

L'OSSERVATORE ROMANO

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A new economic plan

To meet the needs of the times

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I humbly ask forgiveness

*The Maestro of Sant'Abbondio, "Peter's denial" (14th century, Church of Sant'Abbondio, Como, Italy)*

He asked for the grace to weep. In the presence of six victims of sexual abuse by members of the clergy, Pope Francis celebrated Mass at Santa Martha on Monday morning, 7 July. For some time, he told them, "I have felt in my heart deep pain

and suffering". For too long, he added, it was hidden in the Church "with a complicity that cannot be explained until someone realized that Jesus was looking". Those complicit were joined by others. And those few have touched our conscience "who began to weep for this crime and grave sin".

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Next meeting in September

Council of Cardinals

The Council of Cardinals concluded their meetings in the Casa Santa Marta on Saturday afternoon, 5 July, one day later than expected. Future meetings will be held on 15-17 September and 9-11 December 2014; 9-11 February 2015.

During the course of the meeting their reflections covered: the Governorate of Vatican City State, the Secretariat of State and the Institute for Works of Religion, as well as the structure of Dicasteries in the Curia, focusing especially on the contribution of laypeople, married couples and women. They also discussed the nunciatures, their own work, as well as the procedure for appointing bishops.

Besides the Commission of Cardinals overseeing the IOR, which presented on Tuesday and Wednesday, no other outside groups participated in the meetings. The Director of the Holy See Press Office, Fr Lombardi, reported that the Council was happy with the work achieved, the tone of these meetings, he described as, "free, frank and friendly". The Pope, he continued, "is naturally part of the conversation, favouring an atmosphere of freedom of expression". Finally, there are still no drafts of the new Constitution.

The Pope in Molise, Italy

A person's dignity is first



On his fifth Pastoral Visit in Italy, in the Dioceses of Campobasso-Boiano and Isernia-Venafro, the Pope celebrated Mass and gave four addresses.

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The gaze of Jesus

To address the terrible scandal of the abuse of minors committed by members of the clergy, Pope Francis meditated on a poignant moment of the Passion of Christ, the moment in which Jesus' gaze crossed that of Peter, who was crying, having just denied him. And he did so in his homily during the day's morning Mass at Santa Marta, which was attended by several of the victims with whom the Holy Father then passed the entire morning in a series of lengthy personal interviews.

To them, and speaking not only to Catholics, the Bishop of Rome spoke frankly of this abyss of evil. The Pope stated with anguish that they are not only despicable acts, but actually a "sacrilegious cult" which have profaned the very image of God's likeness in these innocent children. And in that, one seemed to hear the words which his Predecessor Benedict XVI pronounced with shame and humility, taking on the sins and crimes of the members of the Church, during his own encounters he had with groups of victims.

And Francis too, before God and his people, forcefully declared as grave and ignominious such acts which leave lifelong scars, and which result at times in the desperation of suicide. Begging forgiveness for "the sins of omission on the part of Church", he then praised the courage of those who told the truth, shedding light on a terrible darkness which may be healed "by the embrace of the Child Jesus".

But above all the Pope asked for the grace to weep, that the Church "may weep and make reparation for her sons and daughters who have betrayed their mission", so as to rise again after the fall, imploring that wolves may never again ravage God's fold.

G.M.V.

Anglophone Conference 2014

Only a humble Church can heal

DIARMUID MARTIN ON PAGE 11

New economic framework for the Holy See presented

To adapt to the needs of the times

"There are many challenges and much work ahead" in order to improve the economic and administrative management of the Holy See, and "the Holy Father has made it clear these changes should move forward expeditiously". Cardinal George Pell, Prefect of the Secretariat for the Economy, opened the press conference held in the Holy See Press Office on Wednesday, 9 July, at noon, presenting the new economic framework for the Holy See.

In addition to Cardinal Pell, Joseph F.X. Zahra, Deputy Coordinator of the Council for the Economy; Jean-Baptiste de Franssu, Member of the Council for the Economy; and Ernst von Freyberg, President of the Supervisory Council of the Institute for Works of Religion (IOR) also participated in the press conference. Fr Federico Lombardi, Director of the Holy See Press Office, introduced the speakers.

Cardinal Pell began the conference by announcing the new and important initiatives which are intended to improve the economic and administrative management of the Holy See and of Vatican City State.

Changes, he said, which were initiated by the new Secretariat for the Economy and which follow the detailed analysis of the findings and recommendations of the Pontifical Commission for Reference on the Organization of the Economic-Administrative Structures (COSEA) of the Holy See. In fact, the changes are considered essential to addressing identified weaknesses and risks while also creating a new platform for improved economic management in the future.

All changes have been "endorsed at the recent meetings of the Council for the Economy (5 July) and the Council of Cardinals (1-4 July) and approved by the Holy Father", he said.

The changes affect the Administration for the Patrimony of the Holy See (APSA), the pension fund, Vatican media and the Institute for Works of Religion. Cardinal Pell expressed his contentment regarding the Holy Father's approval of these important initiatives. The Cardinal and the members of the Council for the Economy thanked Pope Francis for his regular input and constant support. It is clear from the work of COSEA that a number of issues arise, he said. The Cardinal Prefect also announced the establishment of a small Project Management Office (PMO), led by Mr Danny Casey formerly Business Manager of the Sydney archdiocese, to implement and introduce some of the proposed changes beginning with the transfer of the APSA's Ordinary Section into

the Secretariat for the Economy. The PMO will report directly to the Prefect of the Secretariat for the Economy. In September 2014 the Secretariat will prepare the budget for 2015. The goal is for each dicastery and administration to prepare a budget to be followed. Expenditures (within agreed framework) will be the responsibility of each dicastery and administration. Expenditures will be checked against the budgets during 2015 and any overexpenditure will be the responsibility of the dicastery and administration involved. "We look forward to moving ahead with this work in the coming months," Cardinal Pell stated.

Beginning with APSA, the Cardinal began to explain more specifically the changes to each of the four areas. The Ordinary Section of APSA is transferred to the Secretariat for the Economy. This, he said, is an important step to enable the Secretariat for the Economy to exercise its responsibilities of economic control and vigilance over the agencies of the Holy See, including policies and procedures concerning purchasing and the suitable allocation of human resources as defined in the Motu Proprio *Fidelis Dispensator et Prudens*. The remaining staff of APSA will begin to focus exclusively on its role as a treasury for the Holy See and Vatican City State. A key early task will be continuing the work of establishing close relationships with all major central banks as recommended by MoneyVal, which will continue to ensure the liquidity and financial stability of the Holy See. All sovereign institutions will have an account at APSA which will serve as a Treasury for them.

The Cardinal then stated that the Council for the Economy has appointed a technical committee to study the situation of the Pension Fund and to make proposals to the Council for the Economy before the end of this year. The Council recognized and acknowledged that the pensions being paid today and for the next generation are safe but the fund needs to ensure there are sufficient funds for future generations in a changing environment. Many Western countries have faced challenges in their pension system over the past years. It is anticipated that new statutes will be prepared by the end of 2014 to adapt the Pension Fund's organization to the new economic-administrative structure of the Holy See. The technical committee will be headed by the Council's Prelate Secretary Msgr Brian Ferme. Four lay experts will contribute their professional experience and expertise: Mr Bernhard Kotanko of Austria, Mr Andrea Lesca of Italy, Mr Antoine de Salins of France, Prof.

Nino Savelli of Italy. In addition, there will be representatives from of the Council for the Economy, the Secretariat of State and the Pension Fund.

Regarding the changes to Vatican media a committee has been appointed to propose reforms and publish a report and a reform plan within the next 12 months after considering the COSEA report. The objectives are for the Holy See to adapt to changing media consumption trends, to enhance coordination and progressively and sensitively achieve substantial financial savings. Building on the recent positive experiences with initiatives such as the Pope App and the Holy Father's Twitter account, digital channels will be strengthened to ensure the Holy Father's messages reach more of the faithful around the world, especially young people. Members of the committee include Vatican staff and senior international experts. They have been chosen for their expertise in communications while reflecting the universality of the Catholic Church.

Senior international experts include Lord Christopher Patten of the UK, who will act as President of the committee, Mr Gregory Erlandson of the USA, Ms Daniela Frank of Germany, Fr Eric Salobir, OP, of France, Ms Leticia Soberon of Spain and Mexico, and Mr George Yeo of Singapore.

The Vatican staff includes Msgr Paul Tighe, Secretary of the Pontifical Council for Social Communications, who will act as Secretary of the committee, Giacomo Ghisani of Vatican Radio, Msgr Carlo Maria Polvani of the Secretariat of State, Msgr Lucio Adrián Ruiz of the Vatican Internet Service and Prof. Giovanni Maria Vian of *L'Osservatore Romano*.

Following the confirmation of the IOR's mission by the Holy Father on 7 April 2014 and under the guidance of the Secretariat for the Economy and its Council, the IOR has announced plans for the next stage of development. The Holy Father's Council of Cardinals (C9), the Secretariat for the Economy, the Supervisory Commission of Cardinals and the current IOR Board of Superintendence have jointly agreed that this plan shall be carried out by a new executive team led by Jean-Baptiste de Franssu.

Mr de Franssu will assume office as new President of the IOR on 9 July 2014. Ernst von Freyberg has



Press conference on the new economic framework (9 July)

agreed to serve a period of transition to ensure an orderly hand-over. Mr de Franssu said "it's an honour to have been called to implement the changes that are now required to further transform the IOR into a dedicated service provider for the Church".

Over the next three years, the IOR's Statutes will be revised and its operations redesigned, following a set of three strategic priorities: strengthening the business foundation for the IOR; gradually shifting assets under management to a newly created, central Vatican Asset Management (VAM) in order to overcome the duplication of efforts in this field among Vatican institutions; and focusing the IOR on financial advice and payment services for clergy, congregations, dioceses and lay Vatican employees. It was then underlined that the IOR is in a phase of peaceful transition. The first stage of the reforms, led by Ernst von Freyberg has been completed. Excellent progress has been made through adherence to international standards and the resultant transparency is evident in the second annual report which was fully audited by Deloitte. A new anti-money-laundering (AML) framework has been put in place and every effort continues to be made to comply with this framework. The internal compliance department, supported by Promontory has closely reviewed 18,000 clients. Von Freyberg's leadership in this first stage has cleared the decks for the beginning of the next phase to be led by President-elect Jean-Baptiste de Franssu, who will devote himself full-time to his new task. Because of other commitments, President von Freyberg is unable to dedicate himself full-time to IOR duties.

Cardinal Pell then explained that in the different financial agencies reporting to the Secretariat for the Economy, a general pattern of clerical-lay expert cooperation has been followed. The exact nature of this governmental cooperation at the IOR is yet to be determined. The five members of the Commission of Cardinals will continue their involve-

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Motu Proprio of Pope Francis on the transfer of competence

To the Secretariat for the Economy

On Wednesday, 9 July, the Apostolic Letter issued Motu Proprio by Pope Francis and dated Tuesday, 8 July, was published. It regards the transferral of the ordinary section of the Administration of the Patrimony of the Apostolic See (APSA) to the Secretariat for the Economy. The following is a translation of the Motu Proprio, which was promulgated in Italian.



Apostolic Letter
issued Motu Proprio
Transferral of the Ordinary Section
of the Administration of the
Patrimony of the Apostolic See
to the Secretariat for the Economy

Confirming a centuries-old tradition, the last Council, Vatican II, reaffirmed the necessity to adapt the organization of the Holy See to the needs of the times, above all by adapting the structure of the Dicasteries of the Roman Curia, their number, denomination and competence, as well as their modes of procedure and mutual coordination to the real needs of the Church at every moment.

A concrete consequence of these principles occurred with the promulgation, on 24 February 2014, of the Apostolic Letter *Fidelis Dispensator et Prudens* issued Motu Proprio, by which I established the Secretariat for the Economy as a Dicastery of the Roman Curia. Taking into account the norms established by the Council for the Economy, it has within its competence the economic control of and surveillance over the Dicasteries of the Roman Curia, the Institutions associated with the Holy See and the administrative offices of Vatican City State.

This considered, and accepting the advice of the Heads of Dicasteries concerned, I deemed it opportune that the Secretariat for the Economy assume from this moment among its institutional duties, in accord with the modalities and times determined by the respective Cardinal Prefect, those responsibilities which have until now been attributed to the so-designated "Ordinary Section" of the Administration of the Patrimony of the Apostolic See and thus to transfer to the aforesaid Dicastery the competences that the Apostolic Constitution *Pastor Bonus* of 28 June 1988 had entrusted to the said Section of the Administration of the Patrimony of the Holy See. In effect, the Administration of the Patrimony of the Apostolic See will no longer be divided into sections

and, in the future, will be solely responsible for the work which had previously been the responsibility of the Extraordinary Section.

Consequently, after having carefully examined every question regarding the matter, and having asked the advice of the competent Dicasteries and of experts, I hereby establish and decree the following:

Article 1.

The text of article 172 of the Apostolic Constitution *Pastor Bonus* is substituted in its entirety by the following text:

§ 1. It is the function of this Office to administer the provisions owned by the Holy See in order to provide the funds necessary for the Roman Curia to function.

§ 2. The Office also administers the moveable assets entrusted to it by other entities of the Holy See.

Article 2.

The text of article 173 of the Apostolic Constitution *Pastor Bonus* is substituted in its entirety by the following text:

The Office is presided over by a Cardinal, assisted by a board of Cardinals and by a Prelate Secretary.

Article 3.

Articles 174 and 175 of the Apostolic Constitution *Pastor Bonus* are hereby abolished.

Article 4.

The Prefect of the Secretariat for the Economy shall establish a technical Commission with the scope of facilitating the transfer of these competences heretofore exercised by the Ordinary Section of the Administration of the Patrimony of the Apostolic See and shall determine, from this date forward, the means of resolving issues pending with the aforesaid Ordinary Section in order to complete the effective transfer of competences.

I order that all that I have set forth in this Apostolic Letter issued Motu Proprio is to be fully observed, anything to the contrary notwithstanding, albeit deserving of special mention, and I hereby decree that it be promulgated by publication in the daily newspaper *L'Osservatore Romano*, and that it enter into force on the day of its promulgation.

Given in Rome, at Saint Peter's,
on 8 July in the year 2014,
the second of my Pontificate.

Franciscus



VATICAN BULLETIN

AUDIENCES

Thursday, 3 July

Cardinal Angelo Bagnasco, Archbishop of Genoa and President of the Italian Episcopal Conference

Tuesday, 8 July

Cardinal Leonardo Sandri, Prefect of the Congregation for the Eastern Churches

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

Cardinal Beniamino Stella, Prefect of the Congregation for the Clergy
Wednesday, 9 July

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

Cardinal João Braz de Aviz, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life; with the Secretary of the Dicastery, Archbishop José Rodríguez Carballo, OFM, titular Archbishop of Belcastro

New economic framework

CONTINUED FROM PAGE 2

ment and will be joined by Cardinal Josip Bozanic of Zagreb, Croatia. The other Cardinals are Santos Abril y Castello, Archbishop of the Papal Basilica of St Mary Major; Thomas Christopher Collins, Archbishop of Toronto; Pietro Parolin, Secretary of State, Christoph Schönborn, Archbishop of Vienna, and Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue.

Six new lay members will be appointed to the Board of the IOR including Mr Jean-Baptiste de Franssu of France, as President, Mr Clemens Boersig of Germany, Prof. Mary Ann Glendon of the USA and Sir Michael Hintze of the UK. Msgr. Alfred Xuereb, Secretary-General of the Secretariat for the Economy will be non-voting Secretary of the Board of the IOR. Msgr Battista Ricca remains the Prelate of the IOR.

Cardinal Gualtiero Bassetti, Archbishop of Perugia-Città della Pieve, Italy

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Walter James Edyvean, titular Bishop of Aeliae, as Auxiliary of the Archdiocese of Boston, USA (29 June).

The Holy Father appointed Fr Julian Leow Beng Kim from the clergy of Kuala Lumpur, Malaysia, as Archbishop of Kuala Lumpur. Until now he has been Dean of studies and Formator at the Major Seminary in Penang (3 July).

Archbishop-elect Leow Beng Kim, 50, was born in Seremban, Malaysia. He was ordained a priest on 20 April 2002. He holds a BA in accountancy and a licence in Church history. He has served in parish ministry in Seremban and Kajang, Malaysia.

The Holy Father accepted the resignation of Bishop François Maupu of Verdun, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (3 July).

The Holy Father appointed Fr Jean-Paul Guschling as Bishop of Verdun, France. Until now he has been Vicar General of the Diocese of Amiens, France (3 July).

Bishop-elect Guschling, 59, was born in Neuville Coppegueule, France. He holds a BA in theology and a diploma in accounting. He was ordained a priest on 19 June 1983. He has served in parish ministry and as moderator at Saint-Joseph of Moilains-Combles parish and at Notre-Dame di Moyenpont, Roisel parish; as vicar general and as diocesan administrator of Amiens.

The Holy Father accepted the resignation of Bishop George William Coleman of Fall River, USA. It was presented in accord with can. 401 § 1 of the Code of Canon Law (3 July).

The Holy Father appointed Bishop Edgar Moreira da Cunha, SDB, as Bishop of Fall River, USA. Until now he has been titular Bishop of Ures and Auxiliary of Newark (3 July).

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2013 financial statements released and second phase of IOR reform begins

Transparent, direct and efficient

A transparent, direct and efficient institute in line with all other structures within in the Holy See, that "with the support of the Holy Father and the Council of Cardinals, we are creating" in order to serve "the mission of the Catholic Church". This is the idea behind the reform, which Pope Francis launched in May 2013, of the Institute for Works of Religion (IOR). Cardinal George Pell, Prefect of the Secretariat for the Economy, explained this in a press release accompanying the Institute's 2013 financial statements, made public on Tuesday morning, 8 July.

Among other things, the press release announced that phase 1 of the reform has concluded and that now "following the confirmation of the IOR's mission by the Holy Father on 7 April 2014 and under the guidance of the Secretariat for the Economy and its Council, a plan on the future of the Institute has been developed". The second phase of the reform is about to begin. "The Secretariat for the Economy and the IOR Supervisory Commission of Cardinals," the press release states, "have jointly and unanimously agreed that this plan shall be carried out under a new governance structure and by a new board and executive team. The current management team has agreed to remain on board to ensure an orderly transition".

The document – which can be read in full on the Institute's website (www.ior.va) – is divided into four

explanatory parts. The first contains information on the work done during the initial phase of the reform (2013-2014) when "all accounts [were] checked, principal legacy cases investigated, transparency achieved, [and] procedures improved". The second part explains the operating performance which was deemed satisfactory in 2013 and included "net profit and assets under management affected by the reform process". Next the first half of 2014 is discussed, which resulted in "strong financial results". The final section provides information concerning the second phase of the reform which will assure that the IOR will "continue to serve the Catholic Church worldwide with a new focus".

Next the press release details the financial statements for 2013 which were the result of the "reform efforts and legacy investments" and explains that "the 2013 financial statements were prepared according to International Financial Reporting Standards (IFRS) and audited by Deloitte & Touche S.p.A. The release of audited financial statements for the year 2013 follows the first ever Annual Report of the IOR, published on 1 October 2013". The annual report of 2013, together with the audit opinion, will be published on the IOR's website this Tuesday, 15 July 2014.

"In 2013," the press release reads, "the Institute reported a Net Profit of €2.9 million (2012: €86.6 mil-

lion). The Net Profit was affected by a number of factors: extraordinary expenses; losses related to proprietary investments in externally managed investment funds committed to in 2012 and early 2013; and the fluctuation in the value of the IOR's gold reserves. Without these factors, Net Profit would have been around €70 million and thus both broadly in line with the long-term average and comparable to the Net Profit for 2012".

What follows is a detailed analysis of the 2013 Income Statement which includes the net interest results, the commissions on asset management, of dividends from securities, €-16.5 million in net trading result, recording the realized gain or loss on the value of securities sold during the year as well as the unrealized profit and loss in the total value of securities and precious metals held on 31 December 2013. "This position includes write-down of proprietary investments in external funds committed to between 2012 and early 2013 (€-28.5 million) as well as the fluctuation in the market value of IOR's gold reserves (€-11.5 million); €-14.4 million in other net income (2012: €-4.7 million), including a donation of securities with a book value of €15.1 million to a foundation of the Holy See". Taking into account operating expenses, impairment losses and the financial support provided to the Diocese of Terni-Narni-Amelia, at year-end 2013, the IOR's equity "was recorded at €720 million (2012: €769 million), giving the Institute a solid total capital ratio of 17.2%" and in 2013 the IOR "contributed €54 million to the budget of the Holy See".

The results of the first half of 2014 are highly satisfactory "showing a net profit of €57.4 million. Net interest result, net fee and commission result and net trading result all developed well, while operating expenses were reduced compared to 2013. The IOR had an Equity of €775.4 million on 30 June 2014. This result is due to the Institute's normal operations and includes the expenses for the reform process".

The document then explains that the first phase of the reform "initiated in April/May 2013 was built around three pillars: compliance, focus on Church customers, and transparency". "A systematic screening of all existing customer records", began in order "to identify missing or insufficient information required for the completion of new customer identity data templates the Institute introduced in the second quarter 2013". As of now the Institute has "blocked the accounts of 1,329 individual clients and 762 institutional clients. Subsequent to the screening process and as per 30 June 2014, the IOR has terminated around 3,000 customer relationships, in an orderly process. These consisted of around 2,600 customer relationships recording a small balance and no activity for a long period ("dormant accounts"). In addition, 396 customer relations were ended due to the decision of the Board of Superintendence from 4 July 2013 to restrict the customer categories of the Institute. Thanks to this decision, the IOR now

focuses only on Catholic institutions, clerics, employees or former employees of the Vatican with salary and pension accounts, as well as embassies and diplomats accredited to the Holy See".

In 2013 and in the first half of 2014, the press release reads, "the ending of these 396 customer relationships led to an outflow of funds amounting to about €44 million. €37.1 million of those funds were transferred by wire to financial institutions in jurisdictions that ensure traceability of funds through an equivalent regulatory framework – 88% to Italian institutions", while "about €5.7 million was transferred internally as donations. The remaining amount of €1.2 million was paid out in cash and registered accordingly".

An additional 359 customer relationships "that do not meet the criteria set by the Board of Superintendence in July 2013, with an overall balance of around €183 million" at the end of 2013, are earmarked "for closure and are currently subject to the relevant closing process". As of 31 December 2013, the IOR had 17,419 customers (2012: approximately 18,900), of which 5,043 were Catholic institutions. The recorded decrease in customers "corresponds with a decrease in overall Assets under Management of 5.9%". On 30 June 2014, the IOR served 15,495 customers and recorded overall customer assets of €6 billion.

The paragraph entitled "Legacy issues and adaptation to a new regulatory environment" explains that "as a result of the overall operational review undertaken since May 2013 the management has identified a number of legacy investments which required extraordinary and precautionary write-down in year 2013". These are not the only regulatory changes which were introduced to Vatican City State in 2013. In particular Law XVIII of Vatican City State on transparency, supervision and financial information, issued on 8 October 2013, carries "a wide array of new provisions that the IOR has to adapt to". The Institute has in fact implemented a wide range of additional procedures and strengthened existing processes. "As a result of the first regular on-site inspection carried out by the Autorità di Informazione Finanziaria (AIF) in the first half of 2014, AIF is currently developing a schedule for the implementation of further improvements and adjustments. The efforts and substantial improvements in compliance were acknowledged by the Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism of the Council of Europe". Thus Cardinal Pell also desired "to thank Ernst von Freyberg and the entire Board, Ronaldo Schmitz, Carl Anderson, Antonio Maria Marrocco, Manuel Soto Serrano as well as Director General Rolando Marranci and his team for their great dedication to the cause of delivering a safe and professional financial service to the Church and in bringing about the required improvements for the continuation of that service."

Appeals by heads of the Chaldean Church

Help is needed

Iraq needs aid from everyone, especially from the West. The country is at great risk and the small Christian community there is in serious danger. The Near East has made a succession of appeals, most recently by Patriarch Louis Raphaël I Sako of Babylon for Chaldeans and Chaldean Archbishop Amel Shamon Nona of Mossul.

At the end of last month ISIS militia began occupying the see of the Chaldean Archdiocese of Mosul, sacking and destroying all symbols of Christianity. This was done despite the fact that the imam of a nearby mosque had called for respect for all places of worship. In addition, the Church of St Efreim in Mosul, site of the Syrian Orthodox Archdiocese, was also sacked. According to Ankawa.com the Islamists responded to the Muslim leader's call by declaring: "in an Islamic state there are no bishop's residences or churches".

Archbishop Nona told AsiaNews that "they came and planted the flag in the archbishop's residence". "If this is their attitude and behaviour towards minorities, toward other groups, it is an extremely negative signal for everyone," he said.

In Qaraqosh as well as in other villages, several families have been able to return, however, the situation is far different in Mosul,

which is still under militant control. "The reality is serious," the Archbishop warned, especially for families who have fewer and fewer resources to survive. He continued: "I would like to launch an appeal to all political leaders to find a way out of this serious situation as well as a common path towards dialogue in order to save the country from the danger of division," said Archbishop Nona, who recently returned from the Synod of Chaldean Bishops. "I pray that Christians may find support and help; we need a hand from everyone in this difficult situation."

Patriarch Sako, who led the Synod of Bishops, wrote to AsiaNews. The situation, he said, "is very fragile" and therefore "no one is safe". He also confirmed the risk of division of the country and encouraged Christians not to despair, renewing his call for prayer.

Lastly the Patriarch made an appeal to those who abducted two nuns and three children in Mosul on 28 June. Addressing Muslim leaders and heads of the Sunni tribes of Mosul, he asked that they do everything possible in order for them to be returned. In his appeal he quoted various verses from the Quran which states that all believers should treat monks and orphans with respect.

The Pontiff celebrates mass for six victims of sexual abuse perpetrated by members of the clergy

I humbly ask forgiveness

No tolerance for harm done to a minor by any individual, whether a cleric or not

"Before God and his people I express my sorrow for the sins and grave crimes of clerical sexual abuse committed against you. And I humbly ask forgiveness." On Monday morning, 7 July, Pope Francis addressed himself in the homily directly to six victims of sexual abuse who attended morning mass with him in the

Domus Sanctae Marthae: three men and three women from Germany, Ireland and the United Kingdom, accompanied by a few family members and loved ones, as well as members of the Pontifical Commission for the Protection of Minors. The following is the English text of the Pope's homily, which was given in Italian.

The scene where Peter sees Jesus emerge after a terrible interrogation... Peter whose eyes meet the gaze of Jesus and weeps... This scene comes to my mind as I look at you, and think of so many men and women, boys and girls. I feel the gaze of Jesus and I ask for the grace to weep, the grace for the Church to weep and make reparation for her sons and daughters who betrayed their mission, who abused innocent persons. Today, I am very grateful to you for having travelled so far to come here.

For some time now I have felt in my heart deep pain and suffering. So much time hidden, camouflaged with a complicity that cannot be explained until someone realized that Jesus was looking and others the same... and they set about to sustain that gaze.

And those few who began to weep have touched our conscience for this crime and grave sin. This is what causes me distress and pain at the fact that some priests and bishops, by sexually abusing minors, violated their innocence and their own priestly vocation. It is something more than despicable actions. It is like a sacrilegious cult, because these boys and girls had been entrusted to the priestly charism in order to be brought to God. And those people sacrificed them to the idol of their own concupiscent. They profane the very image of God in whose likeness we were created. Childhood, as we all know, young hearts, so open and trusting, have their own way of understanding the mysteries of God's love and are eager to grow in the faith. Today the heart of the Church looks into the eyes of Jesus in these boys and girls and wants to weep; she asks the grace to weep before the execrable acts of abuse which have left life long scars.

I know that these wounds are a source of deep and often unrelenting emotional and spiritual pain, and even despair. Many of those who have suffered in this way have also sought relief in the path of addiction. Others have experienced difficulties in significant relationships, with parents, spouses and children. Suffering in families has been especially grave, since the damage provoked by abuse affects these vital family relationships.

Some have even had to deal with the terrible tragedy of the death of a loved one by suicide. The deaths of these so beloved

children of God weigh upon the heart and my conscience and that of the whole Church. To these families I express my heartfelt love and sorrow. Jesus, tortured and interrogated with passionate hatred, is taken to another place and he looks out. He looks out upon one of his own torturers, the one who denied him, and he makes him weep. Let us implore this grace together with that of making amends.

Sins of clerical sexual abuse against minors have a toxic effect on faith and hope in God. Some of you have held fast to faith, while for others the experience of betrayal and abandonment has led to a weakening of faith in God. Your presence here speaks of the miracle of hope, which prevails against the deepest darkness. Surely it is a sign of God's mercy that today we have this opportunity to encounter one another, to adore God, to look in one another's

The courage that you have shown by speaking up, by telling the truth, was a service of love... it shed light on a terrible darkness in the life of the Church

eyes and seek the grace of reconciliation.

Before God and his people I express my sorrow for the sins and grave crimes of clerical sexual abuse committed against you. And I humbly ask forgiveness.

I beg your forgiveness, too, for the sins of omission on the part of Church leaders who did not respond adequately to the reports of abuse made by family members, as well as by abuse victims themselves. This led to even greater suffering on the part of those who were abused and it endangered other minors who were at risk.

On the other hand, the courage that you and others have shown by speaking up, by telling the truth, was a service of love, since for us it shed light on a terrible darkness in the life of the Church. There is no place in the Church's ministry for those who commit these abuses, and I commit myself not to tolerate harm done to a minor by any individual, whether a cleric or not. All bishops must carry out their pastoral ministry with the utmost care in order to help foster the protection of minors, and they will be held accountable.

What Jesus says about those

who cause scandal applies to all of us: the millstone and the sea (cf. Mt 18:6).

By the same token we will continue to exercise vigilance in priestly formation. I am counting on the members of the Pontifical Commission for the Protection of Minors, all minors, whatever religion they belong to, they are little flowers which God looks lovingly upon.

I ask this support so as to help me ensure that we develop better policies and procedures in the universal Church for the protection of minors and for the training of church personnel in implementing those policies and procedures. We need to do everything in our power to ensure that these sins have no place in the Church.

Dear brothers and sisters, because we are all members of God's family, we are called to live lives shaped by mercy. The Lord Jesus, our Savior, is the supreme example of this; though innocent, he took our sins upon himself on the cross. To be reconciled is the very essence of our shared identity as followers of Jesus Christ. By turning back to him, accompanied by our most holy Mother, who stood sorrowing at the foot of the cross, let us seek the grace of reconciliation with the entire people of God. The loving intercession of Our Lady of Tender Mercy is an unfailing source of help in the process of our healing.

You and all those who were abused by clergy are loved by God. I pray that the remnants of the darkness which touched you may be healed by the embrace of the Child Jesus and that the harm which was done to you will give way to renewed faith and joy.

I am grateful for this meeting. And please pray for me, so that the eyes of my heart will always clearly see the path of merciful love, and that God will grant me the courage to persevere on this path for the good of all children and young people. Jesus comes forth from an unjust trial, from a cruel interrogation and he looks in the eyes of Peter, and Peter weeps. We ask that he look at us and that we allow ourselves to be looked upon and to weep and that he give us the grace to be ashamed, so that, like Peter, forty days later, we can reply: "You know that I love you"; and hear him say: "go back and feed my sheep" – and I would add – "let no wolf enter the sheepfold".



Meeting the Pope

"At the Domus Sanctae Marthae, on Sunday, 6 July, there was meeting of all members of the Commission for the Protection of Minors, coordinated by Cardinal Sean Patrick O'Malley and with the collaboration of Msgr Robert Oliver", said Fr Federico Lombardi, Director of the Holy See Press Office. He added that the issues under consideration included: "proposals for the selection and appointment of new members, to integrate the Commission with representatives from other geographical areas; the statutes of the Commission; the need to institute an operative Office; the possibility of organizing working groups on specific themes with the collaboration of specialists and other institutions". The next meeting is scheduled to take place in October.

Fr Lombardi then referred to the Pope's meeting on the morning of Monday, 7 July, with various victims of sexual abuse by members of the clergy. "The invitees were six adults, three men and three women, from Germany, Ireland, and the United Kingdom. They arrived at the Domus Sanctae Marthae on Sunday afternoon and the Holy Father greeted them briefly at dinner. The invitation to meet the Pope had been made by Cardinal O'Malley to people from several countries where a Church structure is in place to address the victims of sexual abuse".

The Pope first celebrated Mass for them in the chapel at 7 am. Also in attendance were those who had accompanied them to Rome, members of the Commission and a limited number of other collaborators. The formula of the Mass was for peace and justice.

During Mass, the Pope gave the homily in Spanish and each participant was given a translation of the text in his or her own language.

After breakfast, the Pope received each one alone, with those accompanying them, for a personal discussion in a room in the Domus Sanctae Marthae. This lasted from 9 am until 12:20 pm. Afterwards they expressed their satisfaction at having been listened to by the Pope with such attention and care.

Nothing is more important than the dignity of the human person. This was the Pope's message in his homily during Holy Mass on Saturday morning, 5 July, in Campobasso, Molise. The following is a translation of the Holy Father's homily, which was given in Italian.

"Wisdom rescued from troubles those who served her" (Wis 10:9).

The First Reading recalls the characteristics of Divine Wisdom, which frees from evil and oppression those who put themselves at the service of the Lord. He, indeed, is not neutral, but with his wisdom stands on the side of those fragile, discriminated and oppressed people, who abandon themselves in trust to Him. The experience of Jacob and Joseph, told in the Old Testament, brings to light two essential aspects of the life of the Church: the Church is a people who serves God; and the Church is a people who lives in the freedom granted by Him.

Above all, we are a people who serve God. Service to God is realized in different ways, in particular in prayer and in adoration, in proclaiming the Gospel and in the testimony of love. And always, the icon of the Church is the Virgin Mary, the "handmaid of the Lord" (Lk 1:38; cf. 1:48). Immediately after having received the news from the Angel and having conceived Jesus, Mary sets out in haste to go and help her elderly relative Elizabeth. And thus, she reveals that the privileged path to serve God is to serve our brothers and sisters in need.

In the school of the Mother, the Church learns to become each day the "handmaid of the Lord", to be ready to set out to meet the situations of greatest need, to be attentive to the little ones and the excluded. But we are all called to live this service of love in ordinary situations, that is, in the family, in the parish, at work, with our neighbours... It is everyday love, ordinary charity.

The testimony of love is the royal road of evangelization. In this the Church has always been "on the front lines", a motherly and brotherly presence that shares in the difficulties and frailties of the people. In this way, the Christian community seeks to instill in society that "supplement of soul" that allows one to watch over others and to hope.

It is what you, too, dear brothers and sisters of this Diocese, are doing generously, sustained by the pastoral zeal of your Bishop. I encourage you all, priests, consecrated persons, lay faithful, to persevere on this path, serving God in service to your brothers, and spreading everywhere the culture of solidarity. There is so much need for this commitment, in the face of situations of material and spiritual instability, especially in the face of unemployment, an open sore that demands every effort and a great deal of courage on the part of all to heal. The issue of employment particularly challenges the institutions, the world of finance and the entrepreneurial sector to react. It is necessary to put the dignity of the human person at the centre of every prospect and of every action. Other interests, even legitimate ones, are secondary. The dignity of the human person is at the centre! Why? Because the human person is the image of God, created in the image of God and we are all images of God!



At Mass in Campobasso the Pope calls for courage and effort against unemployment

Everything is secondary to a person's dignity

Therefore, the Church is the people who serve the Lord. Thus, she is the people who experience liberation and live in this freedom which he grants to her. True freedom is always given to her by the Lord. Freedom first of all from sin, from selfishness in all its forms: freedom to give oneself and to do it with joy, like the Virgin of Nazareth who is free of herself, does not close in on herself in her condition – and she would indeed have had cause! – but thinks of those who in that moment are in greater need. She is free in the freedom of God, which is manifest in love. And this is the freedom that God has given to us, and we must not lose it: the freedom to adore God, to serve God and to serve him also in our brothers.

This is the freedom which, by the grace of God, we experience in the Christian community, when we put ourselves at the service of one another.

Without jealousy, impartially, without chatter... Serving one another, serving! Then, the Lord frees us of ambition and rivalry, which undermine unity and communion. He frees us from distrust, from sadness – this sadness is dangerous because it casts us down. It casts us down. It is dangerous. Be careful! He frees us from fear, from interior emptiness, isolation, regret, and complaints. Even in our communities, in fact, there is no shortage of negative attitudes that make people self-referential, more concerned with defending themselves than with giving of themselves. But Christ frees us from this existential graveness as we proclaimed in the Responsorial Psalm, "You are my help and my deliverer". For this reason, we disciples of the Lord, though still always weak and sinners – we are all so! – but although weak and sinners, we are called to live our faith with joy

and courage, communion with God and with our brothers, in adoration of God, and to face with fortitude life's labours and trials.

Dear brothers and sisters, may the Holy Virgin, whom you venerate in particular with the title of *Madonna della Libera*, obtain for you the joy of serving the Lord and of walking in the freedom that He has given us: in the freedom of adoration, prayer and service to others. May Mary help you to be a maternal Church, welcoming and caring towards everyone. May she always be beside you, your sick, your elderly, who are the wisdom of the people, and your youth. For all your people, may she be a sign of consolation and sure hope. May the *Madonna della Libera* accompany us, help us, console us and give us peace and joy!

At the Angelus Francis recalls the warm welcome of the 'good people of Molise'

The burden of indifference

"Human indifference causes the needy so much pain!". During his address to the faithful at the Angelus in St Peter's Square on Sunday, 6 July, Pope Francis once again invokes the solidarity of the wealthy with regard to those who lack the necessities of life. The following is a translation of the Pope's reflection, which was given in Italian.

Dear Brothers and Sisters, Good morning!

In this Sunday's Gospel, we find Jesus' invitation: "Come to me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28). When Jesus says this, he has before him the people he meets every day on the streets of Galilee: very many simple people, the poor, the sick, sinners, those who are marginalized... These people always followed him to hear his word – a word that gave hope! Jesus' words always give hope! – and even just to touch a hem of his garment. Jesus himself sought out these tired, worn out crowds like sheep without a shepherd (cf. Mt 9:35-36), and he sought them out to proclaim to them the Kingdom of God and to heal many of them in body and spirit. Now he calls them all to himself: "Come to me", and he promises them relief and rest.

This invitation of Jesus reaches to our day, and extends to the many brothers and sisters oppressed by life's precarious conditions, by existential and difficult situations and at times lacking valid points of reference. In the poorest countries, but also on the outskirts of the richest countries, there are so many weary people, worn out under the unbearable weight of neglect and indifference. Indifference: human indifference causes the needy so much pain! And worse, the indifference of Christians! On the fringes of society so many men and women are tried by indigence, but also by dissatisfaction with life and by frustration. So many are forced to emigrate from their homeland, risking their lives. Many more, every day, carry the weight of an economic system that exploits human beings, imposing on them an unbearable "yoke", which the few privileged do not want to bear. To each of these children of the Father in heaven, Jesus repeats: "Come to me, all of you". But he also says it to those who have everything, but whose heart is empty and without God. Even to them, Jesus addresses this invitation: "Come to me". Jesus' invitation is for everyone. But especially for those who suffer the most.

Jesus promises to give rest to everyone, but he also gives us an invitation, which is like a commandment: "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart" (Mt 11:29). The "yoke" of the Lord consists in taking on the burden of others with fraternal love. Once Christ's comfort and rest is received, we are called in turn to become rest and comfort for our brothers and sisters, with a docile and humble attitude, in imitation of the Teacher. Docility and humility of heart help us not only to take on the burden of others, but also to keep our personal views, our judgments, our criticism or our indifference from weighing on them.

Let us invoke Mary Most Holy, who welcomes under her mantle all the tired and worn out people, so that through an enlightened faith, witnessed in life, we can offer relief for so many in need of help, of tenderness, of hope.

After the Angelus, the Pope said:

Dear brothers and sisters, I cordially greet all of you, Romans and pilgrims! I would like to specially and warmly greet the good people of Molise, who welcomed me yesterday in

"I would like to join my voice to that of the many workers and businessmen of this region in asking that an 'employment pact' be made". Pope Francis said this at the meeting with workers at the University of Molise on Saturday, 5 July. The Pontiff also recalled the importance of honouring Sundays as a day of rest. The following is a translation of the Pope's address, which was given in Italian.

Hon. Mr. Rector, Authorities, Students, University Staff, Professors, Brothers and Sisters of the World of Labour,

Thank you for your welcome. Thank you most of all for having shared with me your current reality, your struggles and hopes. The Rector used an expression that I said once that our God is a God of surprises. It is true, every day he surprises. He is like this, our Father. But he said another thing about God, which I shall take up now: a God who breaks moulds. Unless we have the courage to break moulds, we will never go forward because our God pushes us to do this: to be creative about the future.

My visit to Molise begins with this meeting with the world of labour, but we are at the University. And this is meaningful: it expresses how important research and information are, too, in response to the new and complex questions posed by the current economic crisis, on the local, national and international levels. A short time ago, a young farmer testified to his "vocation" by his choice of pursuing a degree in agriculture and working the land. The farmer's staying on the land is not

standing still, it is having a dialogue, a fruitful dialogue, a creative dialogue. It is man's dialogue with his land which makes it blossom, makes it fruitful for all of us. This is important. A good education does not offer easy solutions, but it helps one to have a more open and more creative view the better to evaluate the resources of the territory.

I fully agree with what was said about "safeguarding" the land, so it may bear fruit without being "exploited". This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America – my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation.

Another challenge emerged from the voice, of this good working mother, who also spoke on behalf of her family: her husband, her young son and the baby she is expecting. Hers is an appeal for employment and at the same time for her family. Thank you for this testimony! In fact, it is about trying to reconcile working hours with family time. But let me tell you one thing: when I go to confession and I confess – now not as often as when I was in the other diocese – when a young mother or dad comes, I ask: "How many children do you have?", and they tell

me. And I ask another question, always: "Tell me: do you play with your children?" Most of them answer: "What are you asking, Father?" – "Yes, yes! do you play? Do you spend time with your children?". We are losing this capacity, this wisdom of playing with our children. The economic situation pushes us to this, to lose this. Please, spend time with our children! Sundays: she [turns to the working mother] referred to family Sundays, spending time.... This is a "crucial" point, a point which allows us to discern, to evaluate the human quality of the present economic system. And found within this context is also the issue of working Sundays, which concerns not only believers, but touches everyone, as an ethical choice. It is this area of gratuitousness that we are losing. The question is: "what do we want to give priority to?". Having Sundays free from work – apart from necessary services – stands to confirm that the priority is not economic but human, gratuitousness, not business relationships but those of family, of friends, for believers the relationship with God and with the community. Perhaps we have reached the moment to ask ourselves whether working on Sunday is true freedom. Because the God of surprises and the



God who breaks moulds surprises and breaks moulds so that we may become more free: he is the God of freedom.

Dear friends, today I would like to join my voice to that of the many workers and businessmen of this region in asking that an "employment pact" be made. I have seen that in Molise an attempt is being made to constructively join forces in response to the ordeal of unemployment. Many jobs could be recovered through a planned strategy with the national authorities, an "employment pact" which can take advantage of the opportunities offered by national and European legislation. I encourage you to go forward on this path, which can bear good fruit here as well as in other regions.

I would like to return to a word that you [turns to the worker] said: dignity. Not having work is not only to lack life's basic necessities, no. We can eat every day; we go to the Caritas, we go to this association, we go to the club, we go there and they feed us. But this is not the problem. The problem is not being able to bring home the bread: this is serious, and this takes away dignity! This takes away dignity. And the most serious problem is not hunger – even though this problem exists. The most serious problem is dignity. This is why we must work and defend our dignity, which work provides.

Finally, I would like to tell you that I was moved by the fact that you gave me a painting representing "maternity". Maternity involves labour, but the labour of childbirth, and is directed at life, it is full of hope. I thank you not only for this gift, but I thank you even more for the testimony it contains: that of a labour full of hope. Thank you! And I would like to add a historical fact, which happened to me. When I was Provincial of the Jesuits, a chaplain needed to be sent to Antarctica, to live there for months out of the year. I thought it over, and a Fr Bonaventura De Filippis went. But did you know, he was born in Campobasso, he was here! Thank you!

Proposal during the encounter with industrialists and workers at the University of Molise

An employment pact

With a view to the future

GAETANO VALLINI

From Molise, hinterlands and land of immigrants, Pope Francis relaunched his campaign for the dignity of work and of workers. And he did so knowing he was in a region that likes to regard the future with hope, fortified by old traditions and firm Christian roots. And with a Church which, despite secular attacks, remains a point of reference for many, and is always at the forefront of acceptance and charity. And this is exactly how Molise presented itself to the Pope: concerned with so many difficulties, but exuberant with



abounding good will and the desire to share.

The Pope arrived by helicopter at the University of Molise at 8:30 am, ahead of schedule. The Rector, Giannamaria Palmieri, greeted him in the University's main hall, where a meeting was held with world of labour and industry. Elisa Piermarino, a worker at Fiat's Termoli plant, mother of a 15-month-old toddler and another on the way, spoke on behalf of the workers. Her words were moving and sad because of the crisis, but also imbued with hope for the future. Gabriele Maglieri, a young farmer from the town of Riccia, then told the Pope of his experience as the son of a family of long-time farmers, who decided to continue the tradition and pursue a degree in agriculture. Gabriele called for recognition of the value and dignity of working the land, without excessive government subsidies but with concrete support for "safeguarding creation" as well.

Pope Francis spoke about this latter theme and before thanking the University for its gift of a sculpture symbolizing maternity.

Continued on page 11

Healthy enthusiasm is the expression of something of God we have inside us. And the young people must infect society with their healthy enthusiasm. This was the message Pope Francis left with the youth of Abruzzo and Molise early Saturday afternoon, 5 July, during a meeting at the Marian Shrine of Castelpetroso.



Dear Young People,
Good afternoon!

Thank you for your abundant and joyous presence. I thank Bishop Pietro Santoro for his service to the pastoral care of young people; and thank you, Sara, for being the spokesperson of the hopes and concerns of the young people of Abruzzo and Molise.

The enthusiasm and festive atmosphere which you know how to create are contagious. Enthusiasm is contagious. But do you know where this word comes from: *enthusiasm*? It comes from Greek and it means "to have something of God inside" or "to be inside God". Enthusiasm, when it is healthy, demonstrates this: that one has something of God inside and expresses him joyously. *Be open* – with this enthusiasm – *to hope and to yearn for fullness*, yearn to give meaning to your future, to your whole life, to imagine the appropriate journey for each of you and to choose the path that brings you peace and human fulfillment. Appropriate journey, choose the path... what does this mean? Do not stand still – a young person cannot stand still! – and *journey*. This means *go toward something*; because a person can move and not be one who journeys, but a "wanderer", who roams, roams, roams through life... But life is not made for "roaming through", it is made to "journey through", and this is your challenge!

On the one hand, you are searching for what really counts, what remains stable over time and is *definitive*, you are searching for answers that enlighten your mind and warm your heart not only for a morning or for a short stretch of road, but for ever. Light in your heart for ever, light in your mind for ever, the heart warmed for ever, definitively. On the other hand, you have great fear of making mistakes – it is true, one who journeys can go the wrong way – you are *afraid of getting too involved* in things – you have felt, many times; the temptation to always leave open a little means of escape, that can always lead to new scenarios and opportunities. I will go in this direction, but I will leave this door open: if I do not like it, I shall turn back and I can leave. This temporary nature is not good; it is not good because it makes the mind dark and the heart cold.

Contemporary society and its prevailing cultural models – for example, the "culture of the temporary" – do not offer an atmosphere that promotes the cultivation of stable life choices with strong bonds, built on the rock of love and responsibility rather than on the sand of temporary emotion. The aspiration for individual autonomy is pushed to the

point of always questioning everything, so it becomes relatively easy to go back on important and well-thought-out decisions for the future, which were taken freely with commitment and dedication. This fosters superficiality in the assumption of responsibilities, such that deep in the mind they risk being considered as something which can be ignored anyway. Today I choose this, tomorrow I shall choose the other thing... I am fancy free; or when my enthusiasm is spent, my desire, I shall start on another path... And this way one "roams through" life, really in a labyrinth. But life is not a labyrinth! When you catch yourselves roaming in a labyrinth, I go here, I go here, I go here... stop! Search for the thread leading out of the labyrinth; search for the thread: life cannot be burnt out roaming around.

However, dear young people, the heart of the human being aspires to great things, lofty values, deep friendships, ties that are strengthened rather than broken by the trials of life. The human being aspires to love and to be loved. This is our deepest aspiration: to love and be loved; and definitively. The culture of the temporary does not honour our freedom, but deprives us of our true destiny, of our truest and most authentic goals. It is a piecemeal life. It is sad to reach a certain age, to look back over the journey we have made and find that it was made up of different pieces, without unity, without decisiveness: everything temporary... Do not allow yourselves to be robbed of the will to build great and lasting things in your life! This is what leads you forward. Do not content yourselves with little goals. Aspire to happiness, have courage, the courage to go outside of yourselves and bet on the fullness of your future together with Jesus.

We cannot do it alone. In facing the pressure of events and trends, we will never manage to find the right path alone, and should we find it, we would not have enough strength to persevere, to face the climb and the unexpected obstacles. And this is where the Lord Jesus' invitation comes in: "If you would... follow me". He invites us in order to accompany us on the journey, not to

exploit us, not to make slaves of us, but to free us. To this freedom he invites us in order to accompany us on the journey. That is how it is. Only *together with Jesus*, praying to him and following him do we find clarity of vision and strength to go forward. He loves us definitively, he has chosen us definitively, he gave himself to each of us definitively. He is our defender and big brother and will be our only judge. How beautiful it is to be able to face life's ups and downs in Jesus' company, to have his Person and his message with us! He does not take away autonomy or liberty; on the contrary, by fortifying our fragility, he permits us to be truly free, free to do good, strong to continue doing it, capable of forgiving, capable of asking for forgiveness. This is Jesus who accompanies us, the Lord is like this!

One word that I like to repeat, because we often forget it: God never tires of forgiving. And this is true! So great is his love, which is always near us. It is we who tire of asking for forgiveness, but He always forgives, every time with ask him to.

He forgives definitively, he wipes out and forgets our sin if we turn to him with humility and trust. He helps us not to become discouraged in the face of difficulties, not to consider them insurmountable; and then, trusting in Him, you will again cast the nets for a surprising and abundant catch, you will have courage and hope in facing even difficulties that arise from the effects of the economic crisis. Courage and hope are qualities that everyone has, but they are most befitting in young people: courage and hope. The future is surely in the hands of God, the hands of a provident Father. This does not mean denying difficulties and problems, but seeing them, yes, as temporary and surmountable. Difficulties, crises, can with God's help and the good will of all, be overcome, defeated, transformed.

I do not want to end without saying a word about a problem that affects you, a problem that you actually experience: unemployment. It is sad to find "neither-nor" young people. What does it mean, this "neither-nor"? They *neither* study because they cannot, they do not have the means, *nor* work. And this is the

challenge that all of us in the community must defy. We must go forward to defy this challenge! We cannot resign ourselves to losing a whole generation of young people who do not have the powerful dignity of work! Work gives us dignity, and all of us need to do everything possible so as not to lose a generation of young people. To develop our creativity, so the young people feel the joy of dignity that comes from work. A generation without work is a loss for their homeland and for future humanity. We must fight against this. And help one another to find a way of solution, of aid, of solidarity. Young people are courageous, I have said this, the young have hope and – third – the young have the capacity for solidarity. And this word *solidarity* is a word that the world today does not like to hear. Some people think that it is a bad word. No, it is not a bad word, it is a *Christian* word: go forward with your brother and sister to help them overcome problems. Courageous, with hope and with solidarity.

We are gathered here in front of the *Shrine of Our Lady of Sorrows*, built in 1888 in the place where two girls from this area, Fabiana and Serafina, had a vision of the Mother of God while they were working in the fields. Mary is mother, she always assists us: when we are working and when we are looking for work, when we have clear ideas and when we are confused, when prayer flows spontaneously and when the heart is desolate: She is always there to help us. Mary is the Mother of God, our mother and mother of the Church. So many men and women, young and old have turned to Her to say 'thank you' and to beg a favour. Mary takes us to Jesus and Jesus gives us peace. Let us turn to Her, trusting in her assistance, with courage and hope. May the Lord bless each of you, on your path, on your journey of courage, of hope and of solidarity. Thank you!

Now let us all pray together to Our Lady: Hail Mary, ...

[Blessing]

Please, I ask you to pray for me: please, do so! And do not forget: "journey through life", never "roam through life"!

Thank you!

Pope Francis to the young people of Abruzzo and Molise in the Shrine of Castelpetroso

Contagious enthusiasm

A generation without work is a loss for future humanity

The Pontiff among inmates in Isernia

The suffering that purifies

Pope Francis' first appointment with the community of Isernia on Saturday afternoon, 5 July, was dedicated to prison inmates. In his address, the Bishop of Rome recalled the purifying value of suffering and reiterated the certainty that the Lord always forgives.

Dear Brothers and Sisters,
Good afternoon,

I thank you for your welcome. And I thank you for your witness of hope, which I heard in the words of your representative. Even in the Governor's greeting this word struck me: hope. This is the challenge, as I was saying two weeks ago at the prison of Castrovillari: the challenge is social reintegration. And for this, you need an itinerary, a route, whether outside, in the prison, in society, whether inside oneself, in the conscience and in the heart.



To make the journey of reintegration, which all of us must do. Everyone. All of us make mistakes in life. And all of us must ask forgiveness for these mistakes and undertake the journey of reintegration, in order not to make any more. Some make this journey at home, in their own work; others, like you, in a penitentiary. But everyone, everyone.... Whoever says he does not need to make a journey of reintegration is a liar! All of us make mistakes in life and all of us, too, are sinners. And when we go to ask the Lord for forgiveness for our sins, for our mistakes, He always forgives us, He never tires of forgiving. He tells us: "Turn your back on this path, this is not the right one for you". And He helps us. And this is reintegration, the journey that we all have to make.

What is important is not to stand still. We all know that when water stands still it stagnates. There's a saying in Spanish that says: "Standing water is the first to go bad". Do not stand still. We all have to walk, to take a step every day, with the Lord's help. God is Father, he is mercy, he always loves us. If we seek Him, He welcomes us and forgives us. As I said, He never tires of forgiving. This is the motto of this visit: "God doesn't tire of forgiving". He makes us rise and fully restores our dignity. God has a memory, He

is not forgetful. God does not forget us, He always remembers. There is a passage in the Bible, from the prophet Isaiah, which says: Even should a mother forget her child – which is impossible – I will never forget you (cf. Is 49:15). And this is true: God thinks about me, God remembers me. I am in God's memory.

And with this trust, we can walk, day by day. And with this steadfast love which accompanies us, hope will not let us down. With this love hope will never let us down: a steadfast love to go forward with the Lord. Some consider taking a path of punishment, of misdeeds, of sins and just to suffer, suffer, suffer.... It is true, it is true we suffer. As your fellow inmate said, here you suffer. There is suffering inside and also outside, when one sees that one's own conscience is tainted, sullied, one wants to change it. That suffering which purifies, that fire which purifies gold, is a hope-filled suffering. There is a beautiful thing, when the Lord forgives us he doesn't say: "I forgive you, get on with it!". No, He forgives us, he takes us by the hand and he helps us to go forward on this journey of reintegration, in our own personal life and also in social life. He does this with all of us. To think that punishment alone corrects the inner order of a person only through "beating" – I don't know if it's said like this – that it is corrected only by punishment, this is not God, this is mistaken. Some people think: "No, no, more severe punishment is needed,

more years, more!". This solves nothing, nothing! To cage people because – pardon the word – for the mere fact that if he is inside we are safe, this serves nothing, it does not help us. The most important thing is what God does for us: he takes us by the hand and helps us to go forward. And this is called hope! And with this hope, with this trust it is possible to walk day by day. And with this steadfast love, which accompanies us, hope never lets us down, truly.

I thank you for the welcome. And I would like to say... this comes to mind now, because I always feel it, even when, every 15 days I phone a prison in Buenos Aires, where there are young people and we talk a little on the phone. I'll tell you something personal. When I meet with one of you, who is in jail, who is moving toward reintegration, but who is imprisoned, I sincerely wonder: why him and not me? I feel this way. It's a mystery. But beginning with this feeling, with this feeling I accompany you.

Let us pray together to Our Lady, our Mother, that she help us and accompany us. She is Mother. *Hail Mary*....

And please pray for me! Pray for me!



A plan for life rooted in mercy

Prophecy of a new world

The Pope inaugurates the Celestine Jubilee Year

Pope Francis met with the people of Isernia, as the last stop on his Pastoral Visit to Molise. Before the Cathedral late Saturday afternoon, 5 July, the Pope inaugurated the Jubilee for St Peter of Morrone, Pope Celestine V. The following is a translation of the Pope's address, which was given in Italian.

Dear Brothers and Sisters,

Thank you for your warm welcome! I thank Bishop Camillo Cibotti, the new Bishop of Isernia, and his predecessor, Archbishop Salvatore Visco of Capua, the Mayor, distinguished Authorities and all those who cooperated for the success of this visit. This is today's last encounter, and it takes place in a symbolic place: the Square of the Cathedral. The square is the place where we meet as citizens, and the cathedral is the place where we meet with God, we listen to his Word, to live as brothers, citizens and brothers. In Christianity there is no contrast between sacred and profane, in this sense: citizens and brothers.

There is a remarkable idea that struck me, on thinking about the legacy of St Celestine V, who, like St Francis of Assisi, had a really powerful sense of God's mercy, and of the fact that *the mercy of God renews the world*.

Peter of Morrone, like Francis of Assisi, knew well the society of his time, with its great poverty. They were very close to the people. They had the same compassion Jesus had toward so many weary and oppressed people; but they did not limit themselves to offering good advice, or sympathetic consolation. First of all they chose a life that went against the current, they chose to entrust themselves to the Providence of the Father, not only as a personal ascesis, but as prophetic witnesses to a Paternity and to fraternity, which is the message of the Gospel of Jesus Christ.

And it always strikes me that with their powerful compassion for the people, these Saints felt the need to *give the people the greatest thing, the greatest wealth: the Father's mercy, forgiveness*. "Forgive us our trespasses, as we forgive those who trespass against us". In these words from the *Our Father*, there is a plan for life, based on mercy.

Mercy, kindness, forgiveness of debts, is not only a thing of devotion, of intimacy, of spiritual healing, a sort of oil which helps us be kinder, better, no. It is the *prophecy of a new world*: mercy is the prophecy of a new world, in which the goods of the earth and of work are equally distributed and no one lacks the necessary, because solidarity and sharing are the concrete result of fraternity. These two Saints set the example. They knew that, as clergy – one was a deacon, the other a bishop, the Bishop of Rome – as clergy, both had to set the example of poverty, of mercy and of totally divesting themselves.

This then is the sense of a new citizenship, which we feel powerfully here, in this Square in front of the Cathedral, where the memory of St Peter of Morrone, Celestine V, speaks to us.

Here is the truly modern sense of the Jubilee Year, this Celestine Jubilee Year, which I proclaim open from this moment, and during which the door of divine mercy will stand wide open to everyone. It is not an escape, not an avoidance of reality and of one's problems, it is the answer that comes from the Gospel: *love as a force of purification, of integrity, a force of renewal of social relationships, a force of planning for a different economy, which places the person, work and family at the centre rather than money and profit*.

We are all aware that this is not the way of the world; we are not dreamers, mistaken, nor do we want to create an out-of-this-world oasis. We believe rather that *this is the good path for all*, it is the path that truly brings us close to justice and peace. But we also know that we are sinners, that we are always tempted at first not to follow this path and to conform to the world's mentality, to the mentality of power, to the mentality of wealth. This is why we entrust ourselves to God's mercy, and we commit ourselves to carrying out with his grace the fruit of conversion and works of mercy. These two things: to convert oneself and perform works of mercy. This is the driving force of this year this Celestine Jubilee Year. May we always be accompanied and sustained on this journey by the Virgin Mary, Mother of Mercy.

VATICAN BULLETIN

CONTINUED FROM PAGE 3

Bishop Moreira da Cunha, 60, was born in Riachão do Jacuipé Bahia, Brazil. He was ordained a priest on 27 March 1982. He was ordained a bishop on 3 September 2003, subsequent to his appointment as titular Bishop of Ugres and Auxiliary of Newark, USA.

The Holy Father appointed Fr John Bonaventure Kwofie, CSSP, as Bishop of the Diocese of Sekondi-Takoradi, Ghana. Until now he has been Provincial Superior of the Holy Ghost Fathers [Spiritans] for West Africa (3 July).

Bishop-elect Bonaventure Kwofie, 56, was born in Powa, Ghana. He made his religious vows on 2 August 1987 and was ordained a priest on 23 July 1988. He holds a degree in theology and a licence in Sacred Scripture. He has served in parish ministry and as vice-president of the conference of Major Superiors for Africa and was elected as coordinator of the Conference for the entire continent. He served as superior during the foundation of the Spiritans in West Africa and later as provincial superior of the Congregation in West Africa; and as first assistant to the Superior General of the Congregation.

The Holy Father appointed Fr Héctor David García Osorio, from the clergy of Choluteca, Honduras, as Bishop of Yoro, Honduras. Until now he has been vice-rector of the Major Seminary of *Nuestra Señora de*

Suyapa in Tegucigalpa and Adjunct Secretary of the Episcopal Conference of Honduras (3 July).

Bishop-elect García Osorio, 47, was born in Choluteca, Honduras. He holds a licence in spiritual theology. He was ordained a priest on 8 November 1997. He has served in parish ministry and as diocesan coordinator of the delegates for the celebration of the Word of God; as chancellor of the diocesan curia; as vicar general of the diocese; as rector of *Pablo VI* Minor Seminary, Choluteca.

The Holy Father appointed Bishop António Manuel Moiteiro Ramos, as Bishop of Aveiro, Portugal. Until now he has been titular Bishop of Cabarsussi and Auxiliary of the Archdiocese of Braga (4 July).

Bishop Moiteiro Ramos, 58, was born in Aldeia de João Pires, Portugal. He was ordained a priest on 4 July 1981. He was ordained a bishop on 12 August 2012, subsequent to his appointment as titular Bishop of Cabarsussi and Auxiliary of Braga.

The Holy Father appointed Bishop Eduardo Eliseo Martín, as Archbishop of Rosario, Argentina. Until now he has been Bishop of Villa de la Concepción del Río Cuarto (4 July).

Archbishop-elect Martín, 60, was born in Venado Tuerto, Argentina. He was ordained a priest on 26 December 1980. He was ordained a Bishop on 19 May 2006, subsequent to his appointment as Bishop of Villa de la Concepción del Río Cuarto.

The Holy Father appointed Bishop John Ebebe Ayah as Bishop of Uyo, Nigeria. Until now he has been Bishop of Ogoja. He was also appointed Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Diocese of Ogoja. (5 July).

Bishop Ayah, 54, was born in Buya, Nigeria. He was ordained a priest on 24 July 1993. He was ordained a bishop on 6 January 2007, subsequent to his appointment as Bishop of Ogoja.

The Holy Father appointed Fr Luis Fernando Rodríguez Velásquez from the clergy of the Archdiocese of Medellín, as Auxiliary Bishop of the Archdiocese of Cali, Colombia, as-

signing him the titular episcopal see of Illiberi. Until now he has been Vicar General of Medellín (5 July).

Bishop-elect Rodríguez Velásquez, 54, was born in Medellín, Colombia. He holds a BA in theology, a licence and a doctorate in canon law and a licence in religious education. He was ordained a priest on 25 August 1984. He has served in parish ministry and as: formator and vice-rector of the Major Seminary; vice-chancellor of the archdiocese and secretary to the Archbishop; official at the Pontifical Council for the Family; adjunct judicial vicar of the tribunal of the archdiocese and professor; chaplain and rector of the Pontifical University of Medellín.

The Holy Father appointed Fr Łukasz Mirosław Buzun, OSPPE, as Auxiliary Bishop of Kalisz, Poland, assigning him the titular episcopal see of Chusira. Until now he has been Prior of the Monastery of Jasna Góra in Częstochowa (5 July).

Bishop-elect Mirosław Buzun, 46, was born in Korycin, Poland. He made his perpetual vows on 2 August 1995 and was ordained a priest on 8 August 1996. He has served in parish ministry and in pastoral and catechetical ministry. He holds a licence in the theology of spirituality and a doctorate in theology. He has also served as vice-director at a radio station in Jasna Góra, lecturer of spiritual theology at the Theology Department of Cardinal Wyszyński University in Warsaw.

The Holy Father appointed Fr Manuel Ochogavía Barahona, OSA, as Bishop of Colón-Kuna Yala, Panama. Until now he has been Diocesan Chancellor and parish priest of the Diocese of Chitré (7 July).

Bishop-elect Ochogavía Barahona, 46, was born in Las Tablas, Panama. He made his final vows to the Order of St Augustine on 11 August 1995 and was ordained a priest on 4 May 2002. He has served in parish ministry and as: minister, professor and administrator at San Agustín College in the Diocese of David, prior of the Convent in the Diocese of Chitré, member of the College of Consultors, member of the Council of his Order for Panama, delegate to the Organization of Augustinians of

Latin America, diocesan assessor of the Christian Family Movement and chaplain of the University Regional Centre of Azuero.

The Holy Father accepted the resignation of Bishop Norbert Brunner of Sion, Switzerland. It was presented in accord with can. 401 § 2 of the Code of Canon Law (8 July).

The Holy Father appointed Jean-Marie Lovey, CRB, as Bishop of Sion, Switzerland. Until now he has been Prepositor General of the Canons Regular of the Congregation of the Great St Bernard (8 July).

Bishop-elect Lovey, 63, was born in Orsières, Switzerland. He holds a licence in theology. He made his final profession in the Congregation of the Canons Regular of the Great St Bernard on 27 October 1971. He was ordained a priest on 15 June 1977. He has served as chaplain in various colleges and as prior of the Great St Bernard Hospice. He was elected prepositor of his congregation on 4 February 2009 and subsequently received his abbatial blessing.

The Holy Father appointed Fr Wilfred Chikpa Anagbe, CME, as Coadjutor Bishop of the Diocese of Makurdi, Nigeria. Until now he has been Provincial Treasurer of the Claretians in Nigeria and Military Chaplain (8 July).

Bishop-elect Anagbe, 49, was born in Aondona Village, Benue State, Nigeria. He holds an MA in theology. He was ordained a priest on 6 August 1994. He has served in parish ministry and as: director of vocations for the Claretian Fathers in Nigeria, administrator of the Claretian School Board, manager of the Claretian Farm Project in Utonkon, and member of the finance council of the Claretian Generalate in Rome.

The Holy Father appointed Fr David Martínez De Aguirre Guinea, OP, as Coadjutor Bishop of the Apostolic Vicariate of Puerto Maldonado, Peru, assigning him the titular episcopal see of Izirzada. Until now he has been a parish priest and Counsellor of the Dominican Regional Vicariate of Santa Rosa de Lima (8 July).

Bishop-elect Martínez De Aguirre Guinea, 44, was born in Vitória-Gasteiz, Spain. He holds a licence in Biblical theology. He made his final profession in the Dominican Order on 18 September 1993 and was ordained a priest on 11 December 1999. He has served in parish ministry in Spain and in Peru and as head of the San Pedro Mártir de Timipia mission and member of the executive board of the José Pio Aza di Lima Cultural Centre.

RELATIONS WITH STATES

The Holy Father appointed Archbishop Antonio Arcari, titular Archbishop Caeciri, as Apostolic Nuncio in Costa Rica. Until now he has been Apostolic Nuncio in Mozambique (5 July).

Metropolitan of Kiev dies

After a long illness, Metropolitan Vladimir of Kiev died. The Primate of the Ukrainian Orthodox Church linked to the Patriarchate of Moscow was 78 years old. In fact, he was replaced *locum tenens* by Metropolitan Onufry in February due to his health problems. Victor Markianovich Sabodan was born in Ukraine to a family of farmers. He first attended the theological seminary of Odessa and then the Leningrad Theological Academy. In 1962 he was ordained a deacon, priest and monk, and then in 1965 as archimandrite and the following year as bishop. In 1973 he was appointed rector of the Theological School of Moscow and as archbishop. He was elevated to the rank of metropolitan in 1982 and was assigned to Rostov and Novocheerkassk. Two years later he was appointed Patriarchal Exarch for Western Europe and then as Chancellor of the Patriarchate of Moscow. On 27 May 1992 he was elected Metropolitan of Kiev.

It "is a bitter loss for the whole Orthodoxy", the Patriarch of Moscow, Kirill, wrote in his condolences to Metropolitan Onufry. The Metropolitan's successor will be elected on 13 August.

After Pope Francis visit to Calabria

Inmates in southern Italy

Several days ago approximately 200 inmates of the maximum security section of the Larino prison in the region of Molise, Italy, decided not to take part in Mass. "Seeing as we have all been convicted of mafia crimes, we asked whether or not we could continue to receive the sacraments", they said. They began wondering this following Pope Francis' visit to Calabria on Saturday, 21 June, when he said that members of the mafia "are not in communion with God: they are excommunicated".

The media have called it a "religious strike" and a "revolt against the Pope". However Bishop Giancarlo Bregantini of Campobasso-Boiano said it is really only a matter of one question, one "which we all, both theologians and moralists, in addition to people of culture and of faith, ask about how to reconcile the power of mercy with the tragedy of excommunication, which in fact excludes the mafia from the celebration of communion during the Eucharist".

Abuse will remain a wound in the Church's side until the day that every single victim finds healing

Only a humble Church can heal

DIARMUID MARTIN

The origins of the Anglophone Conference lie in an interest which arose among bishops from a number of English-speaking countries to come together informally to share experiences about how to address the problem of the sexual abuse of children by priests and religious. It was an attempt to take a more coherent look at a phenomenon which, because it was an unspeakably dark part of the life of the Church, inevitably gave rise to the temptation that it be kept out of the limelight. The result was often that the challenge of abuse was not addressed or was addressed in different ways in different parts of the world. In the Anglophone Conference, Bishops came together to begin to trace a different path. In time it became a real workshop for exploring what were the best ways of developing solid norms of pastoral practice which could be addressed by Bishops' Conferences in different cultural and juridical situations.

We are pleased to hear from those working in the Congregation for the Doctrine of the Faith about the standards of good practice that are now rightly being demanded throughout the entire Church. Today we have moved beyond any climate of suspicion to one of co-operation and we thank God for the progress that has been made on all sides. We also thank God for our ability to recognise that the road that we all still have to travel is long. The greatest harm that we could do to the progress that has been made right across the Church is to slip back into a false assurance that the crisis is a thing of the past.

Abuse can and does still take place. Abuse will remain a wound in the side of the Church until the day that every single survivor of abuse has achieved the personal healing he or she deserves.

What happened should never have happened in the Church of Jesus Christ. We can argue that the sexual abuse of children takes place right across society and that it is unfair to single out the Catholic Church. We can regurgitate statistics which will tell us that the incidence of such abuse is not significantly higher within the Catholic clergy than in society. But what happened should never have happened in the Church of Jesus Christ then we have to put all the comforting statistics to one side and begin to think in a different light.

We need to develop a new awareness that what has happened has wounded the entire Church and that now the entire Church is called to put right what has happened. The only Church response must be one which attempts to bring healing to a wounded Church through robustly responding to all those who have been wounded by abuse. The healing of the Church comes through how the Church works to heal survivors. The Church must become more than just a place where children are safe. She must be a place of healing for survivors.

We are not that kind of Church yet. The Church which talks about a preferential option for the poor must show unflinchingly a preferential option for those who have been victims of abuse within its fold. There are still within the Church some who play down the realities of abuse, or who take short cuts with regard to established norms and guidelines. In

doing so, they damage the Church's witness to the healing power of Jesus Christ.

The Church can and should ensure adequate counseling for victims and their families. But it must do more. Healing cannot be delegated. The Church must become the bosom of Christ which lovingly embraces wounded men and women, with all the brutality and unattractiveness of wounds. Wounds cannot be sanitised from a distance. The Good Samaritan is the one who carries the wounded man in his own arms.

Bishops and superiors have to ensure that survivors are made feel truly welcome when they turn to Church authorities. One survivor told me that while she was received by her local priest correctly, in the sense that all the boxes of the norms were correctly ticked, she still had the enduring impression that the priest would have much preferred that she had not come to him and that she would go away as quickly as possible and that the counsellors would take over. The words of Jesus about leaving the ninety-nine to go out to find the one who is lost, refers also to our attitude to victims.

And we have a responsibility towards perpetrators, to bring them to a realisation of what they have done and to make reparation through living a different life. Careful monitoring and support of perpetrators is a contribution to creating a safe environment for children within the Church as well as helping perpetrators to lead more healthy lives.

Our care must also reach out to



He Qi, "The Good Samaritan" (2001)

Anglophone Conference

The Anglophone Conference has been meeting annually since 1996. Bishops and experts on child protection gather to discuss relevant issues concerning the abuse of children and adults at risk within the Church. The meeting took place from 7 to 11 July at the Pontifical Irish College in Rome. Published here are a few edited excerpts of the inaugural address given by the Archbishop of Dublin.

the many who may seem only to have been marginally touched by abuse. I think of parish communities. I spent an evening only last week with a small parish community whose priest had recently been imprisoned for serious abuse. It was a community whose trust in themselves and in the Church had been deeply wounded. Our care must reach out in a special way to our young people who are hyper-sensitive to any contrast between what the Church preaches and what is done within its walls. Many young people have been wounded in their ability to come to know Jesus because of their disgust at what has happened to children in the Church.

The answers to all these multiple wounds will not come from slick public relations gestures or even from repeated words of apology. They will come from creating a new vision of a healing Church. A healing Church will not be from the outset a perfect Church.

The crisis of the sexual abuse of children over these past decades has wounded the Church of Jesus Christ. The response must come from the entire Church which will only attain the healing it desires when it welcomes our brothers and sisters who have survived abuse as Jesus would have welcomed them. We are not there to tell the survivors what they have to do, but together to find new ways of interacting with respect and care. I can say that I have never gone away from a conversation with a survivor of child sexual abuse without having learned something new, even if our encounter may have been marked by anger and aggression towards the Church. My ministry has greatly benefited from what I have learned – and at times learned in a hard way – from survivors. That is why I ask not just their forgiveness for what happened to them, but I am grateful to them for what they have done for me.

With a view to the future

CONTINUED FROM PAGE 6

from balconies and windows – he received a warm and joyful embrace from thousands of people who began flocking in the wee hours of the morning from various areas of the regions.

At the former sports arena, the Pontiff, after having greeted the faithful – numbering tens of thousands despite the scorching sun – arrived on the stage. The form was reminiscent of an original cane hut, representing a piece of the history of Molise, the transhumance of shepherds and their flocks, which had for more than a millennium made these hills rich and prosperous almost "like a pilgrim Church", noted Archbishop Bregantini, "which knows the odour of its sheep and shares in all the difficulties and fragilities". In the centre of the stage built for the altar, the frontal created by La Valle therapeutic community, depicting a youth falling into the abyss of drugs, of alcohol, of the precarious world of employment, desperately crying out for help. Help which arrives in the semblance of Pope Francis. On one side of the stage is

the wooden statue of the Madonna della Libera, venerated in the Shrine of Cercemaggiore since being unearthed in 1412.

Concelebrating the Mass with Pope Francis were Archbishop Bacci and Archbishop Ganswein, along with the prelates of the Episcopal Conference of Abruzzo and Molise, the President of Italian Caritas, Bishop Giuseppe Merisi, and nearly 200 priests.

At the end of the celebration, surrounded by the festive embrace of some thousands of people, the Pope crossed the historic city centre by convertible to reach the Cathedral. Here he had a touching encounter with the sick; some of whom were waiting for him outside the sacred edifice. Inside he met with about 80 of the most seriously ill people, among whom were several autistic children with severe problems. Francis spent a bit more time with one youth whose mother explained that "although he no longer reacted to external stimuli" he became very interested when he would see the Pope on television. The Pope embraced him tenderly. Another touching encounter occurred with a woman fighting can-

cer; she offered him a cross. The Pope blessed her and then, when returning the cross to her he asked her to promise: "pray for me on this cross".

After stopping at the tombs of Bishops Alberto Romita and Secondo Bologna – the latter of whom died during the bombing of the city on 10 October 1943, during World War II –, the Pontiff prayed before the Most Holy Sacrament, together with Archbishop Bregantini and the oldest priest of the diocese, 97-year-old Fr Raffaele Bove.

The Bishop of Rome thereafter went to the "Casa degli Angeli Papa Francesco" [Pope Francis House of Angels], the diocese's new charitable facility, housed in a former school and inaugurated that very day by the Pontiff himself. The facility, named for the Pope to commemorate his visit, is equipped with a cafeteria, shower facilities, clothing drop-off centre, homeless shelter. Pope Francis was welcomed by the Director of the diocesan Caritas, Fr Franco D'Onofrio, the staff and 65 people being assisted by the shelter, with whom the Pope shared lunch.

Pope Francis tosses a wreath of flowers into the great cemetery that surrounds the island of Lampedusa during his visit there on 8 July last year



One year anniversary of the Holy Father's visit

More courage in aiding refugees

A year ago, on 8 July, Pope Francis visited the community of Lampedusa to pay tribute to the numerous immigrants who lost their lives in tragedies at sea, which continue to occur off the coast of the island. The Archdiocese of Agrigento, to which Lampedusa belongs, has organized a series of celebrations to commemorate that visit. At Mass on Saturday evening, 5 July, celebrated in Lampedusa's Garibaldi Square, Archbishop Francesco Montenegro read in Italian Pope Francis' message of closeness, a translation of which follows.



To my Esteemed Brother FRANCESCO MONTENEGRO Archbishop of Agrigento

The anniversary of my visit to the Island of Lampedusa evokes in my heart feelings of gratitude to the Lord for having been given the opportunity to go to that corner of Sicily to pray for the all too many victims of tragedies at sea; to carry out an act of closeness to the immigrants seeking a better life and to reinvigorate the attention being given to their tragedy; to express gratitude to the residents of Lampedusa and Linosa occupied in the commendable work of solidarity, supported by associations, volunteers and the security forces. The spiritual and emotional presence of all Italian Catholic communities together with the Church of Agrigento, was perceived in that encounter so fraught with meaning. At various levels and in a multitude of forms that presence plays an active part in the reception of immigrants.

One year later the problem of immigration is worsening and more tragedies are unfortunately following each other in persistent succession. It is difficult for our heart to accept the death of these, our brothers and sisters, who faced grueling voyages to escape from tragedies, poverty, wars, conflicts, often in connection with international politics. I return once more in spirit to that spot in the Mediterranean to weep with so many grieving and to cast flowers of the prayer of suffrage for the women, men and children who are victims of this seemingly endless tragedy. It demands to

be faced not with the logic of indifference but with the logic of hospitality and sharing, in order to protect and promote the dignity and centrality of every human being.

I encourage the Christian communities and every person of goodwill to continue to bend down and lend a helping hand to all those who are in need, without counting the cost, without fear, with tenderness and understanding. At the same time, I hope that the competent Institutions, especially at the European level, will be more courageous and generous in aiding refugees.

With these wishes, I impart to you, dear Brother, to those who are participating in the various moments of prayer and reflection and to the entire Diocesan Community the desired Apostolic Blessing.

From the Vatican, 23 June 2014

Faternally,

Franciscus

The logo for WYD in Krakow

The logo for World Youth Day in Krakow was revealed on Thursday morning, 3 July. Monika Rybczyńska designed the logo to include symbols of the place, the participants and the theme of the meeting: "Blessed are the merciful, for they shall obtain mercy". Krakow is represented by a yellow circle with the colours of the coat-of-arms. Young people are also represented by the colour yellow and the circle. WYD is symbolized by the cross which is in the centre of the outline of the country of Poland and which represents Jesus Christ, the centre of the meeting.



The rays of Divine Mercy flow from the cross of the same colour and form in the painting "Jesus I trust in you" which asked Jesus himself asked of St Faustina Kowalska. It is also worth noting that the circle chosen to represent the youth who will gather in the Polish city, has also been used in logos of the past World Youth Days.

Archbishop Celli presents an updated app to the Pope

Somewhere in between tradition and innovation

Pope Francis is a big hit in the world of social media and is among those with the most followers. However "those numbers are bound to grow", says Archbishop Claudio Celli, President of the Pontifical Council for Social Communications, "because we are continuing to search for new ways to bring the Pontiff to every virtual sphere". On Monday morning, 7 July, the Archbishop along with Thaddeus Jones, an official from the same dicastery, presented Pope Francis with the new edition of The Pope App.

The application is "an effective and richer tool," Archbishop Celli explained, "it allows access to all the Pope's homilies, messages and videos in a simpler and more rapid way. At the same time, it also allows for streaming of papal ceremonies,

people. Perhaps he uses a cell phone to make calls more than he uses the internet. And he certainly has not given up writing letters. Many have received envelopes addressed personally by Pope Francis himself. When he speaks to groups of people, if he cannot do it in person, then he sends a videomessage so that all can see in his eyes the emotion linked to his words. He does not dislike speaking to the press, whether print or television, accepting a wide range of interviews. And this, Archbishop Celli said, "corresponds to his character. He doesn't refuse anyone. His way of speaking deeply affects.... His words are transparent, authentic and direct. He doesn't mince words. And, in my opinion, the fact that he gives interviews underlines



Archbishop Celli and Thaddeus Jones present the new app to the Pope

all public audiences, including the Wednesday General Audience". The goal is to make the Pope and his word available to everyone.

Pope Francis, however, has also shown himself to be fond of traditional means of communication. He loves speaking face-to-face with the

his complete willingness to communicate with everyone and through whatever means possible. He has demonstrated time and again his respect for the elderly, who are less inclined to use new technology... and look to print media, radio, television. Therefore the Church cannot close channels of traditional communication. And Pope Francis is well aware of this". (Mario Ponz)

