

L'OSSERVATORE ROMANO

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Friday, 18 July 2014

Pope Francis' appeal to end violence in the Holy Land Prayer is never in vain



*Liberale da Verona, "Matthæo 13:3"
(15th century, Siena, Piccolomini Library)*

"Now, Lord, help us! Grant us peace, teach us peace, guide us toward peace. Open our eyes and our hearts and grant us the courage to say: 'no more war!'" Pope Francis made this appeal for peace in the Holy Land at the Angelus on Sunday, 13 July. Once again the Holy Father prays and asks that others pray for peace, despite the fact that the language spoken in those lands still has the acrid taste of hate, of violence, of the blood of many innocent people.

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Secretary of State in Mexico on the care of migrants

The face of Christ today



Mexican President Enrique Peña Nieto and the Secretary of State Cardinal Pietro Parolin at the National Palace in Mexico City, 14 July (EPA)

On Tuesday, 15 July, Cardinal Parolin, Secretary of State, celebrated Mass at the Marian Shrine of Our Lady of Guadalupe, his last appointment in Mexico City. The Cardinal had gone to the Latin

American Country to participate in the "Mexico - Holy See Conference on Human Mobility and Development", organized by Mexico's Ministry of Foreign Affairs and held on Monday, 14 July. The conference was attended by foreign ministers from Honduras, El Salvador and Guatemala. The intention of the meeting was to examine the serious subject of government responsibility in the phases of departure, transit and arrival of migrants.

On the occasion of this Conference, the Holy Father sent a message to participants, in which he repeated what he wrote in his message for the World Day of Migrants and Refugees: "A change of attitude towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalization - all typical of a 'throwaway culture' - towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world".

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Bergoglio and interreligious dialogue

Building a future

OMAR ABOUD ON PAGE 8

To a group of economists

Stop the waste before it's too late

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Women Church World Head coverings in different faiths



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End of life issues in the UK

Down the wrong path

"Every human life is of intrinsic value and ought to be affirmed and cherished. This is central to our laws and our social relationships". This declaration is supported by 23 British religious leaders - among whom are Justin Welby, Primate of the Anglican Communion, Cardinal Vincent Gerard Nichols, Archbishop of Westminster, and Ephraim Mirvis, Chief Rabbi of the United Hebrew Congregations of the Commonwealth - in a joint statement published the day before debate is to begin on 18 July in the House of Lords on the Assisted Dying Bill. Proposed by the Labour Party's Charles Falconer, the measure would open the doors to "assisted death" for all adults diagnosed with less than six months to live. The religious leaders previously declared in an audience at the House of Lords that, if approved, the provision "would have a serious detrimental effect on the well-being of individuals and on the nature and shape of our society". The new statement begins with a firm conviction: "As leaders of faith communities, we wish to state our joint response to Lord Falconer's Assisted Dying Bill". From here it delves directly into its emphasis on the intangible and "intrinsic value" of every human life, which is the cornerstone of society.



Saturday 26 and Monday 28 July

The Pope to Caserta

Pope Francis will go to Caserta, in Italy's region of Campania, in the afternoon of 26 July. This was announced Thursday morning, 17 July, by the Director of the Holy See Press Office. The Pope will meet the clergy of the diocese and at 6 pm will celebrate Mass for the people on the Feast of their patroness St Anne. The following Monday, 28 July, the Pope will return to Caserta in a strictly private visit to the evangelical pastor, his friend Giovanni Traettino.



World Tourism Day

Driving economic development

Message from the Pontifical Council for the Pastoral Care of Migrants and Itinerant People

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VATICAN BULLETIN

AUDIENCES

Wednesday, 9 July

Mr Kiko Argüello, Founder of the Neocatecumenal Way

NEW APOSTOLIC VICARIATE

The Holy Father raised the Apostolic Prefecture of Makokou, Gabon, to the rank of Apostolic Vicariate (11 July).

The Holy Father appointed Fr Joseph Koerber, CSSP, as the first Bishop of the Apostolic Vicariate of Makokou, Gabon, assigning him the titular episcopal see of Siccenna. Until now he has been Apostolic Prefect of the said ecclesiastical circumscription (11 July).

Bishop-elect Koerber, 70, was born in Sierentz, France. He made his final profession as a Holy Ghost Father on 10 December 1970. He earned a degree in pastoral theology. He was ordained a priest on 24 June 1972 and was immediately sent to Gabon, where he worked in parish ministry and as regional treasurer of the Spiritans. He worked for many years in the region of Makokou and on 7 March 2003, with the establishment of the Apostolic Prefecture of Makokou, he was appointed the first apostolic prefect.

CHANGES IN THE EPISCOPATE

The Holy Father appointed Fr Theodore Mascarenhas, SFX, as Auxiliary of the Archdiocese of Ranchi, India, assigning him the titular episcopal see of Lysinia. Until now he has been an Official at the Pontifical Council for Culture (9 July).

Bishop-elect Mascarenhas, 53, was born in Camurlim, India. He holds an MA in political science and a licence and doctorate in Sacred Scripture. He made his first profession to the Society of St Francis Xavier on 14 June 1979 and was ordained a priest on 24 April 1988. He has served in pastoral ministry in the Punjab, as vice-principal and principal of two schools, as coordinator of the works of the Society of Pilar in Rome, as postulator for the Cause for the Beatification of Fr Agnelo, SFX, until 2004, as delegate superior for the Society in Europe, as lecturer on the Society, as member of the Pontifical Committee for International Eucharistic Congresses and as professor of Sacred Scripture in Rome.

The Holy Father appointed Bishop Giovanni Crippa, IMC, as Bishop of Estância, Brazil. Until now he has been titular Bishop of Accia and Auxiliary of São Salvador da Bahia (9 July).

Bishop Crippa, 55, was born in Besana Brianza, Italy. He was ordained a priest on 14 September 1985. He was ordained a bishop on 13 May 2012, subsequent to his appointment as titular Bishop of Accia and Auxiliary of São Salvador da Bahia.

The Holy Father appointed Fr Joseph Mlola, ALCP/OSS, as Bishop of Kigoma, Tanzania. Until now he has been Rector of the St Paul Interdiocesan Major Seminary in Kipalapala, Tabora, Tanzania (10 July).

Bishop-elect Mlola, 48, was born in Mashati Rombo, Moshi, Tanzania. He was ordained a priest on 12 July 1997 for the Institute of Apostolic Life Community of Priests in the *Opus Spiritus Sancti* (ALCP/OSS). He holds a degree in dogmatic theology. He has served in parish ministry in Kenya and Italy, and as vice-rector of Holy Spirit College, Morogoro and of St Charles Lwanga Interdiocesan Major Seminary in Segerea, Dar-es-Salaam.

The Holy Father appointed Fr Luis Horacio Gomez González from the clergy of Manizales, as Apostolic Vicar of Puerto Gaitán, Colombia,

assigning him the titular episcopal see of Liberalia. Until now he has been Episcopal Vicar for the Administration of his Archdiocese (10 July).

Bishop-elect Gomez González, 55, was born in the city of Salamina - Caldas, Manizales, Colombia. He was ordained a priest on 30 November 1991. He has served in parish ministry and as delegate for social pastoral ministry, as member of the College of Consultors and of the Presbyteral Council, as delegate for the university apostolate, as delegate for priestly pastoral care, as chaplain of the "Servicio Nacional de Aprendizaje" and as professor at the Major Seminary of Manizales.

The Holy Father appointed three Auxiliary Bishops for the Diocese of Hong Kong, China: Fr Michael Yeung Ming-cheung, Vicar General of the Diocese of Hong Kong and Member of the Pontifical Council *Cor Unum*; Fr Stephen Lee Bun Sang, Vicar of *Opus Dei* for Eastern Asia; and Fr Joseph Ha Chi-shing, OFM, former Regional Superior of the Franciscan Order of Friars Minor of Hong Kong.

Fr Yeung Ming-cheung was assigned the titular episcopal see of Mons in

Numidia; Fr Lee Bun Sang was assigned the titular episcopal see of Novae; and Fr Ha Chi-shing was assigned the titular episcopal see of Simitthu (11 July).

Bishop-elect Yeung Ming-cheung, 67, was born in Shanghai, China. Before entering the seminary he worked in an imports and exports firm. He was ordained a priest on 10 June 1978. He holds a master's in social communications and in the philosophy of education. He has served in parish ministry and as director of the Office of Social Communications of the diocese, as director of the Office for Education and School of the diocese, and as director of the diocesan *Caritas* of Hong Kong.

Bishop-elect Lee Bun Sang, 57, was born in Hong Kong, China. He holds a degree in architecture. After working as an assistant architect, he entered the seminary and was ordained a priest on 20 August 1988 for the Personal Prelature of the Holy Cross and of *Opus Dei*. He holds a doctorate in canon law. He worked in pastoral ministry in the Philippines briefly before returning to Hong Kong where he served as director of Tak Sun School in Tsim Sha Tsui; and defender of the bond at the diocesan tribunal of Hong Kong. He has also worked on canonical issues and causes for marriage annulment at the Mission of Study.

Bishop-elect Ha Chi-shing, OFM, 55, was born in Hong Kong, China. He made his solemn vows as a Franciscan on 27 August 1988 and was ordained a priest on 9 September 1990. He holds a licence in spiritual theology and Franciscan culture and has studied the pedagogy of religion. He has served in parish ministry and as professor of spiritual theology at the Seminary of Hong Kong; as consultor of the Commission for the Church in China; as member of the presbyteral council of the Diocese of Hong Kong; as provincial definitor; as vocational promoter; as head of postulants; and as novice master.

The Holy Father accepted the resignation of Bishop John Baptist Thakur, SJ, of Muzaffarpur, India. It was presented in accord with can. 401 § 1 of the Code of Canon Law (11 July).

The Holy Father appointed Fr Catejan Francis Osta as Bishop of Muzaffarpur, India. Until now he has been Judicial Vicar of Muzaffarpur and parish priest of the Cathedral (11 July).

Bishop-elect Osta, 52, was born in Kathara-Bokaro, India. He was ordained a priest on 9 May 1992. He

The Congregation for the Causes of Saints

Promulgation of decrees

On 8 July 2014, Pope Francis received Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, in a private audience and authorized the Congregation to promulgate the following decrees regarding:

– the heroic virtues of the Servant of God António Ferreira Viçoso of the Congregation of the Mission, Bishop of Mariana; born in Peniche, Portugal on 13 May 1787 and died in Mariana, Brazil, on 7 July 1875;

– the heroic virtues of the Servant of God Saturnino López Novoa, diocesan priest and Founder of the Congregation of the Little Sisters of the Abandoned Elderly; born in Sigüenza, Spain, on 29 November 1830 and died in Huesca, on 12 March 1905;

– the heroic virtues of the Servant of God Joseph Augusto Arribat, priest of the Salesian Society of St John Bosco; born in Trédou, France, on 17 December 1879 and died in La Navarre, 19 March 1963;

– the heroic virtues of the Servant of God Mary Veronica of

the Passion (in the world: Sofia Leeves), professed nun of the Order of Discalced Carmelites, Foundress of the Institute of the Sisters of the Apostolic Carmel; born in Costantinople, Turkey, on 1 October 1823 and died in Pau on 16 November 1906;

– the heroic virtues of the Servant of God Elena da Persico, Foundress of the Secular Institute of the Daughters of Queen of the Apostles; born in Affi, Italy, on 17 July 1869 and died there on 28 June 1948;

– the heroic virtues of the Servant of God Gaetana of the Most Holy Sacrament (in the world: Maria Carlotta Fontana), first General Superior of the Congregation of the Poor Daughters of St Gaetano; born in Pancalieri, Italy, on 11 January 1870 and died there on 25 March 1935;

– the heroic virtues of the Servant of God Marcello Candia, layman; born in Portici, Italy, on 27 July 1916 and died in Milan, Italy, on 31 August 1983.

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Papal message for the Conference in Mexico City

On behalf of child migrants

Tens of thousands of children are emigrating alone in search either of parents or of a future of hope. Pope Francis expressed this concern in a message sent to participants in the "Mexico – Holy See Conference on Human Mobility and Development", which took place in the Mexico City on 14 July, on the initiative of the Ministry of Foreign Affairs and of the Mexican Embassy to the Holy See. The following is a translation of the Pope's message, which was sent in Spanish and read by the Apostolic Nuncio, Archbishop Christophe Pierre.

towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalization – all typical of a 'throwaway culture' – towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world".

Furthermore, I am keen to call attention to the tens of thousands of children who emigrate alone, unaccompanied, to escape from poverty and violence: this is a class of migrants who, from Central America and from Mexico, cross the border with the United States of America in extreme conditions, in search of a hope that that most of the time is in vain. They increase day by day. Such a humanitarian emergency demands, first of all, urgent intervention, such that these minors are received and protected. Such measures, however, will not suffice, where they are not accompanied by information policies concerning the dangers of such a journey and, above all, which foster development in their Countries of origin. Finally, to face this challenge, it is necessary to draw the attention of the entire International Community in order that new forms of legal and safe migration be adopted.

I wish full success to the praiseworthy initiative of the Ministry of Foreign Affairs of the Government of Mexico in organizing a colloquium of study and reflection on the great challenge of emigration, and to each of the participants I impart my heartfelt Apostolic Blessing.

From the Vatican, 11 July 2014

Franciscus

I would like to extend my greetings to the organizers, the relators and the participants in the "Coloquio México Santa Sede sobre movilidad humana y desarrollo".

Globalization is a phenomenon which calls us to question particularly one of its principle manifestations, namely: emigration. It is one of the "signs" of the time we live in and which brings us back to the words of Jesus: "And why do you not judge for yourselves what is right?" (Lk 12:57). Notwithstanding the great flow of migrants present on all the Continents and in nearly all Countries, migration is still seen as an emergency, or like a specific and sporadic fact, while it has become a characteristic component and a challenge to our societies.

It is a phenomenon which holds great promise together with many challenges. Many people who are forced into emigration suffer and often die tragically; many of their rights are violated, they are obliged to separate from their families and, unfortunately, continue to be subjected to racist attitudes and xenophobia.

Faced with this situation, I repeat what I stated in the Message for this year's World Day of Migrants and Refugees: "A change of attitude



Cardinal Parolin at the Shrine of Guadalupe for migrants

The face of Christ today

Final document of the published

Today immigrants are "the face of the suffering Christ". Naturally, therefore, the Church takes their situation particularly to heart and appeals to the world's highest assemblies for the respect of their human dignity and of all their natural rights, and for the termination of every type of physical or moral violence in their respect. For this she prays and asks for prayer. This was the significance of the Mass celebrated on Tuesday, 15 July, at which Cardinal Parolin, Secretary of State, presided in the Marian Shrine of Our Lady of Guadalupe, his last appointment in the Mexican capital. The Cardinal had gone to the Latin American Country to participate in the "Mexico – Holy See Conference on Human Mobility and Development", organized by Mexico's Ministry of Foreign Affairs and held on Monday, 14 July. Before leaving the country, Cardinal

Parolin wished to pray in the Shrine of Guadalupe and celebrate Mass with the bishops and priests of the region. He explained at that beginning of his homily, "During my visit to this beloved Country I could not miss a moment in which the Mother would allow me to be with all of you, like one family, around her Son. And, feeling like I am part of this people who, like sons, place themselves under her heavenly protection, I too come to pay homage, as do so many pilgrims, but above all I come to ask resolutely for that which She always gives us, Jesus her Son".

Expounding on the Gospel passage which speaks of the "Pilgrim Virgin", the cardinal emphasized precisely that the "Church learned from Mary that true evangelization consists in "glorifying the Lord", in proclaiming and unveiling the fruits of redemption with a heart renewed by the ardour of the Gospel. In Her, he explained, we are able to see the way in which the Church makes herself present, with the light of the Gospel, in the life of the peoples, in social, economic and political transformation". And Holy Mary of Guadalupe is a model for a pilgrim Church, which "does not seek herself" but "walks with her people and does not want to be extraneous to her challenges and to her projects, to her anguish and to her hopes. For this reason, she is part of our history and we feel her in the depth of our heart".

Meanwhile the organizers of the conference published the document signed at the close of the event. It is composed, in substance, of the underscored portions proposed by the Cardinal Secretary of State, according to the opinion of Pope Francis, which is also expressed in the message provided to the participants.

US bishops renew appeal for immigration reform at the national conference

Compassion and justice: once again the prelates of the United States are taking up the cause of migrants with determination, calling for a new law which is both compassionate and just and which resolves the distressing situation of more than 10 million undocumented immig-

rants. These people are continuously exploited and do not have access to basic services. The bishops made this call at the National Migration Conference, sponsored by Migration and Refugee Services of the United States Conference of Catholic Bishops.

Eight hundred people participated in the four-day conference, from 7-10 July, including those who work with migrants on a daily basis, and discussed pressing issues such as refugees, unaccompanied minors and human trafficking.

The Catholic community, said Bishop Eusebio L. Elizondo, Chairman of the Committee on Migration at the conference opening, must "continue to push" lawmakers on both sides to act on this important national issue, "as our fellow human beings continue to suffer under this broken system". "Our mission as Church", said the Auxiliary Bishop of Seattle, "is to defend the rights of the migrant, no matter what the political situation or polls may dictate".



VATICAN BULLETIN

CONTINUED FROM PAGE 2

holds a master's in canon law and one in missiology. He has served in parish ministry and as rector of the Minor Seminary of Muzaffarpur; as secretary to the Bishop of Bettiah; as president of and consultant to the Bijhan Diocesan Priests.

The Holy Father accepted the resignation of Bishop Anthony Fernandes of Bareilly, India. It was presented in accord with can. 401 § 1 of the Code of Canon Law (11 July).

The Holy Father appointed Fr Ignatius D'Souza as Bishop of Bareilly, India. Until now he has been Vicar General and parish priest of the Cathedral of Lucknow (11 July).

Bishop D'Souza, 49, was born in Basrikatte, India. He holds a master's in art, a BA in education, and a licence and doctorate in Biblical theology. He was ordained a priest on 7 April 1991. He has served in parish ministry and as vice-principal of the Cathedral School of Lucknow; vice-rector of St Paul's Minor Seminary of Lucknow; assistant at St Anthony School in Barabanki; director of the Diocesan Pastoral Centre of Lucknow; member of the College of Consultants; professor at St Joseph's Regional Seminary of Allahabad; director of ecumenism and interreligious dialogue; member of the Diocesan Finance Committee; head of properties and buildings; vice-president of the Catholic Diocese of Lucknow; and acting president of Lucknow Christian Burial Board.

The Holy Father appointed Bishop Jorge Aníbal Quintero Chacón as Bishop of Barcelona, Venezuela. Until now he has been Bishop of Margarita (11 July).

Bishop Quintero Chacón, 57, was born in Queniquea, Venezuela. He

Thanks to St Peter's Circle

A dinner in the Vatican Gardens

An atmosphere of "peaceful familiarity" characterized the dinner for Rome's poor in the Vatican Gardens, held on 7 July by St Peter's Circle. An atmosphere which, as underlined by Cardinal Giuseppe Bertello, President of the Governate of Vatican City State, brought Pope Francis' personal greeting to the dinner guests. This was the second time that the association organized this cheerful event for the poor, following the example of assistance to the needy which has been ongoing for 145 years as a concrete sign of the charity of the Pope. Approximately a dozen tables hosted men, women and children who live in a more dignified manner thanks to the activities of the kitchens, shelters and multifunctional centres managed by members of the Circle.

was ordained a priest on 27 June 1981. He was ordained a bishop on 7 March 2009, subsequent to his appointment as Bishop of Margarita.

The Holy Father appointed Cardinal Rainer Maria Woelki as Archbishop of Cologne, the Federal Republic of Germany. Until now he has been Archbishop of Berlin (11 July).

Cardinal Woelki, 57, was born in Cologne, the Federal Republic of Germany. He was ordained a priest on 14 June 1985. He was ordained a bishop on 30 March 2003, subsequent to his appointment as titular Bishop of Scampa and Auxiliary of Cologne. He was appointed Archbishop of Berlin in 2011 and on 18 February 2012 he was created a cardinal.

The Holy Father appointed Bishop Claudio Maniago as Bishop of Castellana, Italy. Until now he has been titular Bishop of Satafi and Auxiliary of Florence (12 July).

Bishop Maniago, 55, was born in Florence, Italy. He was ordained a priest on 19 April 1984. He was ordained a bishop on 8 September 2003, subsequent to his appointment as titular Bishop of Satafi and Auxiliary of Florence.

The Holy Father appointed Fr Giuseppe Satriano from the clergy of the Archdiocese of Brindisi-Ostuni, as Archbishop of Rossano-Cariati, Italy. Until now he has been Vicar General of the Brindisi-Ostuni (15 July).

Bishop-elect Satriano, 53, was born in Brindisi, Italy. He holds a licence in bioethics. He was ordained a priest on 28 September 1985. He has served in parish ministry and as spiritual father at the Diocesan Seminary of Ostuni, as a religion teacher at various middle and secondary state schools, as rector of the diocesan seminary, as acting canon and canon of the Cathedral Chapter of Ostuni, as episcopal vicar for the clergy and consecrated life, as chaplain of a tourist village, as assistant

of the Missionaries of the Kingship, as coordinator of the Missionary Priests of the Kingship, as head of formation for young priests, as delegate to the Council for Economic Affairs, as assistant of the Serra Club of Brindisi, and as secretary general of the Diocesan Synod.

The Holy Father accepted the resignation of Bishop Janusz Wiesław Kaleta of Karaganda, Kazakhstan. It was presented in accord with can. 401 § 2 of the Code of Canon Law (15 July).

The Holy Father appointed Bishop Tarcisio Scaramussa, SDB, as Coadjutor of Santos, Brazil. Until now he has been titular Bishop of Segia and Auxiliary of São Paulo (16 July).

Bishop Scaramussa, 63, was born in Prosperidade, Brazil. He was ordained a priest on 11 December 1977. He was ordained a bishop on 19 April 2008, subsequent to his appointment as titular Bishop of Segia and Auxiliary of São Paulo.

TERRITORIAL PRELATURE

The Holy Father appointed Bishop Juan Carlos Vera Plasencia, MSC, as Military Ordinary for Peru. Until now he has been Bishop Prelate of the Territorial Prelature of Caravelí, Peru (16 July).

Bishop Vera Plasencia, 53, was born in Trujillo, Peru. He was ordained a priest on 22 July 1988. He was ordained a bishop on 28 August 2005, subsequent to his appointment as Bishop Prelate of the Territorial Prelature of Caravelí.

TRIBUNAL OF THE DIOCESE OF ROME

The Holy Father appointed Fr Luca Sansalone from the clergy of the Diocese of Rome, as Judicial Vicar of the Tribunal of First Instance for the causes of marriage annulment. Until now he has been Adjunct Ju-

dicial Vicar of the same Tribunal (12 July).

PERMANENT OBSERVER

The Holy Father appointed Archbishop Bernardito C. Auza, titular Archbishop of Suacia and Permanent Observer of the Holy See to the United Nations, as Permanent Observer of the Holy See to the Organization of American States (OAS) (16 July).

RELATIONS WITH STATES

The Holy Father appointed Archbishop Guido Pecorari, titular Archbishop of Populonia, Apostolic Nuncio in Bulgaria (11 July).

The Holy Father appointed Archbishop Luigi Bianco, titular Archbishop of Falerone, as Apostolic Nuncio in Ethiopia. Until now he has been Apostolic Nuncio in Honduras (12 July).

The Holy Father appointed Msgr Wojciech Żaluzki as Apostolic Nuncio in Burundi, assigning him the titular episcopal see of Diocletiana with the dignity of archbishop. Until now he has been Counsellor to the Nunciature (15 July).

Archbishop-elect Żaluzki, 54, was born in Żaluzki-Lipnewo, Poland. He was ordained a priest on 1 June 1985. He holds a degree in canon law. He entered the diplomatic service of the Holy See on 1 July 1989 and has served in the Apostolic Nunciatures in Burundi, Malta, Albania, Zambia, Sri Lanka, Georgia, Ukraine, the Philippines and Guatemala.

SPECIAL ENVOY

The Holy Father appointed Cardinal Jaime Lucas Ortega y Alamino, Archbishop of La Habana, Cuba, as his Special Envoy to the concluding celebration of the 350th anniversary of the founding of the Parish of Notre Dame-de-Québec, Canada, known as the "Mother Church of all the parishes in North America", scheduled for 14 September 2014 (12 July).

NECROLOGY

Bishop Guy Gaucher, OCD, titular Bishop of Rota, Auxiliary Bishop emeritus of Bayeux, France, at age 84 (3 July).

Bishop emeritus John Jobst, SAC, of Broome, Australia, at age 94 (5 July).

Bishop emeritus Stanislaw Amadeu Kreutz of Santo Ângelo, Brazil, at age 86 (6 July).

Bishop Guillermo Leadén, SDB, Auxiliary emeritus of Buenos Aires, Argentina, titular Bishop of Theudalis, at age 100 (14 July).

Bishop emeritus Pietro Giacomo Nonis of Vicenza, Italy, at age 87 (15 July).

On the treatment of migrant children to the United States

The Catholic Church in El Salvador has asked Mexico and the United States to respect the rights of Central American migrant children, victims of unscrupulous traffickers. The EFE news agency reports that the request was made through the words of Archbishop José Luis Escobar Alas of San Salvador, on Sunday, 13 July, at a press conference after celebrating Mass in the Cathedral. He stated that this problem, "is not new but has now come to light" due to the dramatic increase in children illegally crossing the United States border. Between October 2013 and June of this year,



Immigrants get on a cargo train, in an attempt to reach the Mexico-US border (AFP)

U.S. Officials arrested more than 52,000 illegal unaccompanied minors, most coming from Honduras, El Salvador and Guatemala.

At the Angelus Pope Francis appeals to break the spiral of violence in the Holy Land

Prayer for peace is never in vain

He first spoke on the parable of the sower

At the Angelus on Sunday, 13 July in St Peter's Square, before launching his new and heartfelt appeal for peace in the Holy Land, the Pope spoke on the parable of the sower, recalling that besides fertile ground, good seed is needed in order to gather the harvest hoped for. The following is a translation of the Holy Father's words which were given in Italian.

Brothers and Sisters,
Good morning!

This Sunday's Gospel (Mt 13:1-23) shows us Jesus preaching on the shore of the Lake of Galilee, and because a large crowd surrounds him, He climbs into a boat, goes a little away from the shore and preaches from there. When he speaks to the people, Jesus uses many parables: in language understandable to everyone, with images from nature and from everyday situations.

The first story he tells is an introduction to all the parables: that of the sower, who sows his seed unsparingly on every type of soil. And the real protagonist of this parable is actually the seed, which produces more or less according to the type of soil upon which it falls. The first three areas are unproductive: along the path the seed is eaten by birds; on rocky ground the sprouts are scorched and wither away because they have no roots; among the briars the seed is choked by thorns. The fourth piece of ground is good soil, and only there does the seed take root and bear fruit.

In this case, Jesus does not limit himself to presenting this parable,

he also explains it to his disciples. The seed fallen on the path stands for those who hear the message of the Kingdom of God but do not understand it; thus the evil one comes and snatches it away. Indeed, the evil one does not want the seed of the Gospel to sprout in the heart of man. This is the first analogy. The second is that of the seed fallen among the stones: this represents the people who hear the word of God and understand it immediately, but superficially, because they have no roots and they are unsettled; and when trials and tribulations arise, these people give up immediately. The third case is that of the seed fallen among the briars: Jesus explains that this refers to the people who hear the word but they, because of the cares of the world and the seduction of riches, are choked. Finally, the seed fallen on fertile soil represents those who hear the word, accept it, cherish it and understand it, and they bear fruit. The perfect model of this good soil is the Virgin Mary.

This parable speaks to each of us today, as it spoke to those who listened to Jesus 2,000 years ago. It reminds us that we are the soil where the Lord tirelessly sows the seed of his Word and of his love. How do we receive it? And we can ask ourselves: how is our heart? Which soil does it resemble: that of the path, the rocks, the thorns? It's up to us to become good soil with neither thorns nor stones, but tilled and cultivated with care, so it may bear good fruit for us and for our

brothers and sisters.

And it will do us good not to forget that we too are sowers. God sows good seed, and here too we can also ask ourselves: which type of seed comes out of our heart and our mouth? Our words can do much good and also much harm; they can heal and they can wound; they can encourage and they can dishearten. Remember: what counts is not what goes in but what comes out of the mouth and of the heart.

Our Lady teaches us, by her example, to understand the Word, cherish it and make it bear fruit in us and in others.

At the end of the Marian prayer the Pope renewed his appeal for all to pray for the gift of peace in the Holy Land.

I direct a heartfelt appeal to all of you to continue to pray with persistence for peace in the Holy Land, in light of the tragic events of these last days. I still have in my mind a vivid memory of the encounter this past 8 June with Patriarch Bartolomeo, President Peres and President Abbas, together with whom we invoked the gift of peace and listened to the call to break the spiral of hatred and violence. One might think that this meeting was in vain. But no! Prayer helps us not to



let ourselves be defeated by evil, nor to resign ourselves to violence and hatred prevailing over dialogue and reconciliation. I urge the interested parties and all local and national political leaders to spare no prayer and to spare no effort to put an end to every hostility and seek the desired peace for the good of all. And I ask all of you to join in prayer. In silence, all together, let us pray. (*Silent prayer*) Now, Lord, help us! May you grant us peace, teach us peace, guide us toward peace. Open our eyes and our hearts and grant us the courage to say: "no more war!"; "with war all is destroyed!". Instill in us the courage to perform concrete actions to build peace.... Make us willing to listen to the cry of our citizens who ask that our weapons be transformed into instruments of peace, our fears to trust and our tensions to forgiveness. Amen

Videomessage from the Bishop of Rome to inpatients at Gemelli Polyclinic

Beyond worldly logic

A videomessage recorded by Pope Francis was broadcast several times on Sunday morning, 13 July, and was made available to inpatients in Agostino Gemelli Polyclinic. The Pope explained that the last-minute cancellation of his visit scheduled for 27 June, was due to an unforeseen indisposition. The Holy Father had planned to visit the hospital and Faculty of Medicine and Surgery of the Catholic University of the Sacred Heart of Rome in relation to their 50th anniversary celebrations. The following is a translation of the videomessage which was given in Italian.

We have begun the summer period: many leave for a bit of relaxation; vacation is a moment in which we are also able to be in Jesus' company for a longer time, or to reread a few pages of the Gospel, to relax. But summer also becomes an especially difficult time for the elderly and the sick who more often remain alone and for whom the limited services available are difficult to find, most of all in the big cities. In this way, the time for rest is also a time in which the difficulties of life seem to become even worse. Let me extend my thought to all the sick of course but, in particular, to the patients at Gemelli who, on 27 June, the Feast of the Sacred Heart, were expecting me. I know that everything had also been prepared with enthusiasm and passion to commemorate the 50th anniversary of the inauguration of Rome's University Agostino Gemelli Polyclinic annexed to the Faculty of Medicine and Surgery. Everything was ready; in fact as you



could see, my closest colleagues were already at Gemelli, but a few minutes before leaving, a bad headache, which I had had all morning and which I had hoped would pass, worsened and was accompanied by nausea, and so on.... I was not able to go.

I understand the disappointment not only of those in charge but also of all those who had worked with so much effort and enthusiasm. I understand most of all the disappointment of the patients already set to pray together during Holy Mass, whom I would have liked to greet personally.

I really think of you sick people, tended with love and professionalism by Gemelli's medical and para-

At the end the Holy Father greeted the various groups of faithful.

Dear brothers and sisters,

I greet all of you cordially, Romans and pilgrims!

Today is "Sea Sunday". I direct my thoughts to sailors, fishermen and their families. I call upon Christian communities, coastal communities in particular, to be attentive and considerate to them. I ask the chaplains and volunteers of the Apostleship of the Sea to continue their commitment in the pastoral care of these brothers and sisters. I entrust all of them, especially those who are in difficulty and far from home, to the motherly protection of Mary, Star of the Sea.

I join in prayer with the Pastors and faithful taking part in the pilgrimage of the Family of Radio Maria to Jasna Góra in Częstochowa.

I now greet with deep affection all the spiritual sons and daughters of St Camillus De Lellis and the healthcare workers in their institutions who tomorrow will commemorate the 400th anniversary of his passing. And please do not forget to pray for me.

I wish to all a happy Sunday and good lunch. *Arrivederci!*

CONTINUED ON PAGE 8

The foundress of Mater Ecclesiae Abbey on Lake Orta explains the monastic veil

A royal crown

ANNA MARIA CANOPI*

"Receive the veil and the holy habit that are the insignia of our consecration... and never forget that you are bound to the service of Christ and of his body, the Church". With this formula the bishop gives the nun her veil and religious profession and consecration. The newly consecrated religious sings: *Posuit signum in faciem meam...* "The Lord has set his seal upon my face, that I should admit no other spouse than him".

In her *Spiritual Exercises*, in which she renews her consecration in preparation for receiving the veil spiritually, the great mystic St Gertrude prayed: "O my Best-Beloved... grant me to rest beneath the shadow of thy love... Give me with thine own hand this veil,

nun and she wears it with devotion, kissing it every time she puts it on and takes it off.

By preventing her eyes from wandering, the veil helps her keep her heart's gaze more directly focused on God in the contemplation of his face that she ever seeks and longs for. The veil is also the sign of the modesty that conceals her, in a certain sense, from her spouse himself. It was in this light that the Fathers always read the Song of Songs: "Behold, you are beautiful, my love, behold, you are beautiful! Your eyes are doves behind your veil... A garden locked is my sister, my bride, a garden locked, a fountain sealed" (4:1, 12).

These splendid verses express the admiration and the stirred wonder of the divine Spouse before his promised bride, poised and clothed in humble, delicate reserve. It is the very mystery of virginal love to ask to be delicately guarded behind a veil. With St Paul we can truly exclaim how great is "this mystery", both virginal and nuptial (cf. Eph 5:32).

Of course the mindset and perception of our time make it hard to understand and acknowledge this tradition of nuns, yet there is no lack of vocations to the cloistered life, as a testimony of the value of real faith in our society that is so widely secularized and de-Christianized.

Actually, according to God's plan, the monastic vocation serves to compensate for the lack of faith that exists in the world; indeed, it is not contempt or forgetfulness but, rather, a life that excludes compromise with all that is worldly and corrupt so as to be dedicated entirely to prayer and *ascesis* for the benefit of all humanity.

Nuns therefore sublimely live the nuptial and maternal mystery on the supernatural level. The vivid symbolism of the veil indicates precisely the generosity and intensity with which the cloistered religious makes a gift of herself to God for everyone, remaining hidden so as to be totally free in giving.

I cannot forget the emotion I felt at the moment when the bishop gave me the blessed veil: it was as if heaven was arching above me to envelop me in the sphere of the sacred, in the intimacy of Christ's Heart, likening me to the Virgin Mother Mary.

When in the fourth century Pope Liberius consecrated Marcellina, the sister of Bishop Ambrose of Milan, at the moment when he placed the religious veil upon her head, all the people who thronged St Peter's Basilica served as witnesses, applauding and proclaiming "Amen, Amen".

The liturgical rite of the *velatio virginum* is highly evocative. In ancient

times red veils were also used to signify that the virgin had been redeemed by the blood of her Spouse, Christ. In one of his most beautiful homilies St Ambrose – who can be defined as "consecrator of virgins" – thus describes a consecrated woman with these words: "Adorned with all the virtues, wrapped in the veil stained purple by the Blood of her Lord, she advances like a queen, ever bearing in her body the death of Christ" (*De institutione virginis*, 17:109).

Therefore the character of martyrdom is also rightly attributed to virginity; it is held to be a form of martyrdom, since it is a life totally given. Its royal dignity is consequently recognized and crowned by the Spouse, King of the Universe. In this way the veil also comes to mean a royal crown.

Can there be any loftier dignity for a woman? But the veil itself keeps her humble. In the Basilica of San Simeoniano in Milan there is a 5th sepulchral inscription that says, quite simply: *Hic iacet Leuteria cum capite velato*. This poetic verse consigns to the memory of those to come a woman distinguished by the veil, a sign of consecration to Christ and a sign of the most exalted nobility.

In speaking of the veil one cannot fail to turn one's attention to the Immaculate Virgin, always portrayed with a veil and sometimes with a veil large enough also to enfold the Baby Jesus, whom she holds in her arms.

Around her the most beautiful poetry has flourished in every era; to her are addressed the most heartfelt invocations that she will extend her veil over all of us, over all humanity of which she was made Mother. "O Virgin Mother, daughter of thy Son", Dante chants, "Created beings all in lowliness / Surpassing, as in height above them all, / Term by th' eternal counsel preordained, / Ennobler of thy nature, so advanced / In thee, that its great Maker / Did not scorn, himself, in his own work endlos'd to dwell... / Here thou to us, of charity and love, / Art, as the noon day torch: and art, beneath, / To mortal men, of hope a living spring. / So mighty art thou, Lady! And so great, / That he who grace desireth, and comes not / To thee for aidance, vain would have desire / Fly without wings. / Nor only him who asks / Thy bounteous succours, but doth freely oft / Forein the asking" (The Divine Comedy, Paradise, Canto 23: 11-8).

Veiled, but present – like the Virgin Mary – is the woman entirely dedicated



Monastery of Santa Chiara (Cortona, 1994) by Sebastiano Papa (1932-2002)

to the Lord in prayer; she does not become a disembodied and impassive being far from the common people, but rather a woman who is capable of sacrificial and universal love, given completely freely because she is a virgin.

This is the spiritual meaning of the veil upon the head of consecrated women. They are hidden from the world to be in the heart of the world and to bring all men and women to the Heart of Christ, the one Spouse of

the Church, of the humanity which he redeemed at the price of his Blood, to make her holy and immaculate in his sight; resplendent with that spiritual beauty which must be preserved from all profanation behind the sacred virginal veil.

*Benedictine nun, who founded Mater Ecclesiae Abbey on the Island of San Giulio on Lake Orta, Novara, Italy

Different motivations for men and women in the Jewish world

Kippot and wigs

ANNA FOA

"Cover your head because the Divine Presence is always above it", the Hebrew texts prescribe. This prescription is much more rigid and binding for men than it is for women.

Observant Jews wear *kippot*, a form of headgear in the shape of a skullcap. This is prescribed for all men, married or single, and even very small boys wear them. The *kippah* is considered compulsory in the synagogue when reading the sacred texts and at mealtimes, but orthodox Jews wear it at all times. It is not a prescription of biblical origin, although it is present in later texts, such as the *Mishnah* and the Babylonian *Talmud*.

For women, the obligation to cover their heads has a rather different rationale. Whereas for men it is a sign of respect for the Divine Presence, for women it is a sign of discretion and modesty. Many Jewish women go about freely without covering their heads, not even covering their heads to pray, as is customary in many communities, such as Italian, for example.

Only Orthodox and ultra-Orthodox women do so. They usually wear a kerchief knotted behind the neck, known in Hebrew as a *tichel* or *mitpachat*, or even berets or charming hats.

In other cases, over their closely-cropped hair, they wear wigs which are generally combed in an old-fashioned style and in such a way so as to reveal that they are in fact wigs and not real hair. We have read about

these in Singer's short stories and novels, among others, and in the whole of the narrative that has come down to us from the world of the *shtetls*, Jewish villages in Eastern Europe where so many Jews lived before the Shoah. Many are seen nowadays in American and Israeli ultra-Orthodox communities, in Brooklyn and in Meah Shearim. The rule requires that only married women – and not young women yet to be married – cover their heads. From their wedding day they are only permitted to have their heads uncovered when they are with their family and husbands. Outside their hair must never be shown.

However in the Jewish world no prohibition or custom has ever prevented a woman's face from being shown and throughout history it has always remained unveiled. Only recently has a group of ultra-Orthodox women attempted to introduce the *burka* in Israel.

As in the case of the *kippah*, the covering of women's heads is not a biblical prescription, even if the issue is still controversial. Rather, it seems to be a part of that broad body of laws that the *Mishnah* and the *Talmud* formulated from the biblical texts so as to build that "wall around the Torah" which, in the intentions of the rabbis, was to serve in preserving the Jewish identity from persecution and from the enticements of integration.

As for a woman's head covering, the *Talmud* picks up on a biblical passage (Num 5:18), in which the priest unbinds the hair of a woman as a sign of humiliation and penitence, thus deducing that it was customary for women to keep their heads covered.

According to other interpretations, the need to cover the head pertains less to a true and proper written set of rules than to the body of prescriptions known as customs, *minhag* in Hebrew, and which comply with the *tzniut*, the requirement of maintaining modesty.

The concept of *tzniut* is fundamental in the Jewish world and concerns behaviour, clothing and hair styles. It was originally a term that applied to both men and women, implying modesty and humility. It later came to designate specifically an attitude and manner of dressing for women, so as to discourage the looks and desires of men.

The intensely erotic nature of hair is often stressed in the texts, with frequent references to the *Song of Songs*, and great importance is also given in the Orthodox world to the obligation to cover one's arms. The *tzniut* varies from situation to situation, from place to place, and depends on the customs of each community. So it is that in some Eastern communities, particularly in Yemen, due to outside Muslim influence, it was customary for women to cover their heads with a true and proper veil, yet always leaving their faces uncovered.



Detail of "Jews Praying in the Synagogue on Yom Kippur" by Maurycy Gottlieb

Changes underway among the new generations of Islam

The return of the veil

RITANNA ARMENI

Amira sits outside a bar in the centre of Milan. Wearing jeans, a t-shirt and eye makeup, she jokes and laughs with her friends before heading down the streets to shop. This is a normal scene on a Saturday afternoon in spring, except for one detail that still astonishes some of the passers-by: Amira's head is covered by a bright blue veil. When questioned, she answers that she chose the veil herself. Her mother, who had come from Algeria many years before, had never worn one and was surprised by her daughter's decision. Some reacted poorly at school, but she did not desist. "The veil", she says, "expresses who I am, what I believe in and where I come from. I am not ashamed of any of these things", she says. "Moreover", she adds with a smile, "doesn't it look good on me?"

A few months ago on the middle news in Egypt, the announcer appeared perfectly made-up with an elegant black jacket and a cream-coloured hijab wrapped round her head. It was the first time that a veiled journalist had ever appeared on public television and it caused a sensation. "The veil doesn't matter, ultimately here again the criterion is not what you wear, but your skills", she replied to those who questioned her with amazement.

Her image had justifiably caused a stir: many women had been working on television with their heads covered, but until then none had ever appeared on screen. The veil was not accepted in the official image of an Egypt keen to affirm itself as a secular state and government, even though the tradition is popular and has been preserved in many parts of the country and on the outskirts of Cairo itself.

We also find the veil in Tunisia. Whereas until a few years ago it was worn by girls in the countryside and villages, it is now worn ever more frequently in large cities and at universities where modern young women, emancipated and eager to work, prefer to appear in public with their head covered. This phenomenon began several years ago and has given rise to a number of problems.

While some, for example, *L'association Tunisienne des Femmes Démocrates* [the Tunisian Association of Democratic Women] judged it "disturbing", the League of Human Rights denounced the aggression against veiled women on the part of the police. In any case, in recent times it has become so wide-

spread that the government has deemed it opportune to relax the restrictions provided for by law.

If we look at what has happened in the Islamic world in recent years we can speak of a return – some even talk about a revolution – of the veil. Not that the religious and cultural tradition of covering the head had ever disappeared. There are some countries, such as Saudi Arabia, Afghanistan and Iran, which never abandoned it and in which, on the contrary, the covering not only of the head but also of the entire body is obligatory. In these countries all women wear the niqab or burqa. There, a woman who is not properly covered is heavily persecuted by law and by social disapproval.

The return we are talking about is rather that of the hijab, of the scarf or of the veil in countries where their use had been abandoned; we are speaking of their reappearance in cities and in circles customarily described as modern, cultured and evolved, in countries in which, until a short time ago, similarity with the West was a value that governments supported and championed.

The veil is no longer relegated to women in the countryside who stay at home or work in the fields. Those who work and study too, women – although they are few – who hold prestigious posts, even some of those who declared themselves feminists, have gone back to wearing it. And with them are women émigrés who have settled in countries in which



Denis Dailloux, Cairo

culture and traditions should spur them to conform rapidly, along with their daughters born after emigration. The question that is asked today – and asked by many – is whether this return is the result of a free choice of the women or whether it has been imposed on them by governments and states in which traditionalist or even fundamentalist movements put pressure on them. This is an important question that implies others: if it is a woman's decision, what kind of decision is it? Is it simply a return to tradition or a different way of affirming their faith? If it is a choice imposed by governments, should it be opposed? And how should Western countries react to seeing on their own streets veiled women, or even women completely covered by the burqa or niqab? Should they accept the use of the veil or oppose it, considering it a manifestation of subordination and female slavery?

As everyone knows, the debate on

Pope Francis and prayer for the Middle East

Building a future

OMAR ABOUDD

Many of the initiatives taken by Pope Francis have been labelled historic. Surely when historians recount the events of these years they will allot a great deal of space to his pilgrimage to the Holy Land, as well as to the prayer meeting he arranged between the presidents of Israel and Palestine. Many contemporary generations have grown up watching the fluctuating conflict in the Middle East, where we have only witnessed the management of the problem and not a basic solution capable of doing justice to the dignity of those who suffer from the conflict. During the visit, the convocation of the day of prayer, the immediate response and the event itself in the Vatican Gardens were of a singular greatness. If something similar had been proposed a couple of years ago, even the greatest optimist would have called it impossible. Starting from his spiritual authority and calling attention to temporal power, Pope Francis provided a great signal of hope for those peoples. As Pontiff – in the etymological meaning of the word – he built a new bridge with a sincere appeal that a dialogue arise not from issues of ad-

ministration, but from prayer. This I would dare to call spiritual diplomacy.

As an Argentine-born Muslim of Lebanese and Syrian descent, I am not surprised by the actions of this Pope, once the Archbishop of my city. The papacy naturally assumes a global importance, but his incessant pursuit of peace, beginning with prayer and teaching, were already there long ago in the city of Buenos Aires. There were many occasions during which prayer for peace in the



Reading the Quran at a mosque (AP)

Middle East arose from the Cathedral of Buenos Aires, in the presence of representatives of all confessions. This action, involving different religions, was always very respectful of the identity of each tradition.

When Bergoglio was Archbishop of Buenos Aires, there were many initiatives among confessions, not only formal but also concrete, fostering the new generations in active and preventative dialogue. In the Islamic Center of the Argentine Republic in particular, under its president, Adel Mohamed Made, relations between Muslims, Catholics and Jews experienced a new stage of collaboration. One important event was the 2005 signing of a document endorsed by the religious communities. The principal representatives of Judaism and Islam ratified it, condemning every form of fundamentalism and terrorism, both religious and political in origin. That year also saw the formal establishment of the body known as the Institute for Interreligious Dialogue, which I founded together with Fr Guillermo Marcó and Rabbi Daniel Goldman, with the encouragement of Jorge Mario Bergoglio. It can be stated without a doubt that the idea of dialogue was always present as an exer-

cise of will based on the culture of encounter. In the awareness that since it is possible, from the religious dimension so unique in each person, to define paths to improving human relationships, this becomes indispensable in other arenas, especially the political.

Ideological as well as concrete consistency permit all believers to place many hopes in this Pontificate. Francis doubtless represents a type of spirituality which leaves profound traces in the people, extending his influence even to non-Catholics. General opinion identifies him as the person with the most positive image in the world. The concept of positive image is inevitably linked to politics. Many actors in this field invest large sums in creating messages and photos that improve their image in the eyes of the public. Seeing the results of one and the other, I have no doubt that the best instrument for building a positive image is consistency. The Pope is the best example in this sense. Of course, his work is ongoing. Certainly other activities of his will be defined as historic and exciting. But the sure thing is that, through these acts, Francis is building the future.

The return of the veil

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these topics in Western countries has been far-reaching, as well as bitter. Dozens of experts have studied the phenomenon. In her book *Il velo nell'Islam* (Carocci 2012) Renata Pepicelli, an expert on the Islamic world today, gives us the most important piece of information: the return of the veil began in the 1970s and coincided with an extraordinary recovery of religious observance. Women covered their heads while more mosques were being built and larger numbers attended them. The phenomenon caused surprise. In most people's eyes the 1900s were a time of secularization and of the reshaping of religions. "Use of the term 'revolution' in speaking of the rebirth of the veil", Pepicelli explains, "is justified by the fact that it was a phenomenon that took many observers by surprise, both lay people and religious, because it began towards the end of a century, the 1900s, which, as has been seen, was marked by an opposite trend". According to Pepicelli the inversion of this trend was and is too vast to coincide with the recovery of "political Islam" and is indicative of something more important and more profound.

The veil has thus become the symbol of the Islamic world, but also of the difficulties and contradictions in relations with the West (some have spoken of a clash of civilizations). "Never", Pepicelli writes, "has a garment ever been so widely debated". And this is not by chance. Indeed several of the most important problems of the 21st century are being tackled through the discussion of the hijab: the rebirth

of Islam, its relations with the West, its conception of women, the idea of change. At the same time the veil has become a sort of barometer of the countries in which it is worn. Its colour, the way it is put on, the denial or committed acceptance of it say far more about those countries than the umpteen discourses.

Many female scholars see the return to the veil as the sign of an adherence to certain community ideals, a spiritual recovery that is also nourished by opposition to the West and the commercialization of the female body. Others note that for many women the hijab is seen as a deterrent to male desire, if not also a protection from the violence to which they are frequently subjected. For still

others the veil is the manifestation of an autonomous female faith that is linked to the relationship with God and to surah [chapter] 24 of the Qur'an: "And say to the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms and not to reveal their adornment save to their own husbands or fathers or husbands' fathers or their sons or their husbands' sons or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness". Lastly, many observe that today wearing the veil has not only

acquired the meaning of an individual act of faith but also indicates the return of religion to the public sphere, even in countries in which a separation from it had been affirmed. Hence it is not a return to the past, but exactly the opposite.

The issue, of course, continues to be controversial. Many men and women see the return to the veil as the affirmation of a form of conservatism in numerous Islamic countries and a new authoritarianism of their governments which, frightened by the dissemination of the models and freedoms of Western civilization, are attempting in this manner to retain control over the female population. The return to the veil would have very earthly reasons that have little to do with religion and faith. Moreover, September 11th influenced the way of interpreting this phenomenon. In France a law was approved in the name of the reaffirmation of secularism. Although this law officially affirmed the prohibition of displaying all religious symbols, it actually targeted the veil above all. For other countries the problem was not posed by the hijab but rather by the burqa and the niqab. For many people, covering both a woman's body and face poses security problems. In Italy an attempt was made to introduce the above-mentioned law, but it was blocked. Europe is divided between countries that do not permit any full head-covering, such as France, Belgium and, in part, Germany (the decision here is up to the individual Länder), and other countries that have not resorted to legislation to deal with the problem. The United States has never forbidden the use of the full veil, not even after September 11th.

Beyond worldly logic

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medical staff: in prayer, cultivate a taste for the matters of God, be witnesses that your strength lies in God alone. You sick persons, who experience the fragility of the body, can witness with strength to people who are nearby, how life's precious resource is the Gospel and the Father's merciful love, not money or power. Indeed, even when a person is, according to worldly logic, important, he cannot add a single day to his own life.

From my heart I also thank all the administrative staff and the thousands of people who came to Gemelli from the Italian branches of the Catholic University: Milan,

Brescia, Piacenza-Cremona. To all of these people I express my personal thanks, and be assured that I know how much dedication and how much passion you put into your work. A cordial greeting to the President of the Toniolo, Cardinal Scola and to the Assistant General of the Catholic University, Bishop Claudio Giuliodori.

Be assured that I was very much looking forward to meeting with you but, as you well know, we are not the masters of our lives and we cannot arrange it at will. We must accept fragility. Cultivate with me the trust that our strength lies in God alone. I entrust you to Mary. Continue to pray for me, as I need it.

The Pontiff to a group of economists

Stop the waste before it's too late

On Saturday, 12 July, Pope Francis met with the participants in an International Seminar on the theme of "For an ever more inclusive economy" – discussed, along with other concepts, in the Apostolic Exhortation, 'Evangelii Gaudium' – in the Casina Pio IV at the Vatican. The following is a translation of the Pontiff's off-the-cuff remarks, which he made in Italian.

I thank the Cardinal President for his words, I thank you for your fellowship, for the invitation, and for your work. What you are doing is so important: to reflect on reality, but to reflect without fear, to reflect with intelligence. Without fear and with intelligence. And this is a service.

One of you spoke to me about the three reductionisms, but I will speak only of the first: anthropological reductionism. I think that this moment is the most pronounced time of anthropological reductionism. The same thing happens to man as happens when wine becomes grappa: it passes through an organizational still. It is no longer wine, it is something else: perhaps more useful, more specialized, but it's not wine! It is the same for man: man passes through this still and ends up – and I say this seriously – losing humanity and becoming an instrument of the system, the social system, economic system, a system where imbalance reigns. When man loses his humanity, what can we ex-

Cardinal Pell meets heads of dicasteries

Cardinal George Pell met with staff of the Administration of the Patrimony of the Apostolic See (APSA) in the offices in Via della Conciliazione, in a greatly cordial atmosphere, as noted in the "Bulletin" of the Secretary for the Economy, the second issue of which was published on Wednesday, 9 July. The Cardinal commented that the employees "are the primary agents of change, as wished by the Holy Father". The meeting also served to highlight the essential contribution of every staff member in the implementation of the transformation procedure "which will proceed in a planned and orderly fashion, in full consultation with the parties". In this perspective Cardinal Pell, as Prefect of the Secretariat for the Economy, initiated a series of meetings with the heads of the Dicasteries. Thus far he has met with Cardinals Piacenza, Braz de Aviz, Sandri, Stella, Koch, Burke, Farina, Amato, Coccopalmerio, Turkson, Vegliò and Müller. The Bulletin indicates that in this first round, Cardinal Pell "could confirm a positive reception to the general proposals which were discussed" with each of the Dicastery heads.

pect? What happens is what I would call in common parlance: a policy, a sociology, a "throwaway" attitude. One discards what is not needed, because man is not at the centre. And when man is not at the centre, another thing is at the centre and man is at the service of this other thing. The aim therefore is to save man, in the sense that he may return to the centre: to the centre of society, to the centre of thought, the centre of reflection. To bring man once again to the centre. And this is



laudable work, and you are doing it. I thank you for this work. You study, reflect, hold these conferences for this, so that man is not thrown away. Children are thrown away, because the birth rate – at least here in Europe – everyone knows it; the elderly are thrown away, because

they are of no use. And now? A generation of young people is being thrown away, and this is most serious! I saw a figure: 75 million young people, under 25 years of age, without work. The young "neither-nors" neither studying nor working. They don't study because they don't have the means, they don't work because there are no jobs. More waste. What will be the next thing thrown away? We must stop before it's too late, please!

I thank you. I thank you for the help that you give with your work, with your reflection, to restore this unbalanced situation and to recover man and bring him back to the centre of reflection and the centre of life. He is the king of the universe! And this is not theology, it is not philosophy – it is human reality. With this we will go forward. Thank you, thank you truly. Thank you!

Cardinal Turkson greets the Pope

The desire to contribute to the building of a more just and fair society. Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, thus explained to the Holy Father the meaning of the meeting of 70 economists on 11-12 July at the Casina Pio IV in the Vatican. In his greeting to the Holy Father at the end of their lunch, he said that their workshop, entitled "For an ever more inclusive economy", gathered 70 representatives of the public sector and of business, economics, and academia. The objective of the seminar, he said, is to "respond to the challenge of fostering an economic and social system adapted to the challenges of the 21st century". The intention, he added, "is to help build a more just society".

Holy See statement in Geneva

For a new culture of cooperation

The following is a statement given on 17 June in Geneva, Switzerland by Bishop Mario Toso, Secretary of the Pontifical Council for Justice and Peace, on the occasion of the 50th anniversary of UNCTAD (United Nations Conference on Trade and Development).

At the outset, the Holy See wishes to thank you and UNCTAD for organizing this special event on UNCTAD's 50th anniversary. Events such as this provide us with an opportunity to reflect on past accomplishments. More importantly, they should also serve as occasions to stimulate our thinking about the future. In this way, inspired by the past, informed by the present, and motivated by the challenges of the future, we can truly make a difference. The Holy See is one of the "founders" of UNCTAD and, since 1964, has been present at all its General Conferences and principal activities. The Holy See strongly supported the original inspirations of UNCTAD on the creation of a global trading system friendly to the development of poor countries, on facilitating regional trade and complementation of developing countries and on correcting the asymmetries between different trade partners, with special concern for trade in raw materials and food. At the same time, it should be said that the critical evaluation of the evolution of the Global Economy conducted by UNCTAD and many of its insights relating to trade and development were quite helpful in the development of the social doctrine of the Church concerning relations with countries. Notwithstanding the

conclusion of the Uruguay Round of international trade negotiations in 1994, which moved most of the international trade discussions and agreements to the WTO, UNCTAD has remained the most important think-tank and political advocate of the Least Developed Countries (LDCs) and other countries with particular needs, and as such it continues to enjoy the deep esteem of the Holy See and continues to be an inspiration for its international positions. Emerging from the flames of the most destructive war in history, humanity for the first time possessed the power to render itself extinct. The United Nations Organization was created for a very basic reason: peaceful coexistence. Yet the United Nations flourished because it transcended this very basic objective. The United Nations also became an instrument for a better world. Its aspirations were, and are, noble. One objective particularly stands out: "...to promote social progress and better standards of life in larger freedom."

This objective called for a global economic system, which would give to all peoples the opportunity to realize their full human potential. To accomplish such aims, UNCTAD was created in 1964, at a time when a large part of the world's population had shed the bonds of colonialism and attained independence. From its inception UNCTAD was the strongest multilateral voice available for the community of developing nations, a constant provocation to reform the global economic system so as to ensure that it would truly benefit all of humanity. UNCTAD,

therefore, exists with one simple but quite challenging goal: to make the global economic system work for every person. This is clearly captured in UNCTAD's motto today: "Prosperity for all." This is a short, but engaging statement. Prosperity leads to empowerment. Empowerment leads to opportunity. Opportunity leads to advancement. And this leads to even greater prosperity, which serves to reinforce the virtuous circle. "Prosperity for all" has a particular decisive importance today, especially in the context of a global society that is becoming ever more uneven, and in which, in spite of the economic convergence of developed, emerging and poor countries, inequalities between rich and poor are becoming an unbridgeable abyss. Mr President, my Delegation would like to recall a theme which has been often discussed in UNCTAD: the role that UNCTAD can play in shaping the future. We maintain that what the world needs now, more than ever, is a new culture of fair multilateral relations based on a new culture of cooperation and international brotherhood. This should be the permanent role of UNCTAD, to be an opportunity and a place for a renewed and effective dialogue on development. I believe that Secretary General Dr Kituyi has taken important steps in this direction through the creation of the Geneva Dialogues. This important initiative, supported by the quality research carried out by UNCTAD, opens up a necessary space for high-level discussion and debate on key develop-

Mary Melone new rector of the Pontifical University Antonianum

The Pontifical University Antonianum has a new rector, Prof. Mary Melone, a 50-year-old woman religious of the Institute of Angeline Franciscan Sisters. Originally from La Spezia, Italy, Sr Melone earned a degree in pedagogy and a doctorate in dogmatic theology. She was previously the president of the *Redemptor Hominis* Higher Institute of Religious Sciences of the

Antonianum. The newly-appointed rector is also an extraordinary professor in the Department of Theology at the said university and studies primarily St Anthony of Padua and Riccardo di San Vittore. In addition to a number of articles she has written for a variety of journals, Melone – who will preside as rector from 2014-2017 – has edited various books for publisher Edizioni Paoline.



Students graduate from the Vatican School of Paleography, Diplomacy and Archive Administration

On 2 July the summer session of exams concluded at the Vatican School of Paleography, Diplomacy and Archive Administration. The session had begun on 26 May.

From 26 May to 6 June the following students passed the annual course of archive administration: Laura Spinelli of Rome, Italy; Daniele De Luca of Vercelli, Italy; John Alexander Avelaneda Torres of El Colegio Cund, Colombia; John Cunningham of Dún Laoghaire, Ireland; George Cadeddu of Luca, Italy; Lida Bonolis of Teramo, Italy; Francisco Fernando La Torre Romero of Valencia, Spain; Ester Paola Licursi of Cosenza, Italy; Julia Maria Manteca Rey of Malaga, Spain; Monica Ciccolella of Desio, Italy; Ilaria D'Amico of Caserta, Italy; Maria Macchi of Zagarolo, Italy; Alberto Ventimiglia of Cosenza, Italy; Robert Tonsati of Dubrovnik, Croatia; Marco Felini of La Spezia, Italy; Stefano Perego of Milan, Italy; Davide Marino of Catanzaro, Italy; Marina Sambusiti of Crema, Italy; Francesca Giuliani of Morolo, Italy; Erika Maria Di Giacomo of Schio, Italy; Jean Luc Kouadio Adou of Tanda, Ivory Coast; Vartui Karakhanian

of Skhvilisi, Georgia; Omar Viganò of Bergamo, Italy; Angela Barletta of Campobasso, Italy; Simona Politi of Piazza Armerina, Italy; Annarita Piemari of Celano, Italy; Rossella Amendola of Salerno, Italy; Elisa Ciappici of Fabrica di Roma, Italy; Damaso Giordanella of Rome, Italy; Luca Barbagallo of Catanzaro, Italy. In the previous extraordinary session held on 1 February, the following students graduated: Agnese Morano of Terni, Italy; Carlo De Palma of Corato, Italy; Dario Di Stefano of Catania, Italy; Tiziana Di Stefano of Messina, Italy; Giuseppe Tomasino, of Caserta, Italy. Manuela Petraglia of Potenza, Italy, passed the extraordinary exam in Greek paleography on 1 March.

On 23 June the written exam was held for candidates of the biennial course of Paleography, Diplomacy and Archive Administration and lasted three days. The first was on Latin paleography and consisted in describing a codex of the Vatican Apostolic Library with a transcription of a page of text, recognition, dating and determining its location; the second was on codicology and asked students to analyze charac-

ters of a codex from the Vatican Library; the third examined pontifical diplomacy asking students to examine critically a medieval pontifical document from the Vatican Secret Archives including diplomatic transcription and description of the register. The final exam took place on Wednesday, 2 July, at the Prefecture of the Vatican Secret Archives. Jonathan D'Onofrio of Prato, Italy; Annalisa Lorenzetti of L'Aquila, Italy; and Eleonora Nicedda of Civitavecchia, Italy, passed the paleography-archivist exam.

The members of the board of examiners were Msgr Sergio Pagano, Prefect of the Vatican Secret Archives, Director of the Vatican School of Paleography, Diplomacy and Archive Administration; Msgr Cesare Pasini, Prefect of the Vatican Library; and by other professors at the school: Luca Becchetti, professor of sigillography; Paolo Cherubini, professor of Latin paleography; Paolo d'Alessandro, professor of codicology; Marco Grilli, professor of archive administration; Marco Maiorino, professor of pontifical diplomacy; Giovanna Nicolaj, professor of general diplomacy.

The Church of England's vote on women bishops

"The Catholic Church remains wholly committed to the dialogue with the Church of England and the Anglican Communion. For the Catholic Church, the objective of ecumenical dialogue continues to be that of a full and visible ecclesial communion". These were the introductory words of the statement by the Catholic Episcopate of England and Wales with regard to the opening of the Church of England to women bishops. A decision which, undeniably – as still highlighted by Catholic prelates – represents "a further obstacle" on the path of this desired unity, for which, they pledge, the work will nevertheless continue.

On Monday afternoon, 14 July, the General Synod of the Church of England, which convened in York, voted in favour of the episcopal ordination of women, a decision defined by many as historic. "Today marks the start of a great adventure of seeking mutual flourishing while still, in some cases, disagreeing". Our challenge will be to deal with divisions and continue to love those who oppose this decision. Few institutions manage", said Justin Welby, Archbishop of Canterbury, commenting on the outcome of the vote. The statement by the Primate of the Anglican Communion – one of the staunchest supporters of female episcopal ordination – illustrates how troubled the process leading up to the final decision has been. He stated that he was delighted with the outcome of the vote but that he was also mindful that "there are a lot of people who are going to be struggling with this".

Annual gathering of the Baptist World Alliance in Turkey

"Unity without walls in the Church of God": these words resounded at the annual gathering of the Baptist World Alliance (BWA) held in Izmir, Turkey from 6 to 12 July. The meeting, at which 300 representatives of Baptist communities participated, was a fundamental point on the road to the 21st Baptist World Congress scheduled for July 2015 in Durban, South Africa.

In Izmir the Baptists discussed themes central to the life of local communities and for dialogue with other Christians, which is aimed at strengthening the missionary commitment to proclaim the good news. This was the reason for discussing the theological dimension of the Christian mission in the 21st century in relation to the birth of new communities, and for debating the definition of educational pathways with which to promote increasingly better knowledge of the Baptist identity.

Additionally, there was a lively discussion about the role of Baptists in the defence of human rights, in the affirmation of religious freedom, in the fight against social oppression, against poverty, against sexual discrimination and in campaigns for safeguarding creation against every form of pollution. Themes which Baptists, in various communities, are seeking to confront together with Muslims, in order to find new paths for interreligious dialogue.

For a new culture

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ment-related issues without the formalities of the intergovernmental process. Yet this is not to undermine the heart of UNCTAD which is its intergovernmental machinery. Rather, my Delegation sees this initiative as an important step to inject new life into the intergovernmental machinery by introducing an opportunity to discuss important issues that may not yet be ready for the negotiating table. Through an informal dialogue and constructive engagement, perhaps more progress can be achieved in arriving at a consensus on the key development issues of the day. This new culture affecting diplomacy and multilateral relations can perhaps be one of the major accomplishments of the Golden Jubilee: it is the way to the future where solidarity promotes the prosperity of the entire human family. Thank you.

Fykse Tveit appointed to another term as General Secretary of WCC

Rev. Dr Olav Fykse Tveit was appointed to another five-year term as General Secretary of the World Council of Churches (WCC). The decision was made at the WCC Central Committee meeting held in Geneva, Switzerland on Thursday, 3 July. The General Secretary called his appointment a "great privilege" and the "continuation of a meaningful journey". According to Fykse Tveit, the past five years have been the "most blessed years, offering opportunities, challenges and accomplishments in his work with the Churches". "This decision is heartening. I feel grateful and motivated," he said.

In the last two decades – according to the statement by the World Council of Churches – Fykse Tveit has played an active role in strengthening the Church's relationship with the world, contributing to the work of the religious community for the causes of justice and peace.

The General Secretary hopes to be able to continue the work he started in his first term and to obtain positive results in Christian unity.





Message for World Tourism Day

Driving economic development

Tourism is a key driver of economic development given its important contribution to gross domestic product (GDP), which is around 3-5% worldwide. Tourism also makes up 7-8% of jobs and 30% of global exports of services. In a word, tourism is a source of community development. It is precisely this idea which is behind the Church's participation in World Tourism Day, organized by the World Tourism Organization (UNWTO), which will be held on 27 September. Not surprisingly, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People is thus taking part in this day by publishing the message entitled: "Tourism and Community Development", which was released on Friday, 11 July.

The basis for the Church's interest in tourism is rooted in her social doctrine. The notion of "community development" – according to the text – is in fact "closely linked to a broader concept that is part of the Church's Social Teaching, which is 'integral human development'. It is through this latter term that we understand and interpret the former. In this regard, the words of Pope Paul VI are quite illuminating. In his Encyclical *Populorum Progressio*, he stated that 'the development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man'".

This is a principle, the message recalls, which coincides with what the UNWTO affirmed in 1999 in its Global Code of Ethics stating that that tourism must be a beneficial activity for destination communities: "Local populations should be associated with tourism activities and share equitably in the economic, social and cultural benefits they generate, and particularly in the creation of direct and indirect jobs resulting from them". That is, it calls on both realities to establish a reciprocal relationship, which leads to mutual enrichment.

How can tourism contribute to this development? To answer this question the dicastery's message suggests that "integral human development and, thus, community develop-

ment in the field of tourism should be directed towards achieving a balanced progress that is sustainable and respectful in three areas: economic, social and environmental. By 'environmental', we mean both the ecological and cultural context".

It is undeniable that tourism is "one of the most viable and sustainable options", according to the message signed by Cardinal President

Tourism as an industry must develop in harmony with the community it touches upon, with its tradition and culture; in a respectful encounter, locals and visitors can establish a productive dialogue which will promote tolerance, respect and mutual understanding

Antonio Maria Vegliò and by Bishop Secretary Joseph Kalathiparambil, "to reduce poverty in the most deprived areas". If properly developed, "it can be a valuable instrument for progress, job creation, infrastructure development and economic growth". Pope Francis affirmed that "man's dignity is tied to work", (*Address to the Managers and Workers of the Terni Steel Works*, 20 March 2014) and it is clear that "we are asked to address the problem of unemployment with 'the tools of creativity and solidarity'. In that vein, tourism appears to be one of the sectors with the most capacity to generate a wide range of 'creative' jobs with greater ease. These jobs could benefit the most disadvantaged groups, including women, youth or certain ethnic minorities".

The dicastery's message continues by proposing that "it is imperative that the economic benefits of tourism reach all sectors of local society". Those benefits, however, "cannot be reduced to economics alone: there are other dimensions of equal or greater importance".

Among these include cultural enrichment, opportunities for human encounter, the building of "relational goods", the promotion of mutual re-

spect and tolerance, the collaboration between public and private entities, the strengthening of the social fibre and civil society, the improvement of the community's social conditions, the stimulus to sustainable economic and social development, and the promotion of career training for young people, to name just a few.

The message underlines that the tourist destination is a local community. It is necessary to promote tourism which develops "in harmony with the community that welcomes people into its space, with its traditional and cultural forms, with its heritage and lifestyles. And in this respectful encounter, the local population and visitors can establish a productive dialogue which will promote tolerance, respect and mutual understanding".

In addition the local community must "feel called upon to safeguard its natural and cultural heritage, embracing it, taking pride in it, respecting and adding value to it, so that they can share this heritage with tourists and transmit it to future generations".

Christians from the community must also be able to display "their art, traditions, history, and moral and spiritual values, but, above all, the faith that lies at the root of all these things and gives them meaning", the message reads. Strong in their faith, they may "provide the sense of the person, community and fraternity, solidarity, seeking justice, of being called upon as stewards (not owners) of Creation and, under the influence of the Holy Spirit, continue to collaborate in Christ's work".

In various parts of the world the Church recognizes the potential of tourism and has implemented various simple yet effective projects. "There are a growing number of

Christian associations", the message continues, "that organize responsible tourism to less developed destinations as well as those that promote the so-called 'solidarity or volunteer tourism' which enable people to put their vacation time to good use on a project in developing countries". Also worth noting are the "programs for sustainable and equitable tourism in disadvantaged areas promoted by Episcopal Conferences, dioceses or religious congregations, which accompany local communities, helping them to create opportunities for reflection, promoting education and training, giving advice and collaborating on project design and encouraging dialogue with the authorities and other groups. This type of experience has led to the creation of a tourism managed by local communities", such as the initiatives adopted by parishes in tourist destinations.

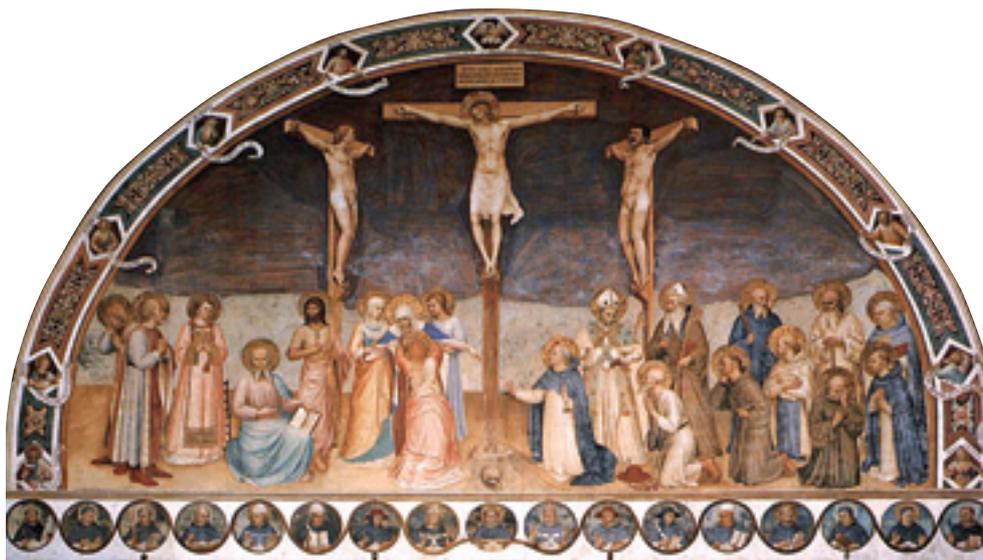
These pastoral proposals are increasingly more important – the message affirms – especially when "experiential tourism" continues to grow. "This type of tourism seeks to establish links with local people and enable visitors to feel like another member of the community, participating in their daily lives, placing value on contact and dialogue".

Involvement on the part of the clergy in tourism "has resulted in numerous projects, emerging from a multitude of experiences thanks to the effort, enthusiasm and creativity of so many priests, religious and lay people who work for the socio-economic, cultural and spiritual development of the local community, and help them to look with hope to the future".

Aware that her primary mission is evangelization, the Church offers her "often humble collaboration to respond to the specific circumstances of people, especially the most needy. And this, from the conviction that 'we also evangelize when we attempt to confront the various challenges which can arise'".



The Colosseum depicted by Bernardo Bellotto (1721-1780): Ancient Rome with her ruins was one of the main attractions of the Grand Tour, which was the origin of modern tourism



Fra Angelico's 'Crucifixion' recently restored in the Chapter Hall of the convent of San Marco

Everyone on Golgotha

Saints and founders of principal religious orders at the foot of the Cross

CRISTINA ACIDINI

In the Chapter Hall of the Old Dominican convent, now the Museum of San Marco in Florence, there is a new opportunity to revisit a foremost masterpiece of Fra Angelico, the *Crucifixion with Saints*. Its restoration was recently completed after a series of diagnostic examinations were performed by top scientific experts. The mural showed signs not only of serious past damage but also traces of materials from the restoration performed 40 years ago by restoration expert, Dino Dini. His own grandson, Giacomo Dini, under the direction of Magnolia Scudieri, performed the delicate and reverent operation, thanks to which the artistic content can once again be admired, having been made safe from the standpoint of conservation, and its undamaged parts rendered fully legible.

Large but not overwhelmingly, the Chapter Hall looks out onto the cloister and receives moderate indirect light. It is literally dominated by the fresco which occupies the entire posterior wall of the room, attracting all eyes and inspiring deep reflection upon Christ's sacrifice and upon the value of redemption. The scene draws further significance from the images that frame it. In the top part of the frame, hexagonal tiles depict biblical and symbolic images: the mystical pelican in the centre, Old Testament prophets lean outward to allow the verses on their fluttering banners to be read, as well as a sybil and a pseudo-Dionysius the Areopagite [1st Bishop of Athens, who was converted to Christianity by St Paul], representing the premonitions of the pagan world with regard to the advent of Christ. And below the horizontal "tree" of the Dominican order, the founder occupies the centre medallion, while those on the side depict the effigies of saints,

blesseds, cardinals and bishops of the Order. The scene's vertical axis visually weighs upon St Dominic, aligning him with the pelican, Christ on Golgotha. Thus in 1441-42 Brother John of Fiesole, better known as Fra Angelico, presented to his brothers, reunited in the Chapter Hall, a pictorial page of important doctrinal content, with the Crucifixion hinging between the Old Testament and the history of the Order of Preachers which began in the 13th century.

During those years the convent, which had been passed down to the Dominican Observants by the Sylvestrines in 1435, was a fervent centre of architecture and painting financed by preeminent Florentine banker, Cosimo de' Medici, who had commissioned Michelozzo di Bartolomeo for the work. Shortly afterward, on the night of the Epiphany in 1443, the church was consecrated by Cardinal Niccolò d'Acciapaccio, Archbishop of Capua, in the presence of Pope Eugene IV (who, while staying in Florence during his voluntary exile from Rome, had attended the completion of Brunelleschi's masterpiece, the extraordinary Chapel of Santa Maria del Fiore the year before). It was Antonio Pierozzi – who would become the Bishop of Florence and later a saint (known as St Antoninus) – who, as Prior in 1439, made San Marco a point of reference for that year's preliminary meetings of the Council between Eastern and Western Churches, in which he also participated as a theologian.

Fra Angelico's *Crucifixion* illustrates this exceptional time of discussion and the promise of a union between the religious faiths and spiritual orientations. At the torture of Christ and the two thieves (the good one composed and confident, the

bad one crying and suffering) are two Gospel figures: Our Lady, supported by the two Marys, and by a blond Mary Magdalene kneeling in front of her in a daughterly embrace, and St John the Evangelist. The crowd on Golgotha is rendered all the more complex by the painter's depiction on the right and left, of an unprecedented array of Saints from various places and times. On the left representing Florence is its Patron Saint John the Baptist, the convent's namesake, Mark the Evangelist, Deacon Lawrence and the Syrian healers Cosmas and Damian. The latter three – among whom, in the disturbing intensity of his incredibly human sorrow, the young

saint turns away from the tragic scene, hiding his face with his hand – witness the participation of the Medici family. Cosmas and Damian, in their being "medici" [healers], were in fact hired protectors of the family. St Cosmas was the personal protector of Cosimo, and St Lawrence (namesake of the family church, near the Medici homes in Via Larga, today called Via Cavour) was the protector of Lorenzo, brother of the most famous and long-lived Cosimo.

On the right is St Dominic, kneeling and almost touching the Crucifix, and beyond him is Bishop Zanobi who symbolizes the Florentine Church, with his features strong and precise as if in a portrait. At that time the Bishop of Florence was Bartholomew Zabarella, who, it is worth noting, never actually reached the city, since he died while on his way there in 1445. It is therefore possible that the original image was replaced to depict instead the face of his successor, Antonino Pierozzi.

Holy doctors, martyrs and founders of the principal religious orders of the time are seen kneeling and standing, and allude to the militant Church: St Jerome with a cardinal's biretta, St Francis, St Bernard of Clairvaux, St John Gualbert, Dominican St Peter the Martyr, St Augustine, St Benedict, St Romuald and the Dominican theologian St Thomas Aquinas.

The extraordinary and unique iconography reflects an ideal of unity and concordance in Christianity, which was surely in tune with the climate of ecumenical hope of the temporary reunification of Eastern and Western Churches, ratified by the Council with the Decree of 6 July 1439, *Laetentur Caeli*.

Website launched for the Pope's visit to Korea

The official website for Pope Francis' visit to Korea is up and running. The Pope's third international trip will take place from 14 to 18 August, on the occasion of the sixth Asian Youth Day, which will be celebrated in the Diocese of Daejeon. For the moment the new site, <http://popekorea.catholic.or.kr/en/>, is available in two languages, Korean and English. The web pages contain a wealth of information about the visit, the events, the organization, prayers and liturgical celebrations on the agenda. The site also explains the significance of the event's chosen logo and motto, drawn from a passage of the Prophet Isaiah: "Arise, shine" (Is 60:1). The logo symbolizes a boat and flames. It is an invitation to rise like a wave and to shine flames to light up the world. The entire visit, in fact, revolves around the words of the Prophet Isaiah: "O house of Jacob, come, let us walk in the light of the Lord" (2:5). A great deal of space on the website is also dedicated to the beatification of 124 Korean martyrs, which will be held on 16 August in Gwanghwamoon. The Pope's visit comes 25 years after that of John Paul II in 1989, when he participated in the 44th International Eucharistic Congress

