

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

Forty-seventh year, number 21 (2347)

Vatican City

Friday, 23 May 2014

## The Pope asks the faithful to pray for Catholics in China and for his journey to the Holy Land **Peter and Andrew meet again**

And he calls on people to respect creation as a gift from God

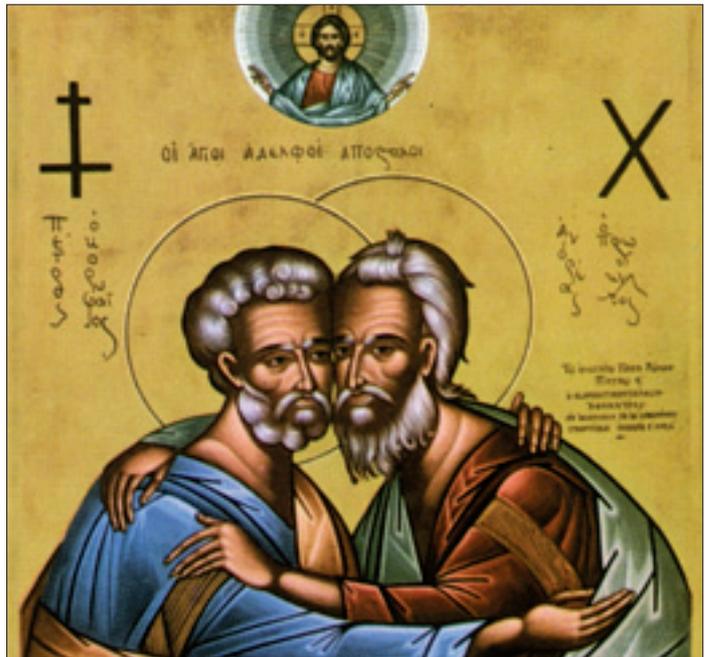
Ecumenism and peace are the key words for the Holy Father's journey to the Holy Land, which will begin on Saturday 24 May. He said as much at the end of the General Audience on Wednesday, 21 May, when he invited the faithful present in St Peter's Square to pray for what he termed a "strictly religious journey" to the "Land of Jesus". The purpose of this journey being two-fold: first, to meet his brother Bartholomew on the 50th anniversary of that historic meeting between Paul VI and Athenagoras. The second purpose, he said, "is to pray for peace in that land that is suffering so much".

The Pope also asked believers to pray for the Catholic community in China. On the occasion of the Feast of Mary Help of Christians, much venerated at the Shrine of Sheshan, the Bishop of Rome expressed his prayer that Chinese Catholics "may continue to believe, to hope and to love and that they may be a leaven of harmonious coexistence among their fellow citizens".

Following the line of his previous catecheses on the gifts of the Holy Spirit, Pope Francis focused this week's on that of knowledge, and concluded his reflection with a strong reminder for us to take care of creation. The Pontiff warned against the temptation of considering nature to be a piece of property "that we can lord over according to our own pleasure" and he invited the faithful to praise and give thanks to God for "having given us so much beauty". Recalling what he once heard someone say in the countryside: "God forgives always, men forgive sometimes, but nature forgives never... if you don't take care of it", he warned, "it will destroy you".

These words found sad expression in the appeal that followed, when the Pope asked all to join him in prayer for the people of Bosnia and Herzegovina and of Serbia, who are suffering from the severe flooding of recent days. This appeal was also launched in a tweet.

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*To seven new ambassadors*

### If peace is just a word

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At the Regina Caeli  
**How to face problems**



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Ecumenical Patriarch on the Pope's visit to the Holy Land

### Visionaries of unity

"Today, even more than 50 years ago, there is an urgent need for reconciliation, and this makes our forthcoming meeting with Pope Francis in Jerusalem an event of great significance". These are the words of the Ecumenical Patriarch on the eve of the Roman Pontiff's first pastoral visit to the Holy Land. "There is no doubt," he wrote, "that the historic meeting of our venerable predecessors, Ecumenical Patriarch Athenagoras and Pope Paul VI (who is soon to be beatified in the Roman Catholic Church), marked a new beginning for relations between Roman Catholicism and Orthodoxy. We must remember that this event followed an entire millennium of mutual mistrust and theological estrangement between our two great traditions. Thus, despite our common history of Scripture and Tradition, both of our Churches ran the risk of damage through isolation and self-sufficiency, having followed separate ways since the 11th century.



Luciano Minguzzi,  
*"Paul VI and Athenagoras meet" (1964)*

"There is no doubt that the path is long and difficult. But as disciples of our Lord, who prayed to His Father and urged His disciples 'that they may be one', we have no other alternative but to pursue this path of reconciliation and unity."

BARTHOLOMEW ON PAGE 16

*Pontifical Council for Interreligious Dialogue celebrates 50 years*

### A witness to peace and love

In honour of the anniversary, Pope Francis sent a message to the President. Also, Cardinal Jean-Louis Tauran reflects on Council's identity and mission and Fr Guixot, Secretary, summarizes the history of the dicastery and its major achievements.

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*An invitation to Bishops of Mexico during their 'ad limina' visit*

### Give the Church credibility

*To the Italian Conference of Secular Institutes*

### A revolutionary act

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# VATICAN BULLETIN

## AUDIENCES

Thursday, 15 May

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

– Cardinal Norberto Rivera Carrera, Archbishop of México, with the Auxiliaries: Bishop Carlos Briseño Arch, OAR, titular Bishop of Tricala; Bishop Florencio Armando Colín Cruz, titular Bishop of Thimida regia; Bishop Jesús Antonio Lerma Nolasco, titular Bishop of Aulon; Bishop Andrés Vargas Peña, titular Bishop of Utimmira; Bishop Adolfo Miguel Castaño Fonseca, titular Bishop of Vadesi; Bishop Crispín Ojeda Márquez, titular Bishop of Dumio; Bishop Jorge Estrada Solorzano, titular Bishop of Pinhel

– Archbishop Rogelio Cabrera López of Monterrey, with the Auxiliary: Bishop Jorge Alberto Cavazos Arizpe, titular Bishop of Isola

– Bishop Juan Odilón Martínez García of Atlacomulco

## Visit to the Shrine of Divine Love postponed

The Bishop of Rome's visit to the Shrine of Divine Love, which was scheduled for Sunday, 18 May, was postponed. The Director of the Holy See Press Office Fr Federico Lombardi made this announcement on Thursday, 15 May, explaining that the decision was made in order to decrease the Pope Francis' commitments with a view to the preparations for the upcoming visit to the Holy Land, scheduled for 24-26 May.

The evening of 31 May

## At the end of the Marian month

The Vatican will conclude the Marian month of May with a traditional celebration at the Grotto of Lourdes. On Saturday, 31 May, Vatican employees and their families are scheduled to pray the Rosary with the Holy Father at 8 pm in front of the Church of Santo Stefano degli Abissini. From there a procession will be held in the Vatican Gardens.

– Bishop Francisco Javier Chavolla Ramos of Toluca

– Bishop Antonio González Sánchez of Ciudad Victoria

– Bishop Ramón Calderón Batres of Linares

– Bishop Ruy Rendón Leal of Matamoros

– Bishop Gustavo Rodríguez Vega of Nuevo Laredo

– Bishop Alonso Gerardo Garza Treviño of Piedras Negras

– Bishop José Raúl Vera López, OP, of Saltillo

H.E. Mr Jeremiah Mateparae, Governor General of New Zealand, with his wife and entourage

Saturday, 17 May

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

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

– Archbishop Carlos Aguir Retes of Tlalnepantla, with the Auxiliaries: Bishop Francisco Ramirez Navarro, titular Bishop of Tlos; Bishop Efraín Mendoza Cruz, titular Bishop of Cubda

– Archbishop José Luis Chávez Botello of Antequera; with the Auxiliary: Bishop Gonzalo Alonso Calzada Guerrero, titular Bishop of Cissa

– Archbishop Fabio Martínez Castilla of Tuxtla Gutiérrez, with the Auxiliary: Bishop José Luis Mendoza Corzo, titular Bishop of Lamigiga

– Bishop Guillermo Rodrigo Teodoro Ortiz Mondragón of Cuautitlán

– Bishop Oscar Roberto Domínguez Couttolenc, MG, of Ecatepec

– Bishop Héctor Luis Morales Sánchez of Netzahualcóyotl

– Bishop Guillermo Francisco Escobar Galicia of Teotihuacan

– Bishop Juan Manuel Mancilla Sánchez of Texcoco

– Bishop Victor René Rodríguez Gómez of Valle de Chalco

– Bishop Oscar Armando Campos Contreras of Tehuantepec

– Bishop Eduardo Porfirio Patiño Leal of Córdoba

– Bishop Juan Navarro Castellanos of Tuxpan

– Bishop Luis Felipe Gallardo Martín del Campo, SDB, of Veracruz

– Bishop Juan Pedro Juárez Meléndez of Tula

– Bishop Felipe Arizmendi Esquivel of San Cristóbal de Las Casas, with the Coadjutor: Bishop Enrique Díaz Díaz, titular Bishop of Izirzada

– Bishop Leopoldo González González of Tapachula

– Bishop José Trinidad Zapata Ortiz of Papantla

Monday, 19 May

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

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

– Archbishop Carlos Garfias Merlos of Acapulco

– Archbishop Alberto Suárez Inda of Morelia, with the Auxiliaries: Bishop Carlos Suárez Cázares, titular Bishop of Abidda; Bishop Juan Espinoza Jiménez, titular Bishop of Arpi

– Bishop Maximino Martínez Miranda of Ciudad Altamirano

– Bishop Dagoberto Sosa Arriaga of Tlapa

– Bishop José Antonio Fernández Hurtado of Tuxtepec

– Bishop José de Jesús Martínez Zepeda of Irapuato

– Bishop Miguel Patiño Velázquez, MSF, of Apatzingán

– Bishop Armando António Ortiz Aguirre of Ciudad Lázaro Cárdenas

– Bishop José Luis Castro Medellín, MSF, of Tacámbaro

– Bishop Javier Navarro Rodríguez, of Zamora, with the Auxiliary: Bishop Jaime Calderón Calderón, titular Bishop of Iomnium

His Majesty Hamad bin Isa Al Khalifa, King of Bahrain, with his entourage

H.E. Mr Donald Tusk, Prime Minister of Poland, with his wife and entourage

Wednesday, 21 May

H.E. Mr Gjorge Ivanov, President of the Republic of Macedonia, with his wife and entourage

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Jorge Enrique Lozano Zafra of Ocaña, Colombia. It was presented in accord with can. 401 § 1 of the Code of Canon Law (15 May).

The Holy Father appointed Fr Gabriel Ángel Villa Vahos from the clergy of the Diocese of Santa Rosa de Osos, as Bishop of Ocaña, Colombia. Until now he has been Secretary of the Department for Vocations and the Ministries of the

Episcopal Conferences of Latin America (CELAM) (15 May).

Bishop-elect Villa Vahos, 51, was born in Sopetrán, Colombia. He holds a licence in dogmatic theology. He was ordained a priest on 25 October 1989. He has served in parish ministry and administration, and as professor and formator at the diocesan seminary, as rector of the Major Seminary Santo Tomás de Aquino, as director of the Department for the Ministries of the Conference of the Episcopal Conference of Colombia, as vice-rector of the Fundación Universitaria Católica del Norte, and as vicar for pastoral ministry of the Diocese of Santa Rosa de Osos.

The Holy Father appointed Bishop Enrique Díaz Díaz as Coadjutor of San Cristóbal de Las Casas, Mexico. Until now he has been titular Bishop of Izirzada and Auxiliary of the said diocese (15 May).

Bishop Díaz Díaz, 61, was born in Huandacareo, Mexico. He was ordained a priest on 23 October 1977. He was ordained a bishop on 9 April 2004, subsequent to his appointment as Auxiliary of San Cristóbal de Las Casas.

The Holy Father accepted the resignation of Archbishop Józef Kowalczyk of Gniezno, Poland. It was presented in accord with can. 401 § 1 of the Code of Canon Law (17 May).

The Holy Father appointed Bishop Wojciech Polak as Archbishop of Gniezno, Poland and Primate of Poland. Until now he has been titular Bishop of Mons in Numidia and Auxiliary of Gniezno. He is the Secretary General of the Polish Episcopal Conference (17 May).

Archbishop Polak, 49, was born in Inowrocław, Poland. He was ordained a priest on 13 May 1989. He was ordained a bishop on 4 May 2003, subsequent to his appointment as titular Bishop of Mons in Numidia and Auxiliary Bishop of Gniezno.

The Holy Father accepted the resignation of Bishop John Anthony Rawsthorne of Hallam, England. It was presented in accord with can. 401 § 1 of the Code of Canon Law (20 May).

The Holy Father appointed Bishop Ralph Heskett, CSSR, as Bishop of Hallam, England. Until now he has been Bishop of Gibraltar (20 May).

Bishop Heskett, 61, was born in

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At the General Audience Pope Francis speaks about the gift of knowledge

## God forgives Creation does not

*On Wednesday, 21 May, the Holy Father gave a catechesis at the General Audience on the spiritual gift of knowledge. In this gift we are lead "to grasp, through creation, the greatness and love of God and his profound relationship with every creature". For this, he urged the faithful to respect creation, that precious gift of God through which we come to know him and of which we were made guardians. The following is a translation of the Holy Father's catechesis, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

Today I would like to highlight another gift of the Holy Spirit: the gift of *knowledge*. When we speak of knowledge, we immediately think of man's capacity to learn more and more about the reality that surrounds him and to discover the laws that regulate nature and the universe. The knowledge that comes from the Holy Spirit, however, is not limited to human knowledge; it is a special gift, which leads us to grasp, through creation, the greatness and love of God and his profound relationship with every creature.

1. When our eyes are illumined by the Spirit, they open to contemplate God, in the beauty of nature and in the grandeur of the cosmos, and they lead us to *discover how everything speaks to us about Him and His love*. All of this arouses in us great wonder and a profound sense of gratitude! It is the sensation we experience when we admire a work of art or any marvel whatsoever that is borne of the genius and creativity of man: before all this, the Spirit leads us to praise the Lord from the depths of our heart and to recognize, in all that we have and all that we are, an invaluable gift of God and a sign of his infinite love for us.

2. In the first Chapter of Genesis, right at the beginning of the Bible, what is emphasized is that God is pleased with his creation, stressing repeatedly the beauty and goodness of every single thing. At the end of each day, it is written: "God saw

that it was good" (1:12, 18, 21, 25): if God sees creation as good, as a beautiful thing, then we too must take this attitude and see that creation is a good and beautiful thing. Now, this is the gift of knowledge that allows us to see this beauty, therefore we praise God, giving thanks to him for having granted us so much beauty. And when God finished creating man he didn't say "he saw that this was good", but said that this was "very good" (v. 31). In the eyes of God we are the most beautiful thing, the greatest, the best of creation: even the Angels are beneath us, we are more than the angels, as we heard in the Book of Psalms. The Lord favours us! We must give thanks to him for this. The gift of knowledge sets us in profound *harmony with the Creator* and allows us to participate in the clarity of his vision and his judgement. And it is in this perspective that we manage to accept man and woman as the summit of creation, as the fulfillment of a plan of love that is impressed in each one of us and that allows us to recognize one another as brothers and sisters.

3. All this is a source of serenity and peace and makes the Christian a joyful witness of God, in the footsteps of St Francis of Assisi and so many saints who knew how to praise and laud his love through the contemplation of creation. At the same time, however, the gift of knowledge helps us not to fall into attitudes of excess or error. The first lies in the risk of considering ourselves the masters of creation. Creation is not some possession that we can lord over for our own pleasure; nor, even less, is it the property of only some people, the few: creation is a gift, it is the marvellous gift that God has given us, *so that we will take care of it and harness it for the benefit of all, always with great respect and gratitude*. The second erroneous attitude is represented by the temptation to stop at creatures, as if these could provide the answer to all our expectations. With the gift of knowledge, the Spirit helps us not to fall into this error.

But I would like to return to the first of these incorrect paths: tyranny over rather than the custody of creation. We must protect creation for it is a gift which the Lord has given

us, it is God's present to us; we are the guardians of creation. When we exploit creation, we destroy that sign of God's love. To destroy creation is to say to God: "I don't care". And this is not good: this is sin.

Custody of creation is precisely custody of God's gift and it is saying to God: "thank you, I am the guardian of creation so as to make it progress, never to destroy your gift". This must be our attitude to creation: guard it for if we destroy creation, creation will destroy us! Don't forget that. Once I was in the countryside and I heard a saying from a simple person who had a great love for flowers and took care of them. He said to me: "We must take care of the beautiful things that God has given us! Creation is ours so that we can receive good things from it; not exploit it, to protect it. *God forgives always, we men forgive sometimes, but creation never forgives and if you don't care for it, it will destroy you*".

This should make us think and should make us ask the Holy Spirit for the gift of knowledge in order to understand better that creation is a most beautiful gift of God. He has done many good things for the thing that is most good: the human person.

### APPEALS AND SPECIAL GROUPS

My thoughts turn once again to the people of Bosnia and Herzegovina and of Serbia, hit by severe floods, causing the loss of human life, displacing many people and doing extensive damage. Unfortunately the situation has worsened, so I invite you to join me in prayer for the victims and for the people suffering from this calamity. Let not these our brothers and sisters lack our solidarity or the concrete support of the international community. Let us all pray together for these people, *Hail Mary...*

On 24 May we celebrate the liturgical memory of the Blessed Virgin Mary Help of Christians, venerated with great devotion at the Shrine of Sheshan in Shanghai. I ask all the faithful to pray that, under the protection of the *Mater Auxiliatrice*, Catholics in China may continue to believe, to hope and to love and that they may be, in every circum-



Creation of the universe  
from a 14th-century French miniature

stance, a leaven of harmonious coexistence among their fellow citizens.

Also this Saturday, in Aversa, is the beatification of Mario Vergara, priest of PIME (Pontifical Institute for Foreign Missions), and of Isidoro Ngei Ko Lat, a lay faithful and catechist, killed in 1950 in Burma in hatred of the Christian faith. May their heroic fidelity to Christ be an encouragement and an example to missionaries and especially to catechists who in missionary lands carry out a precious and irreplaceable apostolic work, for which the entire Church is grateful.

I greet all the English-speaking pilgrims taking part in today's Audience, including those from England and Wales, Scotland, Sweden, Norway, India, Thailand, Singapore, In-

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### A Christian woman in Sudan

## Sentenced to death

In Sudan last week, a court sentenced a Christian woman, who is 8-months pregnant, to death on charges of apostasy. 27-year-old Meriam Yeiliah Ibrahim, a doctor, has a 20-month-old child in prison with her. The judge of a court in Khartoum concluded that the woman had abandoned her faith, as her father was Muslim. She was also sentenced to 100 lashes on charges of adultery for having married a Christian.

According to Christian Solidarity Worldwide, a human rights protection group, the woman is the daughter of a Muslim Sudanese man and an Orthodox Ethiopian mother. After her father abandoned her at the age of 6, Meriam was raised in the Christian faith. But because of her father, Sudanese law considers her a Muslim by birth. This would make marriage to a non-Muslim invalid. According to the group's spokesman, Kiri Kankhwende, in similar cases in the past, the Sudanese government had waited for the woman to give birth before proceeding with the death sentence.

## Church in Croatia calls for aid

The Catholic Church in Croatia has joined the campaign to help the victims of the flooding in Croatia, Serbia, and Bosnia and Herzegovina. Reportedly 51 people have lost their lives in the floods. Some 15,000 people have been evacuated from the eastern part of Croatia, while that number has more than doubled in Bosnia and Herzegovina and in Serbia. For more information or to donate through the Croatian Bishops' Conference, go to: [www.caritas.hr](http://www.caritas.hr)



Aerial view of the flooded town of Obrenovac, 40 kilometers west of Belgrade, on 19 May (AFP)

## Seven new ambassadors

### SWITZERLAND

Mr Pierre-Yves Fux, the new Ambassador of Switzerland, was born on 2 July 1967 and is unmarried. He holds a liberal arts degree, a doctorate in philosophy and a diploma in paleography from the Vatican School of Greek Paleography. He has served as an intern at the Ministry of Foreign Affairs (1996-97); as attaché in Tel Aviv (1997-98); as diplomatic official at the Ministry of Foreign Affairs (1998-2002); as counsellor to Tokyo (2002-05) and to Teheran (2005-07); as division coordinator at the Ministry of Foreign Affairs (2007-12); and deputy division head at the Ministry of Foreign Affairs. Since 2013 he has served as ambassador in Berlin, where he resides.



### SUDAN

Mr Nasreldin Ahmed Wali Abdeltif, the new Ambassador of Sudan, was born on 8 July 1960. He is married with three children. He holds a degree in English, a diploma in international relations and a master's from Sorbonne. He has served as an intern in international law (1995); as third secretary at the Ministry of Foreign Affairs (1985-87); as second secretary in Rabat (1987-89); as first secretary in Riad (1989-93); head of the Cabinet at the Ministry of Foreign Affairs (1993-94); as UN international observer for the elections in South Africa (1994); as counsellor and then minister in N'Djamena (1996-2000); as head of the Cabinet of the Ministry of Foreign Affairs and director general of the Raiba Trans-Ciad Society, N'Djamena (2000-01); as director at the Ministry of Foreign Affairs (2001-04); as minister of the Permanent Mission of Sudan to the UN, New York (2004-05); as minister to Washington (2005-08); as director of the Department for American Affairs and for International Organizations of Foreign Affairs (2008-11); as ambassador to Kigali (2011-13). Since August 2013, he has served as ambassador in Paris, where he resides.



### SOUTH AFRICA

Ms Claudinah Ntini Ramosepele, the new Ambassador of South Africa, was born on 11 April 1957 and is married. She holds a master's in journalism. She has served as attaché at the Ministry of Foreign Affairs (1995-97); as first secretary at the High Commission of South Africa to Canada (1997-2002); as counsellor at the High Commission of South Africa to the United Kingdom (2002-06); as a deputy department director at the Ministry of Foreign Affairs (2006-07); counsellor at the High Commission of South Africa to Cameroon (2008-10); as deputy director of the Department of Cooperation and International Relations at the Ministry of Foreign Affairs (2010-11); as director of the Office of the Head Director of the Department for Human Rights at the Ministry of Foreign Affairs (2011-13). Since 2013, she has served as Ambassador to the Swiss Confederation and resides in Bern.



### LIBERIA

Mr Rudolf P. von Ballmoos, the new Ambassador of Liberia, was born on 9 July 1960 and is married. He holds a degree in political sciences and a diploma in international development. He has served as an official at the Ministry of Foreign Affairs (1979-85); as consul in London (1986-2005); as ambassador in Accra (2005-13). Since August 2013, he has served as ambassador in London, where he resides.



### JAMAICA

Ms Margaret Ann Louise Jobson, the new Ambassador of Jamaica, was born on 14 March 1955. She is married with one son. She holds a master's in development of human resources. She has served as a researcher at the Institute of Jamaica (1977-78); as an administrator of the Language Training Centre at the Ministry of Public Service (1978-80); as office manager at Language Today Limited (1980-81); as assistant to the Regional Adviser for Education and to the Regional Adviser for Science and Technology at the Caribbean Office of UNESCO (1982-85); as administrative assistant (1985-86), as senior programme assistant (1986-89), as head of the Programme and Projects Management Unit (1989-94), and national programme officer at the UNDP (1995-96); as agency coordinator of the Public Sector Modernization Project (1996-2003); as undersecretary at the Ministry of Foreign Affairs and of Foreign Commerce (2003-13). Since November 2013, she has served as ambassador in Berlin, where she resides.



### INDIA

Mr Mysore Kapanahin Lokesh, the new Ambassador of India, was born on 20 May 1955. He is married and has two children. He holds a degree in military sciences. He has served as an official at the Ministry of Foreign Affairs (1977-78); third and then second secretary in Colombo (1979-83); first secretary in Brussels (1983-86); deputy secretary in New Delhi (1986-91); deputy high commissioner in Lagos (1991-94); counsellor and then minister in Washington, DC (1994-97); consul general in Durban (1997-2000); adjunct secretary in New Delhi (2001-04); ambassador in Bratislava (2004-07); deputy head of mission in Brussels (2007-10); ambassador in Abu Dhabi (2010-13). Since December 2013 he has served as ambassador in Bern, where he resides.



### ETHIOPIA

Mr Nega Tsegaye Tessema, the new Ambassador of Ethiopia, was born on 30 November 1966. He is married with three children. He holds a degree in economics, a doctorate in industrial project cycle management and a MSC in citizenship and democracy. He has served as an economics expert at the Ministry of Mines and Energy (1988-93); as head of industrial development main section at Industry and Handicrafts Department of the North Gondar Zone (1993-95); as head of the Department for Industry and Commerce of the North Gondar Zone (1995-96); as member of the Executive Committee and Economic Development Sector at the Amhara National Regional State Council (1996-2001); as speaker of the Amhara National Regional State Council (2001-03); as counsellor for social affairs at the Office of the Prime Minister (2004-05); as minister of Foreign Affairs (2005-2013). Since August 2013 he has served as ambassador in Paris, where he currently resides.



## At the General Audience

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donesia, Japan, South Africa, Canada and the United States. Upon all of you, and upon your families, I invoke the joy and peace of the Risen Lord. God bless you all!

I turn my thoughts in a special way to *young people*, to the *sick* and to *newlyweds*. Yesterday we celebrated the liturgical memory of St. Bernardino of Siena. May his love for the Eucharist indicate to you, dear *young people*, especially young people from Luca engaged in the initiative "a mission of love for a better world", the centrality of God in your life; may it encourage

you, *sick people*, to face your suffering with faith; may it stimulate you, dear *newlyweds*, especially those from the Focolare Movement, to found your conjugal home on Christian unity.

Also this Saturday, I will begin my visit in the Holy Land, the Land of Jesus. It will be a strictly religious journey. The first motive: to meet with my brother Bartholomew, on the occasion of the 50th anniversary of that meeting between Paul VI and Athenagoras. Peter and Andrew shall meet again and it will be beautiful. The second reason is to pray for peace in that land that suffers so much. I ask you to pray for this journey.

Francis denounces the proliferation of arms and the tragedy of forced migration

# If peace is just a word

On Thursday morning, 15 May, Pope Francis received seven new ambassadors to the Holy See for the presentation of their Letters of Credence in the Clementine Hall, with Cardinal Pietro Parolin, Secretary of State. The following is a translation of the Pope's address, which was given in Italian.

Your Excellencies,

I am pleased to welcome you on the occasion of the presentation of the Letters accrediting you as Extraordinary and Plenipotentiary Ambassadors of your respective Countries to the Holy See: Switzerland, Liberia, Ethiopia, Sudan, Jamaica, South Africa and India. I am grateful to you for the readiness with which you take on this mission and I ask you to convey the expression of my gratitude and respect to the Heads of State of your respective Countries. I assure them and each one of you of my prayer, and for the Nations to which you belong I invoke from God Almighty an abundance of prosperity and peace.

Peace. This word sums up every good to which every person and every human society aspires. Indeed, in the final analysis, the commitment with which we seek to foster diplomatic relations has no other scope than this: to foster the growth



of peace in justice and development throughout the human family. This end has never been fully reached, it asks to be sought again and again by every generation, confronting the challenges that every epoch poses.

Looking at the challenges that in this time of ours need to be urgently faced in order to build a more peaceful world, I would like to lay emphasis on two things: the arms trade and forced migration.

Everyone speaks of peace, everyone claims to desire it, but unfortunately the proliferation of arms of every kind leads to the opposite. The arms trade has the effect of complicating and hindering conflict

resolution, the more so because it develops and works largely outside the law.

I maintain, therefore, that, while we are gathered in this Apostolic See, which by its nature is invested in a special way with serving the cause of peace, we can unite our voices in the hope that the international community will promote a new season of concerted and courageous commitment to prevent the growth of armaments and more especially for their reduction.

Another challenge to peace is right before our eyes, and unfortunately in certain regions and at certain times takes on the character of a

very real human tragedy: forced migration. This phenomenon is very complex and we must, of course, acknowledge the noteworthy efforts undertaken by international organizations, States, social powers, as well as religious communities and volunteers that all strive to respond in a civil and organized way to the most critical aspects like: emergencies and the most dire situations. But, here too, we realize that we cannot limit ourselves to helping in emergencies. The phenomenon has already manifested itself in all its breadth and, so to speak, historic character. The time has come to face it politically in a serious, responsible way, involving all levels: global, continental, the macro-regions, relations between States, down to the national and local level.

In this area we see opposite experiences. On the one hand, amazing stories of humanity, encounter and welcome: individuals and families who manage to leave an inhumane situation and rediscover their dignity, freedom and security. On the other, unfortunately, there are stories that would make us weep and feel ashamed: human beings, our brothers and sisters, children of God who, urged by their desire to live and work in peace, face grueling journeys and are subjected to blackmail, torture, harassment of all kinds, to end up in some cases dying in a desert or at the bottom of the sea.

The phenomenon of forced migration is closely tied to conflict and war, and therefore also to the proliferation of weapons, which we spoke about earlier. These are the wounds of a world, which is our world, in which God placed us to live today and calls us to take responsibility for our brothers and for our sisters, that no human being may be violated in his dignity. It would be an absurd contradiction to speak of peace, to negotiate peace and, at the same time, promote or permit the arms trade. We can also think that it would be an attitude of cynicism to proclaim human rights and, simultaneously fail to take responsibility for the men and women who, forced to leave their homeland, die in the attempt or are not accepted by international solidarity.

Your Excellencies, the Holy See declares today to you and to the Governments of your respective countries its firm will to continue to cooperate to ensure that steps forward may be taken on these fronts and on all the roads that lead to justice and peace, on the basis of recognized universal human rights.

At this moment in which you begin your mission, I address my most heartfelt best wishes to you, assuring you of the Roman Curia's cooperation in the fulfillment of your office. And as I express again my gratitude to you, I gladly invoke upon you, your colleagues and your families an abundance of divine blessings. Thank you.

AIF report for 2013

## Strengthening the framework

The *Autorità di Informazione Finanziaria* (AIF) of the Holy See and the Vatican City State has presented its Annual Report for 2013. The report reviews the activities and statistics of AIF for the year 2013. The year 2013 has seen a significant strengthening of the legal and institutional framework of the Holy See and Vatican City State to effectively combat financial crime, an institutionalization of international collaboration of the competent authority of the Holy See with its foreign counterparts, and a massively improved performance in monitoring potential financial wrongdoing.

"In 2013 we have taken further decisive steps to foster the legal framework, and, at the same time, to make it work in practice," said René Brühlhart, Director of the AIF. He continued: "The evaluation conducted by Moneyval, the Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism of the Council of Europe, in December 2013, and our statistics allow us to say that today we have a proper and equivalent system in place to prevent and fight financial crime. A system that is well in line with international standards."

The AIF has recorded a notable uptake in suspicious transaction reports (STR) from 6 in 2012 to 202 in 2013. This increase reflects both the development of the legal framework and a substantial improvement in the operational performance of the supervised entities with regard to the prevention of financial crime. Five reports have been passed on to the Vatican Promoter of Justice for further investigation by judicial authorities.

The number of requests from AIF submitted to foreign authorities has increased from 1 in 2012 to 28; the number of requests received by the AIF from foreign authorities has climbed from 3 in 2012 to 53 in 2013. "This increase is also due to international cooperation fostered by a series of bilateral agreements we have concluded," said Brühlhart. In 2013, AIF became a member of the Egmont Group, the global network of Fin-

ancial Intelligence Units, and signed various bilateral agreements to institutionalize mutual collaboration in the area of anti-money laundering and combating financing of terrorism. Memoranda of Understanding have been signed with Germany, Italy, the Netherlands, Slovenia and the United States.

As already observed in 2012, the number of declarations of cash above the amount of €10,000 has decreased again in 2013 to 1,557 declarations for outgoing cash (2012: 1,782) and 550 declarations for incoming cash (2012: 598). This is due to an increased monitoring by the competent authorities and the introduction of reinforced procedures at the supervised entities.

By way of two *Motu Proprio* in July and August 2013, the Holy Father extended the competencies of the Holy See authorities, particularly AIF, and aligned the legal framework with international standards. By way of a third *Motu Proprio* in November 2013, the Holy Father responded to the requirements set forth by the extension of responsibilities of the AIF by issuing a new Statute for the AIF. In essence, the new Statute has built the AIF on two pillars, supervision and financial intelligence, and has clarified some aspects with regard to the governance, e.g. required professional and financial skills for key personnel of the AIF's bodies.

In the initial trimester of 2014, AIF conducted the first ordinary on-site inspection of the Institute of Religious Works (IOR) to verify the implementation of the measures taken to prevent and counter money laundering and the financing of terrorism pursuant to the Law XVIII of 8 October 2013.

The inspection has shown substantial progress made by the IOR over the past 12 months. As a result of the inspection, AIF has developed an action plan for the full adaptation of procedures to the requirements of Law XVIII and the implementation of further organizational and procedural improvements.

At the Regina Caeli the Pope recalls the tensions and dissension present in the early Church

## How to face problems

*On Sunday, 18 May, the Holy Father prayed the Regina Caeli with the faithful gathered in St Peter's Square. The following is a translation of his reflection before the Marian Prayer, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

Today the Reading from the Acts of the Apostles enables us to see that the first tensions and the first dissension also arose in the early Church. There are conflicts in life, the question is how we confront them. Until that time the unity of the Christian communities had been fostered by belonging to one single ethnicity, and to one single culture, that of the Jews. But when Christianity, which by the will of Jesus is destined for all peoples, opened up to the Greek cultural atmosphere, this homogeneity is lost and the first difficulties arose. At that time, discontent was spreading, there was grumbling, rumours of favouritism and unequal treatment circling. This happens in our parishes too! The community's help to those in need – widows, orphans and the poor in general – seems to favour Christians of Jewish extraction over others.

And so, faced with this conflict, the Apostles take the situation into their own hands: they call a meeting that is also open to the disciples, and they discuss the matter together. Everyone. Problems, in fact, are not resolved by pretending that they do not exist! And this frank and open exchange between pastors and the other faithful is beautiful. They then come to the subdivision of some of the tasks. The Apostles make a proposal that is welcomed by all: they will dedicate themselves to prayer and to the ministry of the Word, while seven men, deacons, will provide for the service of the tables for the poor. These seven men are not chosen because they are experts in business, but because they are honest men of good repute, full of the Holy Spirit and wisdom; and they are established in the service through the imposition of hands by the Apostles. So from that malcontent, that grumbling, from those ru-

mours of favouritism and unequal treatment, they arrive at a solution. Conflicts in the Church are resolved by facing one other, by discussing and praying. By facing each other, by discussing and praying, with the certainty that gossip, envy, jealousy can never bring us to concord, harmony or peace. There, too, it was the Holy Spirit who crowned this understanding, and this enables us to understand that when we let ourselves to be guided by the Holy Spirit, he brings us to harmony, unity and respect for various gifts and talents. Have you understood well? No gossiping, no envy, no jealousy! Understood? May the Virgin Mary help us to be docile to the Holy Spirit, so that we may be able to esteem one another and converge ever more deeply in faith and love, keeping our hearts open to the needs of our brothers.

*After the Regina Caeli, the Pope said:*

Dear brothers and sisters, severe flooding has devastated large parts of the Balkans, especially in Serbia and Bosnia. As I entrust to the Lord the victims of this disaster, I express my personal closeness to those who are experiencing hours of anguish and tribulation. Let us pray the Hail Mary together for these brothers and sisters, who are in great trouble.

*After reciting the Hail Mary he said:*

Yesterday in Iasi, Romania, Bishop Anton Durcovici, a martyr for the faith, was proclaimed blessed. A zealous and courageous pastor, he was persecuted by the Romanian Communist regime and died in prison of hunger and thirst in 1951. Together with the faithful of Iasi and of all of Romania, we give thanks to God for this example!



I greet the delegations from the cities of Perth, Australia, and Vasto Italy, which have been twin cities for 25 years.

I wish you all a blessed Sunday. Have a good lunch and *arrivederci!*

Pope Francis to the associations founded by Luigi Novarese

## Love in suffering

*On Saturday, 17 May, Pope Francis met with members of the Apostolate of the Suffering and with the Silent Workers of the Cross in the Vatican's Paul VI Hall on the centenary of Bl. Luigi Novarese's birth. He founded both apostolic associations to promote evangelization by and among people with illness and disability. Lived in the perspective of God's love and in the right way, suffering*

*can bring about perfect freedom through the work of evangelization and catechesis ministered by the patients themselves. The Apostolate of the Suffering works in cooperation with the Silent Workers of the Cross, an association of priests and consecrated men and women. The following is a translation of the Pope's address, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

I welcome you and I thank you for coming! You are celebrating the centenary of the birth of the your Founder, Bl. Luigi Novarese, a priest in love with Christ and the Church and a zealous apostle to the sick. His personal experience of suffering, in childhood, made him very sensitive to human suffering. For this reason, he founded the *Silent Workers of the Cross* and the *Voluntary Apostolate of the Suffering*, who still carry out his work today.

I would like to recall with you one of the Beatitudes: "Blessed are those who mourn, for they shall be comforted" (Mt 5:4). With this prophetic word, Jesus refers to a

condition of life on earth that touches us all. Some lament on account of their poor health, some because they are alone or misunderstood. The causes of suffering are many. Jesus experienced affliction and humiliation in this world. He took on the burden of human suffering and bore it all in his own flesh, he suffered it deeply, one by one. He knew every kind of affliction, moral and physical: he experienced hunger and fatigue, the bitterness of misunderstanding, he was betrayed and abandoned, scourged and crucified.

But by saying "blessed are those who mourn", Jesus does not intend to declare an unfortunate and heavy condition of life to be a blessing. Suffering is not a value in itself, but a reality that Jesus teaches us to live through with the right attitude. There are, in fact, right and wrong ways to endure pain and suffering. One wrong attitude is to endure pain in a passive manner, letting oneself go limply with resignation. Even a strong rebellious reaction or rejection is not a correct attitude. Jesus teaches us to live the pain by accepting the reality of life with trust and hope, *expressing love of God and neighbour, even in suffering*: it is love that transforms all things.

This is exactly what Bl. Luigi Novarese taught you, educating the sick and disabled to appreciate their suffering through apostolic action, carried out with faith and love for others. He would always say:

"The sick must feel that they are the authors of their own apostolate". A sick person, a disabled person can become support and light for others who suffer, in this way transforming the environment in which he or she lives.

With this charism, you are a gift to the Church. Your suffering, like the wounds of Jesus, on the one hand is a scandal for the faith and yet on the other it is also the verification of the faith, a sign that God is Love, that he is faithful, that he is merciful, that he is the consoler. United to the Risen Christ, "an active and responsible participant in the work of evangelization and salvation" (*Christifideles Laici*, n. 54). I encourage you to be close to those suffering in your parishes, as witnesses to the Resurrection. In this way, you will enrich the Church and cooperate with the mission of pastors, praying and offering your suffering even for them. I thank you very much for this!

Dear friends, may Our Lady help you to be true "workers of the Cross" and true "volunteers of suffering", living your daily crosses and suffering with faith and love, together with Christ. I bless you and I ask you, please, to pray for me. Thank you!

Before receiving my blessing, I invite you all to pray to Our Lady, our mother. She knows, she knows what suffering is and she will always help us at the most difficult moments.



*The Church must stand beside her people, most all when they are suffering. The Pope underlined this to the Bishops of Mexico, whom he received on Monday, 19 May. They were in Rome for their "ad limina" visit. Before consigning his prepared text to the bishops, the Pope spoke the following words extemporaneously in Spanish.*

Thank you for your visit. I thank the President of the Conference, Cardinal Robles. The address which I have signed, I will now hand to each of you so that I can have a chance to greet you one by one as you requested. Thank you for your closeness. I have learned a great deal from what you have shared with me. You express the serious concern for your Churches: some are suffering terribly from those problems which Cardinal Robles mentioned. They are grave problems. However, I see that your Church stands on very firm foundations. Your bond with the Lord's Mother is very strong.... And this is so important! It is very important! Mary will never leave you alone to face so many difficulties, such painful situations.... Those of her children who cross the border, with all the problems inherent in migration, those who do not arrive at the other end.... There are children dying, children killed by hired assassins.... These are all serious problems! And then there are drugs, which today cause you serious suffering. When a farmer says to you: "What do you want me to do? If I grow corn, I can subsist for a month. But if I grow "opium" I can subsist a whole year!". Stay with your people always! The one piece of advice I have for you comes from my heart – the prepared address is equally from the heart, but this is even more so: dual transcendence. The first transcendence comes through praying to the Lord: do not forget prayer. It is a bishop's "negotiation" with God on behalf of his people. Do not forget it! And the second transcendence is closeness to one's people. And with these two things, go forth! With this dual transcendence, go ahead! Please pray for me and I will pray for you. Thank you very much!

*The following is a translation from Spanish of the text the Holy Father consigned.*

Dear Brothers in the Episcopate, Accept my warmest welcome on the occasion of your visit *ad limina Apostolorum*. I thank Cardinal José Francisco Robles Ortega, Archbishop of Guadalajara and President of the Mexican Episcopal Conference, for the cordial words he addressed to me on behalf of everyone, as a testimony of the communion that unites us in the authentic proclamation of the Gospel.

In these last years, the celebration of the Bicentenary of Mexico's Independence and of the Centenary of the Mexican Revolution constituted a propitious occasion to combine every effort to foster social peace and a just, free and democratic existence. In this my Predecessor Benedict XVI encouraged you, inviting you "not to let yourselves be intim-



The Pope invites the Bishops of Mexico to promote a culture of encounter, dialogue and peace

## To give the Church credibility

dated by the powers of evil, but to be valiant and to work to ensure that the sap of your Christian roots may nourish your present and your future" (*Departure Ceremony* at the Airport of El Bajío, Guanajuato, 26 March 2012).

Like many other Latin American countries, Mexico's history cannot be understood without the lens of Christian values that sustain the spirit of its people. It is not unknown what Our Lady of Guadalupe, Patroness of All America, who on more than one occasion, with the tenderness of a mother, contributed to the reconciliation and integral liberation of the people of Mexico, not by the sword or force but by love and the faith. From the beginning, the "mother of the one great God of truth who gives us life", asked St Juan Diego to build a "little house" where she could give a motherly welcome both to those who are "very close" and those who are "very far" (*Nican Mopohua*, n. 26).

The multiple forms of violence currently plaguing Mexican society, especially the youth, need a renewed appeal to foster this spirit of concord through the culture of encounter, dialogue and peace. It certainly is not the task of Pastors to offer technical solutions or to adopt political measures, which are outside the pastoral realm. This, however, cannot stop you from proclaiming to all the Good News that God, through his mercy, became man and made himself poor (cf. 2 Cor 8:9), and wanted to suffer with those who suffer, in order to save us. Fidelity to Jesus Christ cannot endure without committed solidarity and closeness to the people in their needs, offering them the values of the Gospel from within.

I know of your commitment to the those most in need, those deprived of resources, the unemployed, those working in inhuman conditions, those without access to social services, migrants in search of a better standard of living, farmers.... I know of your concern for the victims of drug trafficking and for the most vulnerable social groups, and of your commitment in defence of human rights and the integral development of the human person. All this, which is an expression of the "profound connection" between proclaiming the Gospel and seeking the good of others (cf. Apostolic Ex-

hortation *Evangelii Gaudium*, n. 178), undoubtedly contributes to giving credibility to the Church and relevance to the voice of her Pastors.

Do not hesitate to underline the invaluable contribution of the faith to "the city of men for their common life!" (Encyclical *Lumen Fidei*, n. 54). In this area, the role of the lay faithful is irreplaceable. Their valued inter-eclesial cooperation should never lessen while carrying out of their specific vocation in order to transform the world according to Christ. The Church's mission cannot manage without the laity, who, drawing strength from the Word of God, from the sacraments and from prayer, must live the faith at the heart of the family, school, work, popular movements, unions, political parties and the Government, by bearing witness to the joy of the Gospel. I invite you to encourage them in their secular responsibility and to offer them an appropriate preparation in order to make visible the public dimension of the faith. To this end, the Social Teaching of the Church is a good tool that can help Christians in their daily work of building a more just and solidary world.

In this way they will also overcome the difficulties which arise in transmitting the Christian faith to the next generation. The youth will see with their own eyes living witnesses to the faith, who truly live what their lips profess (cf. Encyclical Letter *Lumen Fidei*, n. 38). Furthermore, new means of evangelizing the culture will spontaneously arise, which while they contribute to regenerating social life, will ensure that the faith is more resistant to the attacks of secularism (Apostolic Exhortation *Evangelii Gaudium*, nn. 68, 122).

In this sense, the potential of popular piety, which is "how the faith, once received, becomes embodied in a culture and is constantly passed on" (*ibid.*, n. 123), is an "indispensable starting point in deepening the faith of the people and in bringing it to maturity" (Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy*, n. 64).

The family is the primary cell of society and "the first centre of evangelization" (Third General Conference of the Latin American Bishops,

*Document of Puebla*, n. 617). It is the privileged means by which the treasure of faith is passed on from parent to child. The frequent opportunities for dialogue and common prayer within the family enable children to experience the faith as an integral part of daily life. I encourage you, therefore, to intensify your pastoral care of the family – certainly the most valued by our people – so that, in the face of a dehumanizing culture of death, it may become a promoter of the culture of respect for life in all its stages, from conception to natural death.

At the present moment, in which the mediations of faith are increasingly scarce, the ministry of Christian initiation acquires particular importance in facilitating the experience of God. For this, it is necessary to rely on catechists who are zealous for Christ and who, having encountered him personally, can cultivate a sincere, free and joyful faith in children and young people.

I will never cease to underline the importance the parish has in living out the faith consistently and naturally in today's society. The parish is the "Church living in the midst of the homes of her sons and daughters" (John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, n. 26), the ecclesial context that ensures the proclamation of the Gospel, generous charity and liturgical celebration. For this task, priests are the first and most valuable co-workers in bringing God to men, and men to God. In addition to creating appropriate for formation and on-going formation, do not forget your own personal encounter with each of them, in order to take an interest in their situation, to encourage them in their pastoral work and to repeatedly propose Jesus Christ Priest as their model, by word and example. He invites us to strip ourselves of worldly trappings, money and power.

Do not tire of supporting and accompanying consecrated men and women on their journey. They, with the richness of their specific spirituality and their common striving for perfect charity, belong "undeniably to her [the Church's] life and holiness" (*Lumen Gentium*, n. 44). In turn, their integration into diocesan pastoral ministry is undeniable; they

Pope Francis' message to the dicastery

## Working to promote respect and friendship

On Monday, 19 May, Pope Francis sent a message to the President of the Pontifical Council for Interreligious Dialogue, Cardinal Jean-Louis Tauran, on the occasion of the 50th anniversary of the Council's founding. The following is a translation of the Pope's message of encouragement which was written in Italian.



To My Venerable Brother Cardinal JEAN-LOUIS TAURAN, President of the Pontifical Council for Interreligious Dialogue

On the occasion of this important commemoration of the 50th anniversary of the founding of the Pontifical Council for Interreligious Dialogue, I am pleased to convey my warm greeting to you, Venerable Brother, to the Superiors and Officials of the Dicastery, as well as to the illustrious guests who will speak at the commemoration.

The institution by the Secretariat for non-Christians, which came about with the Apostolic Letter *Progreddente Concilio* of 19 May 1964 represents one of the important decisions the Servant of God Paul VI enacted during the Second Ecumenical Vatican Council after deep reflection. Its purpose was to begin implementing the Council's guidelines and to orient the universal Church on the path of a much hoped for renewal.

At that stage, characterized by great openness, the Church visibly manifested in the Conciliar Hall, felt inspired by a sincere desire for encounter and dialogue with humanity as a whole, in order to be able to present herself to a rapidly changing world in her deepest and most authentic identity: "The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make", as Pope Paul VI wrote at that time in his first and programmatic Encyclical (*Ecclesiam Suam*, 6 August 1964, III, The Dialogue, n. 65).

From the beginning it was clear that such a dialogue was not meant to relativize the Christian faith, or to set aside the longing that resides in the heart of every disciple, to proclaim to all the joy of encounter with Christ and his universal call. Moreover, dialogue is possible only by beginning with one's own identity. As the Holy Father Saint John Paul II would show frequently through words and gestures, dialogue and proclamation do not exclude one another, but are intimately connected, though their distinction must be maintained and the two should never be confused or in-

strumentalized or judged equivalent or interchangeable (cf. Encyclical Letter *Redemptoris Missio*, n. 55). In truth, "it is always the Spirit who is at work, both when he gives life to the Church and impels her to proclaim Christ, and when he implants and develops his gifts in all individuals and peoples, guiding the Church to discover these gifts, to foster them and to receive them through dialogue" (*Ibid.*, n. 29).

As I had the chance to recall in the very first days of my ministry as the Bishop of Rome, "the Catholic Church is conscious of the importance of promoting friendship and respect between men and women of different religious traditions" (*Audience with Representatives of the Churches and Ecclesial Communities and of the Different Religions*, 20 March 2013).

Like Christ on the way to Emmaus, the Church wishes to be close to and to accompany every man and woman. Such a readiness to walk together is much more necessary in this day and age, marked by profound and never-before-known interactions between diverse peoples and cultures. In this context, the Church will be ever more committed to travel along the path of dialogue and to intensify the already fruitful cooperation with all those who, belonging to different religious traditions, share her intention to build relations of friendship and share in the many initiatives to do with dialogue.

Joining in thanksgiving to God for the work carried out over these 50 years, I wish that the Pontifical Council for Interreligious Dialogue may continue her mission with renewed vigour, which in turn will benefit the cause of peace and authentic progress among peoples. To all the participants in this Conference, I assure you of my remembrance and I send you a heartfelt blessing.

From the Vatican, 19 May 2014



The front page of 'L'Osservatore Romano' on 18-19 May 1964 announcing the creation of the Secretariat for Non-Christians

## The Church protects the world through mercy

MIGUEL ÁNGEL AYUSO GUIXOT

It is a pleasure to share with you this journey of half a century which is certainly not that long in the two thousand year history of the Catholic Church but at the same time is rich in its significance. This period witnessed the opening of, to use a word so dear to Pope Francis, mercy with which the Church has protected and continues to protect the life of this world. The Vatican II Council, in asking us to listen to a rapidly changing world, called for adequate responses, making use of appropriate means, to witness to the Gospel of Jesus so that it may reach even those frontiers that seem insurmountable and more complicated: i.e. the hearts of men and women who practise other religions through friendly encounters with others and that is dialogue. I would like to recount some salient moments of the history of this Dicastery, thanks to all who beginning with the Presidents have worked hard to make manifest the will expressed by the Church to enter into dialogue with the believers of other religious traditions.

*Pontifical Council for Interreligious Dialogue (1988)*

In 1988, as part of the reorganization of the Curia carried out with the Apostolic Constitution *Pastor Bonus* (28 June 1988), the title of the Secretariat was changed to Pontifical Council for Interreligious Dialogue (PCID).

*The first 25 years (1964-1984)*

In the first decade, (1964-1972), during the Presidency of Cardinal Paolo Marella when Fr Pierre Humbertclaude was the Secretary, the Secretariat was concerned with establishing the right foundation for a fruitful dialogue. Experts were invited and with their help a whole series of guidelines on dialogue with the Buddhists, Hindus, Muslims and the followers of African Traditional Religions, along with theological and pastoral reflections were published and were made available to the public through the publication of the Bulletin *Secretariatarius pro Non Christianis* (later renamed *Pro Dialogo*).

*Secretariat for Non-Christians (1964)*

As is well-known, the Secretariat for Non-Christians was instituted by Pope Paul VI on 19 May 1964 with the Apostolic Letter *Progreddente Concilio*, to promote friendly relations between the Church and the followers of non-Christian religions. Following this, the encyclical *Ecclesiam Suam* (6 August 1964) and later on the Conciliar Declaration *Nstra Adate*, whose 50th anniversary we shall commemorate on 28th October 2015 provided the fundamental theological foundation for the work of the Secretariat. The Apostolic Constitution *Regimini Ecclesiae Universae*, (15 August 1967), defined the structure of the Secretariat and spelt out its objectives: "To search for methods and ways

of opening a suitable dialogue with non-Christians. (1) It is concerned about therefore that the non-Christians are known well and are justly esteemed by Christians and equally so they too may know and equally appreciate Christian doctrine and life" (*Regimini Ecclesiae Universae*, 99). On 22 October 1974, by the desire of the same Pope Paul VI, the Commission for Religious Relations with the Muslims was established to promote and to strengthen relations between Muslims and Catholics.

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Until 1974, the Bulletin was published in English and French which were later on unified. In 1977, for the first time, a message with best wishes addressed to the Muslims for the end of Ramadan was sent. In 1971, two new sections within the Secretariat were created: for Asian religions and Tradition-

al Religions alongside the already existent section for Islam. Not only the Secretariat but the entire Catholic Church, following the directions given by the Vatican II Council was developing its dialogue activities in every part of the world in a manner that was unprecedented. This period also saw the first meeting with the Office for Interreligious Dialogue of the World Council of Churches.

From 1973-1980, during the Presidency of Cardinal Sergio Pignedoli with Bishop Pietro Rossano (1973-1982) as Secretary who was the former Undersecretary, there was a great expansion of contacts with religious leaders in different parts of the world. There were many trips and visits to Rome. Formal meetings were organized both with Episcopal Conferences and with representatives of other religions to encourage the path of dialogue. It is also worth remembering that in 1979, he organized the first Plenary Assembly of the Secretariat for non-Christians. This was an occasion to take stock of the situation of dialogue in the world and to plan for future work. A questionnaire on Dialogue was sent by the Secretariat to all the Consultors and some experts; the responses received in Rome were the subject of discussion of the Plenary Assembly. The numerous meetings, the visits of personalities of other religions and the warm reception of these guests at the Secretariat, together with theological reflections provided and directed the Dicastery in the method and content. Among the many visits during this period, I consider the visit of a Saudi delegation from 24-27 of October 1974 particularly important. The delegation was received by members of the Secretariat and the Commission for Justice and Peace and there was some discussion on issues of human rights. The most solemn moment of the visit was the Audience with

Celebrating 50 years of the Pontifical Council for Interreligious Dialogue

## A witness to peace and love

then, Secretary Fr Ayuso Guixot spoke at length about the history of the council. Also on this occasion the document "Dialogue In Truth And Charity, Pastoral Orientations For Interreligious Dialogue" which provides guidelines in-

cluding concrete suggestions and experiences of the local Churches. The document can be found on the dicastery's website (<http://www.pcinterreligious.org>). The following are extensive excerpts of both addresses.

and with its many persons of different religions. With this in mind, I would like to recall what Pope John Paul II said, reflecting on the duties of Catholics towards others: proclaiming Christ, witnessing and dialogue: "It is the Holy Spirit who scatters the 'seeds of the Word' in the various customs and cultures... This awareness cannot fail to instil in Christ's disciples an attitude of openness and dialogue towards those with different religious convictions. If the Church's children know how to remain open to the Holy Spirit's action, he will help them communicate Christ's one, universal, saving message in a way that respects the religious convictions of others." (*Homily on Pentecost*, nn. 3-4, 10 June 2000).

All of the sons and daughters of the Church who work or have worked in the past for the Pontifical Council for Interreligious Dialogue have always tried, with esteem and respect for persons of other religious traditions, to remain open to the work of the Holy Spirit. Even in the difficult moments, when misunderstanding, the inability to communicate and even the rejection by the other seemed to prevail, the Lord gave us the grace to recognize that which is true and good as sown in the hearts of the members of other religions.

In these 50 years there have been numerous opportunities for sincere dialogue, collaboration, and search for a common approach to meet the needs of this world. There are many people of

other religions whom we have met along the way, sharing a part of the journey, and whom I remember here with gratitude and friendship.

After 50 years, the Pontifical Council for Interreligious Dialogue has come a long way in its efforts to help the Church reflect on the aspect of its mandate which consists of meeting the followers of other religions. I would like to emphasize the importance that has always been given to collaboration with the bishops' conferences around the world, whether in terms of participation in colloquia or conferences which they have organized or when it is the Dicastery itself which organizes an event, always inviting representatives of the local churches.

Equally important is the cooperation in the field of ecumenism, in particular the on-going collaboration over the years with the World Council of Churches. We are aware that in order to be faithful witnesses to the Lord Jesus, we Christians must present ourselves as united before the world. Even as regards interfaith relations, it is important to find a common path that makes us credible in the presence of believers of other religions. Out of the fruitful collaboration with the World Council of Churches have come a number of documents of which I remember.

It would be impossible not to mention here the work of theological reflection that in the beginning was part of the first phases of the Dicastery. There have been numerous, rich texts produced by the Dicastery which provided indications about the approach to have with followers of other religions. In 1984, and then in 1990, two important documents were published known by their short titles, "Dialogue and Mission" (1984) and "Dialogue and Announcement" (1990). During the last Plenary Assembly of the Dicastery (November 2013) "Guidelines of Pastoral Orientation for Interreligious Dialogue", which had been worked on in the previous Plenary Assembly, were then presented. Let me call to mind, finally, our *Pro Dialogo* bulletin in which there is a collection of both Papal interventions on Interreligious Dialogue as well as various articles and news on interreligious dialogue efforts throughout the world.

With the "dialogue with the world" of Paul VI, the "dialogue of peace" of John Paul II, the "dialogue of love and truth" of Benedict XVI, we are adding the challenge of interreligious dialogue as "dialogue of friendship", announced by Pope Francis.

In this manner we continue on the path of dialogue aware that we must look ahead while bringing with us the great richness of the past continuing to mature over the years. Let us invoke the Holy Spirit, asking that He help us to free ourselves form being closed to that which is new and that which is true, but above all that He make spring up in us the desire and the willingness to collaborate with all persons in light of the common good.



At the Day of Prayer for Peace in Assisi (27 October 2011)

Pope Paul VI. The visit was a success and was given wide coverage by the Arab Press.

It was a time of reflection and consolidation during the Presidency of Archbishop Jean Jadot. Until 1982 Bishop Rossano was still the Secretary; later replaced by Archbishop Marcello Legero. The reflection found its expression in the first official document published by the Dicastery: The attitude of the Church towards the followers of other religions. Reflections and Orientations on Dialogue and Mission (1984), known as Dialogue and Mission. The document which places interreligious dialogue in the context of the wider mission of the Church, drawing from the theological foundations of Vatican Council II.

*The last three decades (1984-2014)*

Under the guidance of Cardinal Francis Arinze (1984-2002), there was in-depth studies on the theological foundations of interreligious dialogue. The Council had also established an extensive network of contacts with people of different religions, with particular attention to the needs and responsibilities of the local Churches. Right from the start, Cardinal Archbishop Michael L. Fitzgerald and the

# The Church protects the world through mercy

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Moreover, in this period, there were numerous dialogue activities promoted by Pope John Paul II, in which the Dicastery was involved. For example, Cardinal Arinze, accompanied the Holy Father during his historic visit to Morocco in 1985, which culminated in the meeting with the young people in Casablanca.

The Council then was engaged in the organization of the Day of Prayer for Peace in Assisi together with other Dicasteries of the Roman Curia. The first 'Assisi meeting' in 27 October 1986, was organized on the occasion of the International Year of Peace. The Holy Father, for the first time, invited people of other Christian communities and other religions to pray for peace. The representatives of other religions (Islam, Buddhism, Hinduism, Jainism, Sikhism, Zoroastrianism, Shintoism, Traditional Religions) were all thirty in number. The second time, again in Assisi in 1993, it was Prayer for Peace in the Balkans in which Jews, Christians and Muslims from Europe participated.

Finally, the last World Day of Prayer for Peace promoted by John Paul II was that of 24 January 2002. In the wake of attacks on Twin Towers in New York on 11 September 2001, the Holy Father wanted that representatives of Christian communities and other religions come together again to Assisi to pray for peace. About a hundred official representatives of various religions (Islam, Hinduism, Buddhism, Sikhism, Jainism, Zoroastrianism, Shintoism and Traditional Religions) accepted the invitation of the Holy Father.

It is not possible for me to do justice here to all that was done during this period. All the same, I cannot forget the Interreligious As-

sembly held in Rome from 25-28 October 1999 on the eve of Jubilee Year 2000. Pope John Paul II, in *Tertio Millennio Adveniente* (n. 53) expressed the desire that in the third preparatory year, dedicated to the Father, interreligious meetings are held. The Interreligious Assembly organized by the Council had "On the eve of third millennium, collaboration between different religions" as its theme. About 200 people belonging to various religions participated in the closing ceremony held at St. Peter's Square in which the Holy Father too joined.

In 1989, a new sector for the study of New Religious Movements was created within the Pontifical Council. The Church's attention towards the new alternative groups or sects as well as the creation of a new sector for the same in the Council led to the forming of a working group by some Dicasteries of the Roman Curia for research and reflection on the subject.

Again under the Presidency of Cardinal Arinze, the Nostra Aetate Foundation-Scholarships was instituted in order to help students and scholars of other religions to deepen their understanding of Christianity.

With regard to Islam, we witnessed the creation and development of Liaison Committees with various partners like The Islamic Culture and Relations Organization of Iran (1994); The Muslim World League (Rabita), The World Islamic Congress (Mu'tamar), The International Islamic Council for Da'wa and Humanitarian Aid and the Islamic Educational, Scientific and Cultural Organization (1995); The Permanent Committee for dialogue with Monotheistic Religions of Al-Azar University (1998); and the World Islamic Call Society of Libya (2002).

With the Buddhists, there were three meetings at the level of theological exchange. The participation of

the Dicastery in the annual Prayer for Peace at Mount Hiei (Japan), an initiative promoted by Etai Yamada, the then Patriarch of Tendai Buddhism in 1987 in remembrance of the Day for Peace at Assisi in 1986 is also worth mentioning here. It is also worth mentioning.

Similarly, initiatives were taken to promote more regular dialogue with Hindus and Sikhs in collaboration with the Episcopal Conferences.

Finally, in addition to the message of greetings to Muslims for the end of Ramadan, it was decided in 1995 to send similar greetings to the Buddhists for the Feast of Vesakh and from 1996, the Hindus too began to receive greetings on the occasion of the Feast of Diwali.

Under the presidency of Archbishop Michael Fitzgerald, from 2002 to 2006, and then of Cardinal Paul Poupard, until 2007, with Secretary Archbishop Pier Luigi Celata, the already developed work got further expanded.

In a period marked by international events that unfortunately did not help in building a climate of dialogue and understanding among religions, the Dicastery promoted various interreligious meetings on the theme of peace. In particular, I recall two of them: Spiritual Resources of Religions for Peace (Rome, 16-18 January 2003), which was attended by 40 representatives of Hinduism, Buddhism, Jainism, Judaism, Christianity, Islam, and Zoroastrianism; Resources for Peace in Traditional Religions (Rome, 12-15 January 2005) during which 24 Catholic experts from Africa, America, Asia and Oceania deliberated upon the theme.

In 2004, a Guide for teaching African Traditional Religions, Islam and formation in interreligious dialogue was published. This is being used now in many seminaries in Africa. The seminaries also organize programs for the formation of youth in interreligious dialogue.

In 2006, on the occasion of the 20th anniversary of the Day of Prayer for Peace in Assisi, this Dicastery, in collaboration with the Pontifical Council for Promoting Christian Unity and the Friar Minor Conventual, organized both in Assisi and Rome, an interreligious meeting of young people from 4-8 November. The theme of this meeting was, "Lord, make me an instrument of peace". Of the 100 participants from 30 countries, about half the number were Christians of various churches and communities while the rest belonged to 12 different religions.

Under the Presidency of Cardinal Jean-Louis Tauran from 2007 to until now with Archbishop Pier Luigi Celata, as the Secretary till 2012 and for the past two years myself, there have been numerous trips during which there have been meetings with leaders of other religious traditions besides the members of the Episcopal Conferences of countries visited. Great attention has been paid to religions in Asia with travels to India, Japan, Korea, Indonesia etc. initiating structured dialogue with Hindu, Buddhist, Sikh and Jain organizations and by sending for the first time, full-fledged messages to

Jains on the occasion of Mahavir Jayanti and to the Sikh community on the occasion of Prakash Diwas.

So also, while continuing to encourage the tradition of training workshops in the seminaries in interreligious dialogue in Africa, the Dicastery also promoted dialogue there with the visits of the Card. President to Nigeria in 2012 and most recently to Benin (2014).

Dialogue with the Muslims too advanced in a more structured manner. As a result of a letter addressed to Pope Benedict XVI by 138 Muslim leaders in 2007, the Catholic-Islamic Forum was established in 2008. From 31 October 2012, the Holy See is represented in the person of the Secretary at the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID), Vienna. The Holy See is a 'Founding Observer' at the 'Council of Parties' as well as a member of the "Board of Directors" on behalf of the Catholic Church.

From 2013 collaborative ventures have been started with the Ministry of Religious Affairs (Dyanet) of the Government of Turkey and with the Shiite, Sunni, Christian, Yazida and Sabea Endowments of the Ministry for Religious Affairs of the Republic of Iraq.

It is also important to remember the historic World Day of Prayer for Peace convoked by Pope Emeritus Benedict XVI in Assisi again on 27 October 2011 on the occasion of its 25th anniversary. It was a day of reflection, dialogue and prayer for peace and justice in the world with the theme, "Pilgrims of Truth, Pilgrims of Peace". In this initiative in which the Pontifical Council collaborated, about 180 representatives of various religions participated.

In the context of ecumenical collaboration, the PCID, the World Council of Churches and the World Evangelical Alliance, together brought out a document in 2011 titled, "Christian Witness in a Multi-Religious World: Recommendations for Conduct".

The reflections and discussions held during the last two Plenary Assemblies in 2008 and 2013 respectively have resulted in the publication of the document "Dialogue in truth and charity. Pastoral Guidelines for Interreligious Dialogue".

To conclude, I wish to make the words of Archbishop Marcello Zago my own. Archbishop Zago, describing the scene of the groups of different religions which were heading towards the square in front of the Basilica of St Francis on 27 October 1986 amidst the cheering crowd, wrote in his personal diary, "The procession that I was guiding suddenly reminded me of the Council of Ephesus. The people of that time joyously welcomed the Council Fathers who recognized Mary as the Mother of God and thus ratified the dogma. Here in Assisi, it seemed to me that people, mostly Catholics drawn from different parts of the world, not only cheered those who had come but also approved of dialogue and ecumenism promoted by the Church since Vatican Council II".

## To give the Church credibility

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are "sentinels" who keep the longing for God alive in the world and reawaken it in the hearts of many people, as well as a thirst for the infinite.

Lastly, I think with hope of the young people who feel called by God. Especially foster and promote the encouragement, selection and formation of vocations to the priesthood and to consecrated life. They are the expression of the Church's fecundity and of her capacity to bear disciples and missionaries who will plant the good seed of the Kingdom of God throughout the world.

Dear brothers, I am glad to see that in your pastoral plans you have welcomed the indications of Aparecida, of which in these days we celebrate the 7th anniversary. In doing so, you stress the importance of an on-going continental mission, which sets the whole pastoral ministry of the Church in a missionary

key and asks each one of us to grow in *parthesia*. In this way, we can bear witness to Christ by our life even among those who are furthest away, and can come out of ourselves in order to labour with enthusiasm in the work entrusted to us, keeping at the same time our hands raised in prayer, for the strength of the Gospel is not merely human but the continuation of the initiative of the Father who sent his Son for the salvation of the world.

Before taking my leave, I ask you to convey my greeting to the Mexican people. Ask your faithful to pray for me, because I need it. And I ask you also to convey a greeting from me, the greeting of a son, to Our Lady of Guadalupe. May she, the Star of the New Evangelization, take care of you and guide you all to her divine Son! With the wish that the joy of Christ Risen illumine your hearts, I impart to you the Apostolic Blessing.

A conversation with seminarians of Rome's pontifical colleges and residences

# To serve is to do the will of others

On Monday, 12 May, in the Paul VI Hall, Pope Francis received rectors and seminarians of the pontifical colleges and residences of Rome. Seminarians from various countries asked the Pope a series of questions. The following is a translation of the second half of the Holy Father's answers which were given in Italian.

Good morning, Holy Father.

Good morning.

My name is Don Sérgio, I'm from Cameroon. My formation is taking place at the College of St Paul the Apostle. Here is my question: when we return to our dioceses and communities, we will be called to new ministerial responsibilities and new formative tasks. How can all the dimensions of the ministerial life coexist in a balanced way: prayer, pastoral commitments, formational obligations, without neglecting any one of them? Thank you.

There is a question I didn't answer: it eluded me, perhaps – being irresponsible is dishonest! – and I want to connect it with this one. They were asking me: "How do you do these things as Pope?". And yours... I will answer yours by recounting with complete simplicity what I do, so as not to neglect anything. Prayer. In the morning I try to pray Lauds and spend a little time in prayer in *lectio divina* with the Lord. When I get up, I first read the "coded messages", and then I do this. And then, I celebrate Mass. Then the work begins: one day it's one kind of work and another day it's something else ... I try to do one thing at a time. Lunch is at noon, then a little siesta. After the siesta, at three o'clock – excuse me – I say Vespers, at three... If they aren't said then, they won't be said at all! There's also reading, the Office of Readings for the next day. Then afternoon work, the things I am obliged to do... Then, I spend a little time in Adoration and pray the Rosary; dinner, and then I'm done. That's how it goes.

But sometimes not everything gets done, because I let myself be led by imprudent demands: too much work, or thinking that if I don't do this today, I won't do it tomorrow ... Adoration falls by the wayside, my siesta falls by the wayside, this or that falls by the wayside ... Even here one must be vigilant: you will return to your dioceses and what happens to me will happen to you: it's normal. Work, prayer, a little time for rest, get out of the house, take a walk, all of this is important ... but you must regulate it through *vigilance* and also through good advice... It is ideal to finish the day tired: this is ideal. You shouldn't need to take pills, to end tired. However, with good tiredness, not imprudent tiredness, because that's bad for one's health and, in the long run, one pays dearly for it. I look at Sandro's face, who laughs and says: "But you don't do this!" It's true. This is the ideal, but I don't always do it, because I am also a sinner, and I'm not always that or-



ganized. But this is what you should do ...

Good morning, Holy Father. I am Fernando Rodríguez. I am a new priest from Mexico. I was ordained one month ago, and I live at the Mexican College. Holy Father, you have reminded us that the Church is in need of a New Evangelization. In fact, in your [Apostolic Exhortation] 'Evangelii Gaudium', you reflected on the preparation for preaching, on the homily, and on the proclamation as a form of passionate dialogue between a pastor and his people. Can you return to this subject of the New Evangelization? Also, Your Holiness, we would like to ask you how a priest should be for the New Evangelization. What should he be like? Thank you.

It was at Santo Domingo in '92 when St John Paul II spoke about the New Evangelization – I thought it was the first time but afterwards I was told that it wasn't the first time. He said that it needs a new methodology, a new ardour, renewed apostolic zeal, and I don't remember the third ... Who remembers it? Expression! To look for an expression that is in keeping with the singularity of the times. And for me, in the Aparecida Document it is very clear. The Aparecida Document develops this well. For me, evangelization requires going out of oneself; it requires the dimension of transcendence: the transcendent in the adoration of God, in contemplation, and transcendence toward our brothers and sisters, toward the people. To go forth, go forth! For me this is the kernel of evangelization. And going forth means going somewhere, i.e., closeness. If you don't go out of yourself you will never reach closeness! Closeness. To be close to people, to be close to everyone, to all those to whom we should be close. All people. Go forth. Closeness. One cannot evangelize without closeness! Closeness with kindness; the closeness of love, also physical closeness; to be close to another. And here you made a connection to homilies. The problem with boring homilies – so to speak – the problem with boring homilies is that there is no closeness. It is precisely in the homily that we measure a pastor's closeness to his people. If in the homily you speak, let's say, 20, 25 or

30, 40 minutes – these aren't fantasies, this happens! – and you speak of abstract things, of truths of the faith, you are not delivering a homily, you are playing school! That is different! You are not close to the people. That is why the homily is important: calibrate it, get an idea of how close the priest is. I think that in general our homilies aren't good, they do not really belong to the homiletic literary genre: they are conferences, or they are lessons, or reflections. But a homily – and ask your theology professor about this – the homily at Mass, the Word of Almighty God, is a sacramental. For Luther it was almost a sacrament: it was *ex opere operato*, the Word preached; for others, it is only *ex opere operantis*. However, I think it is somewhere in the middle, a bit of both. The theology of the homily is somewhat sacramental. It is different than saying words about a topic. It's something more. It implies prayer, it implies study, it implies knowing the people to whom you will speak, it implies closeness. Regarding the homily, for evangelization to succeed we must move far ahead, we are behind. It is one of the points where today the Church stands in need of conversion: prepare our homilies so that people can understand them. And after eight minutes, one's attention span is exhausted. A homily shouldn't be longer than eight or ten minutes. It should be brief, it should be firm. I recommend two books to you; they are from my day, but they are good on this aspect of preparing homilies; they will help you very much. First, *The Theology of Preaching* by Hugo Rahner. Not Karl, but Hugo. One can read Hugo easily; Karl is difficult to read. This is a jewel: *The Theology of Preaching*. And the other is that of Fr Domenico Grasso, which introduces us to what a homily is. I think it has the same title: *Theology of Preaching*. This will help you quite a lot. Closeness, the homily... There is something else I wanted to say... Go forth, be close, make the homily the measure of how close I am to the People of God. And another category I like to use is that of the peripheries. When one goes forth, one shouldn't just go halfway, he has to go all the way, to the end. Some say that one has to begin evangelizing with those who are fur-

thest away, as the Lord did. This is what comes to me to say about your question. This matter of the homily is true: for me it is one of the problems which the Church needs to study and be converted. Homilies, homilies: they are not school lessons, they are not conferences, they are something else. I like it when priests get together for two hours to prepare the coming Sunday's homily, because it gives them an atmosphere of prayer, of study, of exchange of opinions. This is good, it is very beneficial. Preparing it together with someone else is very good.

Praised be Jesus Christ! My name is Voicek, I live in the Pontifical Polish College, and I'm studying moral theology. Holy Father, regarding the priestly ministry at the service of our people, after the example of Christ and his mission, how would you advise us to remain available and happy in the service of God's people? What human qualities do you suggest and recommend that we cultivate in order to be images of the Good Shepherd and to live what you have called "the mysticism of encounter"?

I have spoken principally about things that one must do in prayer. However, I'll pick up on the last thing you said, to add something to all that I've said and that has been said and that may lead right to your question. You said: "The mysticism of encounter". Encounter. The capacity for encounter. The ability to hear, to listen to other people. The ability to seek together the way, the method, so many things. This encounter. And it also means not being frightened, not being frightened of things. The good shepherd must not be frightened. Maybe he feels fear inside, but he is never really scared. He knows that the Lord comes to his aid. Encounter the people entrusted to your care as a pastor; encounter your Bishop. The encounter with your Bishop is important. It is also important that the Bishop allow himself to be met. It's important ... because, yes, sometimes one hears: "Have you told this to your Bishop? Yes, I requested an audience, and I requested an audience four months ago. I am still waiting!" This is not good. Go to

# Morning Mass at the Domus Sanctae Marthae

Thursday, 15 May

## Amid memory and hope

Jesus is not a solitary hero who comes down from heaven to save us, but rather the central point and final end of the history which God initiated with his People. That is why a Christian must always be a man of the Eucharist who walks amid memory and hope and never as a solitary monad. If he does not walk with the people, if he does not belong to the Church, his faith is artificial. This message was the central focus of Pope Francis' homily at Holy Mass.

The Pope introduced his remarks, saying: "It is interesting that when the Apostles proclaim Jesus Christ they never begin with him", saying for example: "Jesus Christ is the Saviour!". Rather, the Apostles introduce their testimony by presenting "the history of the people". We see it today, he said, in the passage from the Acts of the Apostles (13:13-25), which recounts St Paul's testimony in Antioch of Pisidia. Yet, "Peter does the same in his first discourses and Stephen also did likewise".

Thus, when the Apostles are asked "why do you believe in this man?", they begin to speak about "Abraham and the whole history of the people". The reason for this attitude is clear, the Pope said. "We cannot understand Jesus without this history. Jesus is precisely the final end towards which this history moves and journeys".

We therefore read in the Acts of the Apostles that Paul began in the Synagogue, preaching: "Men of Israel... the God of this people Israel chose our fathers". In saying that God "chose our fathers", Paul begins his address "with God's choice of one man, Abraham", whom he commanded to leave his homeland, the house of his fathers. God chose him and initiated "a journey of election: the People of God are a Chosen People, chosen yet always on a journey". That is why "one cannot understand Jesus Christ without this history of preparation which moved toward him". Consequently, "one cannot understand a Christian apart from the People of God". For "a Christian is not a monad, off somewhere alone. No, he belongs to a people, to the Church", so much so, the Pope said, that "a Christian without the Church is a pure ideal, not a reality!".

God promised Abram: "I will make of you a great people!". Thus, "this people journeys with a promise", the Pope said, adding that this is where the dimension of memory enters in. "It is important that we, in our lives, keep the dimension of memory always present before us". Indeed, he said, "a Christian is a man who remembers [*memorioso*] of the history of his people; he is a man who remembers the journey his people have made; he is a man who remembers his Church". A Christian is therefore a man who holds "the memory" of the past.

"The people journey toward the final promise and toward its fullness; they are a Chosen People who have a promise in the future and who journey toward this promise, toward

the fulfilment of this promise", the Pope added. That is why "a Christian in the Church is a man, a woman, with hope. He or she has hope in the promise, which is not expectation: that is quite another thing! It is hope: forward! It is the hope which does not disappoint!".

Thus, in "looking back the Christian is a person 'who remembers' [*memorioso*]; he always asks for the grace to remember!"; whereas, "looking ahead, the Christian is a man or a woman of hope". Amid memory and hope, "in the present a Christian follows the path of God and renews the covenant with God". In practice, "he continually says to the Lord: yes, I want the commandments; I want your will; I want to follow you!". In doing so, "he is a man of the covenant... the covenant we celebrate here each day" on the altar. Therefore, the Christian is always "a woman, a man of the Eucharist".



Within this context, the Bishop of Rome said, "one cannot understand a Christian alone". For "Jesus Christ did not fall from heaven like a hero that comes to save us. No, Jesus Christ has a history!". Furthermore "we can say that God has a history since he willed to journey with us". That is why "one cannot understand Jesus Christ without history", and that is also why "a Christian without history, a Christian without a people, a Christian without the Church is incomprehensible: it is something invented in a lab, something artificial, something lifeless".

The Pope went on to propose an examination of conscience based on his reflection. What is the status of our Christian identity? Let us ask ourselves "if our Christian identity is a matter of belonging to a people, to the Church". If this is not the case "we are not Christians" since "through baptism we entered the Church".

In this regard it is important, the Pope said, "to be in the habit of asking for the grace to remember the journey which the People of God made". It is also important to ask for the grace of "personal memory: what has God done with me in my life? how has he had me journey?".

We also need to know how "to ask for the grace of hope, which is not optimism: it is something else".

Finally, Pope Francis said, let us "ask for the grace to renew each day our covenant with the Lord who has called us". May the Lord, he prayed, "grant us these three graces which are necessary for one's Christian identity".

Friday, 16 May

## Three doors

In his homily at Holy Mass Pope Francis commented on the day's Readings from the Acts of the Apostles (13:26-33) and the Gospel of John (14:1-6).

The Pope first recalled his reflection of the previous day, in which he focused on the fact that "the Christian life is always a matter of being on the way, and of not going alone", but of going "in the Church, amid God's people". The Pontiff then noted that, in the day's Gospel, Jesus himself says that "he is the way: I am the way, and the truth, and the life. Everything. I give you life, I reveal myself as the truth, and if you come with Me, I am the way". That is why coming to know him who presents himself "as way, truth, and life" requires starting out on a "journey". Indeed, Pope Francis said, "knowing Jesus is our life's most important work", also because in coming to know him we come to know the Father.

"But how can we know Jesus?", the Pontiff asked. The Pope agreed with those who answer that "we have to study much". He therefore invited everyone to "study the Catechism: a beautiful book, *The Catechism of the Catholic Church*, we must study it". Yet he was quick to add that we cannot limit ourselves to "believing that we will know Jesus through study alone". Indeed, there are some who "imagine that ideas and ideas alone will lead us to the knowledge of Jesus". Even "among the early Christians" some thought in this way, and "they ended up a bit tangled up in their thoughts". For "ideas alone do not give life". Thus one who travels by this way "ends up in a labyrinth" from which "there is no way out".

This is precisely why, from the beginning there were heresies in the Church that often involved "seeking to understand who Jesus is only with our minds". Here the Pope recalled the words of the great British author G.K. Chesterton, who called heresy an idea gone mad. In effect, the Pope said, "this is how it is: when ideas are isolated and alone, they go mad".

The Pope then pointed out three doors we need to open if we want to know Jesus. Reflecting on the first of these doors, i.e. prayer, the Pope said that "study alone without prayer is useless. The great theologians do theology on their knees". For, he said, if "by study we advance a little, without prayer we will never know Jesus".

Regarding the second door, i.e. celebration, the Bishop of Rome said that prayer alone "is also not enough". For "the joy of celebration

is needed as well: celebrating Jesus in the Sacraments, for it is there that he gives us life, nourishes us, comforts us, makes a covenant with us, gives us a mission. Without the celebration of the Sacraments we will not arrive at the knowledge of Jesus; and this [celebration] belongs to the Church".

Finally, to open the third door, i.e. the imitation of Christ, the Pope advised that we take up the Gospels in order to discover there what [Jesus] did, what his life was like, what he told us, what he taught us", in order to "seek to imitate him".

Passing through these three doors means "entering into the mystery of Jesus", Pope Francis said. Indeed, "we can only come to know him if we are able to enter into his mystery". And we need not be afraid of doing so. The Pope therefore concluded his reflection inviting those present to consider "over the course of the day what the door of prayer is like in my life" ... but true prayer, he said, "the prayer of the heart".

Monday, 19 May

## Moving and steady

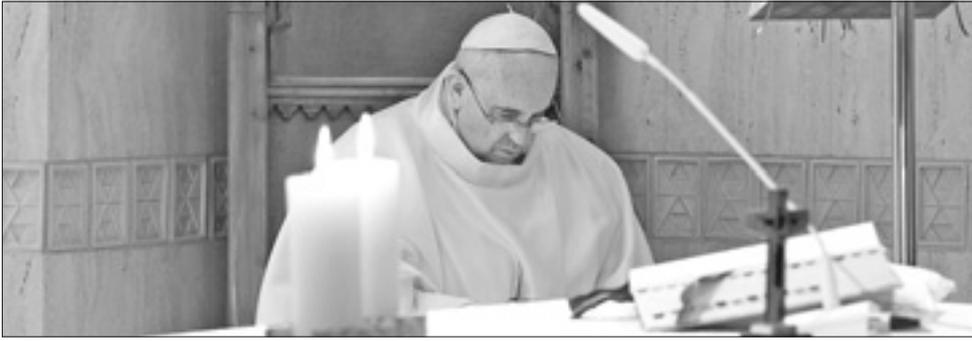
In his homily Pope Francis commented on the Readings of the day from the Acts of the Apostles (14:15-18) and the Gospel of John (14:21-26).

The first Reading from the Acts tells of the attempted stoning of Paul and Barnabas by the Gentiles and Jews in Iconium. The attempt fails and the two Apostles flee to Lystra and Derbe, cities of Lycaonia. Paul, in particular "escapes and begins to evangelize", thus showing "his ability always to begin and not to give into complaints". He has his heart fixed on what he knows his mission is, to evangelize. And his is the right attitude of a Christian.

The Pope then recalled that the Collect prayed at the beginning of Mass was a request to the Lord for the grace that, "amid the vicissitudes of life, our hearts might be fixed there where true joy is found". He then indicated two necessary requisites for the Christian life: "movement and steadiness. A heart fixed and firm, but in continual movement". This, he said, is clearly seen in St Paul's evangelization efforts.

Turning again to the Reading from Acts, the Pontiff recalled the episode of Paul's encounter with the paralytic. "His firm heart enables him to understand the man, the paralytic, who had the faith to be healed. He was able to discern and to heal in the name of the Lord". Paul, he added, was certainly not expecting the reaction of the people who witnessed the healing. Indeed, a small "revolution" ensued, because everyone thought that "Barnabas was Zeus and Paul Hermes. Paul, in fact, struggled to convince them that they were men".

Paul also struggles "to explain to them that there is only one God", and "here he does not speak about Jesus explicitly"; rather, in their own language, he speaks to them about "God, the Creator". Thus he shows his ability to discern the right way of speaking.



"These are the human events through which Paul lived. And we have so many of them, all of us. We find ourselves amid so many events that move us to and fro, but we have asked for the grace of having our hearts fixed [on God] as Paul did, and which enabled him not to complain amid persecution, to go and seek another city, to begin to preach there, to heal a man who is sick, to realize that the man had sufficient faith to be healed. And then to calm these enthusiastic people who wanted to offer sacrifice. Then to proclaim, in their own cultural language, that there is only one God."

Paul does one thing after another, without stopping. "And this comes solely from a heart fixed" on the mission of evangelization, the Pope said. From a heart that is capable of "making many changes in a short time" by confronting situations "in a suitable way".

"In the Gospel," the Pope then said, "Jesus tells us something: 'These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you'. The heart must therefore be 'fixed on the Holy Spirit', a gift 'which Jesus has sent us. Paul had his heart fixed on the Holy Spirit, and all of us, if we want to find steadiness in our lives amid human events that we all have, we must go to him. He is in our heart, we have received him in baptism. The Holy Spirit gives us strength, he gives us this steadiness to move forward in life amid so many events'."

"Jesus tells us two things about the Holy Spirit: he will teach you all things, and he will bring all of this to your remembrance. We have seen how he teaches Paul what he has to do, through this ability to change the scenario". He teaches and reminds.

But "what does the Holy Spirit bring to Paul's remembrance?" the Pope asked. First, "he reminds him of the message of salvation: God desires to save us. Paul's great reference point is this: God wills to save us in Jesus Christ. Thus it was the Holy Spirit who made Paul's heart steady amid persecution, problems, discussions, envies, jealousies". In fact, the Pope noted, there is a word that is repeated in this chapter from the Acts of the Apostles: "it is jealousy, the jealousy of the leaders of the Synagogue" who opposed Paul. Yet he succeeded nonetheless in going forward and overcoming "many problems, because he had his heart fixed on the Holy Spirit".

According to the Pope, this episode should move a Christian to ask himself: "What is my heart like? Is it a heart that seems like a ballerina, going from one side to another, that seems like a butterfly which today likes this, then goes to that, and is always moving about? Is it a heart that gets frightened by the events of life, that hides and is afraid to bear witness to Jesus Christ? Is it a courageous heart or is it a very fearful heart that is always seeking to hide?"

"What does our heart need to be healed of? What is the treasure to which our heart is attached? Is it a heart fixed on creatures, on the problems that we all have? Is it a heart fixed on one of the gods of every day or is it a heart fixed on the Holy Spirit? Where is the firmness of our heart?"

"It will do us good to ask ourselves this, and to remember the many daily events that we have: at home, at work, with the children, with people who live with us, with work colleagues, with everyone". Do we allow ourselves to be seized by these events, or do we face them "with a steady heart that knows the only One who makes our hearts steady, the Holy Spirit?"

Certainly, Pope Francis concluded, "it will benefit us to consider the beautiful gift which Jesus has left us: this spirit of fortitude and of counsel, which help us to go forward. Going forward amid everyday events. Let us perform this exercise today and ask ourselves what our heart is like. Is it firm or not? And if it is firm, where is it fixed, in things or in the Holy Spirit".

Tuesday, 20 May

### Like children in the presence of a gift

In his homily at Holy Mass Pope Francis commented on St John's account of Jesus' words to his disciples in his farewell discourse (Jn 14:27-31): "Peace I leave with you; my peace I give to you".

Pope Francis began: Peace "is the gift that [Jesus] leaves before going away", and he explains "not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid".

Therefore, "the Lord gives us peace: it is his gift to us before he goes to his Passion". The Pope noted, however, that Jesus warns his disciples "that [his] peace is not that which the world gives. It is another peace". The Pope then asked: "What is the peace that the world gives?"

He replied by describing three aspects of the peace the world gives: First, "it is a bit superficial"; second, it is "a peace that does not reach the depths of the soul"; and third, "it is a peace" that procures "a certain tranquility and also a certain joy", but it reaches only "a certain level".

One type of peace that the world offers is "the peace of wealth", which leads one to think: "I'm at peace because I have everything organized, I have enough to live on for my entire life, I don't have to worry!". This idea of peace begins with the conviction: "Don't worry, you won't have problems because you have so much money!". However, Jesus himself reminds us "not to trust in this peace, for with great realism he tells us: look, there are thieves, eh! And the thieves can steal your riches!". This is why "the peace that money gives you is not permanent".

The Pope then added: let us not forget "that metal corrodes ... a crash in the market and all your money is gone". The peace which money gives, he said, is therefore "not secure", and only "a superficial and temporal peace".

To help us understand, Jesus himself describes the ephemeral peace of that man "whose barns were all full of grain" and who thought about putting up others so that he might take a rest "in peace, calmly". But the Lord told him: "Fool, this night you will die!" That is why the peace that comes from wealth "is useless" even if "it helps".

Another peace that the world gives, the Pope continued, "is that of power". It leads us to think: "I have power, I am secure, I command this, I command that, I am respected: I am in peace". This was Herod's situation, but "when the Magi arrived and told him that the King of Israel had been born", at that very moment "his peace immediately vanished". It only confirms that "the peace of power does not work: A coup takes it away from you immediately!".

A third type of peace "that the world gives" is vanity, which leads us to tell ourselves: "I am esteemed, ... I am a person that all the world regards and when I go to receptions everyone greets me". However, the Pope said, this too is "not a definitive peace, for today you are esteemed and tomorrow you will be insulted!".

"Think about what happened to Jesus," he said. "The same people who were saying one thing on Palm Sunday, on Good Friday were saying another". Therefore, "the peace of vanity does not work", because it is "temporary, superficial and not secure".

To understand what true peace is, we need to return to the words of Jesus: "Peace I leave you, my peace I give to you; not as the world gives do I give to you". What is the peace that Jesus gives? "It is a Person; it is the Holy Spirit," the Pope explained. "On the day of the Resurrection", in the Upper Room, Jesus' greeting to his disciples was: "Peace be with you, receive the Holy Spirit". Therefore, Jesus' peace "is a Person, it is a great gift". For "when the Holy Spirit is in our heart, no one can take away our peace. No one! It is a lasting peace!".

In the face of so great a gift, what is our task, Pope Francis asked. We have to "guard this peace", he said. It is "a great peace, a peace that is not mine: it belongs to another Person who gives it to me as a gift, another Person who is in my heart, who accompanies me throughout my life and whom the Lord has given me".

"How do we receive the Holy Spirit's peace?" First "we receive it in Baptism, for the Holy Spirit comes, and also in Confirmation, for the Holy Spirit comes". And then "we are to receive it as a child received a gift". In fact, "Jesus said: unless you receive the kingdom of God like a little child, you will not enter into the kingdom of heaven". Thus, "one receives the peace of Jesus without conditions and with an open heart: as a great gift". And "this is the peace of the Holy Spirit". It is ours "to guard it, not to cage it, to listen to it, to ask for help, for he is within us".

To possible objections that "there are so many problems about", the Pontiff replied with Jesus' words: "Do not let your hearts be troubled, neither let them be afraid". In fact, it is the Lord who comforts us: "If you have this peace of the Spirit, you have the Spirit within you and be aware of this, do not let your hearts be troubled, be secure!".

St Paul also "told us that in order to enter into the Kingdom of heaven it is necessary to pass through much tribulation". Experience confirms that "we all have many of them, both greater and smaller. All of us!". But Jesus' peace assures us: "Let not your hearts be troubled". In fact, "the presence of the Spirit enables our hearts to be at peace, aware but not anaesthetized, with that peace that only the presence of God can give".

If we want to know where we find our peace, the Pope suggested that "we ask ourselves several questions: Do I believe that the Holy Spirit is within me? Do I believe that the Lord has given him to me? Do I receive him as a gift, as a child receives a gift, with an open heart? Do I guard the Holy Spirit's presence within me so as not to sadden him?"

However, the Pope said, there is also a question that signals the opposite: "Do I prefer the peace that the world gives me, the peace offered by money, power, vanity?" He added: "these 'forms of peace' are always accompanied by fear": the fear that they will end. Instead, "Jesus' peace is definitive: we only need to receive it as children and guard it". The Pope concluded with a simple prayer: "May the Lord help us to understand these things".

## VATICAN BULLETIN

CONTINUED FROM PAGE 2

Sunderland, England. He was ordained a priest on 10 July 1976. He was ordained a bishop on 10 July 2010, subsequent to his appointment as Bishop of Gibraltar.

### COUNCIL FOR THE LAITY

The Holy Father appointed Cardinal Giuseppe Betori, Archbishop of Florence, Italy, as member of the Pontifical Council for the Laity (17 May).

### DOCTRINE OF THE FAITH

The Holy Father appointed Archbishop José Luis Mollaghan as a Member of the Congregation for the Doctrine of the Faith in the commission being established to examine the appeals of clergy for *delicta graviora*. Until now he has been Archbishop of Rosario, Argentina (19 May).

### SPECIAL ENVOY

The Holy Father appointed Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples, as his Special Envoy to the celebrations for the 500th anniversary of the foundation of the Diocese of Funchal, Archipelago of Madeira, Portugal, scheduled for 13-16 June 2014 (17 May).

### NECROLOGY

Bishop Ramón Malla Call, Bishop emeritus of Lleida, Spain, at age 91 (18 Apr.).

Bishop Gérard Drainville, Bishop emeritus of Amos, Canada, at age 83 (11 May).

Bishop Eurico Dias Nogueira, Bishop emeritus of Braga, Portugal, at age 91 (19 May).

## To serve is to do the will of others

CONTINUED FROM PAGE 11

the Bishop and may the Bishop allow himself to be found. Dialogue, and I would especially like to speak of one thing: the encounter among priests, among yourselves. Priestly friendship: this is a treasure, a treasure that we must cultivate among ourselves – friendship among you, priestly friendship. Not everyone can be close friends. But how beautiful a priestly friendship is! When priests, like two brothers, three brothers, four brothers, know one another, talk about their problems, their joys, their expectations, many things... priestly friendship. Seek this, it is important. Be friends. I think this helps a great deal in living the priestly life, the spiritual life, the

apostolic life, community life and also the intellectual life: priestly friendship. If I were to meet a priest who said to me: "I have never had a friend", I would think that this priest has not had one of the most beautiful joys of the priestly life: priestly friendship. This is my hope for you. I hope that you be friends with those whom the Lord places along your path as friends. I wish you this in life. Priestly friendship is a force for perseverance, apostolic joy, courage, and even for humour. It is beautiful, most beautiful! This is what I think.

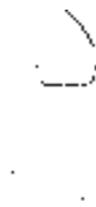
I thank you for your patience! And now we can pray to Our Lady, asking for her blessing ...

*Regina Caeli ...*

For the 50th anniversary of priestly ordination and 25th anniversary of episcopal ordination

# The Holy Father's Letter to the Cardinal Vicar of Rome

*We publish here a translation of the letter that Pope Francis sent to the Cardinal Vicar of Rome, Agostino Vallini, on the occasion of the 50th anniversary of his priestly ordination and the 25th anniversary of his Episcopal Ordination.*



which has been successfully directed to the good of the Church, and carried out in an excellent manner for such a long time.

Perhaps you cannot turn your thoughts away from those calamitous times when, during childhood, your father was taken from the family and deported to Germany; and at the end of World War II, your mother departed this life. And yet, when the situation seemed to worsen, the Lord gave you a much greater cause for joy and called you to serve him more closely: "Come, Follow me!". In fact you entered the seminary in Naples, where you received an appropriate, integral formative training at the Theological Faculty of Naples. In this City of Rome you then studied and graduated in legal disciplines, which knowledge you subsequently transmitted with care through teaching, without ever neglecting to engage in pastoral work for the benefit of the faithful and to hand on the Gospel to them.

To Our Venerable Brother  
Cardinal of Holy Roman Church  
AGOSTINO VALLINI  
Our Vicar in Rome

Among the privileges and gifts which the Lord, in his great beneficence, has bestowed upon you, this year we add a twofold reason for rejoicing, since on 13 May you solemnly commemorate the 25th anniversary of your Episcopate, and on 19 July, the 50th anniversary of your ordination to the priesthood. Therefore, your long and faithful service is, for me and for our Church, a clear reason to offer you heartfelt congratulations on the whole of your apostolic career,

## Synod of Bishops discusses first draft of the working document

The 13th Ordinary Council of the Synod of Bishops met for the sixth time on 13-14 May to analyze the first draft of the working document called the *Instrumentum laboris* for the Third Extraordinary General Assembly, set for October 2014. On Tuesday, 13 May, Pope Francis him-

self presided over the meeting of the Council. In welcoming the Holy Father, the Secretary General, Cardinal Lorenzo Baldisseri, expressed gratitude for the Pope Francis' letter of 1 April, 2014, in which he named the Council's Under-secretary, Bishop Fabio Fabene. The move, Cardinal Baldisseri said, was made with the intention of reinforcing even further the affective and effective collegiality that is a constitutive part of the Synod of Bishops. The draft of the *Instrumentum laboris* was examined and the suggestions which came out of the discussions were inserted into the document. The new synodal methodology that will be followed during the proceedings of the Extraordinary General Meeting was also presented during the meeting.

During the two days of meetings, in addition to the member of the Ordinary Council, including the Relator General Cardinal Erdő and the Special Secretary Archbishop Forte, Cardinal Vingt-Trois, Archbishop of Paris, and Cardinal Assis, Archbishop Aparecida, were also present. The prelates were sent to participate as presidents delegate – together with Cardinal Tagle – at the next Extraordinary General Assembly.



Cardinal Vallini stands beside the newly-elected Roman Pontiff on 13 March 2013

Blessed John Paul II, my Predecessor, appointed you as Auxiliary Bishop of Naples, assigning you the title of the Church of Tortiboli. Then, for five years, the Suburbicarian Church of Albano benefited from your ministry as Shepherd, as well as from your apostolic labours. Then the same Supreme Pontiff appointed you Prefect of the Supreme Tribunal of the Apostolic Signatura and Benedict XVI, with opportune decision, enrolled you in the College of Cardinals and, with well founded reason, chose you as Vicar General of the Diocese of Rome.

If then my Predecessors, who have always regarded you as a faithful minister of the Church and numbered you among the members of many Dicasteries of the Roman Curia, are witnesses of your great value and your hard work, I myself, by this Letter, wish publicly to attest to your merits, as I did when I confirmed you as my Vicar General for the Dioceses of Rome and the district.

Furthermore, it is my special desire to thank you for the fact that you were amiably close to me when I began the Petrine Ministry. Your fraternal affection and cordiality were very important to me and have been to me a great help and support. Though having in mind other considerations of great value in your regard, I do not think that there is any need for many words, nor the need to enumerate individually the services you have rendered, to show you my esteem and gratitude, which I desire to confirm especially on the occasion of the jubilee of your priesthood and the silver jubilee of the Episcopate. From the heart, therefore, and to you personally, Venerable Brother, I impart my Apostolic Blessing, which I extend to the Auxiliary Bishops and to our beloved ecclesial Community, while I also ask you to pray for me, that I may effectively fulfil the Petrine ministry.

From the Vatican, 13 April 2014, the second of my Pontificate.

*Franciscus*

The Pope recalls 'Provida Mater Ecclesia' to the Italian Conference of Secular Institutes

# A revolutionary act

And he invites us to be a Church in dialogue

Pope Francis called Pius XII's "Provida Mater Ecclesia" a courageous and revolutionary initiative, addressing the participants of the General Assembly of the Italian Conference of Secular Institutes whom he received in audience on Saturday, 10 May, in the Consistory Hall. The Pontiff set aside his prepared address and spoke to them extemporaneously. The following is a translation from Italian of both texts.

I wrote an address for you, but something happened today. It's my fault because I granted two audiences not quite at the same time, but almost. Thus, I would rather consign this text to you, because reading it now would be tedious, and I will just say two or three small things that might help you.

From the time in which Pius XII thought of it, *Provida Mater Ecclesia* was a revolutionary gesture in the Church of that day. Secular institutes are themselves an act of courage that the Church made at that moment; such as to give structure, to give institutionalize to secular institutes. And from that time up to now, the good you do for the Church is very great, it is done with courage; for one needs great courage to live in the world. Many of you are alone, many come and go in your apartment; some of you live in small communities. Everyday you live the life of a person in the world, and, at the same time, retain contemplation. This contemplative dimension with the Lord and in relation to the world, to contemplate reality, to contemplate the beauty of the word as well as the great sins of society, its deviations, all these things, and always in spiritual ten-

think: "But what can I do?". When you are tempted like this, remember that the Lord spoke to us about the grain of wheat! Your life is like a grain of wheat... precisely; it is like heaven... precisely. Doing everything possible so that the Kingdom may come, grow and be great, and also so that it may shelter many people, like the mustard tree. Think about this. Small life, small gesture; normal life with a heaven, a grain that produces growth. And this may reward you. The outcome of the Kingdom of God cannot be foreseen. Only the Lord allows us to divine something... We shall see the results in heaven.

Therefore it is important that you foster great hope! It is a grace which you must always ask the Lord for. Hope never disappoints. It never disappoints! A hope that moves forward. I would advise you to read often Chapter II of the Letter to the Hebrews, that chapter of hope. And to learn that many of our forefathers took this path and did not see the results, but they anticipated them beforehand. Hope.... This what I wish for you. Many thanks for all you do in the Church; many thanks for your prayers and work. Thanks for the hope. And do not forget: be revolutionary!

The following is a translation of the Pope's prepared address.

Dear Brothers and Sisters,

I welcome you on the occasion of your Assembly and I greet you saying that I understand and value your vocation! It is one of the most recent forms of consecrated life the Church has recognized and ap-

light and power of the Gospel.

May you be a sign of that Church in dialogue of which Paul VI speaks in his Encyclical *Ecclesiam Suam*: "Since the world cannot be saved from the outside", he stated, "we must first of all identify ourselves with those to whom we would bring the Christian message like the Word of God who Himself became a man. Next we must forego all privilege and the use of unintelligible language, and adopt the way of life of ordinary people in all that is human and honourable. Indeed, we must adopt the way of life of the most humble people, if we wish to be listened to and understood. Then, before speaking, we must take great care to listen not only to what men say, but more especially to what they have it in their hearts to say. Only then will we understand them and respect them, and even, as far as possible, agree with them. Furthermore, if we want to be men's pastors, fathers and teachers, we must also behave as their brothers. Dialogue thrives on friendship, and most especially on service" (nn. 90-96).

The theme of your Assembly, "At the heart of human events: the challenges of a complex society", indicates the scope of your mission and of your prophetic scope. You are in the world but not of the world, carrying within you the essence of the Christian message: the love of the Father who saves. You are at the heart of the world with the heart of God.

Your vocation makes you interested in every man and in his deeper issues which are often left unexpressed or masked. By the strength of the love of God which you have encountered and come to know, you are capable of sympathy and tenderness. Thus, you can be close enough to touch the other, his wounds and his expectations, his questions and his needs, with the tenderness that is an expression of care that erases all distances. As the Samaritan who passes by, sees and takes compassion. This is the action to which you are committed by your vocation: pass by every man and make yourself a neighbour to every person you meet. Because your permanence in the world is not simply sociological, it is a theological reality that calls you to be aware, attentive, that can perceive, see and touch the flesh of his brother.

If this does not happen, if you are distracted, or worse still, if you do not know today's world but you know and experience only the world which suits you best or that you feel more drawn to, then conversion is urgently needed! Yours is an outward reaching vocation by nature, not only because it brings you into contact

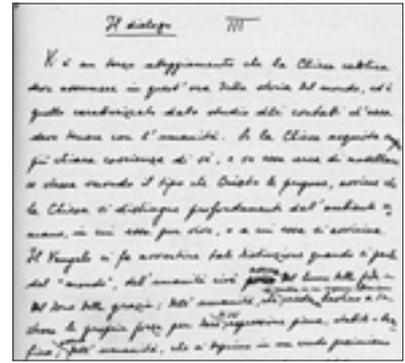
with others, but also and because because it demands that you live where every man lives.

Italy is the country with the largest number of secular institutes and members. You are a leaven that can produce good bread for many, the Bread for which there is so much hunger: listening to people's needs, aspirations, disappointments, hopes. Like those who have preceded you in your vocation, you can restore hope to young people, help the elderly, open roads to the future, spread love in every place and in every situation. If this does not happen, if your ordinary life lacks witness and prophecy, then, I repeat to you, there is an urgent need for conversion!

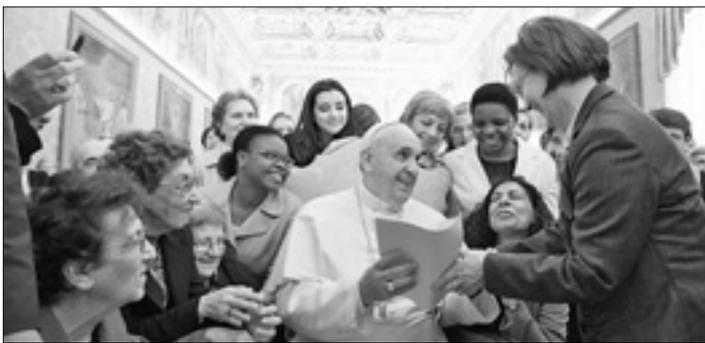
Never lose the momentum of walking the streets of the world, aware that walking, even with an uncertain step or limping along, is always better than standing still, withdrawn in your own questions or sense of security. The missionary passion, the joy of the encounter with Christ that urges you to share with others the beauty of faith, reduces the risk of becoming stuck in individualism. The line of thought that proposes man as self-reliant, guided only by his own choices and desires, often vested in the seemingly beautiful garment of freedom and respect, threatens to undermine the foundations of consecrated life, especially of lay people. There is an urgent need to reevaluate your sense of belonging to your vocational community which, precisely because it is founded on community life, finds its strengths in its charisma. For this reason, if each of you are a precious opportunity for others to meet with God, it is about rediscovering the responsibility of being prophetic as a community, to seek together, with humility and patience, a word of sense that can be a gift for the country and for the Church, and to bear witness to it with simplicity. You are like antennas ready to receive the smallest innovations prompted by the Holy Spirit, and you can help the ecclesial community to take on this gaze of goodness and find new and bold ways to reach all peoples.

Poor among the poor, but with a burning heart. Never still, always on the move. Together and sent out, even when you are alone, because your consecration makes of you a living spark of the Church. Always on the road borne along by the virtue that is of pilgrims: joy!

Thank you, dear friends, for what you are. May the Lord bless you and Mary keep you. And pray for me!



A page from the manuscript of "Ecclesiam Suam" by Paul VI



sion.... This is why your vocation is so fascinating, because it is a vocation which is spot on, where the salvation not only of people but of the institutions are at stake. And a great many lay institutes are necessary in the world. That is why I think that *Provida Mater Ecclesia* was a truly revolutionary step for the Church!

I hope that you will always retain this attitude of going beyond, not only beyond, but beyond and in between. There, where everything is at stake: politics, the economy, education, family... precisely there! Perhaps you are tempted maybe to

proved, and perhaps that is why it is not yet fully understood. Do not be discouraged: you are part of that poor Church which goes forth dreaming!

As a vocation, you are lay and priestly like others and among others, you lead an ordinary life, free from outward signs, without the support of community life, without the visibility of an organized apostolate or specific works. Your only wealth is the all encompassing experience of God's love and thus you are able to understand and share the toils of life in its many expressions, infusing them with the



Interview with the Ecumenical Patriarch Bartholomew I

## Visionaries of unity

*The journey was begun by those "great visionaries of unity" Paul VI and Athenagoras back in 1964. Since then "we have learned to forgive one another for the mistakes and mistrust of the past; and we have taken significant steps toward rapprochement and reconciliation". His Holiness Bartholomew I, Ecumenical Patriarch of Constantinople, and Pope Francis will continue on this path at their meeting in Jerusalem. In anticipation of the Holy Father's visit to the Holy Land, the Patriarch spoke about the ecumenical dialogue between East and West.*

MARIO PONZI

*Fifty years after the historic visit of Paul VI and on the cusp of Pope Francis coming to the Holy Land, what do you see before us on the path to unity?*

There is no doubt that the historic meeting of our venerable predecessors, Ecumenical Patriarch Athenagoras and Pope Paul VI (who is soon to be beatified in the Roman Catholic Church), marked a new beginning for relations between Roman Catholicism and Orthodoxy. We must remember that this event followed an entire millennium of mutual mistrust and theological estrangement between our two great traditions. Thus, despite our common history of Scripture and Tradition, both of our Churches ran the risk of damage through isolation and self-sufficiency, having followed separate ways since the eleventh century.

The meeting in Jerusalem on 5 January 1964 was an extraordinary starting-point for a long journey of reconciliation and dialogue, which the succeeding generations were called to continue. Looking back at the last 50 years, we can be grateful to God for what has been achieved both in the "dialogue of love" and in the "dialogue of truth". The spirit of fraternal love and mutual respect has replaced the old polemical and suspicion.

At the theological level, the Joint International Commission of the Theological Dialogue of the two Churches has produced several important common documents. But we recognize that there is still a great deal to be done both between our two Churches as well as within our own Churches. There is no doubt that the path is long and difficult. But as disciples of our Lord, who prayed to His Father and urged His disciples "that they may be one" (*ut unum sint*: Jn 17:21), we have no other alternative but to pursue this path of reconciliation and unity. Any other way would be a dishonorable betrayal of the Lord's will and an unacceptable return to our estranged past.

*You recently said that you hope to be able to convoke a Great Council of the Orthodox Church as a sign of unity among Orthodox. Do you see this as an occasion to rediscover a kind of unity among all Christians as well?*

At our most recent Assembly (Synaxis) of the Heads of the Autocephalous Orthodox Churches throughout the world, which was held at our invitation in Istanbul from 6-9 March 2014, the Primate of the Orthodox Churches deliberated on the matter of the Holy and Great Synod of the Or-

Christians in so many places, and especially in the areas where Christianity first appeared and developed. Moreover, it will provide occasion to address the injustices inflicted on the vulnerable members of contemporary societies as well as the alarming consequences of the ecological crisis.

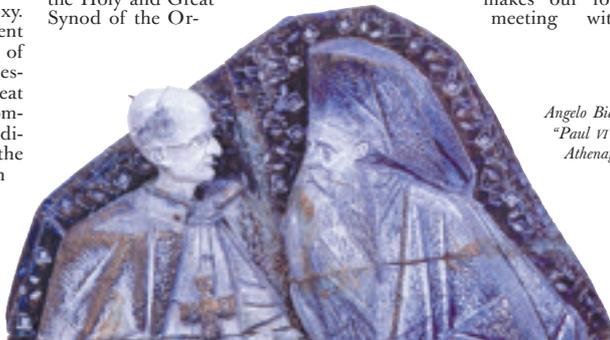
*There is a lot of excitement in regard to this meeting with Pope Francis. For many, who know your personalities, your being shepherds according to the style of Christ, are feeding the hope that there will be a decisive step towards overcoming the obstacles that still stand in the way of resolving the scandal of division among Christians. What are your expectations and hopes?*

Today, even more than 50 years ago, there is an urgent need for reconciliation, and this makes our forthcoming meeting with Pope

must always be the ultimate goal of Christ's faithful disciples. Nevertheless, we have learned to forgive one another for the mistakes and mistrust of the past; and we have taken significant steps toward rapprochement and reconciliation. Athenagoras and Paul VI were certainly great visionaries of unity. Nevertheless, another important step toward reconciliation and unity will, with the grace of God, take place on 25 May in our encounter with our brother Pope Francis. May it be in accordance with God's will.

## Muslim and Jewish leaders to join Pope in the Holy Land

Three very intense days in the Holy Land following the footsteps of Paul VI 50 years ago. This path to Christian unity is the underlying reason for Pope Francis' second international visit, as was presented by Fr Federico Lombardi, Director of the Holy See Press Office, on Thursday morning, 15 May. The Holy Father will travel to the Holy Land from 24-26 May to celebrate the 50th anniversary of the historic meeting between Pope Montini and the Ecumenical Patriarch Athenagoras in Jerusalem. Thus the central moment of the pilgrimage will be the Holy Father's meeting with the current Ecumenical Patriarch Bartholomew at the Holy Sepulchre in Jerusalem, on Sunday afternoon. Other important moments are to include the celebration of Mass in Amman and in Manger Square in Bethlehem, as well as visits to places important to Jesus' life. The Holy Father will also meet with local authorities, various Churches and religious communities present in the Holy Land and finally the refugees of various camps in the region. Fr Lombardi also underlined the significance of the presence of Pope Francis' official delegation which is to include Rabbi Abraham Skorka of Argentina and Muslim leader Omar Abboud, President of the Institute for Interreligious in Buenos Aires. Both men will join the Holy Father on his arrival in the Holy Land.



Angelo Biancini,  
"Paul VI and  
Athenagoras" (1970)

thodox Church and unanimously decided that, upon expediting the process of preparation, this Synod will be convened in Constantinople in 2016. This Synod will, as you observe, be a vital sign of unity among our Orthodox Churches at a time when our world demands a unified response to its critical challenges.

At this assembly, we informed our Brother Primate of our forthcoming meeting with Pope Francis in Jerusalem. In this way, they declared their support of the event and affirmed their commitment to theological dialogue with the Roman Catholic Church. This is important because our meeting in Jerusalem is much more than a strong symbolical confirmation of our willingness to continue the path of love inaugurated fifty years ago by our predecessors in the spirit of faithfulness to the truth of the Gospel. It will also be an important opportunity for the world to see a united approach – beyond confessional identities and differences – to the suffering of

Francis in Jerusalem an event of great significance. It is, of course, as we must humbly realize and confess, only a first step of outreach toward the world, as an affirmation of our desire to increase our efforts toward Christian and peaceful reconciliation. Nonetheless, it will demonstrate our common willingness and responsibility to advance along the path paved by our predecessors.

Thus, as two ecclesiastical and spiritual leaders, we shall meet in order to address an appeal and invitation to all people, irrespective of faith and virtue, for a dialogue that ultimately aims at the knowledge of Christ's truth and the taste of the immense joy, which attends their acquaintance with Christ. However, this can ultimately only be achieved through the restoration of an inward separation from one another and through the unity of all people in Christ, which is truly the fullness of love and joy.

Since 1964, we may not have achieved full communion, which