

L'OSSERVATORE ROMANO

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Friday, 6 June 2014

To Catholicos Aram I the Pope recalls the history of trials suffered by the Armenian faithful

Trust and hope

Our brothers in the Middle East are in great need of these two things

On Thursday morning, 5 June, Pope Francis welcomed His Holiness Aram I, Catholicos of Cilicia of the Armenians, with whom he shared a moment of prayer at the 'Redemptoris Mater' chapel. The meeting took place in the Clementine Hall of the Apostolic Palace. The following is the English text of the Holy Father's address, which was given in Italian.

Your Holiness,
Dear Brothers in Christ,

It is a particular pleasure for me to extend to Your Holiness, and to the distinguished members of your delegation, a cordial greeting in the Lord Jesus. It is a greeting which I also offer to the bishops, the clergy and all the faithful of the Catholicosate of Cilicia. "Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom 1:7).

One month ago, I had the pleasure of receiving His Holiness Catholicos Karekin II. Today I have the joy of welcoming Your Holiness, the Catholicos of the Great House of Cilicia. Together with you, I give thanks to the Lord for the continued growth of fraternal relations between us. I consider it a true gift from God that we can share this moment of encounter and common prayer.

Your Holiness' commitment to the cause of Christian unity is known to all. You have been especially active in the World Council of Churches and you continue to be most supportive of the Middle East Council of Churches, which plays such an important role in assisting the Christian communities of that region as they face numerous difficulties. Nor can I fail to mention the significant contribution which Your Holiness and the representatives of the Catholicosate of Cilicia have made to the Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches. I am convinced that on our journey towards full communion we share the same hopes and a similar sense of responsibility as we strive to be faithful to the will of the Lord Jesus Christ.

Your Holiness represents a part of the Christian world that is irrevocably marked by a history of trials and sufferings courageously accepted for the love of God. The Armenian Apostolic Church has had to become a pilgrim people; it has experienced in a singular way what it means to journey towards the Kingdom of God. The history of emigration, persecutions and the martyrdom experienced by so many



"Pentecost" (1391, Armenian miniature)

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The month of Mary Our Lady of Readiness



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At the General Audience on the Holy Spirit's gift of piety

He warms the heart

Pope Francis focused this week's catechesis at the General Audience in St Peter's Square on the gift of piety, which, he explained, is "awareness of the Lord's love"; it "warms the heart and moves us quite naturally to prayer and to celebration".

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At the UN Headquarters in New York

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VATICAN BULLETIN

AUDIENCES

Wednesday 28 May

Mr Plamen Oresharski, Prime Minister of the Republic of Bulgaria, with his entourage

Msgr Francesco Follo, Permanent Observer of the Holy See to UNESCO

Friday, 30 May

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

– Archbishop Constancio Miranda Weckmann of Chihuahua

– Archbishop Héctor González Martínez of Durango with the Auxiliary: Bishop Enrique Sánchez Martínez, titular Bishop of Tamugadi

– Archbishop Rafael Romo Muñoz of Tijuana

– Bishop Juan Guillermo López Soto of Cuauhtémoc-Madera

– Bishop José Guadalupe Torres Campos of Gómez Palacio

– Bishop Mario Espinosa Contreras of Mazatlán

– Bishop José Guadalupe Galván Galindo of Torreón

– Bishop Jonás Guerrero Corona of Culiacán

– Bishop José Benjamín Castillo Plasencia of Celaya

– Bishop Francisco Moreno Barón of Tlaxcala

– Bishop Lucas Martínez Lara of Matehuala

– Bishop Rafael Valdez Torres of Ensenada

– Bishop Miguel Ángel Alba Díaz of La Paz en la Baja California Sur

– Bishop José Isidro Guerrero Macías of Mexicali

– Bishop Salvador Rangel Mendoza, OFM, of Huejutla

Mr Masoud Barzani, President of the Iraqi Kurdistan Region with his entourage

Prof. Rolf Heuer, Director General of the European Organization for Nuclear Research (CERN)

Saturday, 31 May

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

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

– Archbishop Víctor Valentín Sánchez Espinosa of Puebla de los Angeles, with the Auxiliaries: Bishop Eugenio Andrés Lira Rugarcía, titular Bishop of Capo della Foresta; Bishop Rutilo Felipe Pozos Lorenzini, titular Bishop of Satafis and Bishop Tomás López Durán, titular Bishop of Socia

– Archbishop Jesús Carlos Cabrero Romero of San Luis Potosí

– Archbishop Domingo Díaz Martínez of Tulancingo

– Bishop Teodoro Enrique Pino Miranda of Huajuapán de León

– Bishop Rodrigo Aguilar Martínez of Tehuacán

– Bishop Roberto Octavio Balmori Cinta, MJ, of Ciudad Valles

– Bishop Sigifredo Noriega Barceló of Zacatecas

– Bishop Gerardo de Jesús Rojas López of Tabasco

– Bishop Georges M. Saad Abi Younes, OLM, of Nuestra Señora de los Mártires del Líbano en México dei Maroniti

Monday, 2 June

Members of the Bishops' Conference of Zimbabwe, on a visit *ad Limina Apostolorum*:

– Archbishop Alexander Thomas Kaliyanil, SVD, of Bulawayo

– Archbishop Robert Christopher Ndlovu of Harare

– Bishop Xavier Johnai Mungongi of Gweru

– Bishop Joseph Albert Serrano Anton, IEME, of Hwange

– Bishop Michael Dixon Bhasera of Masvingo

– Bishop Dieter Bernd Scholz, SJ, of Chinhoyi

– Bishop Angel Floro Martínez, IEME, of Gokwe

– Bishop Alexio Churu Muchabaiwa of Mutare

H.E. Ms Mehriban Aliyeva, President of the "Heydar Aliyev Foundation" Azerbaijan, with her entourage

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Francisco González Valer, SF, Auxiliary of the Archdiocese of Washington, USA. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (27 May).

The Holy Father accepted the resignation of Bishop Adam Lepa, Auxiliary of the Archdiocese of Łódź, Poland. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (27 May).

The Holy Father accepted the resignation of Archbishop Ricardo Pedro Chaves Pinto Filho, O.Praem., of Pouso Alegre, Brazil. It was presented in accord with can. 401 § 1 of the Code of Canon Law (28 May).

The Holy Father appointed Bishop José Luiz Majella Delgado, CSSR, of Jataí, as Archbishop of Pouso Alegre, Brazil (28 May).

Archbishop-elect Majella Delgado, 60, was born in Juiz de Fora. He was ordained a priest on 14 March 1981. He was ordained a Bishop on 27 February 2010, subsequent to his appointment on 16 December 2009.

The Holy Father appointed as Auxiliary Bishop of the Metropolitan Archdiocese of Perugia-Città della Pieve, Italy, Msgr Paolo Giulietti, from the clergy of that archdiocese, assigning him the titular episcopal see of Termini Imerese (30 May).

Bishop-elect Giulietti, 50, was born in Perugia, Italy. He holds a licence in pastoral-theology for youth and catechetics. He was ordained a priest on 29 September 1991. He has served in parish ministry; as parochial vicar; as youth chaplain to Catholic Action; as volunteer chaplain to prisoners on bail; as director of the CEI youth pastoral initiative; as moderator of the Curia; as member of the College of Consultors; as member of the Council for Priests; and as coordinator and relator for the Committee of the Regional Episcopal Conference for Priests in Umbria.

The Holy Father appointed as Auxiliary Bishop of Awka, Nigeria, Fr Jonas Benson Okoye, assigning him the titular episcopal see of Masliane. Until now he has been vicar general and president of the Nigerian Society of Canon Law (30 May)

Bishop-elect Okoye, 51, was born in Kaduna, Nigeria. He was ordained a priest on 29 August 1992. He holds a master in theology and a doctorate in canon law. He has served in parish ministry and as vicar at St John's Parish, Ezinfite; as defender of the bond at the ecclesiastical tribunal of Awka; as deputy judicial vicar of the Diocese of Awka; as judge of the inter-diocesan ecclesiastical tribunal of Onitsha, and president of the Nigerian Society of Canon Law.

The Holy Father appointed as Archbishop of Freiburg im Breisgau, Germany, Fr Stephan Burger from the clergy of that archdiocese. Until now he has been judicial vicar and canon of the Cathedral Chapter (30 May).

Archbishop-elect Burger, 52, was born in Freiburg im Breisgau, Germany. He was ordained a priest on 20 May 1990. He studied theology and holds a licence in canon law. He has served in parish ministry and as parochial administrator; as defender of the bond; as judicial vicar; and since 2013, as canon of the Cathedral Chapter.

The Holy Father appointed Fr Tadeusz Kusy, OFM, as Bishop Co-adjutor of Kaga-Bandora, Central African Republic. Until now he has been Master of postulants and in charge of formation in Bangui (31 May).

Bishop-elect Kusy, 62, was born in Cieszyń, Poland. He holds a licence in theology. He made his religious profession on 30 August 1970. He made his perpetual vows on 26 August 1974 and was ordained a priest the same day. He has served in various parish ministry and as

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Office for the Liturgical Celebrations of the Supreme Pontiff

Consistory for the vote on several Causes of Canonization

On 12 June, in the Consistory Hall, of the Apostolic Palace during the Hour of Terce, there will be an Ordinary Public Consistory for the Canonization of the following blessed:

– Giovanni Antonio Farina, Italian bishop and Founder of the Institute of the Sisters of St Dorothy, Daughters of the Sacred Hearts;

– Kuriacose Elías Chavara, of the Sacred Famigly, Priest and Founder of the Congregation of the Carmelites of Mary Immaculate;

– Ludovico of Casoria, professed priest of the Order of Friars Minor and Founder of the Congregation of the Franciscan Sisters of St Elizabeth "Bigie" – (known as the "Grey Sisters");

– Nicola da Longobardi, Italian Oblate Friar of the Order of the Minims;

– Euphrasia of the Sacred Heart of Jesus, of the Congregation of the Mother of Carmel;

– Amato Ronconi, of the Third Order of St Francis, Founder of the Poor Pilgrims Hospice in the city of Saludecio now called the Bl. Amato Ronconi Retirement Home/Charitable Work.

The Cardinals and priests present in Rome on the day of the Consistory are requested to be at the Consistory Hall at the Apostolic Palace by 9:30 in choir vestments.

Vatican City, 30 May 2014

By mandate of the Holy Father.

Msgr GUIDO MARINI
Master of Pontifical
Liturgical Celebrations

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At the General Audience dedicated to the gifts of the Holy Spirit the Pope explains the meaning of piety

He who warms the heart

It isn't just compassion or pietism, but awareness of the Lord's love, which "warms the heart and moves us quite naturally to prayer and to celebration". This is how Pope Francis — continuing his catecheses dedicated to the gifts of the Holy Spirit — explained the meaning of piety to the faithful gathered in St Peter's Square for the General Audience on Wednesday 4 June. The following is a translation from the Italian.

Dear Brothers and Sisters,
Good Morning.

Today we would like to dwell on a gift of the Holy Spirit that often becomes misconstrued or treated superficially, but rather touches the very heart of our Christian life and identity: it is the gift of *piety*.

It should be clarified immediately that this gift is not to be identified with having compassion for someone, feeling pity on one's neighbour; rather, it indicates our belonging to God and our profound relationship with Him, a bond that gives meaning to our life and keeps us sound, in communion with Him, even during the most difficult and tormenting moments.

This relationship with the Lord is not intended as a duty or an imposition. It is a bond that comes from within. It is a *relationship lived with the heart*: it is our friendship with God, granted to us by Jesus, a friendship that changes our life and fills us with passion, with joy. Thus, the gift of piety stirs in us above all gratitude and praise. This is, in fact, the reason and the most authentic meaning of our worship and our ador-



ation. When the Holy Spirit allows us to perceive the presence of the Lord and all his love for us, it warms the heart and moves us quite naturally to prayer and celebration. Piety, therefore, is synonymous with the genuine religious spirit, with filial trust in God, with that capacity to pray to him with the love and simplicity that belongs to those who are humble of heart.

If the gift of piety makes us grow in relation to and in communion with God and leads us to live as his children, at the same time, it helps us to *pass this love on to others as well and to recognize them as our brothers and sisters*. And then, yes, we will be moved by feelings of piety — not pietism! — in relation to those around us and to those whom we encounter every day. Why do I say “not pietism”? Because some think that to be pious is to close one's eyes, to pose like a picture and pretend to be a saint. In Piedmont we say: to play

the “*mugna quacia*” [literally: the pious or serene nun]. This is not the gift of piety. The gift of piety means to be truly capable of rejoicing with those who rejoice, of weeping with those who weep, of being close to those who are lonely or in anguish, of correcting those in error, of consoling the afflicted, of welcoming and helping those in need. The gift of piety is closely tied to gentleness. The gift of piety which the Holy Spirit gives us makes us gentle, makes us calm, patient, at peace with God, at the service of others with gentleness.

Dear friends, in the Letter to the Romans the Apostle Paul states: “For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship”, from which, “we cry, ‘Abba! Father!’” (Rm 8:14-15). Let us ask the Lord for the gift of his Spirit to conquer

our fear, our uncertainty, and our restless, impatient spirit, and to make of us joyful witnesses of God and of his love, by worshipping the Lord in truth and in service to our neighbour with gentleness and with a smile, which the Holy Spirit always gives us in joy. May the Holy Spirit grant to all of us this gift of piety.

SPECIAL GROUPS

I greet all the English-speaking pilgrims taking part in today's Audience, including those from England and Wales, the Netherlands, Zimbabwe, Canada and the United States. Upon all of you, and upon your families, I invoke the peace of the Risen Lord and the manifold gifts of the Holy Spirit. God bless you all!

I greet the Polish pilgrims. Today in a special way I turn to the young people gathered in Lednica, at the baptismal fonts of Poland, to renew their adhesion to Christ and to the Church. This year you want to deepen and live the mystery of the divine sonship of Jesus and — through him — of all those who, by means of Baptism, share in his life, death and resurrection. You wish to reflect on what it means to be children of God and experience his love. You desire to live this love by witnessing to it before others.

Our sonship is fidelity, gratitude, and participation. And fidelity to the love of God who loved us first, created us and gave up his only-begotten Son, Jesus Christ, for our sake. It is gratitude for his fatherly mercy, the joy that opens eyes and hearts to the presence, the goodness and the beauty of our brothers and sisters. It is the participation in the love of the Father, of the Son and of the Holy Spirit, who brings us to share one another's joy and sorrow, happiness and the suffering, prosperity and adversity.

Dear young people, be brave! Respond to the love of God with enthusiasm, as beloved children; respond with trust when you return to the merciful Father as prodigal sons. Rejoice always for the grace of being children of God and bring this joy to the world.

May St John Paul II, who 18 years ago began the journey of Lednica, guide you and obtain for you all the graces necessary that your young lives may be full and generous.

I entrust you to the motherly intercession of the Virgin Mary and I blessing you from the heart.

I address a special thought to *young people*, the *sick* and *newlyweds*. We are preparing for the Solemnity of Pentecost: dear *young people*, I invite you to make space to the initiative of the Holy Spirit in your life; dear *sick people*, may the Holy Spirit abundantly grant you the gifts of fortitude and piety; and may you, dear *newlyweds*, especially those participating in the Conference promoted by the Focolari Movement, invoke him often in your married life.

Hope and trust

CONTINUED FROM PAGE 1

of the faithful has inflicted deep wounds on the hearts of all Armenians. We must see and venerate these as wounds inflicted on the very body of Christ, and for this very reason a cause for unflinching hope and trust in the provident mercy of the Father.

Trust and hope. How much these are needed! They are needed by our Christian brothers and sisters in the Middle East, especially those living in areas racked by conflict and violence. But we too need them, as Christians who are spared such sufferings yet so often risk losing our way in the desert of indifference and forgetfulness of God, or living in conflict with our brothers and sisters, or succumbing in our interior struggle against sin. As followers of Jesus Christ, we need to learn humbly to bear one another's burdens and to help each other to be better Christians, better followers of Jesus. So let us advance together in charity, as Christ loved us and gave himself for us, offering himself to God as a pleasing sacrifice (cf. Heb 5:1-2).

In these days before Pentecost, we prepare to relive in mystery the

miracle of the descent of the Holy Spirit upon the nascent Church. In faith, let us invoke the Spirit, the Lord and Giver of Life, that he may renew the face of the earth, be a source of healing for our wounded world, and reconcile the hearts of all men and women with God the Creator.

May he, the Paraclete, inspire our

journey towards unity. May he teach us to strengthen the fraternal bonds which even now unite us in the one baptism and in the one faith. Upon all of us I invoke the protection of Mary, the All-Holy Mother of God, who was present in the Upper Room with the Apostles, that she may be for us the Mother of Unity. Amen.



The Holy Father's condolences for the 90-year-old Indian prelate

Cardinal Lourdasamy dies



On Monday, 2 June, Cardinal Simon Duraismy Lourdasamy, Archbishop emeritus of Bangalore, India, and Prefect emeritus of the Congregation for the Oriental Churches, died in Rome at the age of 90. Upon hearing the news Pope Francis sent a telegram to Archbishop Antony Anandarayar of Pondicherry and Cuddalore expressing his deepest condolences. The following is the English text of the message.

Saddened to learn of the death of Cardinal D. Simon Lourdasamy, Prefect Emeritus of the Congregation for the Oriental Churches, and Archbishop Emeritus of Bangalore, I offer my deepest condolences and the assurance of my prayers to you, the clergy, religious and lay faithful who mourn his passing. I recall with gratitude to Almighty God the Cardinal's priestly life spent in spreading the Gospel first in India and subsequently in service to the Universal Church in numerous capacities, finally as Prefect of the Congregation for the Oriental Churches. I pray that God the Father of mercies may grant him the reward of his labours and welcome his noble soul into the peace and joy of heaven. To all assembled for the solemn funeral Mass, I cordially impart my Apostolic Blessing as a pledge of strength and consolation in the Lord.

FRANCISCUS PP.

Simon Duraismy Lourdasamy was born on 5 February 1924 at Kalleri near Gingee in Villupuram, a native of Puducherry, the seventh of twelve children, of Annamalie (aka Matharasi) and Duraismy Simeon. He was the fourth Cardinal from India and the first curial cardinal of Asia outside the Middle-East.

He attended and completed his high school education in Tindivanam from 1937 to 1939 and began seminary formation. After completing his philosophical and theological studies at St Peter's Pontifical Seminary in Bangalore, he was ordained as a priest in 1951 in Tindivanam by Archbishop Auguste-Siméon Colas of Pondicherry and Cuddalore.

Fr Lourdasamy was sent to Rome to pursue an advanced degree in Canon Law at the Pontifical Urbaniana University, obtaining a doctorate (1953-1956). Upon his return to the Archdiocese of Pondicherry and Cuddalore: he served as Archdiocesan Chancellor and as private secretary to Archbishop Ambrose Rayappan; as editor of the archdiocesan weekly *Sarva Viaby*; as choir master at the Cathedral in Pondicherry; as

director of the Catholic Doctors' Guild; as director of the Catholic Nurses' Guild; as director of the Newman Association; and finally as director of the Catholic University Students Union.

On 2 July 1962, he was appointed Auxiliary Bishop of Bangalore. He was ordained on 22 August and given

the titular episcopal see of Sozusa in Libya. He attended the Second Vatican Council in Rome (1962-1965). In 1964 he was appointed Archbishop Coadjutor of Bangalore, and in 1968 he succeeded Archbishop Thomas Pothacamury.

In February 1973, Archbishop Lourdasamy was appointed an offi-

cial of the Congregation for the Evangelization of Peoples and in 1975 secretary of the same. He was appointed president of the Pontifical Missionary Work and Vice-Grand chancellor of the Pontifical Urbaniana University, the same University at which he was a student from 1953-56. He is the first Asian prelate, excepting the Middle East, in the Roman Curia.

St Pope John Paul II created Lourdasamy Cardinal-Deacon of Santa Maria delle Grazie alle Fornaci fuori Porta Cavalleggeri in the Consistory of 25 May 1985; he is the first Tamil to be raised to the rank of a Cardinal. He was appointed Prefect of the Congregation for the Oriental Churches on the following 30 October, and later resigned the post on 24 May 1991.

Cardinal Lourdasamy attended the Assemblies of the Synod of Bishops in 1985, 1987 and 1990. He became Cardinal Protodeacon (the senior Cardinal-Deacon) on 5 April 1993, and also served as Special Papal Legate at the funeral of Mother Teresa.

In the Roman Curia he was a member of the Congregation for the Causes of Saints; the Supreme Tribunal of the Apostolic Signatura; the Pontifical Council for the Family; the Pontifical Commission for International Eucharistic Congresses.

Mass was celebrated in the Vatican Basilica on 5 June for the deceased prelate. Cardinal Angelo Sodano, Dean of the College of Cardinals, presided. Pope Francis himself administered the rites of *Ultima Commendatio* and *Valedictio*.

The Cardinal's body will be brought to Pondicherry for burial. The funeral will take place on 9 or 10 June, according to a statement from Fr Jayanth Rayan, secretary to the Archdiocesan Curia, Archdiocese of Pondicherry and Cuddalore.



Pope Francis, on Thursday, 5 June, after Cardinal Lourdasamy's funeral Mass in St Peter's Basilica, administering the rites of 'Ultima Commendatio' and 'Valedictio'

VATICAN BULLETIN

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Master of novices and postulate; as member of the council of consultors.

The Holy Father accepted the resignation of Bishop Wilhelmus de Bekker of Paramaribo, Suriname. It was presented in accord with can. 401 § 1 of the Code of Canon Law. He is succeeded by Fr Antonius te Dorshorst, OMI, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of that diocese (31 May).

The Holy Father accepted the resignation of Archbishop Hieronymus Herculanus Bumbun, OFM. Cap., of Pontianak, Indonesia. It was presented in accord with can. 401 § 1 of the Code of Canon Law. (3 June).

The Holy Father appointed as Metropolitan Archbishop of Pontianak,

Indonesia, Bishop Agustinus Agus, of Sintang (3 June).

Archbishop-elect Agus, 64, was born in Lintang, Indonesia. He was ordained a priest on 6 June 1977. He was ordained a bishop on 6 February 2000, subsequent to his appointment as bishop of Sintang.

The Holy Father appointed Fr Antonius Subianto Bunyamin, OSC, as Bishop of Bandung, Indonesia. Until now he has been provincial prior of the Order of the Holy Cross (3 June).

Bishop-elect Subianto Bunyamin, 46, was born in Bandung, Indonesia. He completed his studies in philosophy and theology at the Catholic University of Bandung and holds a degree in philosophy. He made his solemn vows on 28 August

1994. He was ordained a priest on 26 June 1996. He has served as professor at the Catholic University of Leuven, Belgium; as vice-provincial and professor at the Catholic University of Bandung; as director of the *Holy Cross Foundation*; as president of the *Parahyangan Foundation* and of the *Legal Institute of Parahyangan University*; as secretary of the *Marga Asah Talenta Foundation*. He has served as member: of the College of Consultors; of the pastoral council of the diocese of Bandung; and of the Plenary of the Catholic University Association. In 2013 he was elected as provincial prior of the Order of the Holy Cross in Bandung.

The Holy Father appointed Msgr Nazzareno Marconi from the clergy of Città di Castello, as Bishop of

Macerata-Tolentino-Recanati-Cingoli-Treia, Italy. Until now he has been parish priest at "San Donato" parish in Trestina and lecturer of Old Testament Exegesis at the Theological Institute of Assisi (3 June).

Bishop-elect Marconi, 56, was born in Città di Castello, Italy. He holds a bachelors degree in philosophy, a licence in sacred scripture and a doctorate in biblical theology. He was ordained presbyter on 2 July 1983. He has served in parish ministry and as director of the diocesan catechistic; as consultant for religious and biblical television productions; as lecturer of Old Testament Exegesis at the Theological Institute in Assisi; as rector at the Pius XI regional Seminary.

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"Christians find themselves on all sides of the conflict in Zimbabwe, and so I urge you to guide everyone with great tenderness towards unity and healing". With these words Pope Francis addressed the Bishops of the African country whom he received on Monday morning, 2 June, on the occasion of their 'ad limina' visit. The following is the English text of the Pope's address, which was consigned at the start of the meeting.

Dear Brother Bishops,

"Peace be with you" (Jn 20:19)! I welcome you on your pilgrimage *ad Limina Apostolorum* to the resting places of the Apostles for whose intercession we are here to pray, as you seek unity and strength inspired by their lives given in service of Christ and his Church. I thank Bishop Bhasera for his kind words of greeting on behalf of the Bishops and all Catholics of Zimbabwe; may these days of prayer and solidarity between their pastors and the Successor of Peter be a fruitful time of spiritual renewal.

We can give praise to God for the authentic witness to the death and resurrection of Jesus given by the Church in Zimbabwe, which flourished early in the Christian history of Southern Africa. Your predecessors in the episcopate, joined with their priests, religious and lay coworkers – many of them missionaries from faraway countries – spent their lives so that the faith might take root and flourish in your land. Across Zimbabwe, mission stations blossomed into parishes and dioceses. The Church became indigenous, a strong young tree in the garden of the Lord, full of life and bearing rich fruit. Generations of Zimbabweans – including many political leaders – have been educated in Church schools. Catholic hospitals have taken care of the infirm for many decades, offering physical and psychological healing. Many vocations to the priesthood and religious life have come from your land, and these vocations continue. For all these graces, and despite every challenge, our prayer of thanks rises to God like an evening sacrifice.

The Church in your country has stood fast with her people both be-



To bishops of Zimbabwe about the need to overcome the logic of conflict

Towards unity and healing

fore and after independence, now also in the years of overwhelming suffering as millions have left the country in frustration and desperation, as many lives have been lost, so many tears shed. In the exercise of your prophetic ministry, you gave dramatic voice to all the struggling people of your country, especially to the downtrodden and the refugees. I think particularly of your 2007 Pastoral Letter *God Hears the Cry of the Oppressed*: "The suffering people of Zimbabwe are groaning in agony: 'Watchman, how much longer the night?'" There you showed how the crisis is both spiritual and moral, stretching from colonial times through the present moment, and how the "structures of sin" embedded in the social order are ultimately rooted in personal sin, requiring of all a profound personal conversion and a renewed moral sense enlightened by the Gospel.

Christians find themselves on all sides of the conflict in Zimbabwe, and so I urge you to guide everyone with great tenderness towards unity and healing: this is a people both black and white, some richer but most exceedingly poorer, of numerous tribes; the followers of Christ belong to all political parties, some in positions of authority, many not. But together as the one pilgrim People of God, they need conver-

sion and healing, in order to become ever more fully "one Body, one Spirit in Christ" (cf. Eph 4:4). Through preaching and works of the apostolate, may your local Churches demonstrate that "reconciliation is not an isolated act but a lengthy process by which all parties are re-established in love – a love that heals through the working of God's word" (*Africae Munus*, 34).

While Zimbabweans' faithfulness is already a balm on some of these national wounds, I know that many people have reached their human limit, and do not know where to turn. In the midst of all this, I ask you to encourage the faithful never to lose sight of the ways in which God is hearing their supplications and answering their prayers, for, as you have written, he cannot fail to hear the cry of the poor. In this Easter season, as the Church throughout the world celebrates the victory of Christ over the power of sin and death, the Gospel of the resurrection which you are entrusted to proclaim must be clearly preached and lived in Zimbabwe. Let us never forget the lesson of the resurrection: "on razed land life breaks through, stubbornly yet invincibly. However dark things are, goodness always re-emerges and spreads. Each day in our world beauty is born anew, it rises transformed through the storms of history" (*Evangelii Gaudium*, 276).

Fearlessly proclaim this Gospel of hope, bringing the Lord's message into the brokenness of our time, tirelessly preaching forgiveness and the mercy of God. Keep encouraging the faithful to renew their personal encounter with the Risen Lord, and to return to the sacraments, especially to Reconciliation and the Holy Eucharist, source and summit of our Christian life.

As shepherds of the flock ever docile to the Holy Spirit (cf. Acts 20:28), work closely to foster unity with your priests, striving to eliminate every form of dissension and self-interest. I encourage you to continue to seek out vocations to the priesthood: men who once formed

with the wide hearts of shepherds and fathers will go out to find their people in every part of the country. Accompany your newly ordained priests attentively, that they may live wholesome and upright lives. Exhort them to continue preaching and living – in season and out of season – the Gospel values of truth and integrity, and the beauty of a life lived in faith, in love of God, and in selfless service of their neighbour, in prophetic hope for justice in the land.

The future of the Church in Zimbabwe and Africa as a whole greatly depends on the formation of the faithful (cf. *Ecclesia in Africa*, 75). Together with holy priests, the Church needs zealous, well-formed catechists who will work with clergy and laity, so that what the Church believes is reflected in the way her people live in society. Support the many generous religious brothers and sisters who sanctify the country with hearts undivided in love for God and for his people. Show particular concern for the preparation and clear guidance of young Catholics desiring Christian marriage, opening up to them the richness of the Church's moral teachings on life and love, thus enabling them to find true happiness in freedom as mothers and fathers.

Dear Brother Bishops, in these days when you and the whole Church in Zimbabwe are renewed in the Easter joy of the risen Lord, I pray that you will return home strengthened in fraternal communion. May you leave from this meeting with the Successor of Peter more determined to give everything in the service of the Word, so that Catholics in Zimbabwe may become ever more the salt of the African earth and light of the world. I commend you, with the clergy, religious and lay faithful of your Dioceses, to the intercession of Mary, Queen of Africa and Mother of the Church, and to all I cordially impart my Apostolic Blessing as a pledge of hope and joy in the Lord.

From the Vatican, 2 June 2014



Apostolic Nuncio in the United States to Catholic educators

The challenges our children face

CARLO MARIA VIGANÒ

We know well that Catholic education is more needed today in our culture than at any other time. Our young people are facing challenges of secularism, materialism, and relativism as never before. A recent study (the PEW Forum's Religious Landscape) has shown that the rate of unbelief among our young people is increasing at one percent per year – having moved from 25% to 35% declared unbelievers in only 10 years. If we continue at this rate, we will have more unbelievers than believers among our young people in just 15 years.

As St John Paul II and Pope Benedict affirmed, a decline of religion and belief leads to an increase in materialism and ethical relativism.

Fordham's Executive leadership dinner

Fordham University Graduate School of Education held its 20th annual Catholic Education Executive Leadership Dinner on 28 May. This year the University invited the Apostolic Nuncio in the U.S. to give an address to the attendees. Published here is an abridged and slightly edited version of the transcript.

This will have significant negative consequences for the next generation of students – and the culture they will create. Though our young people are very good-willed and have a desire to help others and to be of service, their good hearts need ideas and ideals that will help guide and affirm them in the faith, ethics, justice, service, and leadership. Catholic educators can see the challenges their students face, and the greater challenges awaiting them in collegiate and professional environments beyond secondary school. Catholic educators are aware of the power of ideas, and how a materialistic view of human beings can lead to a gross underestimation of our individual and collective dignity and destiny. The decline of the idea of transcendence can lead to a view of others as mere atoms or molecules, and how this materialistic perspective can cause us to underestimate the dignity of every human being. You can see how this minimalistic view of the human person can cause us to under-live our lives, under-reach our potential, and undervalue one another. When our transcendent dignity disappears, we are no longer mysteries, but mere problems – mere units of production or consumption or behavior instead of uniquely good and lovable beings made in the image and likeness of God. History is filled with examples of how such materialistic perspectives lead to bias, marginalization, abuse, and even genocide.

It is not my intention here to emphasize the negative or to exaggerate the challenges that educators face. I point to the cultural situation of our young people only because they are so influenced by it – not

only in traditional media, but also in new media and instant communication. If Catholic schools and catechism programs do not play a major role in stemming the tide of these negative developments, our children will face even greater significant challenges to maintain their faith, morals, and ideals.

This past 13 February the Holy Father addressed the Congregation for Catholic Education. He said: "Catholic education is one of the most important challenges for the Church, currently committed to new evangelization in an historical and cultural context that is undergoing constant transformation". Pope Francis proposed three aspects for consideration by the participants: first, the value of dialogue in education; second, the qualified preparation of formators; and third, the responsibility of educational institutions to express the living presence of the Gospel in the fields of education, science and culture.

In light of all this, I am now asking educators to come together to discuss creative solutions to help students face five significant challenges from today's culture:

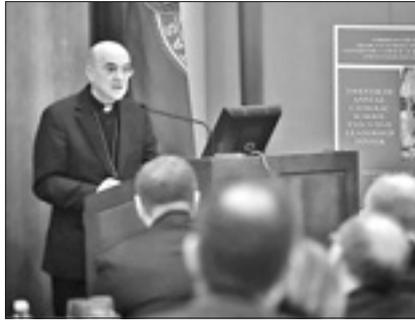
1. *The challenge of the false dichotomy between faith and reason, particularly the false dichotomy between faith and science.*

The Church has always provided a remarkable synthesis between faith, reason, and the natural sciences. Nicolaus Copernicus, the founder of heliocentrism, was a minor cleric in the Church. Gregor Mendel, the founder of genetics, was an Augustinian monk and abbot; Nicholas Steno, the father of contemporary stratigraphy and geology, was a Catholic bishop; and Georges Lemaitre, who formulated the Big Bang theory, was a Belgian priest and well acquainted with Albert Einstein.

When I was in Rome I followed with great interest the activities of the Vatican Observatory in Castel Gondolfo, and very recently I was a witness of how the Jesuit scientists at the University of Arizona dedicated themselves to the study of astronomy at the Mount Graham Observatory. They brought me to visit the Vatican telescope and the mirror laboratory of the University of Arizona. I was very much impressed by the scientific work of the Jesuit Fathers and the high regard in which they are held within the milieu of the scientists and students of the University.

It should also be mentioned that since 1603 there was established by the popes the Pontifical Academy of the Sciences, which started under the name of Linceorum Academia.

Many of our students labor under the assumption that since faith and



science are contradictory, and science is truth, then faith must be a fantasy. There is considerable evidence today from the world's leading physicists and biologists that shows precisely the opposite. On this particular subject I just recently had the opportunity to participate in a Conference at Notre Dame University where distinguished professors especially competent in the history of science made very evident the great contributions of Churchmen to the progress of the sciences. In view of this relation of faith and science I ask you to find resources that give this evidence to students in an accessible and interesting way.

2. *The challenge of moral relativism, particularly the loss of virtue and principles within our culture.*

Since the time of St Augustine, the Church provided a remarkable synthesis of virtue, principles, and the natural law, which formed the basis of contemporary individual and social ethics. Unfortunately, these great foundations of ethics – conscience, virtue, and principles – have been summarily ignored, and replaced with a harms-benefits calculus of utilitarianism, and because of this, our young people are left without an interior foundation for ethics.

3. *The challenge of suffering and evil.*

So many of our young people today are sensitized to suffering not only in their own lives, but in the lives of their friends and even the world. Like every other generation, they ask themselves, "Why would a good and loving God allow this suffering? Why did He create us in an imperfect world?" The Church has provided throughout the centuries, a response to this question, by integrating the themes of human freedom and love. It reveals how love requires freedom, and how freedom opens the possibility of unloving and evil actions. It has used the teachings of St Paul to show how humility, compassion, virtue, and interdependence can arise out of suffering, and how these four qualities form the pathway to love. Yet these profound answers are being covered over by a culture of immediate gratification, entitlement, and hyper-indulgence. Our children are frequently surprised and even shocked by suffering, because they do not expect it and they are not prepared to find the good in it.

4. *The challenge of the culture of death.*

St John Paul II articulated this challenge within the context of abortion, active euthanasia, and capital punishment. But the Church has been concerned with it throughout its existence, particularly to defend the life and liberty of every human being – particularly the weak, marginalized, vulnerable, and defenseless. St John Paul II did not do anything unusual – he simply took the principles of intrinsic dignity, inalienable rights formulated by the Church throughout its history, and in particular, those regarding universal natural rights, which formed the basis for the international codes of human rights that led ultimately to the United Nations' *Universal Declaration of Human Rights*, and applied them to the unborn, the elderly, the disabled, and capital criminals. He realized that if these principles are ignored in the life issues, they are likely to be ignored in every other issue, leading ultimately to the culture of death – which is blind to the inherent goodness, lovability, and mystery of every human being.

5. *The challenge of social injustice and globalization*

St Augustine established the fundamental principle of social justice in his work, *Free Choice of the Will*, by showing that justice is higher than the positive law, and when the positive law contradicts the dictates of justice, it is unjust, and no unjust law need be obeyed. This principle has been quoted by virtually every major political thinker, including Thomas Jefferson, Martin Luther King, and Gandhi, and has inspired the major social encyclicals from *Rerum Novarum* of Pope Leo XIII (1891), even to the present day in the Apostolic Letter of Pope Francis' *The Joy of the Gospel*.

Today our young people face increasing economic disparity both nationally and internationally, and must fight a cultural elitism and privilege that makes them indifferent to the plight of the poor.

I do not have the answer on how to address these five major cultural challenges in our educational institutions, the traditional media, the new media, or even the public square. I do know, however, that there are scholars within the Catholic Church who are responding to these challenges, and there are new movements which are trying to make these contemporary responses accessible and available to educators. I know how much these educators already give of themselves to meet the many needs of our young people, and so I ask that they in all humility to come together around the theme of the New Evangelization to respond to these cultural challenges. Let us investigate the resources that are available, share those resources with one another, help one another to implement them, and use our collective creativity to make them interesting so that our young people can be transformed into the men and women Christ called them to be. This will enable them to become effective leaders within the culture and light for the world.

The Pope ordains the undersecretary of the Synod of Bishops to the Episcopate

A service, not an honour

Pope Francis spoke about the role of a bishop in his homily for the episcopal ordination of Msgr Fabio Fabene on Friday evening, 30 May, in St Peter's Basilica. Bishop Fabene, titular bishop of Aquapendente and recently appointed undersecretary of the Synod of Bishops, born in 1959, was ordained a priest for the Diocese of Viterbo in 1984. Speaking directly to the bishop, the Pope exhorted him to be vigilant and protect himself from "worldly attitudes" and to protect "God's people from the wolves that Paul said would come". The following is a translation of the Pope's homily, which was given in Italian.

Beloved brothers and sons, let us reflect attentively on what a lofty ecclesial responsibility to which this brother of ours is promoted.

Our Lord Jesus Christ, sent by the Father to redeem men, sent in turn the Twelve Apostles out to the world, so that, filled with the power of the Holy Spirit, they might proclaim the Gospel to all nations, and gathering them under the one Shepherd, they might sanctify and lead them to salvation.

In order to perpetuate this apostolic ministry from generation to generation, the Twelve joined to themselves collaborators, transmitting to them, with the imposition of hands, the gift of the Spirit received from Christ, which conferred the fullness of the sacrament of Orders. Thus, through the uninterrupted succession of bishops in the living tradition of the Church, this primary ministry has been conserved and the work of the Savior continues to unfold through the ages.

Present in the midst of the bishop surrounded by his presbyters is our Lord Jesus Christ himself, eternal High Priest. In the bishop's ministry, it is in fact, Christ himself who continues to preach the Gospel of salvation and to sanctify believers through the Sacraments of the faith; it is Christ who, in the paternity of the Bishop, enhances with new members his Body which is the Church; it is Christ who, in the wisdom and prudence of the bishop, leads the People of God in their earthly pilgrimage to eternal happiness.

Therefore, receive with joy and gratitude this brother of ours that we bishops, with the imposition of hands, today associate to the Episcopal College. Render to him the honour due to a minister of Christ and dispenser of the mysteries of God, to whom are entrusted the witness of the Gospel and the ministry of the Spirit for sanctification. Recall Jesus' words to the Apostles: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me" (Lk 10:16).

As for you, Fabio, beloved brother, chosen by the Lord, may you reflect on having been chosen among men, and for men you have been constituted in the things that pertain to God. You have been chosen from the flock: may vanity, pride and arrogance never come. And you have been constituted for men: may your attitude always be one of service. Do as Jesus did. Episcopate in fact is the name of a service, not of an honour, because it is for the bishop to serve rather than to rule, in keeping with the Master's command-

ment: "May the greatest among you become the smallest, and he who governs as one who serves". I recommend that you be mindful of Paul's words which we have heard today: watch over yourself and watch over the People of God. This watchfulness means to be vigilant, to be attentive, to protect yourself from so many sins and so many worldly attitudes, and to protect the people of God from the wolves that Paul said would be coming.

Proclaim the Word on every opportune and inopportune occasion; admonish, reproach, exhort with all magnanimity and doctrine. And, through preaching and offerings of Sacrifice for your people, draw from the fullness of the sanctity of Christ the manifold richness of divine grace. And to watch over the people also means to pray, to pray for the

people, as Moses did, with your hands held high, that prayer of intercession, that courageous face-to-face prayer with the Lord for the people.

In the Church entrusted to you, be a faithful custodian and dispenser of the mysteries of Christ. Placed by the Father at the head of his family, always follow the example of the Good Shepherd, who knows his sheep, is known by them and does not hesitate to give his life for them.

Love with the love of a father and brother all those entrusted to you by God: first of all the presbyters and deacons, your collaborators in the ministry; but also the poor, the defenseless and all those in need of hospitality and help. Exhort the faithful to cooperate in the apostolic endeavour and listen to them willingly.

Pay close attention to all those who do not belong to Christ's sheepfold; they too have been entrusted to you in the Lord. And pray for them.

Remember that in the Catholic Church, gathered in the bond of charity, you are joined to the Col-



lege of Bishops and must bear in yourself the solicitude of all the Churches, generously helping those who are in greater need of help. I think this will be easy for you in the role that is entrusted to you in the Secretariat of the Synod of Bishops.

Watch, watch lovingly over the whole flock, in which the Holy Spirit places you to govern the Church of God. Watch, do not fall asleep, watch, be vigilant, and may the Lord accompany you, may he accompany you in this vigilance that I entrust to you today in the name of the Father, whose image you render present; in the name of Jesus Christ his Son, who constitutes you as teacher, priest and pastor; in the name of the Holy Spirit, who gives life to the Church and by his power sustains us in our weakness.

To the Catholic charities the Holy Father launches a new appeal for Syria

The danger of indifference

Let the weapons be silenced in Syria and the parties involved in the conflict "commit themselves to negotiate, with primary emphasis on the good" of the country and its inhabitants. This was the Pope's new appeal for peace offered in his Discourse on Friday afternoon, 30 May, during a meeting in the Vatican with the Catholic charitable organizations that work in that context of the Syrian crisis.

Your Eminence, Your Excellencies, Dear Brothers and Sisters,

I thank you for your presence at this meeting sponsored by the Pontifical Council *Cor Unum*. I thank you especially for the daily contribution that you, as Catholic charitable organizations, offer in Syria

and her neighbouring countries, to help those stricken by that terrible conflict. I greet Cardinal Robert Sarah and I address a warm welcome to all of you, especially those who travelled from the Middle East to be here today – I too still see before my eyes and carry in my heart the Middle East, after my pilgrimage to the Holy Land in recent days.

One year ago we were gathered to renew the Church's commitment to this crisis and together to launch an appeal for peace in Syria. Now we meet again to assess the work that has been done and to renew our will to proceed on this path, with an even more rigorous collaboration. But we must look back

with great sorrow that the Syrian crisis has not been resolved, but only worsened, and there is risk of getting used to it: of forgetting the daily victims, the unspeakable suffering, the thousands of refugees, among them the elderly and children, who are suffering and at times dying of hunger and disease caused by the war. This indifference is harmful! Yet again we must repeat the name of the disease that plagues us so much in the world today: the globalization of indifference.

The work for peace and humanitarian aid that Catholic charities carry out in that context are faithful expressions of God's love for his children under oppression and in anguish. God hears their cries, he knows their sufferings and wants to free them; and to Him you lend your hands and your abilities. It's important that you work in communion with the Shepherds and local communities; And this meeting constitutes a propitious occasion to identify appropriate forms of stable collaboration, in dialogue on the various subjects, with the goal of organizing ever more effectively your efforts to support the local Churches and all the victims of war, without ethnic, religious or social distinctions.

Today we are also here to make another appeal to the consciences of those leading the conflict, of



A Syrian child in a refugee camp in Lebanon (AFP)

At the Regina Caeli the Pope speaks of the Lord's Ascension

A place in heaven

Peace for Ukraine and Central African Republic

Jesus returned to the Father "to prepare a place for us in heaven". Yet he "remains present and active in the affairs of human history through the power and gifts of his Spirit". The Pope recalled this at the Regina Caeli on Sunday, 1 June, in St Peter's Square. The following is a translation of the Holy Father's reflection, which was given in Italian.

Dear Brothers and Sisters, Good Morning.

Today, in Italy and in other Countries, we celebrate the Ascension of Jesus into Heaven, 40 days after Easter. The Acts of the Apostles recounts

suffers. He is close to us all; he is here, too, with us in the square; the Lord is with us! Do you believe this? Then let's say it together: the Lord is with us!

When Jesus returns to Heaven, he brings the Father a gift. What is the gift? His wounds. His body is very beautiful, no bruises, no cuts from the scourging, but he retains his wounds. When he returns to the Father he shows him the wounds and says: "behold Father, this is the price of the pardon you have granted". When the Father beholds the wounds of Jesus he forgives us forever, not because we are good, but because Jesus paid for us. Beholding the wounds of Jesus, the Father becomes most merciful. This is the great work of Jesus today in Heaven: showing the Father the price of forgiveness, his wounds. This is the beauty that urges us not to be afraid to ask forgiveness; the Father always pardons, because he sees the wounds of Jesus, he sees our sin and he forgives it.

But Jesus is present also through the Church, which He sent to extend his mission. Jesus' last message to his disciples is the mandate to depart: "Go therefore and make disciples of all nations" (Mt 28:19). It is a clear mandate, not just an option! The Christian community is a community "going forth", "in departure". More so: the Church was born "going forth". And you will say to me: what about cloistered communities? Yes, these too, for they are always "going forth" through prayer, with the heart open to the world, to the horizons of God. And the elderly, the sick? They, too, through prayer and union with the wounds of Jesus.

To his missionary disciples Jesus says: "I am with you always, to the close of the age" (v. 20). Alone, without Jesus, we can do nothing! In Apostolic work our own strengths, our resources, our structures do not suffice, even if they are necessary. Without the presence of the Lord and the power of his Spirit our work, though it may be well organized, winds up being ineffective. And thus, we go to tell the nations who Jesus is.

And together with Jesus Mary our Mother accompanies us. She is already in the house of the Father, she is the Queen of Heaven and this is how we invoke her during this time; as Jesus is with us, so too she walks with us; she is the Mother of our hope.

After the Marian prayer, before greeting the groups present the Pope launched an appeal for peace in Ukraine and Central African Republic.

With a sad heart, I pray for the victims of tensions that still continue in



To the Charismatic Renewal

The Holy Spirit cannot be caged

On Sunday afternoon, 1 June, Pope Francis went to Rome's Olympic Stadium to meet with participants in the 37th National Convocation of the Renewal in the Holy Spirit, which concluded on Monday, 2 June. The following is a translation of his address to the Charismatic Renewal, which was given in Italian.

Dear Brothers and Sisters,

Thank you so much for your welcome. Someone must have told today's organizers that I really like the hymn: "Jesus the Lord lives". When I would celebrate Mass in the cathedral in Buenos Aires with the charismatic renewal, after the consecration and a few moments of adoration in tongues, we would sing this hymn with great joy and fervour, as you have today. Thank you! I felt at home!

I thank Renewal in the Spirit, the ICCRS (International Catholic Charismatic Renewal Service) and the Catholic Fraternity for this opportunity to be with you, which is a source of great joy for me. I am grateful for the presence here of the first members of the renewal, who had an intense experience of the Holy Spirit's power. I believe that Patty is here... Now, the charismatic renewal, have received a great gift from the Lord. Your movement's birth was willed by the Holy Spirit to be "a current of grace in the Church and for the Church". This is your identity: to be a current of grace.

What is the very first gift of the Holy Spirit? It is the gift of himself, the one who is love and who makes us fall in love with Jesus. And this love changes our lives. That is why we speak of "being born again in the Spirit". It is what Jesus told Nicodemus. You have received the great gift of diversity of charisms, the diversity which becomes harmony in the Holy Spirit, in service to the Church.

When I think of charismatics, I think of the Church herself, but in a particular way: I think of a great orchestra, where all the instruments and voices are different from one another, yet all are needed to create the harmony of the music. Saint Paul speaks of this in the twelfth chapter of the First Letter to the Corinthians. As in an orchestra, no one in the renewal can

think of himself or herself as being more important or greater than the others, please! Because when you think of yourselves as more important or greater, disaster is already on the horizon! No one can say: "I am the head". Like the Church, you have only one head, one Lord: the Lord Jesus. Repeat with me: Who is the head of the renewal? The Lord Jesus! Who is the head of the renewal? [the crowd:] The Lord Jesus! And we can say this with the power given us by the Holy Spirit, since no one can say "Jesus is Lord" without the Holy Spirit.

As you may know - because news gets around - in the first years of the charismatic renewal in Buenos Aires, I didn't care very much for charismatics. I used to think: "They strike me as some kind of samba school!" I didn't share their style of prayer or the many new things which were happening in the Church. Later, I got to know them and I finally realized all the good that the charismatic renewal was doing for the Church. And this story which began with the "samba school" had an unexpected ending: a few months before entering the conclave, I was named the spiritual assistant for the charismatic renewal in Argentina by the Conference of Bishops.



The charismatic renewal is a great force meant to serve the preaching of the Gospel in the joy of the Holy Spirit. You received the Holy Spirit and he has made you appreciate God's love for all his children; he has also made you love God's word. In the early days, they used to say that you charismatics always carried around a Bible, the New Testament... Do you still carry one today? [the crowd:] Yes! - I'm not so sure! If not, return to this first love, and always carry the word of God in your pocket or bag! And read a bit of it. Keep the word of God with you always.

You, the people of God, the people of the charismatic renewal, must be careful not to lose the freedom which the Holy Spirit has given you! The danger for the renewal, as our dear Father Raniero Cantalamessa often says, is that of getting too organized: the danger of excessive planning.

Yes, you need organization, but never lose the grace of letting God be God! "Yet there is no greater freedom than that of allowing oneself to be guided by the Holy Spirit, renouncing the attempt to plan and control everything to the last detail, and instead letting him enlighten, guide, and direct us, leading us wherever he wills. The Holy Spirit knows well what is needed in every time and place. This is what it means to be mysteriously fruitful!" (Evangeli Gaudium, n. 286).

Another danger is that of becoming arbiters of God's grace. Many times, leaders (I prefer the name "servants") of a group or community become, perhaps without intending to, "managers" of grace, deciding who can receive the prayer of outpouring or baptism in the Spirit and who cannot. If any of you are doing this, I ask you to stop; no more! You are dispensers of God's grace, not its arbiters! Don't act like a tollhouse for the Holy Spirit!

In the Malines Documents, you have a guide, a reliable path to keep you from going astray. The first document is "Theological and Pastoral Orientations". The second is Ecumenism and Charismatic Renewal, written by Cardinal Suenens himself, an outstanding figure of the Second Vatican Council. The third is Charismatic Renewal and Social

Action, written by Cardinal Suenens and Bishop Helder Camara.

This is your path: evangelization, spiritual ecumenism, caring for the poor and needy, and welcoming the marginalized. And all of it is based on worship! The foundation of the renewal is worshipping God!

They asked me to tell you what the Pope expects of you.

The first thing is conversion to the love of Jesus, which changes our lives and makes each Christian a witness to God's love. The Church expects this witness of Christian life from us, and the Holy Spirit helps us to live the Gospel fully and consistently for our own growth in holiness.

I expect you to share with everyone in the Church the grace of baptism in the Holy Spirit (a phrase we find in the Acts of the Apostles).

I expect you to evangelize with the word of God, which proclaims that Jesus lives and that he loves all men and women.

To give a witness of spiritual ecumenism to all our brothers and sisters of other Churches and Christian communities who believe in Jesus as Lord and Saviour.

To remain united in the love that the Lord Jesus asks us to have for all people, and in prayer to the Holy Spirit for the attainment of this unity which is necessary for evangelization in the name of Jesus. Remember that "the charismatic renewal is de facto ecumenical in nature... The Catholic renewal rejoices in what the Holy Spirit is accomplishing in the other Churches" (1 Malines 5:3).

Be close to the poor and to those in need, so as to touch in their flesh the wounded flesh of Jesus. Please, draw near to them!

Seek unity in the renewal, because unity comes from the Holy Spirit, who is born of the unity of the Trinity. Who is the source of division? The devil! Division comes from the devil. Flee from all infighting, please! Let there be none of this among you!

I wish to thank the ICCRS and the Catholic Fraternity, the two groups of pontifical right of the Pontifical Coun-

CONTINUED ON PAGE 10

Dialogue with priests, youth, families and the sick

Drunkenness of the Spirit

The elderly are the insurance of our faith

During the course of the meeting the Pope was presented with four testimonies representing various states of life: priests, young people, families and disabled people. To each of them he gave a brief reflection, adding a thought for the elderly. The following is a translation of the Pope's words, which were given in Italian.

TO PRIESTS:

To you priests I would say just one word: closeness. Closeness to Jesus Christ, in prayer and adoration. Closeness to the Lord, and closeness to people, to God's people who have been entrusted to you. Love your people, stay close to them. This is what I ask of you, this double closeness: to Jesus and to people.

TO YOUNG PEOPLE:

It would be sad if a young person locked up his youth in a safe: that youth would then get old in the worst sense of the word: it would become an old rag, something useless. Youth is for taking risks - good risks, risks full of hope. It is meant to be staked on great things. Youth is meant to be given away, to help others to know the Lord. Don't keep your youth to yourselves: get out there!

TO FAMILIES:

Families are the domestic Church, where Jesus grows; he grows in the love of spouses, he grows in the love of children. That is why the enemy so often attacks the family. The devil does not want the family; he tries to destroy it, to make sure that there is no love there. Married couples are sinners, like us all, but they want to go forward in faith, in fruitfulness, in their children and their children's faith. May the Lord bless families and strengthen them in this time of crisis when the devil is seeking to destroy them.

TO THE DISABLED:

Our brothers and sisters who are suffering, who are ill or handicapped, are brothers and sisters anointed by Jesus' own sufferings. They imitate Jesus at the hardest time of his own life, the time of his cross. They endure this anointing of suffering for the sake of the whole Church. Thank you, dear brothers and sisters! Thank you for accepting to be anointed by suffering. Thank you for the hope to which you bear witness, the hope which carries us forward as we seek the caress of Jesus.

TO THE ELDERLY:

I was saying to Salvatore that perhaps there are people missing here, perhaps the most important of all: grandparents! The elderly are not here, yet they are the "insurance" of our faith, the "old folks". When Mary and Joseph brought Jesus to the Temple, two of them were there, and unless I am mistaken, four if not five times the Gospel says that "they were led by the Holy Spirit". But it says of Mary and Joseph that they were led

by the Law. Young people must carry over the Law, the elderly - like good wine - have the freedom of the Holy Spirit. And so this Simon, who was courageous, invented a "liturgy" and praised God; he was praising... and it was the Spirit who impelled him to do so. The elderly! They are our wisdom, they are the wisdom of the Church - the elderly whom we so often discard, grandparents, the elderly... And that little old lady, Anna, did something extraordinary in the Church: she canonized gossi! How did she do it? Like this: instead of gossiping about somebody else, she went all over town talking about Jesus: "He is the one, he is the one who is going to save us!". And this is a good thing - Grandmothers... and grandfathers are our strength and our wisdom. May the Lord always give us wise elders! Elderly men and women who can pass on to us the memory of our people, the memory of the Church. May they also give us what the Letter to the Hebrews says about them: a sense of joy. It says that our forebears, our elders, greeted God's promises from afar. May this be what they teach us.

PRAYER OF THE HOLY FATHER:

Lord, look upon your people as we await the Holy Spirit. Watch over our



young people, watch over our families, watch over our children, watch over our sick, watch over our priests, consecrated men and women, and us bishops... Watch over us all. And grant us that holy inebriation, the drunkenness of the Spirit, which enables us to speak all languages, the languages of charity, ever close to our brothers and sisters who need us. Teach us not to quarrel among ourselves to get a little more power; teach us to be humble, teach us to love the Church more than our own side, than our internal "squabbles"; teach us to have a heart open to receive the Spirit. Lord, send forth your Spirit upon us! Amen.

this episode, the final separation of the Lord Jesus from his disciples and from this world (cf. Acts 1:2-9). The Gospel of Matthew, however, reports Jesus' mandate to his disciples: the invitation to go out, to set out in order to proclaim to all nations his message of salvation (cf. Mt 28:16-20). "To go" or, better, "depart" becomes the key word of today's feast: Jesus departs to the Father and commands his disciples to depart for the world.

Jesus departs, he ascends to Heaven, that is, he returns to the Father from whom he had been sent to the world. He finished his work; thus, he returns to the Father. But this does not mean a separation, for he remains forever with us, in a new way. By his ascension, the Risen Lord draws the gaze of the Apostles - and our gaze - to the heights of Heaven to show us that the end of our journey is the Father. He himself said that he would go to prepare a place for us in Heaven. Yet, Jesus remains present and active in the affairs of human history through the power and the gifts of his Spirit; he is beside each of us: even if we do not see him with our eyes, he is there! He accompanies us, he guides us, he takes us by the hand and he lifts us up when we fall down. The risen Jesus is close to persecuted and discriminated Christians; he is close to every man and woman who



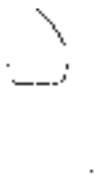
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In his message to the ILO conference Pope Francis traces out the unfortunate consequences of unemployment

The new frontiers of poverty

It is unacceptable that, in our world, slave labour has become common coin

The increase in poverty, the intensification of mass migration, the drama of human trafficking: these are a few of the consequences of gross unemployment in the world. Pope Francis wrote about this in his message for the 103th session of the International Labour Organization (ILO) Conference, which is being held in Geneva from 28 May to 12 June. The following is the English text of the Message.



To Mr Guy Ryder
Director General of the
International Labour Organization

At the dawn of creation, God made man the steward of his handiwork and charged him to cultivate and protect it. Human labour is part of that creation and continues God's creative work. This truth leads us to

consider work as both a gift and a duty. Indeed, labour is not a mere commodity but has its own inherent dignity and worth. The Holy See expresses its appreciation of the ILO's contribution to upholding the dignity of human work in the context of social and economic development through discussion and cooperation between governments, labourers and employers. Such efforts serve the common good of the human family and promote the dignity of workers everywhere.

This Conference has been convened at a crucial moment of social and economic history, one which presents challenges for the entire world. Unemployment is tragically expanding the frontiers of poverty (cf. Address to the *Centesimus Annus Pro Pontifice Foundation*, 25 May 2013). This is particularly disheartening for unemployed young people



who can all too easily become demoralized, losing their sense of worth, feeling alienated from society. In working for greater opportunities for employment, we affirm the conviction that it is only "through free, creative, participatory and mutually supportive work that human beings express and enhance the dignity of their life" (*Evangelii Gaudium*, 192).

Another grave and related issue confronting our world is that of mass migration: the sheer numbers of men and women forced to seek work away from their homelands is a cause for concern. Despite their hopes for a better future, they frequently encounter mistrust and exclusion, to say nothing of experiencing tragedies and disasters. Having made such sacrifices, these men and women often fail to find dignified work and fall victim to a certain "globalization of indifference". Their situation exposes them to further dangers such as the horror of human trafficking, forced labour and enslavement. It is unacceptable that, in our world, slave labour has become common coin (cf. *Message for World Day of Migrants and Refugees*, 24

September 2013). This cannot continue! Human trafficking is a scourge, a crime against the whole of humanity. It is time to join forces and work together to free its victims and to eradicate this crime that affects all of us, from individual families to the worldwide community (cf. *Address to the New Ambassadors Accredited to the Holy See*, 12 December 2013).

It is also time to reinforce existing forms of cooperation and to establish new avenues for expanding solidarity. This calls for: a renewed insistence on the dignity of every person; a more determined implementation of international labour standards; planning for a focused development on the human person as its central actor and primary beneficiary; a re-evaluation of the responsibilities of international corporations in the countries where they operate, including the areas of profit and investment management; and a concerted effort to encourage governments to facilitate the movement of migrants for the benefit of all, thus eliminating human trafficking and perilous travel conditions. Effective cooperation in these areas will be greatly assisted by defining future sustainable development goals. As I recently expressed to the Secretary General and Chief Executives of the United Nations: "Future sustainable development goals must therefore be formulated and carried out with generosity and courage, so that they can have a real impact on the structural causes of poverty and hunger, attain more substantial results in protecting the environment, ensure decent work for all, and provide appropriate protection for the family, which is an essential element in sustainable human and social development".

Dear Friends, the social teaching of the Catholic Church supports the initiatives of the ILO which aim to promote the dignity of the human person and the nobility of human labour. I encourage you in your efforts to face the challenges of today's world in fidelity to these lofty goals. At the same time, I invoke God's blessing on all that you do to defend and advance the dignity of work for the common good of our human family.

From the Vatican, 22 May 2014

Franciscus



At the Regina Caeli

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several regions of Ukraine, as well as in Central African Republic. I renew my concerned appeal to all parties involved, that misunderstandings are overcome and that dialogue and reconciliation might be sought with patience. May Mary, Queen of Peace, help us all with her motherly intercession. Mary, Queen of Peace, pray for us.

Dear brothers and sisters, today we celebrate the World Day of Social Communications with the theme *communication in service of an authentic culture of encounter*. Social communications can promote the sense of the unity of the human family, solidarity, and the commitment to a dignified life for all. Let us pray that communications, in its every form, be effectively placed at the service of encounter among people, communities and nations; let it be an encounter based on mutual respect and listening.

Yesterday, in Collevalenza, Mother Speranza was proclaimed Blessed, born in Spain by the name of María Josefa Alhama Valera, Foundress in Italy of the Handmaids and Sons of Merciful Love. May her witness help the Church to proclaim everywhere, through concrete and daily actions, the infinite mercy of our Heavenly Father toward every person. Let us all, with a round of applause, greet Blessed Mother Speranza!

I wish all a good Sunday. Have a good lunch and goodbye, and pray for me!

To the Charismatic Renewal

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cil for the Laity which are at the service of the worldwide renewal and are entrusted with preparing the world meeting of priests and bishops in June of next year. I know that they have decided to work together and to share office space as a sign of unity and to make better use of their resources. This makes me very happy. I would also like to thank them because they are already working on preparations for the great jubilee of 2017.

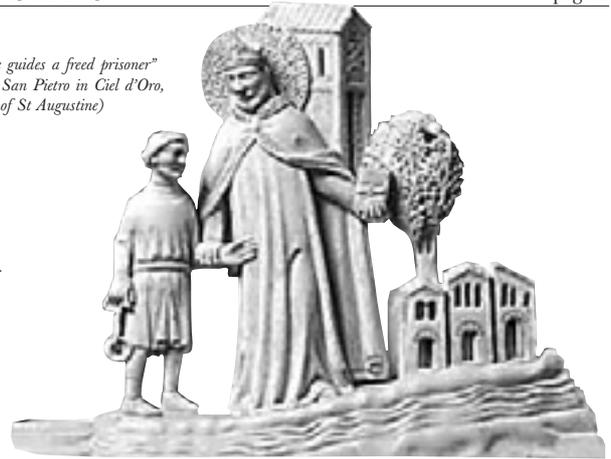
Brothers and sisters, remember: Worship the Lord your God. This is fundamental! Worship God. Seek holiness in the new life of the Holy Spirit. Be dispensers of the grace of God. Avoid the danger of excessive organization.

Go out into the streets and evangelize. Proclaim the Gospel. Remember that the Church was born "on the move", that Pentecost morning. Draw close to the poor and touch in their flesh the wounded flesh of Jesus. Let yourselves be guided by the Holy Spirit, in freedom; and please, don't put the Holy Spirit in a cage! Be free!

Seek unity in the renewal, the unity which comes from the Trinity!

And I am waiting for all of you, charismatics the world over, to celebrate with the Pope your great jubilee on the feast of Pentecost 2017 in Saint Peter's Square! Thank you!

"St Augustine guides a freed prisoner"
(1362, Pavia, San Pietro in Ciel d'Oro,
Arch of St Augustine)



The ecclesiality of the Catechism

Collective wisdom

GERHARD MÜLLER

The theme of this paper is the ecclesiality of the Catechism, that is, of its very nature the Catechism is a document of the Church. If we wish to grasp the full import of the Catechism we cannot simply read it as we would any other text. Its ecclesiality has subtle implications for how we approach this document.

Pope Saint John Paul II, in January 1985, convoked an Extraordinary Assembly of the Synod of Bishops for the 20th anniversary of the close

At St Patrick's College in Maynooth

We are publishing excerpts of an address given by the Cardinal Prefect of the Congregation for the Doctrine of the Faith on 17 May at St Patrick's College Seminary in Maynooth, Ireland.

of the Council. On that occasion the Synod Fathers expressed the desire that "a catechism or *compendium* of all Catholic doctrine regarding both faith and morals be composed, that it might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various regions" (*Fidei Depositum*).

In July 1986, in response to this request from the bishops of the world, a Commission to oversee the drawing up of the Catechism was established. The decision was reached that this Catechism should be written not by scholars but by pastors, and so an editorial team was assembled, made up of bishops from as far afield as Argentina, France, Beirut and even Leeds in England. In this way the universality, the Catholicity, of the Church was expressed even in the drawing up of The Catechism. Moreover, to cite a single instance, during the drawing up of the text in 1989 a first draft of the text was sent out for consultation and over one thousand bishops responded to that draft of the text.

The then Cardinal Ratzinger wrote: "it is obvious that this work represents a signal event of Episcopal 'collegiality' and that in it the voice of the Universal Church speaks to us in all its fullness. [...] the Catechism is de facto a collegial work; canonically, it falls under the special jurisdiction of the Pope, inasmuch as it was authorized for the whole Christian world by the Holy Father in virtue of the supreme teaching authority invested in him. In this sense, the Catechism seems to me to furnish by its juridical character a good example of harmonious cooperation between primacy and collegiality corresponding both

to the spirit and the letter of the Second Vatican Council. The Pope is not speaking over the heads of bishops. On the contrary, he invites his brothers in the episcopate to join him in letting the symphony of the faith ring out. He draws together the whole and secures it with his authority, which is not something imposed from without but rather is something that gives the common witness its concrete, public validity" (J. Ratzinger and C. Schönborn. *Introduction to the Catechism of the Catholic Church* San Francisco: Ignatius Press, 1994, p. 26).

Far from being an imposition of the Roman Curia, the Catechism is the fruit of the Universal Church. It contains the collective wisdom of bishops, representing also the faithful of their individual particular churches, from all over the world. However, it should also be noted, the Catechism's representation of the Universal Church is not simply a cumulative matter, as if this character were dependant solely on the number of bishops contributing to the Catechism. Rather, the Catechism has its origin in the unique interplay of the college of bishops and its head, the successor of Peter. This structure, the college of bishops united to its head, is the embodiment of the Church's universality. The individual bishops embody the particular Churches, but they form



Jules-alexis Muenier, "The Catechism Lesson" (1890)

one college united with their head and as such embody the universality of the Church. Consequently, the Catechism, in its origins, bears the traces of the Church's universality.

Furthermore, the content of the Catechism is drawn from the storehouse of the Church's treasures. It contains quotations from the saints, those sons and daughters of the

Church who have in a preeminent way lived the life of grace within the Church. Amongst the saints quoted, I would draw your attention particularly to the Fathers of the Church. These are the early teachers of the Church's faith who are the first to inculcate the faith in the pagan world that surrounded them. In receiving and handing on the faith in these decisive early moments of the Church's life they leave an indelible impression upon the faith that is handed down to us today. It quotes from modern authors as well such as Blessed John Henry Newman. The Catechism quotes Ecumenical Councils and the magisterial teaching of the Church. It draws on the Church's liturgy both Eastern and Western. These prayers are the expression of the Church's deepest identity, her relationship to God. Moreover, as public prayers they are the outward manifestation of her self-understanding. Most importantly and most frequently of all, of course, the Catechism quotes Sacred Scripture, mindful that "ignorance of the Scriptures is ignorance of Christ" (St Jerome, *Commentary on Isaiah, Prologue, PL 24.17*). Drawing from so wide a range of sources the

explore the relationship between philosophy and theology, but these remarks are by no means meant to disparage the achievements, or necessity even, of rigorous philosophical thinking. Faith is in harmony with reason. St Paul in his letter to the Romans talks of offering a "rational obsequium" (Rom 12:2). Literally this means a "reasonable worship" is to be offered to the Lord. Reason, philosophical speculation, has an important role in preparing for Revelation. We know God's creation in the light of human reason. It helps us to articulate the faith and is of great service in mediating the faith to others.

However, truth to which we give our assent in faith is not based on the philosophical speculations of an isolated individual. As a revealed religion the Catholic faith is of its essence dialogical. The content of our faith pre-exists our apprehension of its truth. God reveals himself. God speaks, and only having first received God's self-revelation in his Word, can the individual then give his or her assent. This is what St. Paul means when he says in the letter to the Romans (10:17) "Faith comes from what is heard". The believer does not make his or her own truth; rather there is a quality of "givenness", a positivity, in Revelation that precedes the individual.

Catholics believe the Church was founded and willed by Jesus Christ. It is the mystical body of Christ through which he continues to be present. Quoting from acts of the trial of St Joan of Arc, the Catechism recalls the saint's simple yet profound understanding of the Church's nature: "About Jesus Christ and the Church, I simply know they're just one thing and we shouldn't complicate the matter" (CCC 1474). Christ is the eternal Word that God speaks into human history to reveal himself. The Church continues this role: the Church is the custodian of Revelation.

The Catechism was written more than two decades ago and there can be no doubt it is a product of its time, but simply stating this does not necessarily entail that it is now obsolete. Nor does the admission of the historical and culturally conditioned nature of the Catechism undermine its status as "a sure norm" for us. Far from trapping us in the blind alley of historical relativism, the presence of a historical and cultural provenance is exactly what one

Catechism reflects the richness of the Church and in doing so is able to offer "an organic presentation of the Catholic faith in its entirety" (CCC 18).

Catholicism is not a philosophy. It is a revealed religion. This means the content of our faith is not the product of human ingenuity. It is beyond the scope this paper to fully

Morning Mass at the Domus Sanctae Marthae

Thursday, 22 May

Jesus' work

"Peace, love and joy" are "the three key words" which Jesus has entrusted to us, and it is the Holy Spirit who makes them a reality in our lives not according to the world's criteria.

The authentic Christian meaning of the words *peace, love and joy* was the focus of Pope Francis' homily at Santa Marta. His remarks were based on the Collect for the day's Mass: "O God, by whose grace, though sinners, we are made just and, though pitiable, made blessed, stand, we pray, by your works, stand by your" gift, that is, the gift of the Holy Spirit.

With this prayer, the Pope began, "we reminded the Lord of the work he has performed for us: 'though sinners, we are made just and, though pitiable, made blessed'".

Yes, he said, this is precisely "the work which Jesus accomplished" and today "we remember it with gratitude". But, the Pope said, we also ask him "to stand by his gift, the

gift which he has given us": the Holy Spirit. For we do not say, "stand by us", but rather "stand by your gift".

This is a matter of the utmost importance, the Pope said, for "in his farewell discourse, in the final days before going up to heaven, Jesus spoke of many things", but they all revolved around the same point, represented by "three key words: peace, love and joy".



Regarding the first, the Pope recalled that two days prior he had reflected on the fact that the Lord "does not give us peace like the world gives us; instead he gives us another kind of peace: a lasting peace!".

Regarding the second key word, "love", the Pope emphasized that Jesus "said many times that the commandment is to love God and to love thy neighbour"; indeed, "he spoke about it on various occasions"; for example when "he taught [his disciples] how to love God, without idols", and also "how to love thy neighbour". Jesus sums this up in the "protocol" contained in Chapter 25 of St Matthew's Gospel, "on which we shall be judged". There, the Lord explains how "we are to love our neighbour".

However, in the Gospel passage set forth in the day's liturgy (Jn 15:9-11), "Jesus tells us something new about love: you are not only to love, but to abide in my love". In fact, "the Christian vocation is to abide in God's love, i.e., to breathe in and live on this oxygen to live on this air. Thus, we must abide in God's

love". And with this affirmation the Lord "concludes his deep discourse on love".

But what is God's love like? Pope Francis replied with the words of Jesus: "As the Father has loved me, so I have loved you". It is therefore "a love that comes from the Father", and the "relationship of love between him and the Father" becomes "a relationship between him and us". Thus, "he asks us to abide in this love that comes from the Father".

"The Apostle John will then go on and tell us that we must also give this love to others". Yet we must first "abide in love". Love is therefore the "second word" that Jesus leaves us.

How are we to abide in love? Again, the Pope responded with the words of the Lord: "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love". Therefore, "keeping the commandments" is "the sign that we abide in Jesus' love". The Pontiff then exclaimed: "this is a beautiful thing: I follow the commandments in my life!". So much so that "when we remain in love the commandments follow on their own, from love". Indeed, "love leads us to fulfil the commandments quite naturally", for "the root of love blossoms in the commandments", and the commandments, "in the love that comes" are "the guiding thread" which binds the chain that unites the Father, Jesus and us.

The third word indicated by the Pope during his homily was "joy", and here the Pope turned again to Jesus' words in the day's Gospel: "These things I have spoken to you, that my joy may be in you, and that your joy may be full". The Pope highlighted that "joy is the sign of the Christian". He said: "a Christian without joy either is not a Christian or he is sick", his Christian health is not good ... I once said that there are Christians with faces like pickled chilli peppers: always with red faces, with souls to match. And this is unseemly!". These "are not Christians", for "a Christian without joy is not Christian".

Indeed, for a Christian, joy is present "even amid suffering, tribulation and persecution". The Pope then invited those present to consider the martyrs of the first centuries – like Saints Felicity, Perpetua and Agnes – who "went to their martyrdom as though they were going to their wedding". This "great Christian joy", he said, "safeguards peace and love".

Three key words, then: *peace, love and joy*. However, the Pope warned, we need to thoroughly understand their true significance; their meaning does not derive "from the world" but from the Father. In fact, he explained, it is the Holy Spirit "who creates this peace; who creates this love that comes from the Father and the Son and which then comes to us; who gives us joy". Yes, he said, "it is the Holy Spirit ... who is the great forgotten One in our lives". Addressing those who were present, the Pope confided that he would have liked to ask everyone if they

Collective wisdom

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would expect of an ecclesial document.

The Church is founded by Christ. We have said it before but it bears repetition, in Christ the eternal Word of God enters into human history. God in becoming man draws the conditions of time and space to himself. The eternal Word is born in a particular place, at a particular time and within a particular culture. The Incarnation does not nullify human history, rather the conditions of human history become the means through which God reveals himself to humanity. The historicity of the Incarnation is, of course, shared by the Church that Christ founded and, consequently, the Catechism, precisely because it is a document of the Church, also exhibits a historical quality.

As I have written: "In effect one of the essential constitutive elements of Christian revelation is its transmission in history [...] In this way the theme of historicity does not constitute a threat to the dogmatic concept of truth (i.e. as a relativisation of essentialist "eternal" truths). Quite the opposite is true. Christian dogmatic theology has as its point of departure the self-revelation of God in history" (*Katholische Dogmatik Für Studium und Praxis der Theologie*, Freiburg: Herder, 2012, p. 38).

The Catechism's mode of expression and the concepts used are historically and culturally conditioned. They reflect the history of the Church and the human striving, under the influence of God's grace, to articulate the self-communication of God. This, however, is not a stumbling block. One must remember that God reveals himself in his

tory to historical beings. An ahistorical statement of the Church's faith would misrepresent both God's revelation and our reception of this revelation as human beings. Consequently, insofar as the Catechism is an instrument whose finality is that of drawing us into discipleship and a relationship with God, historicity is one of its necessary facets. Were the Catechism not historical, it could not be "a sure norm".

The Catechism is a public document and therefore it uses shared language. Consequently it raises issues about the relationship between the private internal faith of the individual and these public shared words of the Catechism. What is the function of these words with regard to the individual believer?

Fundamentally words communicate an intellectual content, a meaning, which by the act of communic-

ation they render publically accessible. Words then have a double reference. They express, first, a meaning, but, secondly, this meaning is addressed to an audience. St Augustine draws our attention to this in his great homily on the birth of St John the Baptist. He writes: "When I think about what I am going to say, the word or message is already in my heart. When I want to speak to you, I look for a way to share with your heart what is already in mine. In my search for a way to let this message reach you, so that the word already in my heart may find place also in yours, I use my voice to speak to you. The sound of my voice brings the meaning of the word to you and then passes away. The word which the sound has brought to you is now in your heart, and yet it is still also in mine" (St Augustine, *Sermon 293 PL 38*, 1328).

The danger of indifference

CONTINUED FROM PAGE 7

global institutions and of public opinion. We are all aware that the future of humanity is built with peace and not war: war destroys, kills, impoverishes peoples and countries. I ask that all parties involved, looking to the common good, immediately permit humanitarian aid and as soon as possible silence the weapons and engage in negotiation, placing first the good of Syria, all of her inhabitants, and those who unfortunately have had to flee elsewhere and who have the right to return promptly to their homeland. I am thinking in particular of the beloved Christian communities, which are the

face of a suffering and hopeful Church. Their survival throughout the Middle East is a grave concern for the Universal Church: Christianity must be able to continue to live in the land of her origins.

Dear brothers and sisters, your charitable and humanitarian work is an important sign of the closeness of the whole Church, and of the Holy See in particular, to the Syrian people as well as to other peoples in the Middle East. I renew my gratitude for what you do and I invoke the Lord's blessing on you and on your work. May Our Lady protect you. I am praying for you and you pray for me!



pray to the Holy Spirit. “No, don’t raise your hands!” he immediately added with a smile. The problem, he repeated, is that the Holy Spirit is truly “the great forgotten One!”. Yet he is the “gift that gives us peace, that teaches us to love, and who fills us with joy”.

Pope Francis concluded by repeating the Collect from the day’s liturgy, in which, he said, “we asked the Lord: stand by your gift!”. Together, he said, “we asked for the grace that the Lord may always stand by the Holy Spirit who dwells within us, the Spirit who teaches us to love, who fills us with joy, and who gives us peace”.

Friday, 30 May

From sadness to joy

“Don’t be afraid”, especially in difficult moments: this was the message that Pope Francis offered in his homily, reflecting on the readings of the day: the Acts of the Apostles (18:9-18) and the Gospel of John (16:20-23). It was a message of hope to spur us on to be brave and to have “peace of soul”, especially when tested – in sickness, in persecution, in daily familial problems – certain that we will later live true joy, because “after the darkness, the sun always shines”.

In this regard the Pope quickly pointed to St Paul’s witness – a “very courageous” man – presented in the reading. Paul, he explained, “had done many things because he had the strength of the Lord, his vocation to carry forth the Church, to preach the Gospel”. Although it seems that even he was afraid at times, such that the Lord said to him one night in a vision, “Do not be afraid” (Acts 18:9).

Therefore, even St Paul “felt what we all feel at times in our lives”, that is, “a bit of fear”. A fear that leads us to even rethink our Christian life, to ask ourselves, in the midst of many problems, if perhaps in the end “wouldn’t it be better to lower the bar a bit”, to be “not so Christian”, to find “a compromise with the world” so that “things wouldn’t be so difficult”.

St Paul, however, who “knew that neither the Hebrews nor the pagans liked what he was doing”, did not apply this line of reasoning. And the Acts of the Apostles describe the consequences: he was taken before the tribunal, and then came the persecution and other problems. All of this, the Pope continued, come back to us “in our fears, in our despair”.

We begin to wonder whether fear comes from being Christian. The Pope then recalled, “Jesus himself had fear. Consider the prayer in the Garden of Gethsemane: ‘Father, let this cup pass from me’. He was filled with anguish”. But Jesus also said: “Do not be afraid, go forth!”. This is precisely what he speaks of in his farewell to the disciples, when he tells them definitively in the Gospel of John: “You will weep and lament, but the world will rejoice” (16:20-23). What’s more, they will mock you.

This, accordingly, then happened. “Let’s think about the spectacles in the Colosseum, for example, with the first martyrs” who were forced to “die as the people were entertained”, saying: “This is how these fools who believe in the Risen One end up”. For many, Christian martyrdom “was a party – to see how they die!”. Thus, it happened exactly as Jesus told his disciples: “the world will rejoice” while “you will be sorrowful”.

There is, thus, “Christian fear, Christian sorrow”. The Holy Father then explained that “we must be honest with ourselves: not all of Christian life is a party. Not all of it! We cry, we often cry!”. There are many difficult situations in life – he noted, for example, “when you are sick, when you have a problem in your family, with a son or a daughter, with your husband or wife. When you see that your wages don’t last to the end of the month, when you have a sick child, or you see that you can’t pay the mortgage and you lose your house”. We have “many problems”. Yet “Jesus tells us: do not be afraid!”.

There is also “another sorrow”, Pope Francis added, “which happens to all of us when we go down the wrong path” or when “to put it simply, we ... try to buy joy, worldly happiness, the sinful kind”, and “in the end there is an emptiness inside us, there is sorrow”. And this is truly “the sorrow of malicious happiness”.

But although the Lord doesn’t conceal this sorrow, he leaves us not only with this word; instead, he goes on and says: “But if you are faithful, your sorrow will become joy”. This is the key point: “Christian joy is a hopeful joy. But in the moment of trial we do not see it”. Indeed, it is “a joy that is purified by trials, even by everyday trials”. The Lord says: “your sorrow will turn into joy”. A

difficult discourse to make understandable, the Pope recognized. It is seen, for example, “when you go to the home of someone who is ill, a sick person who is really suffering, to say: ‘cheer up, be strong, tomorrow you will have joy!’”. This allows that suffering person feel “as though you let them hear Jesus”. This is “an act of faith in the Lord” and it is for us as well “when we are really in the dark and cannot see a thing”. An act that lets us say: “I know, Lord, that this sorrow will turn to joy. I don’t know how, but I know it will!”.

These days, Pope Francis observed, during the liturgy the Church celebrates the moment in which “the Lord went away and left



*At times we can be self-absorbed.
Lord, help us to open our hearts
to others and to serve those
who are most vulnerable.*

(@Pontifex on 2 June)

the disciples alone”. In that moment, “perhaps some of them felt afraid”. But in everyone “there is hope, the hope that the fear, that the sorrow will turn to joy”. And “to make us really understand that this is true, the Lord gives the example of a woman giving birth”, explaining that “Yes, it is true that a woman suffers in childbirth, but then when the baby is with her, she forgets” about all the pain. And “what remains is the joy”, the joy “of Jesus” a joy purified in the fire of trials, of persecutions, of all that one must do to be faithful”. This only “is the joy that remains, a joy hidden in a few of life’s moments, which is not felt in the difficult times, but which comes afterward”. And this is “a hopeful joy”.

This, then, is “the Church’s message today: Do not be afraid”, be “brave in suffering, and understand that afterward comes the Lord; afterward comes joy; after the darkness comes the sun”. The Pontiff then expressed the hope that “the Lord gives all of us this hopeful joy. He also explained that peace is “the sign that we have this hopeful joy”. Bearing witness to this “peace of soul” are especially the many “sick people at the end of life, in pain”. Because “this peace”, concluded the Pope, “is the seed of joy, hopeful joy”. If in fact “you have peace of soul in times of darkness, in times of difficulty, in times of persecution, when everyone is enjoying your pain”, it is a clear sign that “you

have the seed of the hopeful joy that will come”.

Monday, 2 June

Three loves for one wedding

In his homily at Santa Marta Pope Francis offered a reflection on love, which came primarily from Jesus’ farewell address to the apostles, from today’s reading from the Gospel of John (16:29-33). For fifteen married couples celebrating their wedding anniversaries, this Mass was a small anniversary party. Taking the experience of these families as his starting point, the Pope indicated the essential elements of the Sacrament of Marriage and “of Jesus’ spousal love for the Church”, that is, “for all of us”: fidelity, perseverance and fruitfulness.

Jesus, Pope Francis explained, “reflected on the same topic: the world, the spirit of the world, which really hurts us, and the Spirit that he brings, the Spirit of the Father”. He stated expressly: “The Father is with me”, and for this reason he overcame the world.

“The Father sent Jesus to us”, the Bishop of Rome stated, because “he loved the world so much that he sent his Son to save it, out of love”. Thus “Jesus was sent out of love, and Jesus loves”. But what is the love of Jesus? The Pope noted that “many times we read nonsense about the love of Jesus! But Jesus’ love is great”. And, in particular, he indicated “three loves of Jesus”.

First of all, Jesus “truly loved the Father in the Holy Spirit”. It is a “mysterious” and “eternal” love. Such that “we cannot imagine how great, how beautiful this love is”; we can “only ask for the grace to be able to see it once, when we are there”. The “second love of Jesus is his Mother”. We see him “at the end: in so much pain and with so much suffering, from the Cross he thought of his mother and said, ‘Take care of her!’”. Lastly, “the third love of Jesus is the Church, his beloved bride: beautiful, holy, sinful, yet he loves her just the same”.

The presence of the 15 couples inspired the second part of the Pope’s meditation. “St Paul”, he explained, “when referring to the sacrament of marriage, he called it the great sacrament, because Jesus is married to his Church, and every Christian marriage is a reflection of Jesus’ marriage to the Church”.

The Pope then confided that he would like to ask each couple to tell “what transpired in this time, in these 60 years, 50 years, 20 years”. But, he quickly added, “we would not even finish by noon: so we will leave it be!”. However, he continued “we can say something about the spousal love of Jesus for the Church”. A love that has “three features: it is faithful; it perseveres – he never tires of loving his Church; and it is fruitful”.

Above all, “it is a faithful love”. Jesus is the faithful one”, as St Paul also reminds us. “Fidelity – said the Pope – is the very being of Jesus’ love. And Jesus’ love for his Church

Morning Mass at the Domus Sanctae Marthae

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is faithful. This fidelity is like a light on the marriage: the fidelity of love, always!". The Pope recognized that "there are hard times, many times you argue. But in the end you return, you ask for forgiveness and the matrimonial love goes forward, like the love of Jesus for the Church.

Married life, then, is "also a persevering love", because, if this dedication is missing "love cannot go forward". "Perseverance" is necessary "in love, in good times and in difficult times, when there are problems with the children, economic problems". Even in these predicaments "love perseveres, it always moves forward, seeking to resolve things in order to save the family". Once again addressing the couples present, most of all those celebrating 60 years of married life, the Bishop of Rome remarked on the beauty of this experience of perseverance, witnessed by "the man and woman who get up every morning and bring their family forward".

The Pontiff then talked about fertility, "the third trait of Jesus' love for his bride, the Church. The love of Jesus makes his bride fruitful, renders the Church fruitful with new children and baptisms. And the Church grows with this nuptial fruitfulness of Jesus' love". But "sometimes the Lord does not send children: it is a test". And "there are other tests: when a sick child arrives, many problems". And "these tests bring the marriage forward, when they look at Jesus, and take strength from the fruitfulness that Jesus has with his Church, from the love that Jesus has for his Church".

Pope Francis bore in mind "that Jesus does not like marriages that have no children, that remain fruitless". They are the product of "the well off culture of 10 years ago", according to which "not having children is better, this way you can travel and see the world, you can have a house in the country and relax!". It is a culture that suggests "it is more comfortable to have a little dog and two cats", this way "love is given to the two cats and the little dog". But living this way "in the end of this marriage old age arrives in solitude, with the bitterness of awful loneliness: it is fruitless, it does not do what Jesus does with his Church".

The Pope concluded with a prayer for the married couples, asking "the Lord that your marriage be beautiful, with crosses to bear but beautiful, like that of Jesus and his Church: faithful, persevering and fruitful".

Tuesday, 3 June

The good lawyer

In his homily at Santa Marta Pope Francis reflected on the certainty that "Jesus prays for us", considering the day's readings from the Gos-



pel of John (17:1-11) and the Acts of the Apostles (20:17-27). We have the best defense lawyer on our side, who "does not speak much but loves" and who "in this very moment" is praying for each of us, showing "his wounds to the Father" to remind him of "the price he paid to save us".

"I pray for them, I do not pray for the world but for the ones you have given me, because they are yours" (Jn 17:1-11). But the liturgy, the Holy Father pointed out, also presents another "farewell discourse" to us in the first reading, wherein from Miletus, St Paul sends for the elders of the Church in Ephesus to bid them farewell (Acts 20:17-27).

St Paul tells them that he does not know his destiny: "except that in one city after another the Holy Spir-

*Thank you to all teachers:
educating is an important mission,
which draws young people to what is
good, beautiful and true.*

(@Pontifex on 3 June)

it has been warning me that that imprisonment and hardships await me". The story continues with the account [from the following day's reading from Acts 20:37-38] that they "were all weeping loudly and they threw their arms around Paul and kissed him, for they were deeply distressed that he had said that they would never see his face again. Then they escorted him to the ship". Paul, however, encouraged them to go forward, to preach the Gospel, and not to tire.

Even Jesus' talk – noted the Pope – is "a farewell discourse, before going to Gethsemane to begin the passion". And "the disciples were saddened" because of this. But "a small phrase from Jesus' words of farewell make us think", he explained. Jesus, in fact, "talks to the Father, and in this conversation he says: 'I pray for them'". So "Jesus prays for us". A fact that may seem "a bit strange", because "we think it is right to pray to Jesus, and that Jesus gives us grace. But Jesus prays for us! Jesus who prays, Jesus the man-God who prays! And he prays for us: he prays for me, he prays for you, and for each one of us".

In reality, the Bishop of Rome continued, Jesus already "clearly said this to Peter", assuring him of his prayer "that your faith not diminish". He also recalled how Jesus "prayed for Lazarus before the tomb". And in this "same farewell discourse, he prays for all the disciples who will come and who will believe" in him. "He does not pray for the world, but for them", telling the Father that his prayer is "for the ones you have given me, because they are yours". Therefore, Jesus reminds us that "we all belong to the Father and he prays for us before the Father".

In this regard, St Paul, the Pope explained, "in the eighth chapter of the Letter to the Romans, tells us that it is a prayer of intercession". Thus "today, while we are praying here, Jesus is praying for us, he is praying for his Church". And "the apostle John" reassures us that even when we sin we know that "we have a lawyer before the Father: one who prays for us and defends us before the Father, and he absolves us".

It is important, the Pontiff remarked, "to carefully consider this truth, this reality: in this moment Jesus is praying for me. I can go forward in life because I have a lawyer who defends me. If I am guilty, I have many sins", Jesus "is a good defense attorney and will speak about me to the Father". And just "to highlight that he is the first lawyer, he tells us: I will send you another Paraclete, another lawyer. But he is the first. And he prays for me, and in the prayer of intercession that today, after his ascension into heaven, Jesus says for each of us". In this way, "when – [whether] at church, at home with our families – we are in need or have problems, we say 'pray for me', we have to say the same to Jesus: 'Lord, pray for me'".

And today how does Jesus pray? "I believe that he does not talk too much with the Father – he loves" the Pope responded. He then added: "But there is one thing that Jesus does today, I am certain that he does: he shows his wounds to the Father. And Jesus, with his wounds, prays for us as if to say 'Father, this is the price! Help them, protect them, they are your children whom I have saved'".

Otherwise, advised Pope Francis, "one would not understand why Jesus, after the Resurrection, had this glorious, beautiful body: there were no bruises, there were no cuts from the scourging – all were healed, but the five wounds were there". And "Jesus wanted to take them to heaven to pray for us, to show the Father the price", as if to say: "This is the price, do not leave them alone now, help them!".

"We – he continued – must have, this faith that Jesus, in this moment, intercedes before the Father for us, for each one of us. And when we pray, we are asking: 'Jesus, help me, Jesus, give me strength, solve this problem, forgive me!'. To pray in this way, the Pope explained, "is okay", but at the same time one must not forget to also say: "Jesus, pray for me, show the Father your wounds, which are also mine; they are the wounds of my sin, they are

the wounds of my problem at this time". In this way Jesus is the "intercessor who only shows his wounds to the Father – this happens today, at this time".

In closing, the Holy Father returned to Jesus' words to Peter, his prayer "that your faith not diminish". With the certainty that he prays in the same way for "each one of us: 'I pray for you brother, sister, I pray for you, that your faith not weaken!'", For this we must have "faith in this prayer of Jesus, with his wounds, before the Father".

VATICAN BULLETIN

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The Holy Father accepted the resignation of Bishop Christian Vicente E. Noel of Talibon, the Philippines. It was presented in accord with can. 401 § 1 of the Code of Canon Law. (3 June).

The Holy Father appointed as Fr Daniel Patrick Y. Parcon from the clergy of the diocese of San Carlos, as Bishop of Talibon, the Philippines. Until now he has been rector of St John Mary Vianney seminary in San Carlos City (3 June).

Bishop-elect Parcon, 51, was born in Vallehermoso, San Carlos. He completed his studies in philosophy and theology and holds as Master of Art in Educational Management and Religious Education. He was ordained a priest on 29 April 1994. He has served in parish ministry; as spiritual director and dean of studies and as rector at St John Mary Vianney seminary; and as head of the Marriage and Family Life Apostolate in San Carlos.

DOCTRINE OF THE FAITH

On 28 May, the Holy Father appointed as members of the Congregation for the Doctrine of the Faith: Cardinal Pietro Parolin, Secretary of State; Archbishop Stanisław Gądecki of Poznań, Poland; Bishop Rudolf Voderholzer of Regensburg, Germany.

CARDINAL TAKES POSSESSION

On 31 May, Cardinal Kelvin Edward Felix, Archbishop emeritus of Castries, took possession of the Title of Santa Maria della Salute a Primavalle.

NECROLOGY

Bishop Heinrich Fankching, Auxiliary Bishop of Sankt Pölten, Austria, at age 85 (1 June).

Bishop Joseph Befé Ateba, of Kribi, South Africa, at age 52 (4 June).

President of the Pontifical Council for the Family to the UN

At the heart of human development

VINCENTO PAGLIA

The United Nations's decision to ask all governments and all Civil Society Organizations to rediscover the central place of the family in society and human development is not only timely, it is inspired.

While, however, I am in full agreement with the Theme of the International Day of Families, that is, "Families Matter for the Achievement of Development Goals", my message today is that the family not only "matters", it is rather at the very heart of human development, indispensable and irreplaceable, and at the same time beautiful and welcoming. Truly, it is a precious resource, an incomparable font of life for the affective, spiritual, other-serving and generative aspects of our human existence.

First, the family is a unique social phenomenon in that it combines in a lasting fashion two kinds of relations characterized by radical differences, one being male and female, and the other being parent and child. Unlike the individualism, with its ideals of autonomy and independence, that rules society today, and unlike procedural and abstract concepts based on a "quantitative" notion of equality and rights, in the family we find both "elemental and formational interdependence" as well as "asymmetrical reciprocity". That is, we find a difference between members that is qualitative and irreducible but that is protected and ac-

companied by ties that bind and by reciprocity.

Next, in today's world, where choices are always and only temporary, the family is the *locus* of strong relationships that deeply affect, for good or ill, the lives of its members. In the family "otherness" loses its connotation of that instability that it now has in most social milieus, and not just digital ones. Change channel, friends, political party? No problem! When we look only for someone who is like us, we avoid any confrontation with "otherness," and life becomes one big hall of mirrors, one big echo chamber. In the family, however, the "other" cannot be ignored. The family – male/female and parent/child – is a unique social structure, a very special school of education in "otherness". In that sense, it is not only a resource, it is as well a flowing spring that empowers social interaction between us and those who are different from us, but without swallowing up our differences. Parenthood itself, understood as openness to the transcendence of the child, in fact implies "otherness" and non-preferential love. The individual child, happily and at least to date, is not selected. And the child does not select its mother and father.

History shows it is the family that has made possible what we commonly call development. In cultures where the two formational aspects of the family – "male/female" and "parent/child" – have not been integrated with each other, development has been more difficult. For example, in countries where a man's responsibility for his children is not a structural element of society, the process of social development is adversely affected, particularly with respect to women and children. On the other hand, think of the role that the family plays in the education of children, in the creation of family economic resources, in the starting of family businesses, and in mutual assistance (particularly intergenerational) among family members. The family, by making possible a delicate but stable community of life among different persons, has been able to foster and protect the sensitive relations between individuals and diverse social realities, thus allowing for the harmonious development of society as a whole.

It was not by chance that families, open to joining with other families, were responsible for the formation of cities as alliances between families, and subsequently for the notion

of citizenship, which is based on the recognition of the value of every single individual. In this regard, Cicero, a great thinker in ancient Rome said: "The family is at the beginning of the city and is, as it were, the seed-bed of the republic." We can summarize this point by saying that without the capacity for self-organization found in the family, the development of society as we know it would scarcely have been possible.

Over time, the family has organized itself in very diverse ways, but always within its two formational dimensions, "male/female" and "parent/child", each of which has had its limits and problems. We can see that only over the course of centuries has the family learned to respect individual freedom and create the conditions necessary for a more effective mutual respect. In a certain way the family has "purified" itself little by little. In particular, family relations have over time been freed from the idea of "possession" and from a facile acceptance of the models of inequality accepted without thinking in certain cultural milieus. It is enough to mention how the relationships between men and women and parents and children have profoundly changed over time, and have allowed families to become more able to progress in their own development.

Nevertheless, these changes, which evidence real human development, are in no way an abrogation of certain characteristics that have always been identified with the family and with respect for the dignity of every individual. The first, as Pope Francis pointed out in his address to the leadership of the United Nations in Rome last May 9, is that human life is sacred and inviolable from conception to its natural ending, and the second is that protection of the family is an essential element of any sustainable economic or social development, particularly as regards societal opposition to an "economy of exclusion", a "throw-away culture" and a "culture of death".

It is true that in recent decades the family is in crisis, and the increase in divorce rates, the increase in out-of-wedlock births, the multiplication of one-parent families, and the decrease in the number of marriages are only the most evident results of that crisis. Some are even asking whether the moment has come to abolish the family altogether. This crisis is the result of two factors: hyper-individualism and

"hyper-technological" culture, both of which are putting great pressure on this (and others) fragile institution, and risk destroying it. The negative consequences of this crisis for society are evident: from demographic anomalies to failed socialization and education, from the abandonment of the elderly to the spread of affective disturbances that lead to violence.

But the crisis that the family is going through now could also be an opportunity for growth. It all depends on us, and we should be decidedly more attentive to the deepest desires of today's men and women. In fact, in spite of today's hostile cultural environment, a clear majority of persons want a family at the center of their life, and it would be a mistake to think the family can be done away with. If anything, we should foster a renewal of family models, a family more understanding of itself, more respectful of the ties that bind it to its surroundings, more attentive to the quality of its internal relationships, more concerned for, and more able to live in harmony with, other families. We could even say that if on the one hand there are fewer families, on the other hand there is more "family" in a qualitative sense, and for that matter there is no better place than the family for the complete humanization of those born into this world. We have to be much more cautious than we have been about weakening this fundamental unity that is not only the bearing wall of social life but that can also help us avoid the inhuman consequences of a society that has become hyper-individualistic and hyper-technological. The family remains – thanks paradoxically to its defects and limits – the *locus* the mystery of life and of history. Its vocation is to be the special place where the individual is protected in his individuality and society is protected against fragmentation. It is this unique character that renders it truly a patrimony for all humanity.

The Catholic Church, for its part, never ceases to support and assist the family. Pope Francis – aware of the indispensability and dynamism of the family – has called a Synod which in two sessions will examine the role of the family today and the challenges it faces. The Pope's clear intention is to put the family at the center of the Church and of all human reflection. There will be no question of ideological debates but rather of a consideration of the reality of the family today and of its mission in contemporary society. The Synod intends to discuss family questions and take decisions that will empower Catholic families to become active participants in a society-wide ferment that will move all peoples to a culture of solidarity. In this context we might even say that there is a necessary link between "the family" and the "family of peoples": that is, the prospect of peaceful life together among different peoples – something that is learned in the family and extends to the city, the nation, and the whole family of nations.

At the United Nations

The Family doesn't just matter, it stands "at the very heart of human development".

Archbishop Vincenzo Paglia, President of the Pontifical Council for the Family, addressed the UN on Thursday, 15 May, at their headquarters in New York, on the occasion of the 20th anniversary of the International Year of the Family, which convened in 1994. Accompanied on the dais are representatives of the three great Abrahamic religions, Judaism, Christianity and Islam, the Archbishop laid emphasis on the fact that "the Catholic Church is an enthusiastic participant in the initiatives that the United Nations undertakes to enable each people, within itself, and all peoples, as a world community, to develop as a family where the members, while maintaining their own individuality, live together in harmony and peace." Moreover, he added, the UN's decision to "to ask all governments and all Civil Society Organizations to rediscover the central place of the family in society and human development is not only timely, it is inspired". Printed here is an abridged version of Archbishop Paglia's speech.

