

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

Forty-seventh year, number 31 (2357)

Vatican City

Friday, 1 August 2014

At the Angelus the Pope again speaks out for an end to violence in the Middle East, Iraq and Ukraine

It is time to stop!

"Dear brothers and sisters, the joy of finding the treasure of the Kingdom of God shines through, it is visible. The Christian cannot keep his faith hidden, because it shines through in every word, every deed, even the most simple and mundane gesture". The Pope said during his Address to the faithful gathered in St Peter's Square for the Angelus on Sunday, 27 July. With the same candour of his reflection, he then turned his thoughts and prayers to the situation in the Middle East, Iraq and Ukraine, asking the faithful to continue joining him in prayer for an end to these conflicts. May the "Lord grant these peoples and the Leaders of those regions the wisdom and strength needed to move forward with determination on the path of peace, to address every dis-

pute with the tenacity of dialogue and to negotiate with the power of reconciliation. May the common good and respect for every person, rather than specific interests, be at the centre of every decision. Let us remember that in war all is lost and in peace nothing.

"Brothers and sisters, never war! Never war! I think mostly of the children, of those who are deprived of the hope for a dignified life, of a future: children dead, children wounded, children maimed, children orphaned, children who have the remnants of war as toys, children who do not know how to smile. Stop, please! I ask you with all my heart. It is time to stop! Stop, please!"



An explosion in Gaza (LaPresse/AP)

PAGE 3

Italian prelate dies at age 85

Cardinal Francesco Marchisano

PAGE 4

The Pope's tweets

Those humble women in Bergoglio's heart

MARIO PONZI ON PAGE 10

World Meeting in Philadelphia

Saints for the family



PAGE 12

The Bishop of Rome visits Catholics and Evangelists in Caserta

Reconciled diversity

"The Pope went to visit his brothers". This is how Francis summed up his private meeting on Monday, 28 July, in Caserta, with Evangelical Pastor Giovanni Traettino and the community of the Pentecostal Church of Reconciliation. In his address, the Bishop of Rome stressed that "the Church is one in diversity. And, to use a beautiful word of an Evangelist whom I love very much", he added, "it is a diversity 'reconciled' by the Holy Spirit". Because he creates both "the diversity of charismata and the harmony of charismata".

At the outset of the meeting, Pastor Traettino welcomed the Pontiff, emphasizing how, "with his visit", he had "demonstrated that he takes reconciliation seriously, that he is a man of reconciliation", even "a prophet of reconciliation". Also because, he added, "with men like you, dear Pope Francis, there is hope for us Christians. Everyone! With a single act you have widened the door, you have hastened the realization of God's dream. You have become part of the answer to Jesus' prayer: 'that all are one'. And you did it with that glory without which it is im-



The Pope embracing Pastor Giovanni Traettino

possible to build unity. I speak of the glory of humility. As someone said, humility is at the heart of glory". And he added: "showing off takes only a little strength; modesty requires much more".

Two days before his exchange with the Pentecostal community, the Pope had come to Caserta - in Italy's Campania region - to meet the faithful of that diocese. He arrived by helicopter in the afternoon of Saturday, 26 July, and was driven to the Palatine Chapel in the former

Royal Palace known as the *Reggia di Caserta* to meet with the clergy of the diocese. They spoke at length on the vocation to the priesthood, the value of relationships and spirituality in diocesan life, the power of prayer and the creativity that comes from it and from the Holy Spirit. The Holy Father emphasized the importance of "creativity, transcendence and closeness", describing the profile of today's priest as "a man of creativity" and "a man who is approachable", "who is close to the people", and one who should not be "afraid to dialogue with anyone".

Saturday's visit to Caserta was concluded with a Holy Mass celebrated in front of the *Reggia*. With the parables of the hidden treasure and of the pearl of great value, Pope Francis spoke of the Kingdom of Heaven and the "surprise and the joy of having every desire fulfilled". Because the presence of Jesus "is a welcoming" and "joyous presence, his is a fruitful presence: in this way the Kingdom of God is inside us".

PAGES 5-9

VATICAN BULLETIN

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Jose R. Manguiran of Dipolog, the Philippines. It was presented in accord with can. 401 § 1 of the Code of Canon Law (25 July).

The Holy Father appointed Fr Severo C. Caermare, 44, was born in Poblacion, Sibutad, Zamboanga del Norte. He was ordained a priest on 22 April 1996. He holds a Master's in theology and in pastoral ministry. He has served in parish administration; as rector, professor and formator at *Cor Jesu* Seminary; as formator, professor, dean of studies and rector at St Mary's Theological; as administrator and liturgist.

Bishop-elect Caermare, 44, was born in Poblacion, Sibutad, Zamboanga del Norte. He was ordained a priest on 22 April 1996. He holds a Master's in theology and in pastoral ministry. He has served in parish administration; as rector, professor and formator at *Cor Jesu* Seminary; as formator, professor, dean of studies and rector at St Mary's Theological; as administrator and liturgist.

The Holy Father accepted the resignation of Bishop Gaspar Francisco Quintana Jorquera, CME, of Copiapó, Chile. It was presented in accord with can. 401 § 1 of the Code of Canon Law (25 July).

The Holy Father appointed Fr Celestino Aós Braco, OFM Cap, as Bishop of Copiapó, Chile. Until now he has been parochial vicar of San Francisco de Asís Parish, Los Ángeles, Chile (25 July).

Bishop-elect Aós Braco, 69, was born in Artaiz, Spain. He holds a licence in psychology. He made his perpetual profession on 16 September 1967 and was ordained a priest on 30 March 1968. In Spain he served as: professor in Lecároz-Navarra and in Pamplona; vicar in Tudela and Zaragoza. He was sent to Chile where he served in parish ministry at Longavi as superior of his community in Los Ángeles and in Recreo; as episcopal vicar for consecrated life, Valparaíso; as provincial treasurer for the Capuchins in Chile; as promotor of justice at the ecclesiastical tribunal and judge at the Archdiocesan tribunal in Concepción.

The Holy Father accepted the resignation of Archbishop Paciano B. Aniceto of San Fernando, the Philippines. It was presented in accord with can. 401 § 1 of the Code of Canon Law (25 July).

The Holy Father appointed Bishop Florentino Galang Lavarias as Archbishop of San Fernando, the Philippines. Until now he has been Bishop of Iba (25 July).

Archbishop Galang Lavarias, 57, was born in Santa Ines, the Philippines. He was ordained a priest on 26 September 1985. He was ordained a bishop on 12 August 2004, sub-

sequent to his appointment as Bishop of Iba.

The Holy Father accepted the resignation of Archbishop Peter Fernando of Madurai, India. It was presented in accord with can. 401 § 1 of the Code of Canon Law (26 July).

The Holy Father appointed Bishop Antony Pappusamy as Archbishop of Madurai, India. Until now he has been Bishop of Dindigul (26 July).

Archbishop Pappusamy, 64, was born in Marambady, India. He was ordained a priest on 7 July 1976. He was ordained a bishop on 4 February 1999, and appointed first Bishop of Dindigul on 30 October 2003.

The Holy Father appointed Bishop Pierre Nguyễn Văn Kham, as Bishop of My Tho, Vietnam. Until now he has been titular Bishop of Trofimiana and Auxiliary of Hôchiminh Ville (26 July).

Bishop Nguyễn Văn Kham, 61, was born in Hà Dong, Vietnam. He was ordained a priest on 30 August 1980. He was ordained a bishop on 15 November 2008, subsequent to his appointment as titular Bishop of Trofimiana.

The Holy Father accepted the resignation of Bishop Agnelo Rufino Gracias, titular Bishop of Molicunza, from his office as Auxiliary of

the Archdiocese of Bombay, India. It was presented in accord with can. 411 § 1 of the Code of Canon Law (30 July).

EASTERN CHURCHES

The Holy Father appointed Fr Joy Alappatt from the clergy of the Eparchy of Irinjalakuda for Syro-Malabars as Auxiliary Bishop of the Eparchy of St Thomas the Apostle of Chicago for Syro-Malabars, USA, assigning him the titular episcopal see of Bencenna. Until now he has been Rector of the Eparchial Cathedral in Bellwood, Illinois (24 July).

Bishop-elect Alappatt, 57, was born in Parappukara, India. He was ordained a priest on 31 December 1981. He holds a Master's in theology and completed the Clinical Pastoral Education Program. He has served in parish ministry in Chalakudy, Mala and as chaplain of the Syro-Malabar community in Chennai. After being transferred to the United States he has served in parish ministry and as chaplain at Georgetown University.

SPECIAL ENVOY

The Holy Father appointed Cardinal Justin Francis Rigali, Archbishop emeritus of Philadelphia, USA, as his Special Envoy to the Eucharistic Celebration to be held at the new Cathedral of Saint Louis, USA, for

the 250th anniversary of the founding of the city, on 24 August (26 July).

The Holy Father appointed Cardinal Angelo Scola, Archbishop of Milan, as his Special Envoy to the celebration of the 850th anniversary of the translation of the relics of the Magi from Milan to Cologne, Germany, to be held on 28 September 2014 (26 July).

NECROLOGY

Bishop emeritus Spiridon Mattar of the Eparchy of Nossa Senhora do Paraíso em São Paulo for Greek-Melkites, at age 93 (25 July).

Bishop emeritus Pedro Luís António, of Kwito-Bié, Angola, at age 93 (25 July).

Cardinal Francesco Marchisano, Archpriest emeritus of St Peter's Basilica, at age 85 (27 July).

From 12 to 19 January 2015

Holy Father in Sri Lanka and the Philippines

On 29 July, the Holy See Press Office announced that His Holiness Pope Francis, "accepting the invitation from the civil authorities and the bishops", has chosen to make an Apostolic Visit to Sri Lanka from 12 to 15 January 2015, and then proceed directly to the Philippines from 15 to 19 January. The "program for the trip" – after that pertaining to Korea from 14 to 18 August – "will be published shortly". Thus, the Holy Father's statement one year ago, 28 July 2013, on the return flight from Rio de Janeiro is confirmed – speaking to journalists he said: "I have been invited to Sri Lanka as well as to the Philippines".

A surprise visit!

Another surprise for the regular visitors to the Vatican City. On Wednesday morning, 30 July, after concluding a general check-up at the dental clinic located within the Vatican, Pope Francis greeted people he met along the way and stopped for a few moments with some children.

The Pope's condolences for the victims in Mali

Yet another plane crash



An office of the airline Air Algérie in Paris (AFP)

It was almost certainly the bad weather that caused the crash of Air Algérie flight 5017 on Thursday, 24 July, over northern Mali, enroute from Ouagadougou, the capital of Burkina Faso, to Algiers. There were no survivors from among the 118 people on board.

Upon being informed of the tragic accident, His Holiness Pope Francis expressed his condolences in a telegram, signed by Cardinal Pietro Parolin, Secretary of State, and sent to Archbishop Ghaleb Moussa Abdalla Bader of Alger, joining in prayer for the suffering of families who lost their loved ones.

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicumque suum  Non praevalent

00120 Vatican City

cd.english@ossrom.va

http://www.osservatoreromano.va

Tipografia Vaticana Editrice «L'Osservatore Romano»

GIOVANNI MARIA VIAN

Editor-in-Chief

Carlo Di Cicco
Assistant Editor

don Sergio Pellini S.D.B.

Director General

Editorial office

via del Pellegrino, 00120 Vatican City
telephone +390669899306, fax +390669883675

Service photo
photo@ossrom.va www.photo.va

Advertising Agency
Il Sole 24 Ore S.p.A.

System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@ossrom.va

Subscription rates: Italy - Vatican: € 58,00; Europe: € 100,00 - US\$ 148,00; Latin America, Africa, Asia: € 100,00 - US\$ 160,00 - £ 88,00; Oceania, North America: € 160,00 - US\$ 240,00 - £ 130,00.
Management Office: phone +390669899480; fax +390669883675; e-mail subscriptions@ossrom.va.
for India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur- 605 014, Kerala-India; phone: +9147232723; fax: +9147232896; e-mail: ciph@india.vsnl.net.in.

for North America: L'Osservatore Romano (USPS 066-410) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext.7; fax: 866-891-7330 - e-mail: ossales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

At the Angelus the Pope's new urgent appeal for an end to violence in the Middle East, Iraq and Ukraine

It is time to stop!

And recalling the anniversary of the start of that 'senseless slaughter' that was World War I

"Stop, please! I ask you with all my heart". This is Pope Francis' urgent appeal to the authorities responsible for the tragedies that are devastating the people of the Middle East, Iraq and Ukraine. "Never War!" He begged again on Sunday, 27 July, during the Angelus in St Peter's Square. And shortly before starting the Marian prayer he wanted, once again, to draw the faithful's attention to the importance of reading the Gospel. The following is a translation of the Pope's reflection which was given in Italian.

Dear Brothers and Sisters,
Good morning!

The brief similes proposed in today's liturgy conclude the chapter of the Gospel of Matthew dedicated to the parables of the Kingdom of God (13:44-52). Among these are two small masterpieces: the parables of the treasure hidden in the field and of the pearl of great value. They tell us that the discovery of the Kingdom of God can happen suddenly like the farmer who, ploughing, finds an unexpected treasure; or after a long search, like the pearl merchant who eventually finds the most precious pearl, so long dreamt of. Yet, in each case the point is that the treasure and the pearl are worth more than all other possessions; and therefore when the farmer and the merchant discover them, they give up everything else in order to obtain them. They do not need to rationalize or think about it or reflect: they immediately perceive the incompar-

able value of what they've found and they are prepared to lose everything in order to have it.

This is how it is with the Kingdom of God: those who find it have no doubts, they sense that this is what they have been seeking and waiting for; and this is what fulfills their most authentic aspirations. And it really is like this: those who know Jesus, encounter Him personally, are captivated, attracted by so much goodness, so much truth, so much beauty, and all with great humility and simplicity. To seek Jesus, to find Jesus: this is the great treasure!

Many people, many saints, reading the Gospel with an open heart, have been so struck by Jesus they convert to Him. Let us think of St Francis of Assisi: he was already a Christian, though a "rosewater" Christian. When he read the Gospel, in that decisive moment of his youth, he encountered Jesus and discovered the Kingdom of God; with this, all his dreams of worldly glory vanished. The Gospel allows you to know the real Jesus; it lets you know the living Jesus; it speaks to your heart and changes your life. And then yes, you leave it all. You can effectively change lifestyles, or continue to do what you did before but you are someone else, you are reborn: you have found what gives meaning, what gives flavour, what gives light to

all things, even to toil, even to suffering, and even to death.

Read the Gospel. Read the Gospel. We have spoken about it, do you remember? To read a passage of the Gospel every day; and to carry a little Gospel with us, in our pocket, in a purse, in some way, to keep it at hand. And there, reading a passage, we will find Jesus. Everything takes on meaning when you find your treasure there, in the Gospel. Jesus calls it "the Kingdom of God", that is to say, God who reigns in your life, in our life; God who is love, peace and joy in every man and in all men. This is what God wants and it is why Jesus gave himself up to death on the cross, to free us from the power of darkness and to move us to the kingdom of life, of beauty, of goodness and of joy. To read the Gospel is to find Jesus and to have this Christian joy, which is a gift of the Holy Spirit.

Dear brothers and sisters, the joy of finding the treasure of the Kingdom of God shines through, it's visible. The Christian cannot keep his faith hidden, because it shines through in every word, in every deed, even the most simple and mundane: the love that God has given through Jesus shines through. Let us pray, through the intercession of the Virgin Mary, that His Kingdom of love, justice and peace may reign in us and in the whole world.

The Pope then recalled the 100th anniversary of the outbreak of World War I, and prayed for peace in areas of the world shaken by conflict. Before greeting the many groups of faithful gathered in St Peter's Square the Holy Father said the following words.



Dear Brothers and Sisters,

Tomorrow is the 100th anniversary of the start of World War I, which had millions of victims and caused immense devastation. This conflict, which Pope Benedict XVI called a "senseless slaughter", resolved after four long years into a most fragile peace. Tomorrow will be a day of mourning in memory of this tragedy. While remembering this tragic event, I hope that the mistakes of the past are not repeated, that the lessons of history are acknowledged, and that the causes for peace may always prevail through patient and courageous dialogue.

In particular, today, my thoughts go to three areas in crisis: the Middle East, Iraq and Ukraine. I ask you to continue to join me in praying that the Lord grant to these peoples and to the Leaders of those regions the wisdom and strength needed to move forward with determination on the path toward peace, to address every dispute with the tenacity of dialogue and negotiation and with the power of reconciliation. May the common good and respect for every person, rather than specific interests, be at the centre of every decision. Let us remember that in war all is lost and in peace nothing.

Brothers and sisters, never war! Never war! I think mostly of the children, of those who are deprived of the hope for a dignified life, of a future: dead children, wounded children, maimed children, orphaned children, children who have the remnants of war as toys, children who do not know how to smile. Stop, please! I ask you with all my heart. It is time to stop! Stop, please!

I address a cordial greeting to all of you, pilgrims from Italy and from other countries. I greet the group of Brazilians, the parishes of the Diocese of Cartagena, Spain, the scouts from Gavião, Portugal, the young people of Asidonia-Jerez in Madrid, Spain and those of Monte Olimpino, the altar servers of Conselve and Ronchi Casalserrugo, the scouts of Catania and the faithful of Acerra.

To all I wish a happy Sunday. And do not forget to pray for me. Enjoy your lunch. *Arrivederci!*



Patriarch of Babylon for Chaldeans on behalf of Christians

An appeal from Iraq

An appeal addressed to Ban Ki-moon, General Secretary of the United Nations, was sent on 24 July by Patriarch Louis Raphaël I Sako of Babylon for Chaldeans, asking that the UN apply political pressure to the international community to end the violence against Iraqi Christians.

"The Security Council", the Patriarch wrote, "cannot remain inert observers of the continuing atrocities against Christians" who are being subjected to a sort of ethnic cleansing. "The militants want to wipe out our communities", the letter reads.

The Patriarch's appeal concluded with the request for humanitarian aid and for a plan to protect the Christian cultural heritage in the Middle East.

Francis Campbell, former British

ambassador to the Holy See, in an article appearing in the "Catholic Herald", also criticized the silence with which the East is witnessing the tragedy of Iraqi Christians in a scene which, according to the diplomat, recalls 1930s Germany or the ethnic cleansing seen during the Balkans in the early 1990s. Following this appeal, Patriarch Sako brought a message to Mosul's Christian refugees in Erbil, Kurdistan, emphasizing that "in the end peace, not war, will win". They were joined by a delegation of French bishops, whose demonstration of Christian solidar-



Christian refugees from Mosul pray in a Church in Qaraqush (AFP)

ity was "a great comfort", Patriarch Sako told them during Mass at St Joseph Cathedral. "Our faith will remain steadfast, in spite of all of the sacrifices, and our hope ever strong".

Italian prelate from the Piedmont dies at age 85

Cardinal Francesco Marchisano



Cardinal Francesco Marchisano, Archpriest of the Basilica of St Peter, died on Sunday, 27 July. He was 85 years old. Having learned of his death, the Pope expressed his condolences in a telegram to Archbishop Cesare Nosiglia of Turin, Italy. The following is a translation of the telegram written in Italian.

Upon hearing the news of the death of Cardinal Francesco Marchisano, an illustrious son of this land, I wish to express to Your Excellency, to the presbyterate and the entire diocesan community, as well as to the late Cardinal's relatives and his friends, my feelings of deep sorrow. Thinking with affection of this dear Pastor, who for many years zealously collaborated with the Apostolic See, especially at the Congregation for Catholic Education and then as Archpriest of the Vatican Basilica, and lastly as President of the Labour Office of the Apostolic See. As a priest and then a bishop his life's witness is one of generous adherence to his vocation, always attentive to the faithful's needs and sensitive to the world of art and culture. I raise fervent prayers of suffrage so that the Lord may welcome him into joy and eternal peace, and I impart a comforting Apostolic Blessing to those mourning his passing.

FRANCISCUS PP.

Francesco Marchisano, was born in Racconigi, Italy, on 25 June 1929. Education and culture orientated his service, which culminated in his appointment as Archpriest of the Basilica of St Peter in the Vatican.

He was a weaver of relations with the World Council of Churches, based in Geneva, he knew the deaf and dumb alphabet and taught the Catechism to deaf-mute children in a Roman institute for 32 years starting in 1957.

Following his studies in the seminary he was ordained a priest on 29 June 1952 by Cardinal Maurilio Fossati, Archbishop of Turin. He continued his studies in Rome and became a professor at the Seminary of Rivoli. He obtained a degree in theology and a licence in Sacred Scripture. In 1956, Cardinal Giuseppe Pizzardo asked him to work for the *Congregatio de Seminariis et*

Studiorum Universitatibus, renamed Congregation for Catholic Education appointing him assistant for English and German in Seminaries as well as for the sensitive questions beyond the "iron curtain". From June 1969 to October 1988 he was Undersecretary of the Congregation for Catholic Education.

On 6 January 1989 he was ordained a Bishop, subsequent to his appointment as titular Bishop of Populonia by Pope John Paul II, in St Peter's. On 3 May 1993 he was appointed the first President. In June 1990 he became a member of the permanent Commission for the Cultural Heritage of the Church and in 1991 President of the Pontifical Commission of Sacred Archeology. In 1995 John Paul II appointed him President of the Artistic-Cultural Commission of the Grand Jubilee of the Year 2000. The following year

he was appointed member of the Congregation for Catholic Education; and of the Pontifical Council for Culture. He was also President of the John XXIII Foundation

On 24 April 2002, St John Paul II appointed him Archpriest of the Vatican Basilica, Vicar General of Vatican City State, and President of the Fabric of St Peter's Basilica. Pope John Paul II created him a Cardinal at the Public Consistory of 21 October 2003 and he received the red biretta with the title of the Deaconry of Santa Lucia del Gonfalone. In February 2005 he was appointed President of the Labour Office of the Apostolic See. After participating in the Conclave which elected Pope Benedict XVI in 2006 he resigned as Archpriest of the Vatican Basilica and in 2009 as president of the Labour Office.

At the Consistory held on 12 June last he opted for the Order of Cardinal Deacons. Pope Francis allowed him to retain the Deaconate which was raised *pro hac vice* to a presbyteral title.

The Mass for the late prelate was celebrated in the Vatican Basilica on 30 July. Cardinal Angelo Sodano, Dean of the College of Cardinals, presided, while Pope Francis administered the Rites of *Ultima Comendatio* and *Valedictio*.



Pope Francis administering the last rites on Wednesday morning, 30 July

Children speak about fear of bombs and the wish for normality

Desire for peace among Israeli Catholics



"The people are very saddened and shocked by the many victims on both sides. We remembered them during Mass and prayed for all those who are suffering". These are the words of Fr Gioele Salvaterra, priest in the town of Be'er Sheva, not far from the Gaza Strip. "What we can do", the priest continued, "is pray for the end of violence and for the soldiers to be able to return home safe and sound".

There are many Israelis praying for the end of hostilities these days. The local Catholic community from Haifa created a video and composed a song asking for peace, while in Be'er Sheva, among the cities hardest hit by rocket fire, Israeli Catholics share as citizens in the pain of

war and mourn as the list of the dead grows longer each hour. Moreover, many families living in Be'er Sheva are comprised of Arab Christians from Galilee. Women and children, after the first week of war, fled to their home villages, while husbands and fathers remained in the city to work.

Many already know what it is like to live in a situation of war. In the first days of the conflict, teenaged siblings Salma and Habib said they "did not want another war", stating that their plans for summer vacation, only just begun, had been quite different. For them it is the third war in the last six years, without taking into consideration the occasional rockets fired between one military offensive and another. Their parents are also very concerned about what is happening, especially when their children are out of the house, on the street: they keep in constant contact by telephone and text messaging.

Generally, Fr Salvaterra continued to explain to the SIR News Agency, "kids need to talk about what they are experiencing between the emotions of what at first seemed an adventure, and the fear: the siren wailing, rushing to the shelter, where they find their neighbours, the explosion of an intercepted rocket or the even louder blast of a rocket that lands in the area. Today's stories repeat those of the past. "One time a rocket fell near my school", Katy recalls.

Even the youngest are affected by the situation, and the moan of the sirens added to the parents' agitation causes the children to erupt in cries and screams. "It took several days to find my family in Galilee", recounts Marian, "and my three-year-old daughter recalled everything she had experienced in the days before".

In wartime even the work of home caregivers is more difficult,

needing to find a secure shelter for those in their care. "The lady I care for", one of them said, "was frightened and didn't want me to leave the house to run errands or to go to Mass". The community, however, continues to assemble for prayer, which for several days already has been held in a house in a sheltered area and not in the chapel. Prayer is centred on the plea for peace, for the good of all. "The parables we are listening to these Sundays", Fr Salvaterra said, "exhort everyone to have hope and to be confident that the small seed of peace, planted by the Pope's recent visit and the subsequent moment of prayer with the leaders of both peoples, may bear fruit".

As of Friday, 1 August, a ceasefire is under way in the Gaza Strip after 25 days of bloody confrontation. The truce began at 8 am local time after Israel and Hamas agreed to a 72-hour pause in fighting.

Pope Francis calls on the faithful in Caserta to protect their land rejecting every form of evil and violence

The courage to say 'no'

An invitation to experience the patron feast as a pure expression of faith free of all prejudice

To welcome Jesus within oneself means having the courage to say 'no' to any form of corruption and lawlessness, of evil and violence. Pope Francis said this to the faithful of Caserta, in Italy's Campania region, during the Mass he celebrated on Saturday afternoon, 26 July, in Piazza Carlo III. The following is a translation of the Pope's homily, which was given in Italian.

Jesus addressed his listeners with simple words that everyone could understand. This evening too, that is what we heard. He speaks to us through short parables, which refer to the everyday life of the people of that time. The similes of the treasure hidden in a field and of the pearl of great value have as protagonists a poor labourer and a rich merchant. The merchant searches his whole life for an object of value to satisfy his thirst for beauty, travelling the world, never giving up, in the hope of finding what he is searching for. The other, the farmer, never goes far from his field and always does his work, as a daily routine. And the outcome is the same for both of them: the discovery of something precious, for one a treasure, for the other a pearl of great value. They are both joined by a common sentiment: the surprise and the joy of having every desire fulfilled. In the end, neither hesitates to sell all in order to obtain the treasure he has found. Through these two parables Jesus teaches what the Kingdom of Heaven is, how to find it, what to do to obtain it.

What is the Kingdom of Heaven? Jesus did not go out of his way to explain it. He pronounced it from the very start of his Gospel: "The Kingdom of Heaven is at hand"; – even today it is nearby, among us –

that the Kingdom of God is present in the very person of Jesus. He is the hidden treasure, He is the pearl of great value. One understands the joy of the farmer and the merchant: they had found Him! It is the joy we each have when we discover the closeness and the presence of Jesus in our life. A presence which transforms our existence and makes us open to the needs of our brothers and sisters; a presence which prompts us to welcome every other presence, even that of the foreigner and the immigrant. His is a welcoming presence, and a joyous presence, his is a fruitful presence: in this way the Kingdom of God is inside us.

You may ask me: *How does one find the Kingdom of God?* Each of us has a particular journey, each of us has his path in life. For some the encounter with Jesus is awaited, desired, long sought, as it is revealed to us in the parable of the merchant who travels the world in search of something valuable. For others it happens suddenly, almost by chance, as in the parable of the farmer. This reminds us that God allows Himself to be met, because He is the first who desires to encounter us and the first to seek that encounter with us: he came to be "God with us". And Jesus is among us, He is here today. He said: when you are gathered in my name, I am among you. The Lord is here, He is with us, He is in our midst! It is He who seeks us, it is He who lets Himself be found even by those who do not seek Him. At times He allows Himself to be found in unusual places and at unexpected times. When one finds Jesus, that person is captivated, overcome, and it is a joy to leave our usual lifestyle, sometimes desolate

and apathetic, to embrace the Gospel, to let ourselves be guided by the new logic of love and of humble and unselfish service. The Word of Jesus, the Gospel. I'll ask you a question, but I don't want you to answer: How many of you read a passage of the Gospel every day? How many of you, perhaps, rush to finish work so you don't miss a TV program.... To have the Gospel in your hands, to have the Gospel on your bedside table, to have the Gospel in your pocket, to open it and read the Word of Jesus: this is how the Kingdom of God comes. Contact with the Word of God draws us near to the Kingdom of God. Consider this: a small Gospel always at hand, ready to open when the opportunity arises, ready to read what Jesus says; Jesus is there.

How does one obtain the Kingdom of God? Jesus is very explicit on this

point: it's not enough to have enthusiasm, but the joy of discovery. It is essential to place the precious pearl of the Kingdom before every other worldly good; we must place God first in our life, prefer Him to all else. Giving primacy to God means having the courage to say 'no' to evil, 'no' to violence, 'no' to oppression, to live a life in service of others and which fosters lawfulness and the common good. When a person discovers God, the true treasure, he abandons a selfish lifestyle and seeks to share with others the charity which comes from God. He who becomes a friend of God, loves his brothers and sisters, commits himself to safeguarding their life and their health, and also to respecting the environment and nature. I know that you suffer because of these things. Today, when I arrived, one of you approached me and told me: Father may you give us hope. But I cannot give you hope, I can tell you that

"God allows Himself to be met, because He is the first who desires to encounter us and the first to seek that encounter with us"

where Jesus is, there is hope; where Jesus is there is love for brothers and sisters, there is the commitment to safeguarding their life and their health and to respecting the environment and nature. This is the hope that never disappoints, the hope which Jesus gives! This is particularly important in this beautiful land which needs to be protected and conserved, which requires the courage to say 'no' to every form of corruption and unlawfulness – we all know what this kind of corruption and unlawfulness is called – it requires all of us to be servants of the truth and to assume an evangelical lifestyle, which is demonstrated in the giving of oneself and in attention to the poor and the outcast. Take care of the poor and the outcast! The Bible is full of these exhortations. The Lord says: it is not important to me that you do this or that, it is important to me that the orphan is cared for, that the widow is cared for, that the outcast person is heard, that creation is protected. This is the Kingdom of God!

Today is the Feast of Saint Anne, whom I like to call Jesus' grandma and today is a beautiful day to celebrate grandmothers. While I was incensing I saw something beautiful: the statue of St Anne is not crowned, her daughter, Mary, is



crowned. And this is beautiful. St Anne is the woman who prepared her daughter to become queen, to become queen of heaven and earth. This woman did a good job! St Anne, patron saint of Caserta, gathered in this square various parts of the Diocesan Community with the Bishop and with the presence of the civic leaders and representatives of various social organizations. I wish to encourage all of you to experience the feast of the patron saint

free of all prejudice, in the pure expression of the faith of a people who recognize themselves as the family of God and which strengthens the bonds of brotherhood and solidarity. Perhaps St Anne heard her daughter Mary proclaim the words of the *Magnificat*, which Mary surely repeated many times: "He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things" (Lk 1:52-53). May she help you to seek the sole treasure, Jesus, and teach you to discover God's criteria for behaviour; He overturns the world's judgments and comes in aid of the poor and the small ones and fills the lowly with good things, those who entrust their existence to Him. Have hope, the hope which does not disappoint. And I like to repeat to you: do not let them steal your hope!

At the end of Mass in Caserta, before the final blessing, the Holy Father addressed these spontaneous remarks to the faithful:

I thank the Bishop for his words: thank you, your words were so kind! Thank you very much! And I thank you for the warm and brotherly welcome. Thank you! Thank you so much! And please, I ask you to pray for me. I also thank the Cardinal Archbishop of Naples. I heard that the people of Naples are perhaps a little jealous over my visit, but I want to assure the people of Naples that I will definitely go there this year.



however he never lets us see it directly, but always by reflection, recounting the act of a master, of a king, of 10 virgins.... He prefers to leave it open to interpretation, with parables and similes, manifesting above all the effects: the Kingdom of Heaven can change the world, like yeast hidden in dough; it is small and humble like a mustard seed, which however will become tall like a tree. The two parables on which we reflect help us understand

Pope Francis invites the Priests of Caserta to walk the world's paths with joy and to remember that the Church cannot be self-referential

Creative men open to the Holy Spirit

On Saturday afternoon, 26 July, Pope Francis met with the priests of the Diocese of Caserta. The Pope engaged in a question-and-answer session with the priests in the Palatine Chapel in the Reggia di Caserta. Bishop Giovanni D'Alise of Caserta began the conversation. The following is a translation of the Q&A, which occurred in Italian.

Your Holiness, I did not prepare a written text because I immediately realized that you want a deep and intimate relationship with the priests. So I say to you "welcome". This is our Church, the priests, and then we will see the rest of the Church, as we celebrate the Eucharist. For me, this moment is important, because I have been here for only two months, and to begin this episcopate with Your presence and Your blessing is for me a grace within the grace. And now we await your words. Knowing that you would like to converse with the priests, they have also prepared some questions for you.

The Holy Father then thanked the Bishop and asked those present to formulate their questions.

I prepared a speech but I will give it to the Bishop. Thank you very much for the welcome. Thank you. I am happy and I feel a little guilty for having caused so many problems on the day of the patron's feast. But I did not know. And when I called the Bishop to tell him that I wanted to come and make a private visit here to a friend, Pastor Traettino, he said to me: "Ah, right on the patron saint's day!". And I immediately thought: "In the newspapers the next day it will read: 'on the patron feast of Caserta, Pope visits Protestants!'. Nice headline, eh? And, in this way, we organized the visit, a little rushed, but the Bishop helped me a lot as did the people at the Secretariat of State. I told the Substitute when I called him: "Please cut the cord from around my neck". He did so nicely. Thank you for the questions you will ask. We can begin: ask the questions and I will see if we can combine two or three, otherwise, I will respond to each one.

Your Holiness, thank you. I am the vicar general of Caserta, Fr Pasquariello. A huge thank-you for your visit to Caserta. I would like to ask a question: the good that you are bringing into the Catholic Church, with your daily homilies, official documents, especially *Evangelii Gaudium*, focus mainly on spiritual, intimate, personal conversion. It is a reform that engages, in my humble opinion, only the sphere of theology, biblical exegesis and philosophy. Alongside this personal conversion, which is essential for eternal salvation, I would see as useful some intervention, on the part of Your Holiness, which could get the People of God more involved, precisely as people. Let me explain. Our diocese, for 900 years, has had absurd boundaries: some municipalities are divided in half between the dioceses of Capua and Aversa. In fact, the station of the city of Caserta, less than one kilometre away from City Hall, belongs to Capua. For this reason, Most Blessed Father, I



He Qi, "The Holy Spirit Coming" (sora)

ask for a decisive action so that our communities no longer have to suffer unnecessary travel and so that the pastoral unity of our faithful is no longer sacrificed. It is clear, Your Holiness, that in *Evangelii Gaudium*, n. 10, you say that these things belong to the episcopate. But I remember that as a young priest - 47 years ago - we went with Msgr Roberti - he had come from the Secretariat of State - and we had brought a few problems even there; they said, after having explained things: "Come to an agreement with the bishops and we will sign". And this is a beautiful thing. But when will the bishops come to an agreement?

Some Church historians say that in some of the first Councils, the Bishops would get to the point of punches but then they would come to an agreement. And this is a bad sign. It is bad when Bishops speak against each other or are roped in. I don't mean unity of thought or unity of spirituality, because this is good, I say roped in in the negative sense. This is bad because it breaks the unity of the Church. This is not of God. And we Bishops need to give the example of unity that Jesus asks of the Father for the Church. But we cannot go about speaking against one another. "And he does it this way and he does it that way...". Go on, say it to the person's face! Our ancestors at the first Councils got to the point of punches and I prefer that they yell a few strong words to each other and then embrace, rather than speak against each other in hiding. This, as a general principle, namely: in the unity of the Church, unity among Bishops is important. You underlined the path that the Lord wanted for his Church. And this unity between Bishops is that which favours coming to an agreement on this or that issue. In one country - not in Italy, another place - there is a

diocese whose boundaries have been reconfigured but motivated by the location of the cathedral's treasure, they have been discussed in court for more than 40 years. For money: this is not understandable! This is where the devil rejoices! It is he who profits. It is nice then that you say the Bishops must always be in agreement: but agreement in unity, not in uniformity. Each person has his charisma: each person has his way of thinking, of seeing things: this variety is sometimes the fruit of mistakes, but many times it is the fruit of the Spirit. The Holy Spirit wanted this variety of charisms to exist in the Church. The same Spirit that creates diversity then succeeds to create unity; unity in the diversity of each one, without each one losing his own personality. But, I hope that what you said will move ahead. And then, we are all good, because we all have the water of Baptism, we have the Holy Spirit with-

in, who helps us to move ahead.

I am Fr Angelo Piscopo, parish priest of San Pietro Apostolo and San Pietro in Cattedra. My question is this: Your Holiness, in the Apostolic Exhortation *Evangelii Gaudium*, you invited us to encourage and to reinforce popular piety, as the precious treasure of the Catholic Church. At the same time, however, you showed the risk - unfortunately, ever more real - of the diffusion of an individualistic and sentimental Christianity, more attentive to traditional forms and to revelation, deprived of the fundamental aspects of the faith and irrelevant to social life. What suggestion can you give us for a ministry that, without devaluing popular piety, can re-launch the primacy of the Gospel? Thank you, Your Holiness.

We hear that this is a time where religiosity has declined, but I do not believe so. Because there are these currents, these schools of intimist religiosity, like the gnostics, who have an approach similar to pre-Christian prayer, pre-biblical prayer, gnostic prayer, and gnosticism entered into the Church in these groups of intimist piety: I call this "intimism".

"Intimism" is not good. It is something for me: I am calm; I feel full of God. It is a bit - it is not the same - but it is similar to *Ageo*. There is religiosity, yes, but a pagan religiosity, even heretical. We must not be afraid to pronounce this word because gnosticism is a heresy: it was the Church's first heresy. When I speak of religiosity, I speak of that treasure of piety, with many values, which the great Paul VI describes in *Evangelii Nuntiandi*. Think of this: the *Document of Aparecida*, which was the document of the Fifth Conference of the Latin American Episcopate, in order to summarize at the end of the document, in the penultimate paragraph - because the last two were credits and prayers - had to go back 40 years and extract a piece from *Evangelii Nuntiandi*, which is the post-Conciliar pastoral document that has yet to be surpassed. It is of great currency. In that document, Paul VI de-

scribes popular piety, affirming that sometimes it needs to be evangelized. Yes, because like every piety, it risks going a little this way and a little that way or not having an expression of strong faith. But the piety that people have, the piety that enters into the heart through Baptism has enormous strength, to the point that the People of God who have this piety, on the whole, can do no wrong. It is infallible in *credendo*: as said in *Lumen Gentium*, n. 12. True popular piety is born from that *sensus fidei* of which this conciliar document speaks and it guides in the devotion to the Saints, to Our Lady, even with folk expressions in the good sense of the word. For this, popular piety is fundamentally enculturated. It cannot be a popular piety created in a laboratory, ascetic, but always born from our lives. Small mistakes can be made - therefore we must be vigilant - however, popular religiosity is a tool of evangelization. Let us think of today's young people. Young people - at least the experience I had in the other diocese - young people, youth movements in Buenos Aires did not work. Why? One would say to them: let's organize a meeting to talk... and in the end the young people got bored. But when pastors found a way to involve young people in small missions, to do a mission during vacation time, to give catechesis to people who needed it, in the small villages where there are no priests, then they adhered. Young people truly want this missionary role and they learn from it to live a form of piety that we can even say is popular piety: the missionary apostolate of young people has something of popular piety in it. Popular piety is active, it is a sense of faith - says Paul VI - deep, which only the simple and the humble are able to have. And this is great! In Shrines, for example, we see miracles! Every 27 July, I would go to the St Pantalone Shrine in Buenos Aires and I would listen to confessions in the morning. I would return renewed from that experience. I would return ashamed by the holiness I would find in simple people,

sinners but holy, because they would tell of their sins and recount how they lived, the problem of their son or their daughter or of this or the other, and how they would visit the sick. You could feel the Gospel. In Shrines, you find these things. The confessionals of Shrines are a place of renewal for priests and Bishops; they are a course in spiritual renewal because of this contact with popular piety. And the faithful, when they come to confess, they tell you their miseries, but you see behind those miseries the grace of God that guides them to this moment. This contact with the People of God who pray, a pilgrim people, who manifest their faith in this form of piety, helps us a lot in our priestly life.

Allow me to call you father Francis because fatherhood inevitably implies holiness when it is authentic. As a pupil of the Jesuit fathers, to whom I owe my cultural and priestly formation, I will first share my thoughts and then ask a question that I will put to you in a special way. The identikit of the priest of the third millennium: human and spiritual balance; missionary consciousness; openness to dialogue

The priest must be a "man of creativity, who fulfills God's commandment - 'to create things'; a man of transcendence, both with God in prayer and with others"; a man who is approachable and who is close to the people

with other faiths, religious and non. Why this? You certainly have brought about a Copernican revolution in terms of language, lifestyle, behaviour and witness on the most considerable issues at a global level, even with atheists and with those who are far from the Catholic Christian Church. The question I ask you: how is it possible in this society, with a Church that hopes for growth and development, in this society with an evolution that is dynamic and conflictual and very often distant from the values of the Gospel of Christ, that we are a Church that is very often late? Your linguistic, semantic, cultural revolution, your evangelical witness is stirring an existential crisis for us priests. What imaginative and creative ways do



you suggest for us to use in order to overcome or at least to alleviate this crisis that we perceive? Thank you.

So. How is it possible, with the Church growing and developing, to move forward? You said a few things: balance, openness to dialogue... But, how can one go forward? You said a word that I really like. It is a divine word. If it is human it is because it is a gift of God: creativity. It is the commandment God gave to Adam, "Go and multiply. Be creative". It is also the commandment that Jesus gave to his disciples, through the Holy Spirit, for example, the creativity of the early Church in her relationship with Judaism: Paul was creative; Peter, that day when he went to Cornelius, was afraid of them, because he was doing something new, something creative. But he went forward. Creativity is the word. And how can you find this creativity? First of all - and this is the condition if we want to be creative in the Spirit, that is to say in the Spirit of the Lord Jesus - there is no other way than prayer. A Bishop who does not pray, a priest who does not pray has closed the door, has closed the path of creativity. It is precisely in prayer, when the Spirit makes you feel something, the devil comes and makes you feel another; but prayer is the condition for moving forward. Even if prayer can often seem boring. Prayer is so important. Not only the prayer of the Divine Office, but the liturgy of the Mass, quiet, celebrated well with devotion, personal prayer with the Lord.

If we do not pray, perhaps we will be good pastoral and spiritual entrepreneurs, but the Church without prayer becomes an NGO, she does not have that *unio Sancti Spiritu*. Prayer is the first step, because one must open oneself to the Lord to be able to be open to others. It is the Lord that says, "Go here, go there, do this...", you will be inspired by the creativity that was very costly for many saints. Think of Blessed Antonio Rosmini, who wrote *The Five Wounds of the Church*, he was really a creative critic because he prayed. He wrote that which the Spirit made him feel. For this, he entered a spiritual prison, that is, in his home: he could not speak, he could not teach, he could not write, his books were placed

on the Index. Today, he is Blessed! Many times creativity brings you to the cross. But when it comes from prayer, it bears fruit. Not creativity that is a little *sans facon* and revolutionary, because today it is fashionable to be a revolutionary; no, this is not of the Spirit and is born in prayer it can bring you problems. Creativity that comes from prayer has an anthropological dimension of transcendence, because through prayer you open yourself to transcendence, to God.

But there is also another transcendence: opening oneself up to others, to one's neighbour. We must not be a Church closed in on herself, which watches her navel, a self-referential Church, who looks at herself and is unable to transcend. Twofold transcendence is important: toward God and toward one's neighbour. Coming out of oneself is not an adventure; it is a journey, it is the path that God has indicated to men, to the people from the first moment when he said to Abraham, "Go from your country". He had to go out of himself. And when I come out of myself, I meet God and I meet others. How do you meet others? From a distance or up close? You must meet them up close, closeness. Creativity, transcendence and closeness. Closeness is a key word: be near. Do not be afraid of anything. Be close. The man of God is not afraid. Paul himself, when he saw the many idols in Athens, was not afraid. He said to the people: "You are religious, many idols... but, I will speak to you about another". He did not get scared and he got close to them. He also cited their poets: "As your poets say...". It's about closeness to a culture, closeness to the people, to their way of thinking, their sorrows, their resentments. Many times this closeness is just a penance, because we need to listen to boring things, to offensive things.

Two years ago, a priest who went to Argentina as a missionary - he was from the Diocese of Buenos Aires and went to a diocese in the south, to an area where for years they had no priest, and the evangelicals had arrived - told me that he went to a woman who had been the teacher of the people and then the principle of the village school. This lady sat him down and began in-



Creative men open to the Holy Spirit

CONTINUED FROM PAGE 6

sulting him, not with bad words, but insulting him forcefully: "You abandoned us, you left us alone, and I, who need the Word of God, had to go to Protestant worship and I became a Protestant". This young priest, who is meek, who is one who prays, when the woman finished her discourse, said: "Madam, just one word: forgiveness. Forgive us, forgive us. We abandoned the flock". And the woman's tone changed. However, she remained Protestant and the priest did not go into the subject of which was the true religion. In that moment, this could not be done. In the end, the lady began to smile and said: "Father, would you like some coffee?" – "Yes, let's have a coffee". And when the priest was about to leave, she said: "Stop, Father. Come". And she led him into the bedroom, she opened the closet and there was the image of Our Lady: "You must know that I never abandoned her. I hid her because of the pastor, but she's in the home". It is a story that teaches how proximity, meekness brought about this woman's reconciliation with the Church, because she felt abandoned by the Church. And I asked a question that you must never ask: "And then, how did things turn out? How did it end?". But the priest corrected me: "Oh, no, I did not ask anything; she continues to go to Protestant worship, but you can see that she is a woman who prays. The Lord Jesus provides". And he did not go beyond that, and he did not urge her to return to the Catholic Church. It is that prudent closeness, which knows just how far one can reach. But, closeness also means dialogue; you must read in *Ecclesiam Suam*, the doctrine on dialogue, later repeated by other Popes. Dialogue is so important, but to dialogue two things are necessary: one's identity as a starting point and empathy toward others. If I am not sure of my identity and I go to speak, I end up bartering my faith. You cannot dialogue without starting from your own identity, and empathy, which is *a priori* not condemning. Every man, every woman has something of their own to give us; every man, every woman has their own story, their own situation and we have to listen to it. Then the prudence of the Holy Spirit will tell us how to respond. Start from your own identity in order to dialogue, but a dialogue is not doing apologetics, although sometimes you must do so, when we are asked questions that require an explanation. Dialogue is a human thing. It is hearts and souls that dialogue, and this is so important! Do not be afraid to dia-

logue with anyone. It was said of a saint, joking somewhat – I do not remember, I think it was St Philip Neri, but I'm not sure – that he was able to dialogue even with the devil. Why? Because he had that freedom to listen to all people, but starting from his own identity. He was so sure, but being sure of one's identity does not mean proselytizing. Proselytism is a trap, which even Jesus condemns a little, *en passant*, when he speaks to the Pharisees and the Sadducees: "You who go around the world to find a proselyte and then you remember that...". But, it's a trap. And Pope Benedict has a beautiful expression. He said it in Aparecida but I believe he repeated it elsewhere: "The Church grows not by proselytism, but by attraction". And what's the attraction? It is this human empathy, which is then guided by the Holy Spirit. Therefore, what will be the profile of the priest of this century, which is so secularized? A man of creativity, who follows God's commandment – "to create things"; a man of transcendence, both with God in prayer and with others always; a man who is approachable and who is close to the people. To distance people is not priestly and people are tired of this attitude, and yet they still come

to us. But he who welcomes the people and is close to them and dialogues with them does so because he feels certain of his identity, which leads him to have a heart open to empathy. This is what comes to me in response to your question.

Dear Father, my question is about the place where we live: the diocese, with our bishops, our relationships with our brothers and sisters. And I ask you: this historic time in which we are living has expectations of us as priests, that is of a clear, open, and joyful witness – as you are inviting us to be – in the newness of the Holy Spirit. I ask you: what would really be, in your opinion, the specific foundation of the diocesan priest's spirituality? I think I read somewhere that you say: "The priest is not a contemplative". But it was not like that before. So, if you could give us an icon that we can refer to for the rebirth, the communal growth of our diocese. And above all, I'm interested in how we can be faithful, today, to man, not so much to God.

Here, you said "the newness of the Holy Spirit". It's true. But God is a God of surprises. He always surprises us, always, always. We read the Gospel and we find one surprise after another. Jesus surprises us because he arrives before us: He waits for us first, he loves us first, when we seek Him, he is already looking for us. As the prophet Isaiah or Jeremiah says, I do not remember well: God is like the flower of the almond tree, the first to blossom in spring. He is first, always first, always waiting for us. And this is the surprise. So many times we seek God here and He waits for us there. And then we come to the spirituality of the diocesan clergy. A contemplative priest, but not like one who is in a Carthusian monastery, I do not mean this contemplativeness. The priest must have contemplativeness, an ability to contemplate both God and people. He is a man who looks, who fills his eyes and his heart with this contemplation: with the Gospel before God, and with human problems before men. In this sense, he must be a contemplative. One should not get confused: the monk is something else. But where is the focal point of the spirituality of the diocesan priest? I would say it is in diocesan life. It is having the ability to open oneself to diocesan life. The spirituality of a religious person, for example, is the ability to open up to God and to others in the community: be it the smallest or the largest congregation. Instead, the spirituality of the diocesan priest is to be open to diocesan life. And you religious

who work in the parish need to do both things, which is why the dicastery for Bishops and the dicastery for consecrated life are working on a new version of *Mutuae relationes*, because the religious has the two affiliations. Let us return to "diocesan life": what does it mean? It means having a relationship with the Bishop and a relationship with the other priests. The relationship with the Bishop is important, it is necessary. A diocesan priest cannot be separated from the Bishop. "But the Bishop does not care for me, the Bishop here, the Bishop there...": The Bishop may perhaps be a man with a bad temper, but he's your Bishop. And you have to find, even in that non-positive attitude, a way to maintain a relationship with him. This, however, is the exception. I am a diocesan priest because I have a relationship with the Bishop, a necessary relationship. It is really significant when, during the rite of ordination, one makes the vow of obedience to the Bishop. "I pledge obedience to you and your successors". Diocesan life means a relationship with the Bishop, which must be realized and must grow continuously. In the majority of cases it is not a catastrophic problem, but a normal reality. Secondly, the diocesan life involves a relationship with the other priests, with all the presbytery. There is no spirituality of the diocesan priest without these two relationships: with the Bishop and with the presbytery. And they are needed. "I, yes, get along well with the Bishop, but I do not attend the clergy meetings because they make small talk". With this attitude, you are missing out on something: you do not have that true spirituality of the diocesan priest. That's it: it is simple, but at the same time it is not easy. It is not easy because reaching an agreement with the Bishop is not always easy, because one thinks in one way the other thinks in another way. You can discuss and discuss! And can it be done in a loud voice? It can! How many times does a son argue with his father and, in the end, they always remain father and son.

However, when in these two relationships, both with the Bishop and with the presbytery, diplomacy enters, the Spirit of the Lord is not there, because the spirit of freedom is lacking. We must have the courage to say, "I do not think of it that way; I think of it differently", and also the humility to accept a correction. It's very important. And what is the greatest enemy of these two relationships? Gossip. Many times I think – because I too have this urge to gossip, we have it inside us, the devil knows that this seed bears fruit and he sows it well – I think it is a consequence of a celibate life lived as sterility, not as fruitfulness. A lonely man ends up embittered, he is not fruitful and gossips about others. This is not good, this is precisely what prevents an evangelical, spiritual and fruitful relationship with the Bishop and the presbytery.



CONTINUED ON PAGE 10

Siby Chacko
"Walking" (2008)



The Pope "went to visit his brothers". This is how Pope Francis described his private visit on Monday, 28 July to Caserta, to meet the evangelical pastor John Traettino and the community of the Pentecostal Church of Reconciliation. The following is a translation of the Holy Father's address, which was given in Italian.

Good morning, Brothers and Sisters.

My brother, Pastor Giovanni, began speaking about the centre of our life: to be in the presence of Jesus. And then he said "to walk" in the presence of Jesus. And this was the first commandment that God gave to his people, to our father Abraham: "walk before me and be blameless". And then the people walked: a few times in the presence of the Lord, many times not in the presence of the Lord. They chose idols, gods.... But the Lord has patience. He has patience with the people who walk. I do not understand a Christian standing still! A Christian who does not walk, I do not understand him! A Christian must walk! There are Christians who walk, but not in the presence of Jesus: it is important to pray for these brothers and sisters. Also for us, when at certain times we do not walk before Jesus, because we too are all sinners, everyone! If anyone is not a sinner, raise your hand.... To walk in the presence of Jesus.

Christians standing still: this harms, because what is still, what does not walk, spoils. Like still water, which is the first water to stagnate, water which doesn't flow.... There are Christians who confuse walking with "roaming". They are not "walkers", they are "wanderers" and they roam here and there through life. They are in the labyrinth, and there they wander, they wander.... They lack *parresia*, the boldness to go forward; they lack hope. Christians without hope roam through life; they aren't able to go forward. We are confident only when we walk in the presence of the Lord Jesus. He enlightens us, He gives us his Spirit to walk well.

I think of Abraham's grandson, Jacob. He was at peace, there with his sons; but at a certain point famine came and he told his sons, his 11 sons, 10 of whom were guilty of treachery, of having sold their brother: "Go to Egypt, walk all the way there to buy food, because we have money but we have no food. Take the money and buy some there, where they say there is some". And they began to walk: instead of finding food, they found a brother! This is wonderful!

When one walks in the presence of God, he is granted this brotherhood. When, on the other hand, we stop, we watch each other too closely, we are given another path... bad, bad! The path of gossip. And it begins: "But don't you know?"; "No, no, I don't know about you. I know about here and there..."; "I belong to Paul"; "I belong to Apollo"; "I belong to Peter"... And thus they begin, from the first mo-

ment division begins in the Church. And it isn't the Holy Spirit who creates division! He makes something which seems rather like it, but not division. It isn't the Lord Jesus who creates division! He who creates division is actually the envious one, the king of envy, the father of envy: that sower of weeds, Satan. He barges in on the community and creates division, always. From the first moment, from the first moment of Christianity, there has been this temptation in the Christian community. "I am this; "I am that"; "No! I am the Church, you are the sect".... And thus who acquires us is he, the father of division. Not the Lord Jesus, who prayed for unity (Jn 17), he prayed!

What does the Holy Spirit make? I said he makes something else, which one might think of as division, but it isn't. The Holy Spirit creates "diversity" in the Church. The First Letter to the Corinthians, chapter 12. He creates diversity! It's true this diversity is so rich, so beautiful. But then, the same Holy Spirit creates unity, and this way the Church is one in diversity. And, to use a beautiful word of an Evangelist whom I love very much, a diversity "reconciled" by the Holy Spirit. He does both these things:



The Bishop of Rome visits the Pentecostal community of Caserta

Reconciled diversity

The truth is found in life not in a laboratory

he creates the diversity of charismata and then makes harmony of the charismata. For this the first theologians of the Church, the first fathers – I'm talking about the third or fourth century – said: "The Holy Spirit, He is harmony", because He creates this harmonic unity in diversity.

We are in the epoch of globalization, and we think about what globalization is and what unity would be in the Church: perhaps a sphere, where all points are equidistant from the centre, all equal? No! This is uniformity. And the Holy Spirit doesn't create uniformity! What shape can we find? Let us consider a prism: the prism is unity, but all its parts are different; each has its own peculiarity, its charisma. This is unity in diversity. It is on this path that we Christians do what we call by the theological name of ecumenism: we seek to ensure that this diversity may be more harmonized by the Holy Spirit and become unity; we try to walk before God and be blameless; we try to go and find the nourishment we need to find our brother. This is our path, this is our Christian beauty! I am referring to what my beloved brother said at the beginning.

Then he spoke of another thing, about the Incarnation of the Lord.

John the Apostle is clear: "He who says that the Word did not become flesh, is not from God! He is from the devil". He is not ours, he is the enemy! Because first there was heresy – let's say the word among us – and this is what the Apostle condemns: that the Word did not become flesh. No! The incarnation of the Word is at the foundation: it is Jesus Christ! God and man, Son of God and Son of man, true God and true man. And thus the first Christians understood and they must have really argued a great deal in order to maintain these truths: the Lord is God and man; the Lord Jesus is God made flesh. It is the mystery of Christ's flesh: one doesn't understand love for thy neighbour, one doesn't understand love for thy brother, if one doesn't understand this mystery of Incarnation. I love my brother because he too is Christ, is Christlike, is the flesh of Christ. I love the poor, the widow, the slave, those in prison.... Let's consider the "protocol" by which we will be judged: Matthew 25. I love all these people, because these people who suffer are the flesh of Christ, and it will do us good, who are on this path of unity, to touch the flesh of Christ. To go to the fringes, right where there are so many needs, or – let's say it better – there are so many needy, so many needy.... Even needy of God, who hunger – but not for bread, they have plenty of bread – for God! And go there, to tell this truth: Jesus Christ is the Lord and He saves you. But always go and touch the flesh of Christ! The Gospel cannot be preached purely intellectually: the Gospel is truth but it is also love and it is also beauty! And this is the joy of the Gospel! This is truly the joy of the Gospel.

On this path we have so often done the same thing Joseph's brothers did, when jealousy and envy have divided us. They first wanted to kill their brother – Reuben managed to save him – and then to sell

Tweet for domestic workers and caregivers

Those humble women in Bergoglio's heart

MARIO PONZI

A Tweet by Pope Francis on Tuesday morning, 29 July, called for gratitude for caregivers, a category of people dedicated to serving others, the elderly, especially those who are alone: "May we be always more grateful for the help of domestic workers and caregivers; theirs is a precious service". The Pope's attention returned to caregivers, after dedicating a moment to them in his reflection after the Angelus on 15 June, when he said: "Today, a special thought goes out to domestic workers and caregivers, who come from many parts of the world and perform a priceless service for families, especially in caring for the elderly and for those who are not self-sufficient. So often we don't justly value the great and good work they do for families. Many thanks to you".

Tuesday's Tweet is related in a particular way to the human story of Jorge Mario Bergoglio, "the man who became Pope", whose memories of youth continue to be inlaid, day by day, like little gems in a mosaic that is being designed.

From the very first moments of his ministry as Bishop of Rome the Pontiff has helped us get to know him through his references to key events in his life. Certain figures – such as his most beloved grandmother Rosa, without a doubt the most-often referred to; his sweet and understanding mother Regina, always attentive to the upbringing of her five children; and his father



Mario, the tireless worker – have become familiar to a great number of people. Then the long line of friends, which includes many priests, but also many *cartoneros* – some of whom were guests of honour at the inaugural Mass of his Pontificate – and then the poor, the sick, the elderly and also the prisoners with whom, as he himself has revealed, he continues to be in frequent contact.

One surprise, even before that of the caregivers, was his recollection of the laundry woman, a Sicilian widow, who helped his mother Regina with the housework. He shared this with journalist Pablo Cavo of the Argentinian newspaper *El Clarín*, who interviewed him for the weekly *Viva* at 500 days of his Pontificate. A memory which bears witness to his affection for a humble person known in his childhood, and whom he met again as adult and priest, then accom-

panied to death "serene, with a smile on her lips".

Today Pope Bergoglio's heart remains profoundly marked by that encounter. So much so, he said in the interview, there is never a morning that he wakes or an evening that he goes to sleep without kissing the medal given to him by that laundress during her final days.

Now the "story" about that medal is added to that of the crucifix taken from the rosary that Fr José Aristi, a Sacramentine priest who served his whole life as a confessor in Buenos Aires and who died in solitude, held in his hands crossed upon his body as he lay in the casket. "That cross – he confessed to Roman parish priests during a meeting last 6 March – I put here in my pocket. A pope's shirts don't have pockets, but I always carry a little cloth bag here, and from that day until today, that cross is with me. And when I have a bad thought about any person, my hand comes here, always. And I feel grace! I feel that it's good for me. How good is the example of a merciful priest, a priest who draws close to the wounded...".

Reconciled diversity

CONTINUED FROM PAGE 9

him. Brother Giovanni also spoke about this sad story. That sad story in which the Gospel for some people was experienced as truth and they did not realize that behind this attitude there were many bad things, things not of the Lord, the ugly temptation of division. That sad story, in which the same thing that Joseph's brothers did was also done: that complaint, the laws of this people: "Go against racial purity...". And these laws were sanctioned by baptized people! Some of those who made this law and some of those who persecuted, denounced Pentecostal brothers for being "exuberant", almost "crazy", who tarnished the race, some were Catholics.... I am the Pastor of Catholics: I ask your forgiveness for this! I ask your forgiveness for those Catholic brothers and sisters who understood and were tempted by the devil and did the same thing as Joseph's brothers. I ask the Lord to give us the grace to recognize and to forgive.... Thank you!

Then Brother Giovanni said something that I completely share: the truth is an encounter, an encounter between people. Truth is not found in a laboratory, it is found in life, seeking Jesus in order to find it. But the greatest, most beautiful mystery is that when we find Jesus, we realize that He was seeking us first, that He found us first, because He came before us! For me, I like to say in Spanish that the Lord is *primera* to us. It's a Spanish word: He precedes us and always awaits us. He is before us. And I believe that Isaiah or Jeremiah – I have doubt – says that the Lord comes like the al-

mond flower, which is the first to blossom in spring. And the Lord awaits us! Is it Jeremiah? Yes! It is the first to blossom in spring, it is always first.

This encounter is beautiful. This encounter fills us with joy, with enthusiasm. Let's consider that encounter of the first disciples, Andrew and John. When the Baptist said: "Behold the Lamb of God, who takes away the sin of the world". And they follow Jesus, staying with him all afternoon. Then when they leave, when they return home, they say: "We heard a rabbi"... No! "We have found the Messiah!". They were exuberant. Some laughed.... Let's consider the phrase: "Can anything good come out of Nazareth?". They didn't believe. But they encountered him! That encounter which transforms; from that encounter comes everything. This is the path of the holy Christian: to seek Jesus every day to encounter him, and to allow oneself every day to be sought by Jesus and to allow oneself to be encountered by Jesus.

We are on this path of unity, between brothers and sisters. Some may be shocked: "But the Pope went to the Evangelists!" He went to visit his brothers! Yes! Because – and what I speak is the truth – they first came to visit me in Buenos Aires. And there is a witness here: Jorge Himitian can tell the story of when they came, they made the approach.... And thus this friendship began, this closeness between the pastors of Buenos Aires, and here today. I thank you. I ask you to pray for me, I need it... that at least I won't be so bad. Thank you!

Creative men open to the Holy Spirit

CONTINUED FROM PAGE 8

Gossip is the strongest enemy of diocesan life, that is, of spirituality. But you are a man. Therefore, if you have something against the Bishop, go and tell him. But then there will be consequences. You will carry the cross, but be a man! If you are a mature man and you see something in your brother priest that you do not like or that you believe to be wrong, go and tell him to his face. Or if you see that he does not tolerate being corrected, go tell the Bishop or that priest's closest friend, so that he may help him correct himself. But do not tell others, because that's getting each other dirty. And the devil is happy with that "banquet" because that way he attacks the very centre of the spirituality of the diocesan clergy. For me, gossip does so much damage. And I am not some post-Conciliar novelty.... St Paul already had to deal with this. Remember the phrase: "I belong to Paul", or "I belong to Apollos...". Gossip has been a reality since the beginning of the Church, because the devil does not want the Church to be a fertile mother, united, joyful. What instead is the sign that these two relationships, between priest and Bishop and between priest and the other priests, are going well? It is joy. Just as bitterness is the sign that there is no real diocesan spirituality, because a good relationship with the Bishop or the presbytery is lacking, joy is a sign that things are working. You can discuss, you can get angry, but there is joy above all, and it is important that it always remains in these two relationships

which are essential to the spirituality of the diocesan priest.

I would like to return to another sign, the sign of bitterness. Once a priest told me, here in Rome: "But, I often see we are a Church of angry people, always angry with each other; we always have something to be angry about". This leads to sadness and bitterness: there is no joy. When we find a priest in a diocese who lives with anger and tension, we think: but this man has vinegar for breakfast. Then at lunch, pickled vegetables, and then in the evening some lemon juice. His life is not working because it is the image of a Church of angry people. Instead, joy is a sign that things are going well. You can get angry: it is even healthy to get angry once. But the state of anger is not of the Lord and it leads to sadness and disunity. And in the end, you said "fidelity to God and man". It is the same as we said before. It is twofold faithfulness and twofold transcendence: to be faithful to God is to seek him, to open oneself to Him in prayer, remembering that He is the faithful one. He cannot deny Himself; he is always faithful. And then opening oneself to others; it is that empathy, that respect, that listening, and saying the right word with patience.

We must stop in order to love the faithful who are waiting.... But I thank you, truly, and I ask you to pray for me, because even I have the difficulties of every Bishop and I have to resume the path of conversion every day. Prayer for each other will do us good to keep moving forward. Thank you for your patience.

On the pastoral ministry of social communications in Brazil

Real people in the digital age

"In the digital world proclaiming the Gospel must be followed by an offer to meet Christ in a real and transforming way". Pope Francis expressed this desire in a message – signed by Secretary of State Cardinal Pietro Parolin – to participants of the fourth National Congress on Pastoral Ministry in Social Communications (PASCOM) in Brazil. The conference began on Thursday, 24 July, at the Marian Shrine of Aparecida with the theme "Communication, challenges, and opportunities to evangelize in the digital age". In addition, the congress was linked to Brazil's second National Seminar of Young Communicators.

The purpose of both meetings, which concluded on Sunday, 27 July, was to research new ways to create and motivate agents to pastoral work in communications in Brazil. The meeting, in which bishops, priests, religious and lay people participated, was held on the anniversary of Pope Francis' visit to

Brazil. The Holy Father went there last year to celebrate World Youth Day in Rio de Janeiro. The Pontiff added a stop in Aparecida to the visit so that he could pray where he once had six years before as Cardinal-Archbishop of Buenos Aires. He had gone to Aparecida to participate in the fifth General Conference of the Latin American and Caribbean Bishops' Conference (CELAM), which was held in May 2007.

Pope Bergoglio touched on his experience last year in Brazil, when – quoting his homily at Mass on 27 July in the Cathedral – he said: "We cannot keep ourselves shut up in parishes, in our communities, in our parish or diocesan institutions, when so many people are waiting for the Gospel! To go out as ones sent. It is not enough simply to open the door in welcome because they come, but we must go out through that door to seek and meet the people!".



The Holy Father with 20 young Asians in Korea

Lunch with the Pope

In Rio celebrating the first anniversary of WYD

Twenty young people participating in Asian Youth Day (AYD) in Daejeon, will have lunch with Pope Francis on 15 August during his stay in Korea, which will be the third international visit of his Pontificate.

These young people from India, Bangladesh, Pakistan, Taiwan, Nepal, China, Japan and Mongolia will also be joined by Boa Kwon, a Korean international pop singer, as honorary ambassador of the sixth AYD. The theme of this year's AYD is "Asian Youth! Wake up! The Glory of the Martyrs Shines on You".

Recent days marked the exact anniversary of Pope Bergoglio's first international visit, made to Brazil from 22 to 29 July 2013. On that occasion, he also met with the young generation attending the 28th World Youth Day (WYD). Celebrated in Rio de Janeiro, the families and parishes of Brazil generously welcomed the more than 3 million young people who participated. Cardinal Archbishop Orani João Tempesta, O. Cist., in a message on the website of the Archdiocese of São Sebastião do Rio de Janeiro, underlined how the experience of the 2013 WYD "will remain as an important moment not only for Catholics, but for all young people of good will who have seen that a new world is possible! There are youths", the Cardinal concluded, "who want to change society by respecting people and institutions in these dark and difficult times".

U.S. Bishops on behalf of fleeing young migrants

Protection and care

On 24 July, Bishop Eusebio Elizondo, Auxiliary Bishop of Seattle and chairman of the U.S. Conference of Catholic Bishops' Committee on Migration, called upon President Obama and the Central American presidents to pro-

tect and care for children and families fleeing violence. "The leaders should focus upon the protection of these children and families, as they are charged with as the heads of their nations," said Bishop Elizondo in anticipation of the meeting held at the White House on 25 July among the presidents of the U.S., Guatemala, Honduras and El Salvador. "Instead of cooperating on intercepting them and sending them back to dangerous situations, they should work together to protect them from those dangers, including providing them asylum in neighboring countries and in the United States".

The Bishop called for a long-term strategy "to address the violence and lack of opportunity in the countries of Central America. Specific attention should be paid to helping at-risk youth remain safe and access opportunity at home," he said.

Bishop Elizondo also reaffirmed USCCB opposition to proposals to amend current law to speed the deportations of the children without giving them the benefit of an immigration hearing. "We oppose linking changes to the law – changes which could send children back to harm – to the funding bill, which is needed to humanely respond to this situation," Bishop Elizondo said.

The Swiss Guard

Pilgrimage to Poland

From 4 to 13 July the Pontifical Swiss Guard went to Poland on a pilgrimage in the footsteps of John Paul II. Those currently active and their families, separated into three groups. The first group made the journey from 4 to 7 July, the second from 8 to 10 July and the third from 11 to 13 July. All three groups followed the same itinerary. The first day included the Shrine of Jasna Góra in Częstochowa, followed by the birthplace of Karol Wojtyła in Wadowice.

The second day was dedicated to places of his youth, followed by a visit to Auschwitz. On the third day the groups travelled to Kraków and the surrounding area, to the diocese where Wojtyła served his pastoral ministry as bishop and then as cardinal. Among the stops were the Shrine of St Faustina Kowalska and the shrine currently under construction dedicated to the Polish Pope.

On display at the Museum of Biblical Art

Paradise lost in the heart of New York



Rona Pondick, "Dwarfed Blue Pine" (2009-2010)

"Back to Eden, Contemporary Artists Wander the Garden" is the latest initiative underway at MOBIA, the Museum of Biblical Art in New York City, an exhibit dedicated to the theme of Eden in contemporary art.

Artists in the Western world have used elements of the Garden of Eden story for centuries as potent symbols: the Creation of Plants and Animals, the Tree of Knowledge and the Tree of Life, the Forbidden Fruit, the Serpent, the Fall of Man and the Expulsion from Eden.

In this exhibition, open until 28 September, contemporary artists continue to mine this rich resource for metaphors that are both personal and universal. Many of the pieces use the Biblical theme as a lens through which to view the relationship between humans and the natural world.

Other artists instead consider the ways in which humans have tried to recreate paradise lost by building enclosed gardens in its image and likeness, a prototypical "perfect garden" which hides the attempt to create a harmony irretrievably lost.

Surprise visit to the cafeteria

Another seat at the table

It doesn't happen every day that someone can by chance eat lunch with the Pope. But it happened on Friday, 25 July. Workers and personnel of Vatican City State walked into the cafeteria at noon and found the Pope eating lunch like one of them.

Such a visit has been thrown around as a joke, of course, but no one could have imagined it possible. It was a normal day walking into the "mensa" at noon, some workers were already seated eating their lunch, others in line for the self-service buffet. It was a day like any other, until this unexpected guest walked in at about 12:10.

Amid the sudden air of surprise, Pope Francis got in line, tray in hand. "He chose plain white pasta with a little olive oil, cod fish, vegetables au gratin and some french fries", the visibly moved cashier, Claudia Di Giacomo, said.

Immediately surrounded by those present, that number growing steadily by the minute, Pope Francis shook the hands of his colleagues with a smile. He then seated himself at a table with five warehouse workers from the Vatican pharmacy wearing short-sleeve blue polo shirts. "We described our work to him, how many of us there are and what we do. And he talked to us about his Italian origins", one fellow diner explained. One of his colleagues quickly added that they also talked about football – the Pope is a passionate fan of the Argentinian team, San Lorenzo de Almagro – and even the economy. Every now and then someone would approach the table for the inevitable "selfie". Cameras, mobiles, tablets started to appear. Pope Francis showed absolute patience and continued to smile and eat, carrying on a conversation with his interlocutors.

When lunch was over, close to 12:50, the Pope rose from the table and posed for a few pictures – the classic moment of a Francis-sighting – in a relaxed and familiar atmosphere. Finally, before bidding farewell, he took one last picture with cafeteria personnel at the entrance. Pope Francis then climbed into the car with his assistant, Sandro Mariotti, who had accompanied him, and the two returned to the Santa Marta residence.

The visit lasted about 40 minutes. It was brief but sufficient for him to get to know another little corner of the Vatican world and the people who work here. Last year on 9 August, the Pope had paid another surprise visit to this section of town, arriving inconspicuously that morning in a black car at the industrial centre of the Vatican and walking into the workshops of the City State's carpenters, blacksmiths, plumbers and electricians, greeting employees of *L'Osservatore Romano* as well, whose headquarters are located there in that tiny industrial area of the Vatican.



John Paul II and Gianna Beretta Molla named Patrons of World Meeting in Philadelphia

Saints for the family

Saints John Paul II and Gianna Beretta Molla will be the Patron Saints of the 8th World Meeting of Families, scheduled for 22 to 27 September 2015 in Philadelphia. The Archdiocese and the organizing committee, working in close contact with the Pontifical Council, made the announcement via Twitter. On Sunday, 20 July, Archbishop Charles J. Chaput of Philadelphia repeated the announcement in the Cathedral Basilica of Sts Peter and Paul, during a Mass in which he venerated the relic of the Polish Pontiff. Pope John Paul II, has a special place of honour in the great city of Pennsylvania, which he visited in 1979 – Philadelphia's only papal visit to date. The Archbishop noted that both of the saints chosen, "had a deep and abiding commitment to strengthening the family and sustaining it with love".

During next year's celebrations – having the theme: "Love is our mission: the family fully alive" – and throughout the preparations leading up to the event, the faithful are invited to seek the intercession of the two great witnesses of the importance of the family, the fundamental cell of society. It was in fact Pope Wojtyła who, exactly 20 years ago, "invented" the international meetings of families, presiding at no less than four: in Rome

(1994), Rio de Janeiro (1997), Rome (2000) and Manila (2003); which were followed by those with Pope Ratzinger in Valencia (2006), Mexico City (2009) – although that event was attended by Cardinal Secretary of State Bertone as Papal Legate – and Milan (2012).

The second Patron Saint is the woman from Milan (1922-1962) who refused life-saving treatment for a uterine tumour in order to



May each family rediscover family prayer, which helps to bring about mutual understanding and forgiveness

(@Pontifex)



protect the daughter she was carrying in her womb. Gianna Beretta Molla was not yet 40 years old when she died within days of giving birth. Her witness of heroic holiness walks hand in hand with the history of the World Meetings of Families: in fact, she was beatified by Pope John Paul II in 1994 – the year of the first World Meeting – and 10 years later canonized by the same Pontiff.

Preparations for next year's meeting are in full swing. Local organizers have decided to hold the event at the Pennsylvania Convention Center, with 93,000 square meters of floor space, seating for 46,000, 79 meeting rooms and a 1,200-room hotel, as the venue for

hosting the principal events. Opened in 1993 and expanded between 2006 and 2011, the Center, located downtown, is strategically situated, as 40% of U.S.-based visitors live within an average of an hour's drive. Train connections are also optimal, with arrival points in Amtrak's 30th Street Station – the region's third busiest station – and in the Market East Station of the regional rail system. The location is also very convenient for those arriving by air, as the airport, located south of the city, is mere kilometres away from the meeting location.

Papal Mass

In memory of a mother

On Friday afternoon, 25 July, Pope Francis celebrated Mass in the *Domus Sanctae Marthae* in memorial of Natalia Di Giorgi Maovaz, who died on 11 July in the sea of Sardinia.

The woman's family was present at the Mass. She had been carried out to sea by the current while trying to save her seven-year-old son and his friend who were drowning. Her husband, Andrea Di Giorgi, an employee of the Vatican Museums, was able to reach the children before it was too late.



John Paul II with the children and husband of Gianna Beretta Molla during her Beatification (24 April 1994)