Thus, "when marriage is ruined through adultery, it sullies God's relationship with his people". In those days, it was considered to be "a grave sin" because "is sullied the symbol of the relationship between God and his people, of God's fidelity".

In the Gospel, the Evangelist John recounts the story of the woman caught in adultery. Here, the Pope said, "we encounter Jesus seated among many people ... teaching". As he was teaching "the scribes and Pharisees approached him bringing a woman forward, perhaps with her hands bound.... Placing her in the midst, they began accusing her: she is an adulteress!". The Gospel reports that they then asked Jesus a question: "What ought we do with this woman? You speak to us about goodness, yet Moses told us that we must kill her!". The Pope

explained that "they were saying this in order to put him to the test, to have a reason to accuse him". For, "if Jesus has said 'yes', go ahead with the stoning", it would have provided them the opportunity to say to the people: "but this is your good teacher, look what he has done to this poor woman!". If instead "Jesus had said: poor woman, forgive her!", then they would have grounds to accuse him "of not fulfilling the law".

Their sole objective was "to put [Jesus] to the test and to trap him. The woman didn't matter to them; the adulterers didn't matter to them". Indeed, the Pope said, "perhaps some of them were adulterers themselves". For his part, although there were many people around, "Jesus wanted to remain alone with the woman, he wanted to speak to the woman's heart: this was the most important thing for Jesus". And "the people slowly went away" after they heard the words: "Let him who is without sin among you be the first to throw a stone at her".

"With a certain irony, the Gospel says that everyone went away, one by one, beginning with the elders: it is evident that they had a big debt against them in the bank of heaven!", the Pope remarked. Then comes "the moment of Jesus, the Confessor". He was left alone with the woman standing before him. "Jesus was bending down and was writing with his finger on the ground. Some exegetes say that Jesus was writing the sins of the Pharisees and scribes". Then "he got up and looked" at the woman, who was "full of shame, and he said to her: Woman, where are they? Has no one condemned you? We are alone, you and I. You are standing before God, without accusations, without gossip: you and God".

The woman does not claim to be the victim of "a false accusation", she does not defend herself, saying: "I didn't commit adultery". No, "she acknowledges her sin" and she responds to Jesus, saying: "No one has condemned me, Lord". Then Jesus says to her: "Neither do I con-



*We need to rediscover
a contemplative spirit, so that
the love of God may warm our hearts.*

(@Pontifex on 8 April)

demn you; go, and do not sin again, in order not to pass through a time of disgrace, in order not to experience such shame, in order not to offend God, in order not to sully the beautiful relationship between God and his people".

"Jesus forgives. But there is something more here than forgiveness. For as a confessor Jesus goes beyond the law, for "the law said that she had to be punished". Indeed, as the Pope noted, Jesus "was pure and could have throne the first stone". But he "went beyond this. He doesn't tell her that adultery is not a sin, but he doesn't condemn her with the law". This, the Pope explained, is "the mystery of Jesus' mercy ... in being merciful Jesus" goes beyond "the law which commanded that she be stoned".

Morning Mass

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"Mercy," the Pope explained, "is something which is difficult to understand: it doesn't eliminate sin", for "it is God's forgiveness" that does this. "Mercy is the manner in which God forgives". For "Jesus could have said: 'I forgive you, go!' as he had said to the paralytic: your sins are forgiven!". In this situation, however, "Jesus goes further" and counsels the woman "to sin no more".

"How many of us would deserve to be condemned! And it would even be just. Yet he forgives!". How?, the Pope asked. "With this mercy", which "does not eliminate sin: it is God's forgiveness that eliminates it", whereas "mercy goes beyond". Pope Francis then compared God's mercy to the sun: "we look at the sky, the many stars, but when the morning sun comes, we don't see the stars. Such is the mercy of God: it is a great light of love, of tenderness". For "God doesn't forgive with a decree but with a caress". He forgives by "caressing the wounds caused by our sins, because he is involved in forgiveness, is involved in our salvation".

This is Jesus' style as a confessor, the Pope said. He does not humiliate the adulterous woman. "He does not say to her: what did you do, when did you do it, how did you do it and with whom did you do it!". Instead, he tells her "to go and sin no more: God's mercy is great, God's mercy is great: forgiving us by caressing us".

Tuesday, 8 April

Misery and glory

In his homily at Holy Mass, Pope Francis commented on the day's Readings from the Book of Numbers (21:4-9) and the Gospel of John (8:21-30). The Pope began: "In this Gospel Jesus speaks three times about dying in one's sin: 'you will die in your sins'. And this was our fate, and the fate of the people who passed through the Red Sea, who spoke against the Lord and spoke against God, against Moses, saying: 'Why have you brought us up out of Egypt?'. If the Lord had not given them a sign to save them, they would have died in their sins. For alone we cannot leave our sins behind".

"The doctors of the law ... taught the law", the Pope said, but they did not clearly understand this point. Certainly they thought about God's forgiveness, but they felt strong and self-reliant. They knew everything, but in the end they made religion and the worship of God a culture of their own values.... Yes, they thought the Lord could forgive, they knew it. But they kept him at a distance".

Drawing on the day's first Reading from the Book of Numbers, the Pope then explained that "in the desert the Lord commanded Moses to make a serpent and to set on a pole and then 'everyone who is bitten, when he sees it, shall live'".

What is the serpent?, the Pope asked. "The serpent is the sign for sin. We think of the Book of Genesis: it was the serpent that seduced Eve, that suggested that she sin". And God commands [Moses] to lift up the serpent, that is sin, as a flag of victory. It is something that one "cannot understand well if one does not understand what Jesus said in the Gospel. Jesus says to the Jews: 'When you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father taught me'". Lifting up the symbol of their sin and transforming it into an instrument of salvation therefore represents the redemption which comes from Christ lifted up on the Cross.

"Christianity," the Pope continued, "is not a philosophical doctrine, it is not a programme of life that enables one to be well formed and to make peace. These are its consequences. Christianity is a person, a person lifted up on the Cross. A person who emptied himself to save us. He took on sin. And so just as in the desert sin was lifted up, here God made man was lifted up for us. And all of our sins were there". Therefore, Pope Francis explained, "one cannot understand Christianity without understanding this profound humiliation of the Son of God, who humbled himself and made himself a servant unto death on the Cross. To serve".

Like St Paul, we too can speak about what we glory in. Yet for our part, the Pope said, we can only boast about our sins. We don't have other things to boast about: this is our poverty and misery". Yet "thanks to the mercy of God, we glory in Christ Crucified. And that is why there is no Christianity without the Cross, and there is no Cross without Jesus Christ".

Therefore, "the heart of God's salvation is his Son who took upon himself our sins, our pride, our self-reliance, our vanity, our desire to be like God. A Christian who is not able to glory in Christ Crucified has not understood what it means to be Christian. Our wounds, those which sin leaves in us, are healed only through the Lord's wounds, through the wounds of God made man who humbled himself, who emptied himself. This is the mystery of the Cross. It is not only an ornament that we always put in churches, on the altar; it is not only a symbol that should distinguish us from others. The Cross is a mystery: the mystery of the love of God who humbles himself, who empties himself" to save us from our sins.

"Where is your sin?", the Pope asked. "Your sin is there on the Cross. Go and look for it there, in the wounds of the Lord, and your sins shall be healed, your wounds shall be healed, your sins shall be forgiven. God's forgiveness is not a matter of canceling a debt we have with him. God forgives us in the wounds of his Son lifted up on the Cross". Pope Francis therefore concluded, expressing his hope that "the Lord might draw us to himself and that we might allow ourselves to be healed".

VATICAN BULLETIN

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loma in notarial law, a master's in theology, and a diploma in catechesis theology. He was ordained a priest on 30 June 1991. He has served in parish ministry and as chaplain in several schools, as member of the presbyterate of Sainte-Foy and head of the youth section, as episcopal delegate for catechesis and the apostolate for youth; as episcopal vicar for catechesis and the catechumenate, as secretary of the Episcopal Council, as a member of the College of Consultors and of the Presbyteral Council.

The Holy Father accepted the resignation of Bishop Philippe Albert Joseph Stevens, of the Little Brothers of the Gospel, of the Diocese of Maroua-Mokolo, Cameroon. It was presented in accord with can. 401 § 1 of the Code of Canon Law (5 Apr.).

The Holy Father appointed Fr Bruno Ateba Edo, SAC, as Bishop of Maroua-Mokolo, Cameroon. Until now he has been Regional Superior of the Pallottine Fathers for Cameroon and Nigeria (5 Apr.).

Bishop-elect Ateba Edo, 49, was born in Zoetélé, Cameroon. He holds a licence in pastoral theology. He made his final profession on 2 October 1994. He was ordained a priest on 8 July 1995. He has served in parish ministry and as rector of the Pallottine Theologate and of the Basilica Marie-Reine-des Apôtres of Mvolyé, in Yaoundé, as president of the Conference of Major Superiors of Cameroon.

The Holy Father appointed Fr Joseph Trần Văn Toàn as Auxiliary Bishop of Long Xuyên, Vietnam, assigning him the titular episcopal see of Acalissus. Until now he has been Director of the Pastoral Centre of the said Diocese (5 Apr.).

Bishop-elect Trần Văn Toàn, 59, was born in Thái Bình, Vietnam. After attending the seminary, he worked in parish ministry for 11 years before he was granted a government permit to be ordained a priest. After his ordination on 16 January 1992, he began working in parish ministry. He holds a doctorate in education. He has also served as rector of the Minor Seminary of St Theresa, as lecturer of missiology at the Interdiocesan Major Seminary of Cần Thơ.

The Holy Father appointed Fr Fabio Fabene, Undersecretary of the Synod of Bishops, as bishop, assigning him the titular episcopal see of Aquapendente (8 Apr.).

Bishop-elect Fabene, 55, was born in Rome, Italy. He was ordained a priest on 26 May 1984. He holds a doctorate in canon law. He has served in parish ministry and at the Congregation for Bishops. He has also served as professor of canon law; as general secretary of the College of Cardinals; as external judge of the Tribunal for the cases of nullity of marriage for the Lazio Region; as postulator for the Cause of Beatification and Canonization

for Cardinal Marco Antonio Barbarigo and as chaplain of the Italian Women's Centre CIF in Rome.

The Holy Father accepted the resignation of Bishop Nicola De Angelis, CFIC, of Peterborough, Canada. It was presented in accord with can. 401 § 1 of the Code of Canon Law (8 Apr.).

The Holy Father appointed Bishop William Terrence McGrattan as Bishop of Peterborough, Canada. Until now he has been titular Bishop of Furnos minor and Auxiliary of Toronto (8 Apr.).

Bishop McGrattan, 57, was born in London, Canada. He was ordained a priest on 2 May 1987. He was ordained a bishop on 6 November 2009, subsequent to his appointment as Auxiliary of Toronto (8 Apr.).

CAUSES FOR SAINTS

The Holy Father appointed Bishop emeritus François Eid, OMM, of Le Caire for Maronites, Procurator for Antioch for Maronites in Rome, as member of the Congregation for the Causes of Saints (5 Apr.).

ITALIAN CATHOLIC ACTION

The Holy Father appointed Bishop Mansueto Bianchi as General Ecclesiastical Assistant of Italian Catholic Action. Until now he has been Bishop (5 Apr.).

START OF MISSION

On 10 February Archbishop Aldo Giordano, titular Archbishop of Tamadaa, began his mission as Apostolic Nuncio to the Bolivarian Republic of Venezuela with the presentation of his Letters of Credence to H.E. Mr Nicolás Maduro Moros, President of the Republic.

LENTEN SERMON

On 4 April, Fr Raniero Cantalamessa, OFM Cap., delivered the fourth Lenten Sermon in the Redemptoris Mater Chapel in the presence of the Holy Father.

CARDINAL TAKES POSSESSION

On 12 April, Cardinal Orani João Tempesta, O Cist, Archbishop of Rio de Janeiro, Brazil, will take possession of the Title of Santa Maria della Provvidenza a Monte Verde.

NECROLOGY

Bishop Michael Pearce Lacey, titular Bishop of Diano, Auxiliary Bishop emeritus of Toronto, Canada, at age 97 (2 Apr.).

Bishop emeritus Pedro Fré, CSSR, of Barretos, Brazil, at age 89 (3 Apr.).

Archbishop Boniface Lele, Archbishop emeritus of Mombasa, Kenya, at age 66 (9 Apr.).



Collegiality and communion in the Synod of Bishops

Peter and his brothers

Pope Francis wrote a letter to Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops, communicating his decision to raise the Undersecretary of the Synod to the dignity of bishop. The following is a translation of the Holy Father's letter which was written in Italian.

emerging Synodal Body spurred all Catholic Bishops to share in the Bishop of Rome's concern for the Universal Church in a clearer and more effective way.

The Synodal Assemblies, which from that time have been celebrated in the presence of Bishops from the various continents, have made known the Church's activity concerning essential contributions to the problems in the world and they have offered the Successor of Peter valuable help and guidance in order to safeguard and increase the faith, in order to courageously offer the integrity of Christian life and strengthen the discipline of the Church.

In underlining the efficacy of the Synod and in recognizing the enormous good that they do for the Church, Blessed John Paul II, who presided over many Synodal Assemblies, suggested with foresight that: "Perhaps this instrument could also be improved. Perhaps collegial pastoral responsibility could be expressed in the Synod even more fully" (Address at the

Conclusion of the 6th General Assembly of the Synod of Bishops, 29 October 1983; ORE 7 November 1983, p. 3).

Indeed the breadth and depth of the objective given to the Synodal institution originated in the inexhaustible expanse of the mystery and of the horizon of the Church of God, namely communion and mission. Thus we can and must search for ever deeper and more authentic forms in exercising synodal collegiality to better realize ecclesial communion and to promote her inexhaustible mission.

Almost 50 years have passed since the Synod of Bishops was established, and I too having deeply examined the signs of the times and with the awareness that in the exercise of my Petrine Ministry it is necessary more than ever to further revitalize the close relationship between all the Pastors of the Church, I wish to value this precious heritage of the Council.

In this regard, there is no doubt that the Bishop of Rome is in need of the presence of his Brother Bishops, of their guidance and of their prudence and experience. Indeed, the Successor of Peter must proclaim to all who "Christ, the Son of the Living God", and at the same time he

must pay attention to what the Holy Spirit inspires on the lips of those who – accept the word of Jesus who declares: "you are Peter" (cf. Mt 16:16-18) – fully participate in the Apostolic College.

I am, therefore, very grateful to those, who through their generous, diligent and competent work, have assured during all these years that the synodal institution contribute to the essential dialogue between Peter and his brothers. I would like to express my special recognition to Your Eminence, to the Members of the various Councils, to the Superiors and to the Officials of the Secretariat General, those present and past.

Now, in order to make more visible the much appreciated service that this Organism performs to promote the episcopal collegiality with the Bishop of Rome, I have decided to raise the Undersecretary to the dignity of bishop.

In this way, the Undersecretary, whose mandate already foresees cooperating with Your Eminence in developing the synodal activity, in virtue of the Episcopal Order, will mirror that affective and effective communion which constitutes the Synod of Bishops' primary purpose. In coordinating also the internal work of the General Secretariat, the Undersecretary will be called upon to voice the fertile and fruitful reality that flows from the participation in the episcopal munus, a source of sanctification for those who surround him, and foundation of hierarchical communion with the Bishop of Rome, head of the Episcopal College, and the Members of the said College.

I inform you of this, Your Eminence, with my Apostolic Blessing.

From the Vatican, 1 April 2014.

Franciscus

Your Eminence,

On 15 September 1965 my Venerable Predecessor, the Servant of God, Paul VI – after having attentively examined the signs of the times, and aware of the need to strengthen by closer bonds the union of the Bishop of Rome with the Bishops whom the Holy Spirit had constituted to govern the Church of God – established the Synod of Bishops with the *Motu Proprio* "Apostolica Sollicitudo".

At that time, as the Second Vatican Council drew to a close, the

The future of the IOR

The Pope confirms its mission

The Holy Father has approved a proposal on the future of the Istituto per le Opere di Religione (IOR), reaffirming the importance of the IOR's mission for the good of the Catholic Church, the Holy See and the Vatican City State.

The proposal has been jointly developed by representatives of the Pontifical Referring Commission to the IOR (CRIOR), the Pontifical Commission for Reference on the Organization of the Economic-Administrative Structure of the Holy See (COSEA), the IOR's Commission of Cardinals and the Board of Superintendence and presented to the Holy Father by the Cardinal-Prefect for the Secretariat for the Economy with the consent of Cardinal Santos Abril Y Castelló, President of the IOR's Commission of Cardinals. It is drawn from information on the legal status of the IOR and its operations gathered by and presented to the

Holy Father and his Council of Cardinals by CRIOR in February 2014.

The IOR will continue to serve with prudence and provide specialized financial services to the Catholic Church worldwide. The valuable services that can be offered by the Institute assist the Holy Father in his mission as universal pastor and also aid those institutions and individuals who collaborate with him in his ministry.

With the confirmation of the IOR's mission and at the request of Cardinal-Prefect Pell, the President of the Board of Superintendence, Ernst von Freyberg, and the management of the IOR, will finalize their plan to ensure that the IOR can fulfil its mission as part of the new financial structures of the Holy See/Vatican City State. The plan will be presented to the Holy Father's Council of Cardinals and the Council for the Economy.



The activities of the IOR will continue to fall under the regulatory supervision of AIF (Autorità di Informazione Finanziaria), the competent authority within the Holy See and Vatican City State. In compliance with *Motu Proprios* of 8 August 2013 and 15 November 2013, as well as Law N. XVIII on transparency, supervision and financial information which came into force on 8 October 2013, a comprehensive legal and institutional framework has been introduced to regulate financial activities

within the Holy See and Vatican City State. In that respect, the Cardinal-Prefect Pell has confirmed the importance of a sustainable systematic alignment of the legal and regulatory framework of the Holy See/Vatican City State with regulatory international best practice. Strict regulatory supervision and improvements in compliance, transparency and operations initiated in 2012 and substantially accelerated in 2013 are critical for the Institute's future.

Looking towards the canonizations on 27 April

Roncalli and Wojtyła in Asia

JAMES CHANNAN, OP*

Two great religious leaders and supreme pastors of the Catholic Church namely; Blessed Pope John XXIII and Blessed Pope John Paul II have a great historical significance for the Church in the modern world. They enjoy great respect in the hearts and minds of the Catholics. All other Christian denominations and believers of different religions have also paid rich tribute to their tremendous leadership. Pope John XXIII set a tone and agenda for the 20th century and how to read the signs of the time and how Church should respond to the challenges it is confronted with in the modern world. The invocation of the Vatican Council II by Pope John was a clear sign that how the Church can respond to the challenges in the modern world and how to make message of Christ relevant. Although he died in the year 1963 his vision, mission and inspiration is strongly reflected in the 16 documents of the Vatican Council II, which respond to the situation of the Church in the age lived, whether it is religious freedom laity, religious life, evangelization mission, proclamation, dialogue, and Church in the modern world. These documents have renewed the approach of the Church to its members and people of all religions. These have great significance for the Christians in Asia as well.

Pope John Paul II being supreme pastor of the Church led his flock for 26 years. He took us from the second millennium to the third millennium as a great dynamic leader. He left remarkable and very significant impact not only on the Church but also upon the people of all religions and political states as well. He was respected by all whether Christians or non-Christians; Muslims, Hindus, Buddhists, Sikhs, Zoroastrians and people of different spiritualities. He was the most travelled Pope – Supreme Pastor of the Catholic Church. He travelled around the globe and left lasting marks upon humanity. He was very humble, dynamic, open to the people of other religions and great promoter of interreligious dialogue and ecumenism. He also made pastoral visits to several Asia countries such as: Pakistan, India, Singapore, Philippines, Hong Kong and South Korea etc. He was very warmly welcome by the inhabitants of these countries and has left lasting marks upon us – the Asian inhabitants.

Asia is the cradle of all major religions; Christianity, Hinduism, Judaism, Buddhism, Taoism, Confucianism, Zoroastrianism, Jainism, Islam, Shintoism and Sikhism. God sent his Prophets and revealed holy books upon them. It is the dwelling place of two third of the world population. The land of Asia manifests the plan of salvation of the entire world. God revealed himself through the Hebrew Scripture (Old Testament) and finally through his

only son Jesus Christ – so that whoever believes in him may have eternal life. For Jesus is the way, the truth and the life.

While on the other side we find that Asia is confronted with many crises and challenges such as of; poverty, illiteracy, injustice, child labour, discrimination on the basis of caste, creed and gender is very common in Asia. There are millions of people who are living below poverty level. They do not have enough to eat, clothe or have shelter to live in. There is also a strong wave of terrorism, fanaticism, fundamentalism. In some countries terrorist attacks and suicide bombing have become very common. There is a lack of cleaning water. Millions of people have died of religiously motivated violence. There are problems faced by women as they are not given just rights and status in the society. There is a grave issue of law and order. There is a grave need of interfaith harmony, peace, acceptance and respect of one another. There is grave need to freedom of religion and its expressions.

In such a scenario I find that Pope John XXIII and Pope John Paul II have great significance to bring a positive change in the society. Both left lasting impact and significance upon the Church in Asia. It is a reality that in Asia – the place where Jesus Christ was born – Church remains a tiny minority of about 3 per cent. The continent of Asia is most populated. Two third of the world populations lives here and most of the people belong to other religions. They are either, Muslims, Hindus, Buddhists, Jews, Zoroastrians, Jains, and Sikhs etc. Christians remain a tiny minority. The Church in Asia is “Salt of the earth and light of the world” (Mt 5:12-13).

In our Asian situation the Encyclical of Pope John XXIII *Pacem in Terris* is of prime importance. It can influence immensely for the struggles of Asian people on how to address many challenges we are confronted with as well the challenge of dialogue among people of different religions and especially between Muslims and Christians. It also poses many challenges to us as well. *Pacem in Terris* has set before men and women of good will an immense task for all, especially for us living in Asia. For example, in number 163 of the Encyclical, we read: “Hence among the very serious obligations incumbent upon men of high principles, we must include the task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom – relations between individual citizens, between citizens and their respective states, between states, and finally between individuals, families, intermediate associations and states on the one hand, and the world community on the other. There is surely no one who will not consider this a most exalted task, for it is one which is able to bring about true peace in



accordance with the divinely established order”.

Although this Encyclical was written 51 years ago, it is very significant for our times as well. Its importance in Asia is even more relevant, and it poses for us great challenges in overcoming the crises we are faced with and establishing lasting peace in this continent. This Encyclical has established principles that are featured in some of the documents of the Vatican Council II is wonderful to know that *Pacem in Terris* was the first Encyclical that the Pope did not address to Catholics only, but to “all men of good will”. So it is for all the people of Asia, for Christians and Muslims, and people of all other religions. It encourages and inspires us to do what is good based on truth, justice and charity to bring peace and harmony to our society. Peace is an ongoing process, not just an absence of armed conflict.

In this Encyclical Pope John laid great emphasis on basic human rights, in this order: the right to life, bodily integrity, food, clothing, shelter, rest, medical care and necessary social services, the right to respect for one’s person, a good reputation, freedom to search for the truth, freedom of speech and freedom of information, the right to worship, freedom to choose one’s state of life and to form a family, freedom of initiative in the economic field, the right to work, the right to adequate working conditions, a proper wage, private property, freedom of assembly and association, the right to the juridical protection of rights and the right to act freely and responsibly. This is what we want to see realized in Asia.

Pope John Paul II has left a great inspiration for the people of Asia. He was a great religious leader. He was for the freedom of religion. He was for ecumenical and interreligious dialogue. He was reached out to meet and welcome people of different religions both in the Vatican and to which ever country he went. He gave boost to the Christians in Asia in his Encyclical Letters. In particular his Encyclical *Ecclesia in Asia*, offers us ongoing inspiration and great courage to be proud to be Asian Christians. It serves as a remarkable guide for preaching, proclaiming Christ to the people

around us and thus for the expansion of the Church. The document stated that “just as in the first millennium the Cross was planted on the soil of Europe, and in the second on the that of the America and Africa, we can pray that in the Third Christian Millennium a great harvest of faith will be reaped in this vast and vital continent of Asia” (EA, 1). So the mission of proclamation is entrusted to it. The same Encyclical Pope John Paul acknowledges of the “importance of dialogue as a characteristics mode of the Church’s life in Asia” (EA, 3) He explains that dialogue “is not simply strategy for peaceful coexistence among peoples; it is an essential part of the Church’s mission.... A veritable vocation for the Church” (EA, 31). Dialogue is “more than a way of fostering mutual knowledge and enrichment; it is a part of the Church’s evangelization mission, an expression of the mission *ad gentes*” (EA). This dialogue is linked with evangelization. So both dimension of the mission of the Church are of prime importance in Asia. There is also great emphasis on ecumenism. All these dimensions of the mission of the Church are of prime importance for us in Asia.

Therefore, it is really wonderful that both of the great popes will be canonized. Their life and teachings will remain a great inspiration for the people of Asia. It will help us in our mission of evangelization, interreligious dialogue, ecumenism, of speaking for human rights, equality, justice, freedom of thought and freedom of religion and expression of religious practices. Their lives help to keep on struggling equal right of all, for collaboration among nations and religions. To speak for the rights of the oppressed, minorities and marginalized. They also inspire us to be firm in our faith, no matter how many difficulties or challenges come on our way as Christians. We must keep Christ in front of us to suffered, died and rose on the third day for us and for our salvation. Let us be proud as Christians, the followers of Christ and as Asian as Christ – the Word of God – was incarnated in Asia.

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