

# L'OSSERVATORE ROMANO

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Friday, 21 November 2014

Concerned over the growing tension in Jerusalem and other regions of the Holy Land

## Unacceptable violence

At the General Audience the Pope reminds us that holiness begins today

*"Building peace is difficult, but living without peace is torment!". Concerning the "alarming growth of tension in Jerusalem and other regions of the Holy Land", Pope Francis raised his voice to denounce these "unacceptable episodes of violence that spare not even places of worship". At the General Audience in St Peter's Square on Wednesday, 19 November, the morning after a bloody attack on a synagogue in the Holy City, the Pontiff said that he*

*was following with concern the tragic situation and invited all to pray for the victims. Above all, he called on the parties involved to "put an end to the spiral of hate and to make courageous decisions for reconciliation". Earlier in his catechesis, the Pope spoke about the universal vocation to holiness, which, he said, "begins with little everyday things". The following is a translation of the Pope's catechesis which was delivered in Italian.*



### Black Week fifty years later

GIOVANNI MARIA VIAN

Half a century ago, on 21 November 1964, the third phase of Vatican II closed. That day three documents were approved by a large majority: the Dogmatic Constitution on the Church *Lumen Gentium* and the Decrees on the Catholic Churches of the Eastern Rite and on Ecumenism. The outcome was immediately perceived as very positive, but it came at the end of a week that, due to a succession of sensational events involving more than a few Council Fathers, and publicized by half the world's media, became known as "black".

On rereading the news, one can easily understand why a Dutch bishop, the first to do so, called it the "Black Week". The stakes were very high, because they touched on decisive points submitted to Vatican II concerning that indispensable and urgent renewal. Christianity – wrote Benedict XVI in 2012, who had participated in the Council as a *peritus* – seemed "more and more to be losing its power to shape society", it looked "weary". That was precisely why "John XXIII had convoked the Council", that "it might once again be a force to shape the future". And this was "the greatness and at the same time the difficulty of the task" of the greatest assembly of bishops ever convoked.

Today, no one doubts that that "renovation" took place and few deny its fruits. In recent decades these have shown themselves to be largely positive and not only for the Catholic Church. From the outset it was clear that the majority at the Assembly were for reform, against a fierce minority who felt concern and fear at the prospect of any renewal. Elected in the Conclave after the death of Roncalli to carry on his intuition, Paul VI immediately demonstrated his ability to guide the Council, with his gift for symbolic gestures and his patient mediation designed to obtain the greatest possible consensus in support of the trajectory for renewal which pre-

Dear Brothers and Sisters,  
Good morning,

One of the great gifts from the Second Vatican Council was that of recovering a vision of the Church founded on communion, and grasping anew the principle of authority and hierarchy in this perspective. This has helped us to better understand that all Christians, insofar as they have been baptized, are equal in dignity before the Lord and share in the same vocation, that is, to sainthood (cf. *Lumen Gentium*, nn. 39-42). Now let us ask ourselves: what does this universal vocation to being saints consist in? And how can we realize it?

1. First of all, we must bear clearly in mind that sanctity is not something we can procure for ourselves, that we can obtain by our own qualities and abilities. Sanctity is a gift, it is a gift granted to us by the Lord Jesus, when He takes us to Himself and clothes us in Himself, He makes us like Him. In his Letter to the Ephesians, the Apostle Paul states that "Christ loved the church and gave himself up for her, that he



Representatives of religions in the Holy Land at the synagogue where four rabbis were killed (ANSA)

might sanctify her" (5:25-26). You see, sainthood truly is the most beautiful face of the Church, the most beautiful face: it is to rediscover oneself in communion with God, in the fullness of his life and of his love. Sanctity is understood, then, not as a prerogative of the few: sanctity is a gift offered to all, no one excluded, by which the distinct-

ive character of every Christian is constituted.

2. All this makes us understand that, in order to be saints, there is no need to be bishops, priests or religious: no, we are all called to be saints! So, many times we are tempted to think that sainthood is re-

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At the Angelus

### Say 'no' to conflict



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Children have the right to a mother and a father

### Family is not an ideology

On Monday, 17 November, in a speech to participants in a symposium organized by the Congregation for the Doctrine of the Faith, the Holy Father announced that, God willing, he will travel to the United States for the World Day of Families in Philadelphia.

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To the Bishops of Zambia  
A river of mercy

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To Catholic medical doctors  
Sins against God

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## Black Week fifty years later

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vailed among the Council Fathers.

A few days before the "black week" there was a gesture that was only understood later for what it was: on 13 November 1964 at the end of a celebration in the Byzantine Rite, the Pontiff placed his tiara on the Altar of St Peter, as an offering for the poor, never more used by Montini nor by his Successors. Then from Monday the 16th to Saturday the 21st the twists multiplied: a Preliminary Explanatory Note was read on the relationship between the Roman Primate and episcopal collegiality, the announcement of a delay on the document on religious liberty and the introduction of some 20 changes to the Decree on Ecumenism. These episodes are read with clarity in the diaries of Yves Congar and Henri de Lubac, written half a century ago, to be slightly less dramatic than many others experienced them, and even opportune, as in the case of that crucial decree on religious liberty, which was approved one year later.

Reconstructing those days with rigour and balance, Luis Antonio Tagle wrote in 1999 that "without the 'Black Week', Vatican II would not have been what it was: from it came beautiful lessons, beautiful documents, exciting horizons, but also painful wounds", rendering the Council "a font of grace" for the Church and the world. Soon after its close, Paul VI said to Jean Guittou that Vatican II had opened the way and cast the seed, and if history shows that the times following the Council were marked by inertia and disturbance – Montini concluded – apostles and prophets must rise up to embody the spirit of Vatican II, a Council that recapitulated the past and proclaims the future.

G.M.V.

## New deputy editor appointed

On Friday, 21 November, Cardinal Pietro Parolin, Secretary of State, appointed Giuseppe Fiorentino as the new Deputy Editor of the Holy See's newspaper *L'Osservatore Romano*. Until now he has been a veteran journalist in our newspaper.

### AUDIENCES

*Thursday, 13 November*

Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity

Cardinal Robert Sarah, President of the Pontifical Council *Cor Unum*

Archbishop Joseph Marino, titular Archbishop of Natchitoches, Apostolic Nuncio in Malaysia and East Timor and Apostolic Delegate in Brunei, Darussalam

H.E. Mr Heinz Fischer, President of the Federal Republic of Austria with his wife and entourage

*Friday, 14 November*

Cardinal George Pell, Prefect of the Secretariat for the Economy

H.E. Mr Ollanta Moisés Humala Tasso, President of the Republic of Peru, with his entourage

Dr Franco Anelli, Rector of the Catholic University of the Sacred Heart, Italy

*Saturday, 15 November*

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

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

Archbishop Bashar Matte Warda, CSSR, of Arbil, Erbil for Chaldeans, Iraq

Archbishop Paul-André Durocher of Gatineau, Canada, President of the Canadian Conference of Catholic Bishops with Vice-President Bishop David Douglas Crosby, OMI, of Hamilton, Canada, and Vice-Secretary Mr Bede Hubbard

*Monday, 17 November*

Archbishop Ivan Jurkovič, titular Archbishop of Krbava, Apostolic Nuncio in Russia and in Uzbekistan

Bishop Lazzaro You Heung-sik of Daejeon, Korea

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

Archbishop Ignatius Chama of Kasama; Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Mpika

Archbishop Telesphore George Mpundu of Lusaka

Bishop Patrick Chisanga, OFM Conv., of Mansa

Bishop George Cosmas Zumaire Lungu of Chipata with the Auxiliary Bishop Benjamin Phiri, titular Bishop of Nachingwea

Bishop Clement Mulenga, SDB, of Kabwe

Bishop Raymond Mpezele of Livingstone

Bishop Evans Chinyama Chinyemba, OMI, of Mongu

Bishop Moses Hamungole of Monze

Bishop Alick Banda of Ndola

Bishop Charles Joseph Sampa Kasonde of Solwezi

H.E. Mr Mehmet Paçacı, Ambassador of Turkey, for the presentation of his Letters of Credence

Maestro Daniel Baramboim, with his entourage

*Wednesday, 18 November*

H.E. Mr Macky Sall, President of the Republic of Senegal, with his entourage

### CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Manuel Ureña Pastor of Zaragoza, Spain. It was presented in accord with can. 401 § 2 of the Code of Canon Law (11 Nov.).

The Holy Father accepted the resignation of Bishop Ángel Rubio Castro of Segovia, Spain. It was

presented in accord with can. 401 § 1 of the Code of Canon Law (11 Nov.).

The Holy Father appointed Bishop César Augusto Franco Martínez as Bishop of Segovia, Spain, transferring him from the titular episcopal see of Ursona, Spain. Until now he has been Auxiliary of Madrid (12 Nov.).

Bishop Franco Martínez, 65, was born in Piñuécar, Spain. He was ordained a priest on 20 May 1973. He was ordained a bishop on 29 June 1996, subsequent to his appointment as titular Bishop of Ursona and Auxiliary of Madrid.

The Holy Father appointed Fr António Tourinho Neto as Auxiliary Bishop of Olinda and Recife, Brazil, assigning him the titular episcopal see of Satafi. Until now he has been Vicar General of Jequié (12 Nov.).

Bishop-elect Tourinho Neto, 50, was born in Jequié, Brazil. He was ordained a priest on 20 January 1990. After studying philosophy and theology he obtained a licence in canon law. He has served in parish ministry and as a member of the regional Ecclesiastical Tribunal *Nordeste III*; defender of the bond and promoter of justice; judge auditor of the Ecclesiastical Chamber of Jequié; chancellor of the diocesan curia; spiritual director of the *João Paulo II* diocesan seminary; regional coordinator of *Fazenda da Esperança* for the States of Bahia, Alagoas and Sergipe; member of the College of Consultors.

The Holy Father accepted the resignation of Bishop Ignacio Gogorza Izaguirre, SCI di Béth, of Encarnación, Paraguay. It was presented in accord with can. 401 § 1 of the Code of Canon Law (15 Nov.).

The Holy Father appointed Fr Francisco Javier Pistilli Scorzara as Bishop of Encarnación. Until now he has been regional superior of the Secular Institute of the Schönstatt Fathers for the "Region of the Father" (Argentina, Paraguay, Uruguay and Nigeria) (15 Nov.).

Bishop-elect Pistilli Scorzara, 49, was born in Asunción, Paraguay. He made his first vows for the Secular Institute of the Schönstatt Fathers in Buenos Aires in 1988. He was ordained a priest on 10 May 1997. He completed his studies in philosophy and theology at the Franciscan Capuchin Institute in Münster, Germany. He has served in parish ministry and as: councillor for youth in the parish of the *Santuario Joven de Schönstatt* in Asunción; master of novices in Tuparendá.

The Holy Father accepted the resignation of Bishop Claudio Silvero

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## Ambassador of Turkey presents his credentials to the Holy Father

H.E. Mr *Mehmet Paçacı*, 55, was born in Bolu, Turkey. He is married with three children. He holds a degree in theology and has served as professor of theology at Ankara University (1992-2008). He has also served as counsellor for religious affairs and social services in Washington, D.C. (2008-11). Since 2011, he has served as director general of the Department of Foreign Affairs at the Office of the President for Religious Affairs.



On Monday morning, 17 November, Pope Francis received in audience H.E. Mr Mehmet Paçacı, the new Ambassador of Turkey, for the presentation of the Letters by which he is accredited to the Holy See.

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# General Audience

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served only to those who have the opportunity to break away from daily affairs in order to dedicate themselves exclusively to prayer. But it is not so! Some think that sanctity is to close your eyes and to look like a holy icon. No! This is not sanctity! Sanctity is something greater, deeper, which God gives us. Indeed, it is precisely in living with love and offering one's own Christian witness in everyday affairs that we are called to become saints. And each in the conditions and the state of life in which he or she finds him- or herself. But you are consecrated. Are you consecrated? – Be a saint by living out your donation and your ministry with joy. Are you married? – Be a saint by loving and taking care of your husband or your wife, as Christ did for the Church. Are you an unmarried baptized person? – Be a saint by carrying out your work with honesty and competence and by offering time in the service of your brothers and sisters. “But, father, I work in a factory; I work as an accountant, only with numbers; you can't be a saint there...”. “Yes, yes you can! There, where you work, you can become a saint. God gives you the grace to become holy, God communicates himself to you”. Always, in every place, one can become a saint, that is, one can open oneself up to this grace, which works inside us and leads us to holiness. Are you a parent or a grandparent? – Be a saint by passionately teaching your children or grandchildren to know and to follow Jesus. And it takes so much patience to do this: to be a good parent, a good grandfather, a good mother, a good grandmother; it takes so much patience and with this patience comes holiness: by exercising patience. Are you a catechist, an educator or a volunteer? Be a saint by becoming a visible sign of God's love and of his presence alongside us. This is it: every state of life leads to holiness, always! In your home, on the street, at work, at church, in that moment and in your state of life, the path to sainthood has been opened. Don't be discouraged to pursue this path. It is God alone who gives us the grace. The Lord asks only this: that we be in communion with Him and at the service of our brothers and sisters.

3. At this point, each one of us can make a little examination of conscience, we can do it right now, each one respond to himself, in silence: how have we responded up to now to the Lord's call to sanctity? Do I want to become a little better, a little more Christian? This is the path to holiness. When the Lord invites us to become saints, he doesn't call us to something heavy, sad... quite the contrary! It's an invitation to share in his joy, to live and to offer with joy every moment of our life, by making it become at the same time a gift of love for the people around us. If we understand this, everything changes and takes on new meaning, a beautiful meaning, a meaning that begins with little everyday things. For example: a lady goes to the market to buy groceries and finds a neighbour there, so they begin to talk and then

they come to gossiping and this lady says: “No, no, no I won't speak badly about anyone”. This is a step towards sainthood, it helps you become more holy. Then, at home, your son wants to talk a little about his ideas: “Oh, I am so tired, I worked so hard today...”. – “But you sit down and listen to your son, who needs it!”. And you sit down, you listen to him patiently: this is a step towards sainthood. Then the day ends, we are all tired, but there are the prayers. We say our prayers: this too is a step towards holiness. Then comes Sunday and we go to Mass, we take communion, sometimes preceded by a beautiful confession which cleans us a little. This is a step towards sainthood. Then we think of Our Lady, so good, so beautiful, and we take up the rosary and we pray it. This is a step towards sainthood. Then I go out to the street, I see a poor person in need, I stop and address him, I give him something: it is a step towards sainthood. These are little things, but many little steps to sanctity. Every step towards sainthood makes us better people, free from selfishness and being closed within ourselves, and opens us to our



brothers and sisters and to their needs.

Dear friends, in the First Letter of St Peter this is asked of us: “As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ” (4:10-11). This is the invitation to holiness! Let us accept it with joy, and let us support one another, for the path to sainthood is not taken alone, each one for oneself, but is traveled together, in that one body that is the Church, loved and made holy by the Lord Jesus

Christ. Let us go forward with courage on this path to holiness.

## APPEAL AND GREETINGS

I am following with concern the alarming growth of tension in Jerusalem and in other regions of the Holy Land, with unacceptable episodes of violence that spare not even places of worship. I assure a special prayer for all the victims of this dramatic situation and for those suffering most from the consequences. From the depths of my heart, I address to the parties involved an appeal that an end be put to this spiral of hate and violence and that courageous decisions be made for reconciliation and peace. Building peace is difficult, but living without peace is torment!

On Friday, 21 November, the liturgical memorial of the Presentation of Mary Most Holy in the Temple, we will celebrate *pro Orantibus* Day, dedicated to cloistered religious communities. It is an propitious occasion to thank the Lord for the gift of the many people who, in monasteries and hermitages, dedicate themselves to God through prayer and productive silence, recognizing in him that primacy that only He deserves. Let us thank the Lord for the witness of the cloistered life and let us not fail them in our spiritual and material support in accomplishing such an important mission.

I address a warm welcome to Italian-speaking pilgrims. I greet young professionals, businessmen and women and social entrepreneurs participating in the conference sponsored by the World Economic Forum, in collaboration with the Pontifical Universities of Rome, in order to foster ways and attitudes to help overcome social and economic exclusion. I hope that the initiative may contribute to fostering a new mindset in which money is not treated as an idol to be served but rather as a means to pursue the common good.

I greet the participants in the international Symposium sponsored by the Congregation for the Doctrine of the Faith.

I offer a special greeting to the young, to the sick and to newlyweds. During the month of November the liturgy invites us to pray for the dead. Let us not forget our loved ones, benefactors and all those who have come before us in the faith: the Eucharistic Celebration is the best spiritual help we can offer to their souls. We remember also the victims of recent flooding in Liguria and in the north of Italy: let us pray for them and for their families and stand in solidarity with the many who have suffered damage.

## Pope Francis in Strasbourg and Turkey

# Record visits

Pope Francis' fifth and sixth international visits – first to Strasbourg on 25 November and then to Turkey from 28-30 November – will break various records. The Director of the Holy See Press, Office Fr Lombardi, explained to journalists on Monday, 17 November, the various details of both visits, which will take place only two days apart. This is the first time this has happened and is due to the schedule of the European Parliament and the celebration of the Feast of St Andrew. Pope Francis was invited by Patriarch Bartholomew I to Turkey to celebrate this feast.

His visit to Strasbourg will be the shortest international visit ever made by a Pontiff. In less than four hours the Pope will deliver two addresses: one to the European Parliament and the other to the Council of Europe. Therefore, the visit will neither be pastoral nor religious. Francis will speak to both assemblies and will likely touch on themes relative to the problems and responsibilities of the continent. Much anticipation surrounds his upcoming addresses since the last time that a Pope went to these institutions the Berlin Wall was still standing. John Paul II went to France in October 1988.

Meanwhile, the Holy Father's visit to Turkey will be much different. The visit will be part of a tradition which began with Angelo Giuseppe Roncalli's love for the country. His successors also continued this tradition of travel-

ling to Turkey: Paul VI (1967), John Paul II (1979) and Benedict XVI (2006).

This visit will also be quite brief. The three-day visit includes many significant appointments. On 28 November, Pope Francis will travel to Ankara to meet and address the President of the Republic and the President of the Department for Religious Affairs (Diyanet). The following days in Istanbul will be centred on ecumenism and fraternal relations between religions. On Saturday, after being welcomed by Patriarch Bartholomew and the Governor of Istanbul, the Holy Father will visit the Hagia Sophia Museum which tells the story of the ties between Christianity and Islam. Next the Pope will visit the Blue Mosque, where he will be greeted by the Grand Mufti and an imam. That same day at the headquarters of the Pontifical Representation, Francis will meet with representatives of the local Catholic communities, and in the afternoon, he will celebrate Mass in the Latin Cathedral of the Holy Spirit and participate in a short ecumenical prayer in the Patriarchal Church of St George.

Sunday, after meeting with the Chief Rabbi of Turkey, the Pope will participate in the divine liturgy for the Feast of St Andrew in the Church of St George. On this occasion, Pope Francis and Patriarch Bartholomew will sign a joint declaration which will solemnly be read in the hall of the Patriarchate.

The Holy Father to the bishops of Zambia on their 'ad limina' visit

## A river of mercy

Priority to families, young people, the poor and people with AIDS

*"Irrigate with your corporal and spiritual works of mercy the vineyard of the Lord which stretches across Zambia like the great Zambezi River". This was the Holy Father's suggestion to the Zambia Episcopal Conference, received in audience on Monday morning, 17 November, on their "ad Limina Apostolorum" visit. The following is the text consigned by the Pope to the bishops.*

Dear Brother Bishops,

I welcome you to the City of the Apostles, where you have come as shepherd pilgrims *ad Limina Apostolorum Petri et Pauli*, and I thank Archbishop Mpundu for his gracious words on behalf of all the bishops, priests and people of your country. As Christ our light and our life draws us together as brothers in the Church, may He deepen the ties between the Successor of Peter and the Bishops of Zambia. This time in Rome offers you a fresh opportunity to reflect on the many ways in which the Lord's flock entrusted to you has been growing in Africa. Pray in

these days to discern the way ahead in solidarity and fraternity, towards the plentiful harvest (Jn 10:2) to which the Holy Spirit is leading you.

Looking back to the beginnings of the Church in Zambia, it is well known that the rich deposit of faith brought by missionary religious from lands overflowing with growth prompted your forebears to respond with their own works of charity, whose effects are felt throughout your country today. Preparing for generations unborn, these spiritual leaders actively planted the word which the Holy Spirit had proposed to them (cf. 1 Cor 3:6). Despite the sometimes painful meeting of ancient ways with the new hope that Christ the Lord brings to all cultures, the word of faith took deep root, multiplying a hundredfold, and a new Zambian society transformed by Christian values emerged. It is at once evident how plentiful the spiritual harvest in your vast land already is – blessed with Catholic-run clinics, hospitals and schools,

many parishes alive and growing across Zambia, a wide diversity of lay ministries, and substantial numbers of vocations to the priesthood. With the whole Church, we can give thanks to God for what He has already accomplished in the people entrusted to your care.

In our own days, Zambians continue to seek a happy and fulfilling future in the Church and in society, despite the great challenges which militate against stability in social and ecclesial life, in particular for families. When family life is endangered, then the life of faith is also put at risk. As you yourselves have recounted, many – especially the poor in their struggle for survival – are led astray by empty promises in false teachings that seem to offer quick relief in times of desperation.

In regard to these difficulties, I am convinced that "the weakening of [family] bonds is particularly seri-

ous because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children" (*Evangelii Gaudium*, 66). Be solicitous whether in or out of season, by supporting this "sanctuary of life" (*Africae Munus*, 42) which is the family, for it is here that the Church's well-being in Zambia must grow and be fostered.

I ask you, with your priests, to form strong Christian families, who – by your catechizing – will know, understand and love the truths of the faith more deeply, and thus be protected from those currents which may tempt them to fall away. Affirm Catholic couples in their desire for fidelity in conjugal life and in their yearning to provide a stable spiritual home for their children, helping them to nurture the life of virtue in the family. By so doing, your authentic teaching of the doctrines of the faith will touch the daily life of Zambian households.

I urge you to be close to your young people as they seek to establish and articulate their identity in a disorienting age. Help them to find their purpose in the challenge and joy of co-creation with God that is the vocation to married life, fulfilled in the blessing of children; or indeed in the celibate vocations to the sacred priesthood or religious life, which the Church has been given for the salvation of souls. Encourage young Catholics by living lives of virtue to experience the liberating gift of chastity as adults. I pray that you will foster ever greater cooperation with Zambia's networks of active Catholic youth, who can in turn lead many others into the Church's family.

In a special way, invite those who have grown lukewarm and feel lost to return to the full practice of the faith. As pastors of the flock, do not forget to seek out the weakest members of Zambian society, among whom are the materially poor and those afflicted with AIDS; for "the great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith" (*Evangelii*



Schedule for the visit to Sri Lanka and the Philippines

## Francis in Asia

Pope Francis will visit Sri Lanka and the Philippines from 12-19 January 2015. On Friday, 14 November, the official schedule for the Holy Father's Apostolic Visit to Asia was announced. On Monday, 12 January, the Pope's airplane will depart from Rome's Leonardo da Vinci Airport at 7 pm and he will arrive the next day at 9 am at the Colombo International Airport in Sri Lanka, where a welcome ceremony will be held. There the Holy Father will deliver his first address. Then at 1:15 pm he is scheduled to meet with the bishops of Sri Lanka in the Archbishopric of Colombo.

There are two other events scheduled for Tuesday afternoon: at 5 pm Pope Francis will pay a courtesy visit to the President of the Republic at the Presidential Residence, and at 6:15 pm an interreligious meeting will be held at the Bandaranaike Memorial International Conference Hall.

On Wednesday, 14 January, the Holy Father will canonize Blessed Joseph Vas. The rite is scheduled for 8:30 am at Galle Face Green in Colombo. Then Pope Francis will go by helicopter to pray at the Shrine of Our Lady of the Rosary in Madhu. He will return to Colombo by helicopter.

On Thursday morning, 15 January, before bidding farewell to the country the Pontiff will visit the Chapel of Our Lady of Lanka in Bolawalana. From there he will go to the airport in Colombo, departing for Manila at 9 am. On his arrival at 5:45 pm in the capital of the Philippines, he will be welcomed at Villamor Air Base.

The next day a welcome ceremony is scheduled for 9:15 am at the Presidential Palace,

which is to include a courtesy visit to the President. At 10:15 the Pope will meet the public authorities and diplomatic corps in the Rizal Ceremonial Hall in the Presidential Palace. In the Cathedral of the Immaculate Conception in Manila at 11:15, Francis will then celebrate Mass with the bishops, priests, and men and women religious. At 5:30 pm a meeting with families will be held in the Mall of Asia Arena in Manila.

At 10 am on Saturday, 17 January, the Pope will preside at a Eucharistic celebration in Tacloban. The rite will be held at the city's International Airport, where the Pope will have arrived just a half an hour before. After Mass, the Pope will have lunch with the victims of Typhoon Yolanda at the Archbishopric of Palo. That afternoon, he will bless the Pope Francis Center for the Poor. Then Francis will meet the priests, men and women religious, seminarians, families of the victims at the Cathedral of Palo. He will return to Manila by plane, arriving at 6:15 pm.

There will be three events on Sunday, 18 January. The Holy Father will meet with religious leaders of the Philippines at the University of Santo Tomas. Then there will be a festive meeting with young people at a sports field of the university. That afternoon, the Pope will celebrate Mass in Rizal Park.

On Monday, the final day of his visit, Francis will bid farewell to the Philippines. The ceremony will be held at 9:45 at the Presidential Pavilion at the Villamor Air Base. Pope Francis is scheduled to arrive at Rome's Ciampino Airport at 5:40 pm.



Shrine of Our Lady of Madhu in Sri Lanka

*"Jesus does not ask us to store his grace in a safe" but rather He "wants us to use it to benefit others": with these words Pope Francis reflected on the Gospel Parable of the Talents during the Angelus on Sunday, 16 November, in St Peter's Square. He explained that the parable "urges us not to conceal our faith and our belonging to Christ" but we must "let it circulate in our life". The following is a translation of the Holy Father's address, which was delivered in Italian.*



Dear Brothers and Sisters,  
Good morning,

The Gospel this Sunday is the Parable of the Talents. The passage from St Matthew (25:14-30) tells of a man who, before setting off on a journey, calls his servants and entrusts his assets to them in talents, extremely valuable ancient coins. That master entrusts five talents to the first servant, two to the second, and one to the third. During the master's absence, the three servants must earn a profit from this patrimony. The first and second servants each double the initial value of the capital. The third, however, for fear of losing it all, buries the talent he received in a hole. Upon the master's return, the first two receive praise and rewards, while the third, who returned only the coin he had received, is reproached and punished.

The meaning of this is clear. The man in the parable represents Jesus, we are the servants, and the talents are the inheritance that the Lord entrusts to us. What is the inheritance? His Word, the Eucharist, faith in the Heavenly Father, his forgiveness...., in other words, so many things, his most precious treasures. This is the inheritance that He entrusts to us, not only to safeguard, but to make fruitful! While in common usage the term "talent" indicates a pronounced individual quality, for example talent in music, in sport, and so on, in the parable, talent represent the riches of the Lord, which He entrusts to us so that we make them bear fruit. The hole dug into the soil by the "wicked and slothful servant" (v. 26) points to the fear of risk which blocks creativity and the fruitfulness of love, because the fear of the risks of love stop us. Jesus does not ask us to store his grace in a safe! Jesus does not ask us for this, but He wants us to use it to benefit others. All the goods that we have received are to give to others, and thus they increase, as if He were to tell us: "Here is my mercy, my tenderness, my forgiveness: take them and make ample use of them". And what have we done with them? Whom have we "infected" with our faith? How many people have we encouraged with our hope? How much love have we shared with our neighbour? These are questions that will do us good to ask ourselves. Any environment, even the furthest and most impractical, can become a place where our talents can bear fruit. There are no situations or places precluded from the Christian presence and witness. The witness which Jesus asks of us is not closed, but is open, it is in our hands.

This parable urges us not to conceal our faith and our belonging to Christ, not to bury the Word of the Gospel, but to let it circulate in our life, in our relationships, in concrete

At the Angelus the Pope speaks of the relationship between residents and immigrants

## Say 'no' to conflict

Parishes can overcome prejudice by promoting a culture of encounter

situations, as a strength which galvanizes, which purifies, which renews. Similarly, the forgiveness, which the Lord grants us particularly in the Sacrament of Reconciliation: let us not keep it closed within ourselves, but let us allow it to emit its power, which brings down the walls that our egoism has raised, which enables us to take the first step in strained relationships, to resume the dialogue where there is no longer communication.... And so forth. Allow these talents, these gifts, these presents that the Lord has given us, to be, to grow, to bear fruit for others, with our witness.

I think it would be a fine gesture for each of you to pick up the Gospel at home today, the Gospel of St Matthew, Chapter 25, verses 14 to 30, Matthew 25:14-30, and read this, and meditate a bit: "The talents, the treasures, all that God has given me, all things spiritual, all goodness, the Word of God, how do I make this grow in others? Or do I merely store it in a safe?"

Moreover, the Lord does not give the same things to everyone in the same way: He knows us personally and entrusts us with what is right for us; but in everyone, in all, there is something equal: the same, immense trust. God trusts us, God has

hope in us! And this is the same for everyone. Let us not disappoint Him! Let us not be misled by fear, but let us reciprocate trust with trust! The Virgin Mary embodied this attitude in the fullest and most beautiful way. She received and welcomed the most sublime gift, Jesus himself, and in turn she offered Him to mankind with a generous heart. Let us ask Her to help us to be "good and faithful servants" in order to participate "in the joy of our Lord".

*After the Angelus the Holy Father said:*

Dear brothers and sisters, these days in Rome there have been rather strong tensions between residents and immigrants. These are facts which are occurring in various European cities, especially in neighbouring suburbs marked by other difficulties. I ask the Institutions at all levels to address as a priority what now constitutes a social emergency and which, if not appropriately addressed as quickly as possible, risks degenerating ever further. May the Christian community be committed in a practical way to prevent conflict and bring about encounter. Citizens and immigrants, with representatives of institutions, can meet one another, even in a parish hall, and speak together about the situation. The important thing is not to give in to the temptation of conflict, but to reject all violence. It is possible to dialogue, to listen, to plan together, and in this manner to overcome suspicion and prejudice and to build an ever more secure, peaceful and inclusive co-existence.

Today is the "World Day of Remembrance for Road Traffic Victims". Let us remember in prayer those who have lost their lives, hoping for a steadfast commitment to the prevention of road accidents, as well as prudent conduct and observance of the rules by drivers.

I greet all of you, families, parishes, associations and individual faithful, who have come from Italy and from so many parts of the world.

Do not forget today, at home, to take up the Gospel of Matthew, at Chapter 25, Verse 14, and read it, and ask yourself the questions that come up.

To all I wish a happy Sunday. Please, remember to pray for me. Enjoy your lunch. *Arrivederci!*

At the end of the youth symposium on human trafficking

## Ham and cheese

A true fight against the mentality which causes humanity to consider another human being "an object to be used and then thrown away". Pope Francis spoke about this battle to the young people gathered at the Symposium on human trafficking held on 15-16 November. On Sunday afternoon, the Pope was welcomed in the Vatican's Casina Pio IV by Bishop Sánchez Sorondo, Chancellor of the Pontifical Academy of Sciences.



"We are certainly in a moment," the Pope said in his greeting, "when the human person is treated like an object and ends up as a material good which is thrown-away". However, he warned, "in the eyes of God, there is no thrown-away material, there is only dignity". Thus the Pope spoke about the commitment of these young people and the volunteer associations which work to rescue victims of human trafficking, helping them to recover their dignity. Thanking them, Francis recalled the Argentine humourist, Luis Landriscina, who once described the difference between cooperation and dedication. Taking up Landriscina's words, the Holy Father said: "When the cow gives us milk, it cooperates for the benefit of our diet, it gives us milk to make cheese, so that we can make a sandwich". But, he said, "a cheese sandwich doesn't have much taste and so we must put some ham on it". To obtain the ham we must look to a pig, who "doesn't cooperate, rather it dedicates itself, giving its life to give us the ham".

With this story, Landriscina clearly described the importance of cooperation and dedication, because "giving one's life is risking one's life". Life, he added, "only has meaning if we are willing to risk it, to let it pass for the good of others". This is why the Holy Father expressed his pleasure at "seeing many young people who want to commit themselves". Then concluding, he said: "Remember this ham and cheese sandwich. Cooperate yes, but with dedication". Indeed, this fight "to recover the dignity of these people requires dedication".

The Pope says that only false compassion could seek to justify abortion or euthanasia

# Sins against God

And he calls on Catholic doctors to be brave in their choices especially conscientious objection

*Playing with life is a sin against the Creator. Pope Francis made this strong affirmation to more than 6,000 members of the Association of Italian Catholic Doctors on Saturday, 15 November, in the Paul VI Hall. There, the Pope invited the doctors to make courageous decisions including conscientious objection, opposing prevalent thinking which leads to "false compassion", to excuse abortion and euthanasia. The following is a translation of the Pope's address which was delivered in Italian.*

Good morning!

Thank you for your presence and also for your wish that the Lord grant me life and health! But this also depends on doctors, may they help the Lord! In particular I would like to greet: the chaplain, Archbishop Edoardo Menichelli; Cardinal Tettamanzi, who has been your first assistant; and a thought also goes to Cardinal Fiorenzo Angelini, who for decades has followed the life of the Association and who has been very ill but has improved in recent days. I also thank the President for his greeting. Thank you.

There is no doubt that, in our time, due to scientific and technical advancements, the possibilities for physical healing have significantly increased; and yet, in some respects it seems that the capacity for "taking care" of the person has diminished, especially when one is sick, frail and helpless. In effect, medical and scientific achievements can contribute to improving human life, provided that they are not separated from the ethical root of these disciplines. For this reason, you, Catholic doctors, commit to practicing your profession

as a human and spiritual mission, as a true lay apostolate.

Attention to human life, especially to those in greatest difficulty, that is, to the sick, the elderly, children, deeply implicates the mission of the Church. The Church also feels called to participate in the debate which focuses on human life, presenting her proposal on the basis of the Gospel. In many places, qual-



ity of life is primarily related to economic means, to "well-being", to the beauty and enjoyment of physical life, forgetting the other, more profound, interpersonal, spiritual and religious dimensions of existence. In fact, in the light of faith and right reason, human life is always sacred and always has "quality". As there is no human life that is more sacred than another: every human life is

sacred! There is no human life qualitatively more significant than another, only by virtue of resources, rights, greater social and economic opportunities.

This is what you, Catholic doctors, try to affirm, first of all with your professionalism. Your work seeks to bear witness by word and deed that human life is always sacred, valuable and sacrosanct. As such, it must be loved, defended and cared for. Your professionalism, enriched with the spirit of faith, is a further reason to collaborate with those – even from different religious perspectives or thought – who recognize the dignity of the human person as a criterion for their activities. Indeed, while the Hippocratic Oath commits you to always be servants of life, the Gospel drives you further: to love life always and in any case, especially when it requires special

care and attention. This is what the members of your Association have done over the course of 70 years of commendable work. I urge you to continue on this road with humility and trust, striving to pursue your statutory purposes of implementing the teaching of the Magisterium of the Church in the field of medical ethics.

The predominant school of thought sometimes leads to "false compassion" which holds that it is a benefit to women to promote abortion; an act of dignity to perform euthanasia; a scientific breakthrough to "produce" a child, considered as a right rather than a gift to be welcomed; or to using human lives as laboratory animals, allegedly in order to save others. Instead, the compassion of the Gospel is what accompanies us in times of need, that compassion of the Good Samaritan, who "sees", "has compassion", draws near and provides concrete help (cf. Lk 10:33). Your mission as doctors places you in daily contact with so many forms of suffering. I encourage you to take them on as "Good Samaritans", caring in a special way for the elderly, the infirm and the disabled. Faithfulness to the Gospel of life and respect for life as a gift from God sometimes require brave choices that go against the current, which in particular circumstances may become points of conscientious objection. This faithfulness brings with it many social consequences. We are living in a time of experimentation with life. But it is harmful experimentation. Making children, rather than accepting them as a gift, as I said. Playing with life. Be careful, because this is a sin against the Creator: against God the Creator, who created things this way. Many times in my life as a priest, I have heard objections. "Tell me, why, for example, does the Church oppose abortion? Is it a religious problem?" – "No, no. It's not a religious problem" – "Is it a philosophical problem?" – "No, it's not a philosophical problem". It is a scientific problem, because there is a human life there and it is not licit to eliminate a human life to resolve a problem. "But no, the modern school of thought...". – "Listen, in the old and the modern schools of thought, the word *kill* means the same thing!". The same is true for euthanasia. We all know that with so many elderly people in this throw-away culture, euthanasia is being performed in secret. There is also another. And this is saying to God: "No, I will end life, as I see fit". A sin against God the Creator: think hard about this.

I hope the 70 years of your Association will encourage a further journey of growth and maturation. May you work constructively with all the people and institutions who share your love of life and seek to serve it in its dignity, sanctity and inviolability. St Camillus de Lellis, in proposing the most effective method to care for the sick, simply said: "Put more heart into those hands". Put more heart into those hands – this is my hope as well. May the Blessed Virgin Mary, *Salus Infirmorum*, support the intentions with which you intend to continue your action. I ask you to please pray for me and I give you my heartfelt blessing. Thank you.

## A river of mercy

CONTINUED FROM PAGE 4

*Gaudium*, 200).

Despite all that the Church in Zambia faces, it is a time not to be discouraged but rather to offer the true freedom which only the Lord can give, sustained by the sacraments. I encourage you to remain sensitive as shepherds to the spiritual and human needs of your closest coworkers: never tire of being kind and firm fathers to your priests, helping them resist materialism and the standards of the world, while recognizing their just needs. Continue also to promote the treasure of religious life in your Dioceses, so that outstanding examples may be brought forth of Zambian men and women seeking to love the Lord with undivided hearts.

In this challenging time after the death of President Sata, I invite you to continue working with your political leaders for the common

good, deepening your prophetic witness in defence of the poor in order to uplift the lives of the weak (cf. Pastoral Statement of the Zambia Episcopal Conference, "Act Justly and Walk Humbly with Your God", 27 January 2013).

In all things, cooperate with the graces of the Holy Spirit, in unity of belief and purpose. In union with priests, deacons, religious, catechists and lay leaders, irrigate with your corporal and spiritual works of mercy the vineyard of the Lord which stretches across Zambia like the great Zambezi River.

The Church's mission to evangelize never ends: "it is imperative to evangelize cultures in order to inculturate the Gospel... Each culture and social group needs purification and growth" (*Evangelii Gaudium*, 69). Then the People of God in Zambia will receive the gift of the Gospel from you with fresh vigour, as you offer them Christ's joy and mercy anew. May their lives con-

form ever more deeply to the pattern of the Gospel; then the Lord's Kingdom of peace will spread and grow in your beloved nation.

The Lord of the harvest is preparing to send the rains He promises in due season (Lev 26:4); for you are cultivating his fields until He returns at harvest time (Mt 13:30). Until then, knowing well how much your work demands personal sacrifice, patience and love, draw on the faith and sacrifice of the Apostles to whose threshold you have come, in order to return strengthened to the Church in Zambia.

Dear Brothers, trusting in the saving grace of Almighty God, and commending you – along with all priests, religious and lay faithful in your Dioceses – to the intercession of Mary "Mother of the Church which evangelizes" (*Evangelii Gaudium*, 284), I cordially impart my Apostolic Blessing as a pledge of peace and joy in the Risen Lord.

The richness of the love between man and woman

## A road to the world

GERHARD MÜLLER

Each of us, reflecting on his or her human condition, perceives how one's own humanity cannot be exhausted in oneself. One's own male or female being is not sufficient to oneself. Each one of us feels needy and lacking in completion. This fact, indelible in human nature, reveals our radical dependence: we do not complete ourselves from our own selves, we are not totally self-sufficient. This simple consideration, clear to all, would suffice to demonstrate the inadequacy of the markedly individualistic trait so characteristic of the modern mentality.

Our meeting takes as its point of departure this elementary consideration, opening it to the mystery of God. It gives rise to the question: what import does the complementarity between man and woman have for the relationship between the human person and God? It is this question that each of our cultural and religious traditions is invited to engage. In the Judeo-Christian perspective, this theme is quite relevant and emerges immediately in the reading and interpretation found in Tradition on the basis of some basic and essential biblical texts.

The myth of the man Androgyny, which Plato speaks about in his *Symposium*, is well known. By divine punishment, original man – a spherical being, and, at the same time, male and female, was divided in two in a way that each part remains in constant search of the other, in continuous movement, thus blocking any representation of a threat to the gods. The myth of Androgyny teaches us – just like the Bible in its account of Genesis – that sexual difference is not only diversity, in the same way that peoples and their customs are diverse, and does not merely signify a variegated plurality. Indeed, in itself plurality does not include the need of the other to understand itself, even if diversity may nevertheless be enriching. Rather, in sexual difference – and this is essential – each of the two can only understand him- or herself in light of the other: the male needs the female to be understood, and the same is true for the female. For this reason, the Bible puts Adam and Eve one before the other (cf. Gen 2:18). Difference thereby imbues in man and woman the knowledge that something is lacking in them, that they cannot find their fulfilment in themselves: each “only in communion with the opposite sex can become ‘complete’”, as Benedict XVI wrote in the Encyclical *Deus Caritas Est* (n. 11). Hence, a different interpretation of this lack may be noted in the myth of Androgyny and in the Bible.

Whereas in the first case, sexual difference is viewed as a punishment that weakens man in order that he cannot draw near to the gods, thus becoming a fall of man from the almost divine level to impotent slavery, in the Bible difference is the place of blessing, the exact place where God will make present His action and His image. In this way, we can comprehend that, while in the myth of Androgyny, man and woman are two halves of a human being, in Scripture, each of the two, Adam and Eve, are measured not only according to their mutual relation but above all from the starting point of their relationship with God.

It is important to underline also another dissimilarity between the platonic account and that of Scrip-

### Our complementarity

On 17-19 November, in the Vatican, the Congregation for the Doctrine of the Faith held an interreligious meeting entitled: “The Complementarity of Man and Woman”. Many experts of different faiths from all over the world gave addresses, including Rabbi Lord Jonathan Sacks from the UK (below). Cardinal Müller, the Prefect of the Doctrine of the Faith welcomed the participants and gave the opening address (above). Printed here are excerpts of both speeches.

### The single most humanising institution

JONATHAN SACKS

Marriage and the family are where faith finds its home and where the Divine Presence lives in the love between husband and wife, parent and child. What then has changed? Here's one way of putting it. I wrote a book a few years ago about religion and science and I summarised the difference between them in two sentences. “Science takes things apart to see how they work. Religion puts things together to see what they mean”. And that's a way of thinking about culture also. Does it put things together or does it take things apart?

What made the traditional family remarkable, a work of high religious art, is what it brought together: sexual drive, physical desire, friendship, companionship, emotional kinship and love, the begetting of children and their protection and care, their early education and induction into an identity and a history. Seldom has any institution woven together so many different drives and desires, roles and responsibilities. It made



Felice Carena, “A family under the pergola” (1929)

ture: whereas in the former, man and woman, when they unite, become a full and self-satisfied being, in the book of Genesis the union of man and woman does not lead to fulfilment, does not close them within themselves, for it is precisely in uniting with each other that they open themselves to the greater presence of God.

It is precisely the presence of God within the union between man and woman that helps us consider the meaning of their complementarity. This cannot be understood in a polar fashion, as if male and female were opposing realities who complete each other perfectly (active and passive, exterior and interior, etc.) so as to become a closed unity; rather, it is a matter of different ways of situating themselves in the world so

that, when they come together, far from closing themselves in, these open the path towards the world and others, a path that leads above all to the encounter with God.

The union of male and female is complementary, not in the sense that from it ensues one complete in him- or herself, but in the sense that their union demonstrates how both are a mutual help to journey towards the Creator. The way in which this union refers to itself always beyond itself becomes evident in the birth of a child. The union of the two, making themselves “one flesh,” is proven precisely in the one

that union. Hence, we see confirmed how complementarity also means overabundance, an insurgence of novelty.

From the presence of the child comes a light that can help us describe the complementarity of man and woman. The relationship of the parents with the baby, where both open outward beyond themselves, is a privileged way to understand the difference between the man and the woman in their role as father and mother. Complementarity is not understood, therefore, when we consider man and woman in an isolated form, but when we consider them in the perspective of the mystery to which their union opens outward, and when we look in a concrete way at male and female in light of the relationship with the child.

One might add that the female aspect is characterized by a constant presence, which always accompanies the child. Indeed, in German, when a woman is pregnant, we say that she “carries a baby beneath her heart” (“*dass sie ein Kind unter dem Herzen trägt*”). Contemporary philosophy has spoken of the feminine as a dwelling place, as a presence that envelops man from the beginning and accompanies him along the way, as a singular sensitivity for the person as a gift and for his affirmation. On the other hand, the male is characterized, in terms of the child, as the presence of someone “in the distance”, in a distance that attracts, and, therefore, helps in walking the journey of life. Both male and female are necessary to transmit to the child the presence of the Creator, both as love that envelops and confirms the goodness of existence despite all else, and as a call that from afar invites one to grow.

The first place where sexual difference appears in the life of the person is exactly in the experience of the offspring. Our origin, our first place of contact with the mystery, is revealed in the union of our parents from which comes life. Male and female make visible for each child who comes into the world, in a sacramental way, the presence of the Creator. The good of this difference, the perception of male and female, is the essential grammar to educate the child as a person open to the mystery of God.

Pope Francis recalls that children have the right to be raised by a father and a mother

# The family is not an ideology

*The family "has a force of its own", and cannot be qualified "by ideological concepts". The Pope stressed this on addressing the participants attending a colloquium on the complementary between man and woman in the Synod Hall, on Monday, 17 November. The convention was sponsored by the Congregation for the Doctrine of the Faith. The following is a translation of the Pope's address which was given in Italian.*

Dear Brothers and Sisters,

I cordially greet you and I thank Cardinal Müller for the words with which he introduced this meeting.

I would like to begin by sharing a reflection on the theme of your colloquium. "Complementarity" is a precious word, with multiple values. It can refer to various situations in which one component completes another or compensates for a lack in the other. However, complementarity is much

which is the first school where we learn to appreciate our talents and those of others, and where we begin to acquire the art of living together. For most of us, the family is the principal place in which we begin to "breathe" values and ideals, as we develop our full capacity for virtue and charity. At the same time, as we know, in families tensions arise: between egoism and altruism, between reason and passion, between immediate desires and long-term goals, and so on. But families also provide the environment in which these tensions are resolved: this is important.

When we speak of complementarity between man and woman in this context, we must not confuse the term with the simplistic idea that all the roles and relationships of both sexes are confined to a single and static model. Complementarity assumes many forms, since every man and every woman brings their personal contribution – personal richness, their own charisma – to the marriage and to the upbringing of their children. Thus, complementarity becomes a great treasure. It is not only an asset but is also a thing of beauty.

2. Marriage and the family are in crisis today. We now live in a culture of the temporary, in which more and more people reject marriage as a public obligation. This revolution of customs and morals has often waved "the flag of freedom", but it has, in reality, brought spiritual and material devastation to countless human beings, especially the poorest and most vulnerable. It is ever more evident that the decline of the culture of marriage is associated with increased poverty and a host of other social ills that disproportionately affect women, children and the elderly. It is always they who suffer the most in this crisis.

The crisis of the family has produced a human ecological crisis, for social environments, like natural environments, need protection. Although humanity has come to understand the need to address the conditions that threaten our natural environment, we have been slow – we have been slow in our culture, even in our Catholic culture – we have been slow to recognize that even our social environments are at risk. It is therefore essential that we foster a new human ecology and make it move forward.

3. It is necessary to insist on the fundamental pillars that govern a nation: its intangible assets. The family is the foundation of co-existence and a guarantee against social fragmentation. Children have a right to grow up in a family with a father and a mother capable of creating a suitable environment

for the child's growth and emotional development. This is why, in the Apostolic Exhortation *Evangelii Gaudium*, I stressed the "indispensable" contribution of marriage to society, a contribution which "transcends the feelings and momentary needs of the couple" (n. 66). And this is why I am grateful to you for the emphasis that your col-

loquium has placed on the benefits that marriage can provide children, the spouses themselves, and society.

In these days, as you reflect on the complementarity between man and woman, I urge you to emphasize yet another truth about marriage: that the permanent commitment to solidarity, fidelity and fruitful love responds to the

deepest longings of the human heart. Let us think especially of the young people who represent our future: it is important that they should not let the harmful mentality of the temporary affect them, but rather that they be revolutionaries with the courage to seek strong and lasting love, in other words, to go against the current: this must be done. I would like to say one thing about this: we must not fall into the trap of being limited by ideological concepts. The family is an anthropological fact, and consequently a social, cultural fact, etc. We cannot qualify it with ideological concepts which are compelling at only one moment in history, and then decline. Today there can be no talk of the *conservative family* or the *progressive family*: family is family! Do not allow yourselves to be qualified by this, or



Henri Matisse "Madonna and Child" (1949-51)

## The Yin and Yang Perfect unity

TSUI-YING SHENG

The concept of Yin and Yang originated from the ancient Chinese people's view of nature. Ancient Chinese people believed that everything in the Universe has these two relative natural aspects and phenomena simultaneously, such as night and day, moon and sun, black and white, earth and sky, female and male, and so on. We can see that they exist around us authentically. The theory of Yin and Yang has penetrated into all aspects of traditional Chinese culture, including religion, philosophy, calendar, Chinese medicine, architecture, geomancy, and so forth.

Though Yin and Yang look opposite to each other, they can't exist independently. They embrace and coordinate each other, also facilitate each other. One cannot exist or be defined without the other. If there is no Yin, Yang can't appear alone. Likewise, if there is no Yang, Yin won't exist. That's the thought of co-existence, complementarity and reciprocity. They form a perfect unity with two in one.

My husband and I have learned the importance of the integrity of a family since we were very young. We have been taught that "A man should get married on coming of age, and so should a woman". In the Chinese traditional view of value, to procreate and to continue the family name is one of the basic responsibilities in our lives. And having a happy and complete family, which consists of a man, a woman and children, is the supreme well-being in the world. We feel proud of having fulfilled this responsibility and task. And we enjoy it.

Did we have quarrels in our daily life? Surely we did. Since we are only ordinary mortals, we sometimes make mistakes and have different opinions. Every time when we had a quarrel about something, either my husband or I would just keep silent for a few words. Then, in a very short time, we would find an opportunity to show our kindness to each other by just a simple smile or a cup of coffee. A short talk about our children is usually effective in a moment like this. It reminds us of our duty of being their models, and we also know that there is no hate between two loving people.

by other ideological concepts. The family has a force of its own.

May this colloquium be a source of inspiration for all who seek to support and strengthen the union of man and woman in marriage as a unique, natural, fundamental and beautiful good for people, families, communities and societies.

In the same context I would like to confirm that, God willing, I will go to Philadelphia in September 2015 for the Eighth World Meeting of Families.

I thank you for the prayers with which you accompany my service to the Church. I too pray for you and I bless you from my heart. Thank you very much.



A living witness for marriage

## What God has joined together

JOHANN CHRISTOPH ARNOLD

We believe that marriage is more than a private contract between two people. God did not have in mind merely the personal happiness of separate individuals, but the establishment of God-fearing relationships in a communion of families under his rulership. Marriage is part of God's original creation and sanctifies each generation as being "made in the image of God". God created male and female, that through their union they might fill the earth and flourish. In God's plan, every child has a father and a mother.

As a pastoral team with my wife, we have seen that a marriage is vulnerable without a fellowship of believers who seek each other out for strength, support, and advice. If we want strong marriages we need to build faithful communities dedicated to living out Jesus' teachings of chastity, forgiveness, and sharing. This means couples as well as single men and women who demonstrate what it means to be true disciples of God.

This is not easy. Our human nature too easily gives into sinful desires. Yet, the selfishness which leads to infidelity and divorce can be overcome through Jesus and his Spirit. What God joins together can remain together. Through Jesus, the walls of bitterness, blame, and selfish ambition that divide us can be torn down.

In my own church community, there are people from all walks of life, many of whom prior to joining came from very broken families. Our couples, like couples everywhere, have to work hard to nurture the kind of love that truly lasts. Sometimes they find themselves in crisis due to mistrust, unforgiveness, or to sexual immorality. But through the help of God and of fellow church members, miracles of reconciliation and healing can and do happen. Prayer is a crucial part of this process; as the old saying goes, "Couples that pray together, stay together".

To protect marriages, we as individuals, families, and churches must hold

each other accountable and encourage each other. Our children need to see a life of modesty, simplicity, hard work, and most of all love to God and our neighbor as ourselves.

The family is the bedrock for the survival of the human race. The false teachings about marriage cannot be reversed by words alone. Children and young people need to see God's love and truth in action. I experienced this through the example of my parents who faced incredible obstacles during their 46 years of marriage including the loss of two babies. But they never wavered. Through their love of Jesus they had their sights set on God's kingdom right to the end of their lives.

We need to become more courageous like the early church – a counter-culture of simplicity and practical

help where we dedicate our entire energy to building up God's kingdom, not to chasing after the things of this world. The first Christians turned the Roman world upside-down partly because husbands and wives remained faithful to one another and to their children – something the pagans did not think was possible. With God's help, we too can do the same today.

So, let us hold our heads high knowing that if God is for us, who can be against us? Let us give living witness together that God's plan for marriage and children is joyful, true, and everlasting. Nothing will be able to stop us from proclaiming this childlike and simple message. It is God who holds the final hour of history in his hands and He will be victorious.



"Three Candles" by Marc Chagall (1938)

## The single most humanising institution

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for marriage. The average length of cohabitation in Britain and the United States is less than two years. The result is a sharp increase among young people of eating disorders, drug and alcohol abuse, stress related syndromes, depression and actual and attempted suicides. The collapse of marriage has created a new form of poverty concentrated among single parent families, and of these, the main burden is borne by women, who in 2011 headed 92 per cent of single parent households. In Britain today more than a million children will grow up with no contact whatsoever with their fathers. This is creating a divide within societies the like of which has not been seen since Disraeli spoke of "two nations" a century and a half ago. Those who are privileged to grow up in stable loving association with the two people who brought them into being will, on average, be healthier physically and emotionally. They will

do better at school and at work. They will have more successful relationships, be happier and live longer. And yes, there are many exceptions. But the injustice of it all cries out to heaven. It will go down in history as one of the tragic instances of what Friedrich Hayek called "the fatal conceit" that somehow we know better than the wisdom of the ages, and can defy the lessons of biology and history.

No one surely wants to go back to the narrow prejudices of the past. This week, in Britain, a new film opens, telling the story of one of the great minds of the 20th century, Alan Turing, the Cambridge mathematician who laid the philosophical foundations of computing and artificial intelligence, and helped win the war by breaking the German naval code Enigma. After the war, Turing was arrested and tried for homosexual behaviour, and underwent chemically induced castration, and died at the age of 41

by cyanide poisoning, thought by many to have committed suicide. That is a world to which we should never return.

But our compassion for those who choose to live differently should not inhibit us from being advocates for the single most humanising institution in history. The family, man, woman, and child, is not one lifestyle choice among many. It is the best means we have yet discovered for nurturing future generations and enabling children to grow in a matrix of stability and love. It is where we learn the delicate choreography of relationship and how to handle the inevitable conflicts within any human group. It is where we first take the risk of giving and receiving love. It is where one generation passes on its values to the next, ensuring the continuity of a civilization. For any society, the family is the crucible of its future, and for the sake of our children's future, we must be its defenders.

The Pope to accountants and economic professionals

## Behind every file is a face

*The 19th World Congress of Accountants, four days of discussion on the current hot topics in the fiscal, economic and financial realm, was held in Rome from 10-13 November. It was an opportunity for interaction among economic professionals representing international political and academic institutions, and multinational corporate executives. Pope Francis received in audience the members of the Congress on Friday, 14 November, in the Paul VI Hall. He reminded the group that "behind every file there is a story, there are faces", and highlighted the need "to generate and cultivate ethics of economy, of finance and of employment for the globalization of solidarity". The following is a translation of the Holy Father's address which was given in Italian.*

Good morning everyone!

I address a cordial welcome to you on the occasion of your World Congress, and I thank the President of the International Federation for her words of introduction. You have met in order to focus on a shared vision for the future, comparing the different experiences in your countries of origin. It is an important moment, both to confront the problematic issues which challenge your profession today, and to renew awareness of the fact that it is also a service to the community. And, within your Congress, you wished to include this moment, which calls you back to the Gospel of Jesus Christ, as the perennial source of inspiration for personal and social renewal.

Employment is a pressing issue in the current socioeconomic context. The issue of employment is the key point. From your professional observation you are well aware of the grim reality of so many people who

have precarious employment, or who have lost their job; of so many families who are paying the consequences; of so many young people seeking first-time employment and dignified work. There are numerous people, especially immigrants, who, compelled to work "under the table", lack the most basic juridical and economic guarantees.

In this context there is a stronger temptation to defend one's interest without concern for the common good, without paying much heed to justice and legality. For this reason everyone, especially those who practise a profession which deals with the proper functioning of a country's economic life, is asked to play a positive, constructive role in performing their daily work, knowing that behind every file, there is a story, there are faces. This task which, as we have said, requires everyone's cooperation. The Christian professional draws every day



from prayer and from the Word of God the strength, above all, to do his duty well, with competence and wisdom; and then to "go beyond", which means to go to meet the person in difficulty; to exercise that creativity which enables one to find solutions to an impasse; to invoke reasons of human dignity in facing the rigidity of bureaucracy.

Economy and finance are dimensions of human activity and can be occasions of encounter, of dialogue, of cooperation, of recognized rights and of services rendered, of dignity affirmed in work. But in order for this it is necessary to always place

man with his dignity at the centre, countering the dynamics that tend to homologize everything and place money at the apex. When money becomes the end and the motive of every activity and of every venture, then the utilitarian perspective and brute logic – which do not respect people – prevail, resulting in the widespread collapse of the values of solidarity and respect for the human being. Those working in various capacities in economy and finance are called to make choices that promote the social and economic wellbeing of the whole of humanity, offering everyone the opportunity to pursue his/her own development.

In your work, you accountants support businesses, but also single families, by offering your economic and financial advice. I encourage you to always work responsibly, fostering relationships of loyalty, justice, if possible, of fraternity, bravely confronting especially the problems of the weakest and of the poorest. It is not enough to give practical answers to economic and material questions. It is necessary to generate and cultivate ethics of economy, of finance and of employment; it is necessary to maintain the value of solidarity – this word which today risks being taken out of the dictionary – solidarity as a moral approach, an expression of attention to others in all their legitimate needs.

If we want to deliver to future generations an improved environmental, economic, cultural and social patrimony, which we inherited, we are called to assume the responsibility of working for the globalization of solidarity. Solidarity is a demand that arises from the same network of interconnections which develop with globalization. The social doctrine of the Church teaches us that the principle of solidarity is implemented in harmony with that of subsidiarity. Thanks to the effect of these two principles, the processes are at the service of man, and justice is growing. Without justice there can be no true and lasting peace.

While I offer you these simple points to ponder, I entrust each one of you and your work to the protection of the Virgin Mary. I bless you from my heart and I ask you to please pray for me. Thank you.

To the Italian Conference of Major Superiors

## A sign of contradiction

*At the National Assembly of the Italian Conference of Major Superiors the Pope recalled that true prophecy "is never ideological" nor is it trendy, but is always "a sign of contradiction according to the Gospel, as Jesus was". Francis addressed them on Friday, 7 November, in the Clementine Hall, asking for their testimony of brotherhood, conversion, prayer and adoration. The following is a translation of the Holy Father's address which was given in Italian.*



Dear Brothers,

I welcome you and I thank you for your welcome. In particular, I thank the Father President for introducing our meeting, which is taking place at the conclusion of your National Assembly. In light of what I have heard about your work, I would like to share with you a few points of reference for your journey.

First of all, religious life mainly helps the Church to realize that "attraction" which causes her to grow, for before the witness of a brother and sister who truly lives the religious life, the people ask themselves "what is there here?", "what impels this person beyond the worldly horizon?". I would say this is the first thing: to help the Church to grow by way of attrac-

tion. Without worrying about proselytizing: attraction!

We heard in the Gospel last Wednesday: "whoever of you does not renounce all that he has cannot be my disciple" (Lk 14:33). This decision, in different ways, is requested of each Christian. But we religious are called to give it a testimony of prophecy. The witness of evangelical life is what distinguishes the missionary disciple and, in particular, those who follow the Lord on the path of consecrated life. And prophetic testimony coincides with holiness. True prophecy is never ideological, it is not compared to the institution: it is the institution. Prophecy is institutional. True prophecy is not ideological, it

is not "trendy", but is always a sign of contradiction according to the Gospel, as Jesus was. Jesus, for example, was a sign of contradiction for the religious authorities of his time: the Pharisee and Sadducee leaders, the doctors of the law. And He also was for other options and proposals: Essenes, Zealots, and so on. A sign of contradiction.

I thank you for the work you have done in these days, as the Father President was telling me: work which serves to go forward on the path outlined by the *Evangelii Gaudium*. He used a lovely expression, he said: "we do not want to fight defensive rearguard battles,

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"Our time cannot ignore the issue of ecology, which is vital to man's survival". The Pope emphasized this point as he spoke on Saturday morning, 8 November, to more than 7,000 members of the Italian Catholic Scout Movement for Adults (MASCI), whom he received in the Paul VI Hall on the 60th anniversary of its foundation in Italy. The following is a translation of the address which the Holy Father gave in Italian.



Dear Brothers and Sisters,

I welcome you with joy on the occasion of the 60th anniversary of the foundation of the Italian Catholic Scout Movement for Adults. I address a cordial greeting to each one, beginning with the National President, whom I thank for her words, and the Assistant, whom I also thank; and I also thank you for your gesture. I thank you for the work you are doing in the Church and in society, witnessing to the Gospel, in accordance with Scout code. It is important to underline the ecclesial dimension of your association, which welcomes lay people who are well aware of the duties inherent in the Sacraments of Baptism and Confirmation. Moved by this conviction, in these years of apostolic commitment you have sought to witness to the values of loyalty, of fraternity and of love of God and neighbour, generously serving the ecclesial and civil communities.

The terminology typical of scouting often uses the term "way", as a meaningful value in the life of boys and girls, teenagers and adults. Therefore, I would like to encourage you to continue your journey which calls you to lead the way in the family; lead the way in creation; lead the way in the city. Walk and lead the way: walking, not wandering, and not quietly! Always walking, but leading the way.

## To the Italian Conference of Major Superiors

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but to expend ourselves among the people", in the certainty of faith that God always makes his Kingdom burgeon and grow. This is not easy, it is not taken for granted; it calls for conversion; it calls above all for prayer and adoration. I recommend adoration. And it calls for sharing with the holy people of God who live on the outskirts of history. Decentralize. In order to live and bear fruit, every charism is asked to decentralize, in order that Jesus Christ alone is at the centre. A charism should not be preserved like a bottle of distilled water, it should be made to bear fruit, courageously comparing it with current reality, with cultures, with history, as we are taught by the great missionaries of our institutes.

A clear sign that religious life is called to give today is fraternal life. Please, do not let the terrorism of gossip be among you! Get rid of it! Let there be fraternity. And if you have something against your brother, say it to his face.... At times you

may end up coming to blows, this is not a problem: this is better than the terrorism of gossip. Today the culture which prevails is individualistic, centred on subjective rights. It is a culture that corrodes society from its primary cell which is the family. Consecrated life can help the Church and society as a whole by giving testimony of fraternity, that it is possible to live together as brothers despite diversity: this is important! Because in a community we do not choose its members first, we are there with people of different character, age, education, sensitivity ... yet we seek to live as brothers. We do not always succeed, as you well know. Often times we make mistakes, for we are all sinners, however, we recognize we were wrong, we ask forgiveness and give forgiveness. And this does good for the Church: it makes the lymph of fraternity circulate in the body of the Church. And it also does good for the whole of society.

This fraternity presupposes the paternity of God, and the maternity

To the Italian Catholic Scout Movement for Adults

## Lead the way

Ecology is a vital issue today and entails commitment to eliminate waste

*Lead the way in the family.* The family is always the cell of society, and is the primary place of education. It is the community of love and of life in which each person learns to relate to others and to the world; and thanks to the solid foundation acquired within the family a person is able to project him/herself in society, to confidently enter other educational environments, such as the school, the parish, associations.... Thus, within this integration of the foundations assimilated in the family and "outside" experiences, we learn to find our way in the world.

All vocations take their first steps within the family and bear the imprint throughout life. For a movement such as yours, based on lifelong education and on educational choice, it is important to reaffirm that education in the family is a priority choice. For you Christian parents, the educational mission finds its specific source in the Sacrament of Matrimony, for which the task of raising children is a ministry of the

utmost importance in the Church. Not only do parents have a certain educational obligation toward their children, but also children toward their siblings and toward their own parents, meaning that duty of reciprocal help in faith and in goodness. At times it happens that a child is able, with his affection, with his simplicity, to reanimate the entire family. Dialogue between spouses, mutual discussion and listening are essential elements for a serene and fruitful family.

*Lead the way in creation.* Our time cannot ignore the issue of ecology, which is vital to man's survival, nor reduce it to merely a political question: indeed, it has a moral dimension that affects everyone, such that no one can ignore it. As disciples of Christ, we have a further reason to join with all men and women of good will to protect and defend nature and the environment. Creation is, in fact, a gift entrusted to us from the hands of the Creator. All of nature that surrounds us is created like us, created together with

us, and in a common destiny it tends to find its fulfillment and ultimate end in God himself – the Bible says "new heavens and a new earth" (cf. Is 65:17, 2 Pet 3:13; Rev 21:1). This doctrine of our faith is an even stronger stimulus for us to have a responsible and respectful relationship with Creation: in inanimate nature, in plants and in animals, we recognize the imprint of the Creator, and in our fellow kind, His very image.

Living in closer contact with nature, as you do, entails not only respect for it but also the commitment to contribute concretely to eliminate the wastefulness of a society that increasingly tends to throw away goods which are still useful and which can be donated to the many who are in need.

*Lead the way in cities.* Living in neighbourhoods and cities, you are called to be as leaven which makes the dough rise, offering your sincere contribution to achieve the common good. It is important to know how to offer the Gospel values with joy, in a fair and open discussion with various cultural and social bodies. In a complex and multicultural society, you are able to testify, with simplicity and humility, to Jesus' love for each person, to try also new ways of spreading the Gospel, faithful to Christ and faithful to man, who in the cities often experiences wearing situations, and sometimes risks losing his way, losing the ability to see the horizon, failing to feel God's presence. Therefore, the true compass to offer these brothers and sisters is closeness of heart, a "guided" heart, that is, with an awareness of God.

Dear brothers and sisters, may you continue to follow your path with hope in the future. Your scouting formation is a good training! Let us recall St Paul (cf. 1 Cor 9:24-27): he speaks of athletes who train with strict discipline to race for an ephemeral prize; the Christian, instead, trains to be a good missionary disciple of the Lord Jesus, listening assiduously to his Word, always trusting in Him, who never disappoints, pausing with Him in prayer, seeking to be a living stone in the ecclesial community.

Thank you, dear friends, for this meeting. I pray for you. Please, pray for me.

# Morning Mass at the Domus Sanctae Marthae

Thursday, 13 November

## In the Kingdom of God with 50 cents in their pocket

The Kingdom of God is already there in the everyday holiness lived unseen by those families who have only 50 cents in their pocket by month's end. But they don't give in to the temptation of thinking that the Kingdom of God is merely a spectacle, like those who make a pageant of their wedding, turning it into a showplace for vanity and an opportunity to be seen. Pope Francis thus returned to the discussion of the commitment to living the faith with perseverance, from one day to the next, leaving room for the Holy Spirit in silence, in humility and in adoration. He did so during Mass on Thursday morning in the chapel at Santa Marta, proposing the true characteristics of the Kingdom of God.

The very fact that Jesus spoke so much about the Kingdom of God made even the Pharisees "curious". Such that, as seen in the day's Reading from the Gospel of Luke (17:20-25), they ask him: "when is the kingdom of God coming?". To this question, "Jesus responds quickly and clearly: the kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you".

Indeed, Francis pointed out, "when Jesus explained in the parables what the Kingdom of God was like, He used calm, peaceful words" and He also used imagery to show "that the Kingdom of God was hidden". Thus, Jesus compared the Kingdom of God to "a merchant who looked here and there for fine pearls" or "another who searched for a treasure hidden in a field". Or He said that it is "like a net that gathers everyone or like a tiny mustard seed, which would later become a large tree". Similarly, He also said, "the Kingdom of God is like wheat: it is sown and you don't know how it grows" because "God grants the growth".

Jesus said that the Kingdom of God is "always in silence, but also in struggle", explaining further that "the Kingdom of God, will grow like wheat, not surrounded by things of beauty but in the midst of weeds". But, Francis indicated, the Kingdom is there, it doesn't attract attention, it is silent, quiet.

In other words, the Pope said, "the Kingdom of God is not a spectacle". So often, "the spectacle is a caricature of the Kingdom of God". Indeed, we must never "forget that it was one of the three temptations": in the desert, Jesus was told: "go to the pinnacle of the temple and throw yourself down, and everyone will believe. Make a spectacle". However, "the Kingdom of God is silent, it grows within; the Holy Spirit makes it grow with our willingness, in our soil, which we must prepare". But it "grows slowly, silently".

The Gospel of Luke recounts that Jesus renews his discourse, asking: "Do you want to see the Kingdom of God?". And He explains: "they

will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them". Because "the Kingdom of God will come like a flash of lightning, in an instant". Yes, Francis added, "it will manifest itself in an instant, it is within". However, he remarked, "I think about how many Christians prefer a spectacle to the silence of the Kingdom of God".

In this regard, the Pope recommended a brief examination of conscience to avoid falling into the temptation of the spectacle, by asking a few simple questions: "Are you a Christian? Yes! Do you believe in Jesus Christ? Yes! Do you believe in the sacraments? Yes! Do you believe that Jesus is there and that He has come here now? Yes, yes, yes!". Well then, Francis continued, "why don't you go to adore Him, why don't you go to Mass, why don't you take Communion, why don't you draw near to the Lord", so that his Kingdom may "grow" within you? After all, the Pontiff stated, "the Lord never says that the Kingdom of God is a spectacle". Of course, he explained, "it is a celebration, but it's different! It's a beautiful celebration, a grand feast. And Heaven will be feast, but not a spectacle". Instead, "our human weakness prefers a spectacle".

This sometimes happens "in celebrating certain sacraments", he said, leading us to think about weddings in particular. We have to ask ourselves whether these people "have come to receive a sacrament, to have a feast like at Cana in Galilee, or have they come to have a pageant, to be looked at, for vanity?". There is thus "a continuous temptation: not to accept that the Kingdom of God is silent".

But, Jesus says in the Gospel of Luke: "the day that noise will be made, as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day, the day that noise will be made".

As opposed to a spectacle, the Pontiff recalled, there is "the perseverance of so many Christians carrying the family forward: men, women who care for their children, take care of grandparents, who have only 50 cents in their pocket by month's end, but they pray". And the Kingdom of God "is there, hidden in that holiness of daily life, that everyday holiness". Because "the Kingdom of God is not far from us, it's close".

The very "closeness is one of the characteristics" of the Kingdom. It is an "everyday" closeness. This is why "Jesus removes, from the mind of the disciples, the image of the Kingdom of God as a spectacle". And instead, "when He wants to speak of the last days, when He will come in glory, the last day, He says: as the lightning flashes, so will the Son of man be, but first he must suffer many things and be rejected by this generation".

Therefore, there is also suffering in the Kingdom God, take for example, "the cross: the everyday cross of life, the cross of work, of the family", the cross of carrying on, and "this little everyday cross: rejection". Thus, "the Kingdom of God is humble, like a seed: humble; but it

becomes big by the power of the Holy Spirit". And we have to "let it grow within us, without boasting. May the Spirit come, change our soul and lead us forth in silence, in peace, in quiet, in closeness to God, to others, in adoration of God, without pageantry".

Francis concluded with the invitation to ask "the Lord for this grace of caring for the Kingdom of God that is within us and in the midst of us in our communities: caring with prayer, adoration, service in charity, silently".

Friday, 14 November

## Children's Day

A scaled-down version of Youth Day in Rome, but even better – Children's Day, complete with a lively catechism lesson, up close and personal with the Bishop of Rome. This was the experience had by a group of children from the parish of Santa Maria Madre della Provvidenza, who attended Mass at Santa Marta on Friday morning. Presiding at the Mass, Pope Francis said that in order "to pass the faith on" to kids today, we need people who don't just talk but "set an example".

Their presence at Mass didn't go unnoticed. "When I look to that side it seems like Youth Day!", the Pontiff said at the start of his homily. He confided that, for him, it was like celebrating what they call "Children's Mass" in the parishes. "It's nice to see children", he remarked, because it's like "looking at the future, looking at a promise, looking at the world that's to come".

Then Francis began questioning the adults, the teachers: "What are we leaving the children? What example are we setting?". Most of all, referring to what had just been read from the Second Letter of St John (1:3-9), he asked: "Do we teach what we heard in the First Reading: to walk in love and in truth? Or do we teach them with words, but our life goes another way?". This is why the Pope took care to repeat that "for us, watching children is a responsibility". In fact "a Christian has to take care of kids, of children and pass on the faith, to pass on what they live, what's in his/her heart: we can't ignore the little plants that are growing".

For this very reason the Pope recommended that "today it will do us good to consider what my attitude is with children, with teenagers, with young people". He proposed an examination of conscience by way of several questions: "What is my attitude like? Is it the attitude of a brother, father, mother or sister who helps him/her grow, or is it an attitude of detachment?". Or do we have the attitude, he asked, that "they grow, I live my life...?".

It's important to really recognize our conduct in this regard, he explained. Indeed, "all of us have a responsibility to give the best we have. And the best we have is the faith: give it to them but give it by example", not with words. "Words are useless. Today words are useless. In

this world of the image, all of these [kids] have cell phones, and words are useless. What truly counts is setting an example". Therefore, the decisive question to ask ourselves about the education of the youngest is: "what do I give them?".

At this point, looking toward the pews where the children from the Roman parish were seated, the Holy Father turned directly to them, weaving a dialogue of questions and answers: "Why have you come to Mass? Do you know? Who dares to say it? Why have you come to Mass? Are you afraid to speak? Why? Don't be afraid!". And after greeting the parish priest, he again called on the children to answer out loud in response to his question about their attendance. "To see you!", said one boy, reading the minds of his friends. "To see me! Thank you, thank you so much!", the Pope replied immediately, adding: "I like it! I like seeing you too! And what you said is important: to see a person, who is the bishop of the city, who is the Pope, who we see on TV, but whom we want to see up close". This, he indicated is what the boy's answer, "to see you", really means.

However, he advised them, "it's also important that you are used to seeing adults, people who set a good example for you". That is, "to see the parish priest, priests, nuns at home, with the family: to see what they are like and how they live life, the Christian life".

Francis then returned to speaking with the children: "Have all of you made your First Communion? Yes? Everyone? And Confirmation? No one has made Confirmation?". Listening to the answers of each one, the Pope commented: "You haven't made it? You haven't either? Who else hasn't made First Communion? You? Has anyone made Confirmation?". Among the kids present there were a few who were to receive the Sacrament of Confirmation the very next week: "Now, so soon. Fantastic!", Francis encouraged them.

After all, he noted to his young interlocutors, "this is a path, a journey of Christian life that is beginning". And then he asked: "Which sacrament does Christian life begin with?". The response from the kids was immediate: "With Baptism!". And the Pontiff: "Good! With Baptism the door to Christian life opens and then", as St John said in the First Reading: "Walk in truth and in love". This, Francis explained, "is Christian life: to believe the truth and to love, to love God and love others". Then, he pointed out, "First Communion is on this journey, Confirmation, Marriage...". It is a "lifelong journey" and it is "important to know how to live it, to know how to live it like Jesus".

But the Pope's questions didn't stop there: "In these sacraments, I'm asking you, is prayer a sacrament? No, prayer isn't a sacrament, but we have to pray". Continuing his lively conversation with the children, Francis then asked: "Don't you know how to pray? There, good: yes!". It's important "to pray to the Lord, pray to Jesus, pray to Our Lady, that



they help us on this journey of truth and love”.

He then resumed the initial thread which he had begun with the boy who confided having come to Santa Marta to see the Pope. “You came to see me, which of you said this? You! It’s true, but you also came to see Jesus, agreed? Or do we see Jesus aside?”. And he added: “Now Jesus is coming to the altar and we will all see Him: it’s Jesus!”. So, “in this moment we have to ask Jesus to teach us to walk in truth and in love: shall we say it together? To walk in truth and in love”. The Pontiff wanted “only the kids” to repeat these words several times, with increasingly louder voices. Then, kidding them, he asked why they had been afraid to speak at first: perhaps because, seeing the time, they weren’t “awake yet”. Concluding, again along with the children, Francis asked “Jesus to give us this grace to walk in truth and in love”.

Monday, 17 November

### Christ in the face of the outcast

A Christian is called to recognize the Lord in the outcast, without the airs of those – and there are so many even inside the Vatican – who feel “privileged” for being included in a “band of the chosen” and in that “ecclesiastical microclimate” which in reality distances the Church from the People of God and the various peripheries. The Pope said this on Monday morning during Mass at Santa Marta.

Francis referred to a passage from the Gospel of Luke (18:35-43), indicating that “this Gospel passage begins with an unseeing man, a blind man, and ends with him receiving his sight, and ‘all the people, when they saw it, gave praise to God’”. There are “three categories of people in this passage: the blind man; those who were with Jesus; and the people”, the Pope explained.

The blind man, the Pontiff continued, because of the “illness which took his sight, couldn’t see, he was begging”. And “perhaps he was often saddened” and wondered: “Why did this happen to me?”. In other words, he was a man who “couldn’t find a way out, an outcast”. And thus “the blind man was sitting by the roadside” like “so many outcasts here” in the various streets and public squares of Rome. Today, the Pope recalled, there are “so many, so many, sitting by the roadside”.

That man couldn’t see but “he wasn’t foolish: he knew all that went on in the city”. After all, “he was right at the entrance to the city of

Jericho” and thus, “he knew everything” and he wanted to know everything”. Such that “he heard the noise and inquired: what’s happening?”. In any event, Francis noted, he was “a man who found a way of life along this road, a beggar, an outcast, a blind man”. However, “when he heard Jesus was coming, he cried out”. And when “they told him to be silent, he cried out even louder”. What was the reason for his behaviour? The Pope explained it this way: “This man wanted salvation, he wanted to be healed”. And thus, the Gospel reads: “Jesus said that he had faith”. Indeed, Francis explained, the blind man “gambled and won”, even though “it’s difficult to gamble when a person is so ‘debased’, so marginalized”. However, “he gambled” and he knocked “at the door of Jesus’ heart”.

The “second category of people” that we meet in the passage of the Gospel of Luke is instead comprised of “those who walked with the Lord: they were walking ahead, leading the way”. These were “the disciples, and the apostles too, those who followed Him and went with the Lord”. They were also “the converts, those who had accepted the Kingdom of God” and who “were happy about this salvation”.

This is exactly why “they rebuked the blind man to be silent”, telling him: “Calm down, be polite! It’s the Lord. Please, don’t make a scene!”. And in this way “they distanced the Lord” from the periphery. In fact, Francis stated, this peripheral man “was unable to reach the Lord, because this band – albeit with such good will – closed the door”.

Unfortunately, the Pontiff acknowledged, “this happens frequently among us believers: when we’ve found the Lord, without realizing, we create this ecclesiastical microclimate”. And this is an attitude not only of priests and bishops, but also the faithful. It’s a manner of conduct that leads us to say: “we are the ones who are with the Lord”. However, it often happens that in “looking at the Lord” we end up “not seeing the Lord’s needs: we don’t see the Lord who is hungry, who is thirsty, who is in prison, who is in the hospital”. Indeed, we fail to see the “Lord in the outcast” and this is “a very harmful climate”.

The problem, the Pope explained, is that “these people who were with Jesus had forgotten the harsh moments of their own marginalization; they had forgotten at the moment and in the place that Jesus called them”. Therefore they said: “Now we are chosen, we’re with the Lord”. And they were happy with this “little world” but they wouldn’t “allow people to disturb the Lord”, to

the point that “they didn’t even allow children to approach, to draw near”. Francis remarked that they were people who “had forgotten the journey that the Lord had made with them, the journey of conversion, of calling, of healing”.

Recalling a passage from Revelation (1:1-5, 2:1-5), the Pontiff described this as a reality that “the Apostle John tells with a really beautiful phrase that we heard in the First Reading: they had forgotten, they had abandoned their first love”. And this “is a sign: in the Church, the faithful, the ministers, become a group like this, not ecclesial but ecclesiastical”, when a group is privileged “with closeness to the Lord, there is the temptation of forgetting their first love”. It is precisely “that beautiful love which we all had when the Lord called us, saved us, said to us: I love you so much”. Even the disciples are tempted “to forget the first love, that is, to forget the peripheries, where I was before, even should I be ashamed of it”. This attitude can be expressed this way: “Lord, this one has an odour, don’t let him come to you”. But the Lord’s response is clear: “did you not have an odour when I kissed you?”.

In facing the temptation of the “bands of the chosen”, which are found in every age, the conduct of “Jesus in the Church, in the history of the Church”, is described in this way by Luke: “Jesus stopped”. This, the Pope underscored, is “a grace. When Jesus stops and says: look over there, bring him to me”, as he did with the blind man in Jericho. In this way the Lord “makes the disciples turn their heads to the suffering peripheries”, as if to say: “Do not look only at me. Yes, you must see me, but not only me! See me in others too, in the needy”.

Indeed, Francis indicated, “when God stops, He always does so with mercy and justice, but also, sometimes, he does so with anger”. This happens when the Lord “is stopped by the ruling class” which He defines as the “evil and adulterous generation”. Certainly, the Pope commented, “this was no caress”. Returning to the Gospel and the episode of the blind man in Jericho, the Pontiff wished to highlight that Jesus himself wants the man brought near and heals him, recognizing his faith: “your faith has made you well”.

The third group presented by Luke is “the simple people who needed signs of salvation”. The Gospel passage reads: “all the people, when they saw it, gave praise to God”. These people were, therefore, capable of “celebrating, of praising God, of losing time with the Lord”. The Pope also noted that “so often we find simple people, so many elderly women who walk, and sacrifice so much to go and pray at a shrine of Our Lady”. They are people who “don’t ask for privileges, they ask only for grace”. They are “the faithful people who know how to follow the Lord without asking for any privileges”.

See then, Francis summarized, the three categories of people who directly call upon us: “the outcast; the privileged, those who have been chosen and who are now subject to temptation; and the faithful people who follow the Lord to praise Him because He is good, and also to ask

Him for health, to ask Him for so much grace”.

This reflection, the Pope suggested, should lead us to consider “the Church, our Church, which is sitting by this roadside in Jericho”. Because “in the Bible, according to the fathers, Jericho is the symbol of sin”. Thus, he urged, “let us consider the Church watching Jesus pass, this outcast Church”. Let us consider “these nonbelievers, those who have sinned so much and who don’t want to get up, because they don’t have the strength to start over”. And, the Pontiff added, let us also consider the “Church of the children, of the sick, of the imprisoned, the Church of the simple people”, asking the Lord “that all of us, that we have the grace of having been called” and that we “never, never, ever distance ourselves from this Church. Let us never enter into this microclimate of privileged ecclesiastical disciples who distance themselves from the Church of God, that is suffering, that is asking for salvation, that is asking for faith, that is asking for the Word of God”. Lastly, the Pope concluded, “let us ask for the grace to be faithful People of God, without asking the Lord for any privilege that may distance us from the People of God”.

Tuesday, 18 November

### Am I alive inside?

“The Word of God can change everything” but we “don’t always have the courage to believe” in it. During the Mass at Santa Marta on Tuesday, Pope Francis spoke about the “three calls to conversion” from the day’s liturgy, explaining that “converting is not an act of will”; one doesn’t think: “I’ll convert now, it’s convenient...”, or “I have to do it”. No, conversion “is a grace”; it’s “a visit from God: it’s the Son of Man who has come to seek and to save”; it’s Jesus “who knocks at our door, at our heart, and says: ‘Come’”.

What then, are these three calls? The first is found in the Book of Revelation (3:1-6, 14-22), where the Lord calls the Christians to convert because they have become “lukewarm”. The Pontiff explained that “Christianity, the spirituality of convenience: is neither too much nor too little”. It is the attitude of those who say: “Don’t worry... I’ll do what I can, I’m at peace, and I don’t want to be bothered with anything out of the ordinary”. This is the case of those who feel comfortable and say: “I need nothing. I go to Mass on Sundays, I pray a few times, I feel fine, I’m ‘in God’s grace’, I’m rich, I’m enriched with grace, I don’t need anything, I’m fine”.

This frame of mind, Francis emphasized, “is a state of sin: spiritual convenience is a state of sin”. And indeed, we read in Revelation: “For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked”. The Lord does not mince words with “these comfortable Christians”, to whom “He says everything to their face”. We also read in the Scripture: “because you are lukewarm, I will spew you out of my mouth”. This expres-

# Morning Mass at the Domus Sanctae Marthae

CONTINUED FROM PAGE 13

sion, the Pope noted, is "very harsh". At the same time, in order to help the Christians to convert, the Lord counsels them to clothe themselves, because "the comfortable Christians are naked". After a harsh word, the Lord then "draws a little closer and speaks with tenderness: 'so be zealous and repent'". This, the Pontiff said, is "the call to conversion: 'I'm at the door and I'm knocking'". Thus, the Lord turns to the "faction of the comfortable, of the lukewarm" and calls them to "convert from spiritual comfort, from this state of mediocrity".

There is then a second call: and this one is for those who "live for appearances". It is again Revelation which speaks of them: "you have the name of being alive, and you are dead". The Lord says to those who think they are alive, thanks only to appearance: "Awake", please, and

"strengthen what remains and is on the point of death". Again, there is something living, strengthen it. And He adds tender advice: "Remember then what you received and heard; keep that, and repent. If you will not awake, I will come like a thief". The Pope emphasized three words — "remember", "keep" and "awake" —, imagining that this kind of man would think: "I appear to be Christian, but I'm dead inside". Appearances, Pope Francis said, "are the shroud of these Christians: they are dead". So the Lord "calls them to repent: 'Remember, be awake and go forward. There is still something alive in you: strengthen it'".

Thus, we are all called to ask ourselves: "Am I one of these Christians of appearances? Am I alive inside, do I have a spiritual life? Do I hear the Holy Spirit? Do I listen to Him? The government should beware of the temptation to say: 'if all appears well, I have nothing to be

blamed for: I have a good family, people cannot speak ill of me; I have all the necessities, I was married in Church... I'm in God's grace, I'm at peace". Look out, because "Christians of appearance... are dead". It is necessary, however, "to look for something alive inside and to strengthen it, by remembering and waking, so that it can go forward". It is necessary "to convert: from appearances to reality. From warmth to zeal".

Finally, there is the third call to conversion, that of Zacchaeus. Who was he? "He was a chief tax collector, and rich". He was a "corrupt man" who "worked for foreigners, for the Romans, he betrayed his homeland. He sought money in customs tariffs" and gave "part to the enemy of his homeland". In other words, he was "like so many leaders we know: corrupt"; people who, "instead of serving the people", exploit them "in order to serve themselves".

Pope Francis indicated that Zacchaeus "wasn't lukewarm; he wasn't dead. He was in a state of putrefaction. Completely corrupt". Yet in front of Christ, "he feels something inside". He feels that "this healer, this prophet who they say speaks so well, I would like to see him, out of curiosity". Here we see the action of the Spirit: "the Holy Spirit is clever and has sown the seed of curiosity"; and in order to see Jesus, that man even did something "a little ridiculous": a leader, a "chief executive", actually climbed a tree "in order to watch a procession". How ridiculous "to behave this way". Yet he did, and "he wasn't ashamed". He was thinking, "I want to see him".

Inside this self-assured man, the Pope explained, "the Holy Spirit was at work". And then it happened: "the Word of God entered that heart", with the Word, with joy. In fact, men who lived in "comfort" and men "of appearance had forgotten what joy was"; while "this corrupt man received it straight away".

The Gospel of Luke recounts that he "climbed down in haste and received Him joyfully": that is, he received "the Word of God, which was Jesus". And what happened "straight away" to Zacchaeus is what had happened to Matthew (who was in the same profession): "the heart changed, he converted, and he gave his sincere word: 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold'. This, according to Francis, is an illuminating passage: "this is a golden rule. When conversion reaches your pockets, it's certain". He explained: "Christians at heart? Everyone. Christians in mind? Everyone". But, Pope Francis asked, how many are Christians when it comes to "our pockets? Few". Yet, conversion arrives "straight away" before the "sincere word". By comparison, there is "the other word", that of those who don't want to convert: "when they saw it, they all murmured, 'He has gone in to be the guest of a man who is a sinner'. He has become soiled, he has lost purity. He must purify himself because he has entered the house of a sinner".

In conclusion, these are the three calls to conversion made "by Jesus himself": "to the lukewarm, the comfortable", and to those who are Christians in "appearance, those who believe they are rich but are poor", indeed, "they have nothing, they are dead" and last, to those "beyond death": the corrupt. Before them, "the Word of God can change everything. But the truth is we do not always have the courage to believe in the Word of God", to receive that "Word which heals us inside" and by which "the Lord knocks at the door of our heart".

This, Pope Francis concluded, is conversion, which "the Church wants us to think very seriously about in these final weeks of the liturgical year" in order that "we may go forward on the path of our Christian life". For this we must "remember the Word of God", we must "safeguard it", "obey it" and "awake", in order to begin a "new, converted life".

## VATICAN BULLETIN

CONTINUED FROM PAGE 2

Acosta, SCI di Béth, from his office as Auxiliary of the Diocese of Encarnación, Paraguay. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (15 Nov.).

The Holy Father appointed Fr Heinz Wilhelm Steckling, OMI, as Bishop of Ciudad del Este, Paraguay. Until now he has been Rector of the Major Seminary of the Oblates of Mary Immaculate in Asunción, Paraguay (15 Nov.).

Bishop-elect Steckling, 67, was born in Werl, Germany. He was ordained a priest on 20 July 1974. He holds a diploma in theology. He has served in parish ministry and as: provincial of the Vice Province of the Oblate Missionaries of Pilcomayo and North Argentina; member of the general council and general assistant for formation of the said congregation; superior general of his congregation; in 1999 a member of the Second Special Assembly for Europe of the Synod of Bishops; in 2008 representative of the USC to the said Synod; consultant for the Congregation for the Evangelization of Peoples and the Pontifical Council for Interreligious Dialogue.

The Holy Father appointed Bishop Stephen Tjephe, titular Bishop of Nova Barbara, as Bishop of Loikaw, Myanmar. Until now he has been Auxiliary Bishop of Loikaw and Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the said diocese (15 Nov.).

Bishop Tjephe, 59, was born in Danoku, Myanmar. He was ordained a priest on 28 March 1984. He was ordained a bishop on 21 November 2009, subsequent to his appointment as Auxiliary of Loikaw.

The Holy Father accepted the resignation of Bishop Gerard Alfons Kusz, titular Bishop of Tagarabala, from his office as Auxiliary of

the Diocese of Gliwice, Poland. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (15 Nov.).

The Holy Father accepted the resignation of Bishop Miguel Romano Gómez, titular Bishop of Vagal, from his office as Auxiliary of the Archdiocese of Guadalajara, Mexico. It was presented in accord with cann. 411 and 401 § 2 of the Code of Canon Law (17 Nov.).

The Holy Father appointed Fr Martín Fassi as Auxiliary Bishop of San Isidro, Argentina, assigning him the titular episcopal see of Dionysiana. Until now he has been Vicar General of the said diocese (17 Nov.).

Bishop-elect Fassi, 54, was born in San Isidro, Argentina. He studied philosophy and theology. He was ordained a priest on 14 December 1984. He has served in parish ministry and as: formator at the regional Seminary of Nuestra Señora de la Encarnación; missionary in Holguín, Cuba.

The Holy Father accepted the resignation of Bishop Miguel Patiño Velázquez, MSF, of Apatzingán, Mexico. It was presented in accord with can. and 401 § 1 of the Code of Canon Law (17 Nov.).

The Holy Father appointed Fr Cristóbal Ascencio García from the clergy of San Juan de los Lagos, as Bishop of Apatzingán, Mexico. Until now he has been parish priest of San Francisco di Asís in Tepatlán de Morelos, Mexico, and a member of the College of Consultors (17 Nov.).

Bishop-elect Ascencio García, 59, was born in El Josefino de Allende, Mexico. He was ordained a priest on 4 May 1985. He holds a licence in canon law. He has served in parish ministry and as: formator at the minor seminary; prefect and rector at the major seminary; judge at the ecclesiastical tribunal and at the tribunal of second instance.

The Holy Father appointed Fr Juan Carlos Ares as Auxiliary Bishop of Buenos Aires, Argentina, assigning him the titular episcopal see of Cercina. Until now he has been parish priest of Nuestra Señora de Balvanera, Buenos Aires (17 Nov.).

Bishop-elect Ares, 50, was born in Buenos Aires. He was ordained a priest on 25 November 1989. He has served in parish ministry and as: chaplain for the scouts in Argentina; member of the presbyteral council and of the College of Consultors; vice-director of the department of education; member of the Council for Catholic Education.

## CONGREGATION FOR THE EASTERN CHURCHES

The Holy Father appointed Fr Lorenzo Lorusso, OP, as Undersecretary of the Congregation for the Eastern Churches. Until now he has been Rector of the Basilica of St Nicola in Bari, Italy and Consulor of the said Dicastery, professor at the Pontifical Oriental Institute of Rome (15 Nov.).

## AUTORITÀ INFORMAZIONE FINANZIARIA (AIF)

The Holy Father appointed Mr René Brühlhart as President of the *Autorità Informazione Finanziaria* (Financial Intelligence Unit of the Holy See). Until now he has been director of the said office (19 Nov.).

## NECROLOGY

Bishop Alberto Johannes Först, Bishop emeritus of Dourados, Brazil, at age 87 (1 Nov.).

Bishop Henri Brinard, CRSA, of Le Puy-en-Velay, France, at age 74 (14 Nov.).

Bishop Javier Azagra Labiano, Bishop emeritus of Cartagena, Spain, at age 91 (16 Nov.).

The Holy Father to Bishops of Senegal, Mauritania, Cape Verde and Guinea-Bissau on their 'ad limina' visit

# The challenge of collegiality

Constructive dialogue with Islam and commitment to peace and reconciliation

*Francis addressed an invitation to "persevere in reciprocal exchanges" without becoming discouraged when "confronting difficulties", to the Episcopal Conference of Senegal, Mauritania, Cape Verde and Guinea-Bissau, whom he received on Monday morning, 10 November, on the occasion of their visit 'ad limina Apostolorum'. The Pontiff recalled that collegiality is "a real challenge" for a Conference which includes prelates from four countries "diverse in language, geography, culture and history, but which nevertheless feel the need to meet and mutually support each other". The following is a translation of the address which the Pope consigned to them in French.*

Dear Brother Bishops,

I am happy to meet you on the occasion of your pilgrimage to Rome on your visit *ad limina*. I extend a cordial greeting to Cardinal Sarr, as well as to each one of you, and I thank Bishop Benjamin Ndiaye, President of your Episcopal Conference, for the words he addressed to me. Be so good, when you return to your dioceses, as to convey my affection in thought and prayer to all your faithful, to the priests, to the consecrated persons, and in particular to the families, who are on the path of their Christian life. I likewise count on the prayers of each of you and of each of your communities.

Your pilgrimage is an occasion to reinforce the fraternal communion that the Particular Churches have with the Church of Rome and with her Bishop. It is also the occasion to strengthen the bonds of love that exist among you – for each Bishop must have concern in his heart for all the Churches – and hence to experience collegiality. This presents a real challenge for an Episcopal Conference which includes Bishops from four countries – Senegal, Mauritania, Cape Verde and Guinea-Bissau –, countries diverse in language, geography, culture and history, but which nevertheless feel the need to meet and mutually support each other in the ministry. It is important that you be able to manifest this communion in the difference which, in and of itself, renders a genuine witness to the Risen Christ, in a world in which too many conflicts divide peoples, for "the message of peace [...] the conviction that the unity brought by the Spirit can harmonize every diversity. It overcomes every conflict by creating a new and promising synthesis" (*Evangelii Gaudium*, n. 230). I invite you to persevere in reciprocal exchanges, in your encounters and in your common works without becoming discouraged when confronting difficulties, for it is the Spirit of Christ that unites you and "grants the courage to proclaim the newness of the Gospel with boldness" (*Evangelii Gaudium*, n. 259).

Among the challenges that you all must face is that of implanting the faith more deeply in hearts so it may truly be put into practice in life. Certainly, this is particularly true in the regions of the first evangelization, but it is also true where the Gospel has long been proclaimed, because the faith is a gift which always needs to be strengthened and which today is threatened in many ways, whether by religious proposals

that are easier and more attractive on the moral plane which are appearing from every side, or by the phenomenon of secularization which also concerns African societies. In order to remain ever faithful to Christ, despite the difficulties, it is necessary to love Him and to remain united to Him with passion, and to



perceive the point at which encountering Him "gives life a new horizon and a decisive direction" (*Deus Caritas Est*, n. 1).

It is therefore necessary that lay people receive a sound doctrinal and spiritual formation and constant support to enable them to testify to Christ in their environment, in order that society be abidingly permeated with the principles of the Gospel, while at the same time preventing the faith from becoming marginalized in public life. Productive cooperation among priests, religious and lay institutes, as well as pastoral care provided to associations and movements, will surely aid in accomplishing this objective.

The pastoral care of families – as the recent Synod of Bishops underscored – must in its turn be the subject of special attention, because the family is the basic unit of society and of the Church, it is the place in which the basics of the faith, the elementary principles of life in common, are taught and is quite often the birthplace of the priestly and religious vocations needed by your Churches.

The formation of priests is crucial for the future. Your countries experience very different situations, but the primacy of quality over quantity remains essential everywhere. On one hand it is important that priestly formation – which must be at the same time and in an interactive manner, spiritual, intellectual, communitary and pastoral – be of high quality; and I know what this represents for you in terms of effort and resources. On the other, I ask you to be close to your priests, especially the young ones, and to ensure

that, after ordination, they persevere in on-going formation as well as in a life of prayer, and that they receive spiritual accompaniment. It is in this way that they will be able to face the challenges that arise, such as: for some a certain isolation, for others material poverty and a lack of resources, for yet others worldly attractions, etc.

Similarly, particularly in some of your dioceses, as Islam is a strong majority there, contact with other religions is a reality with conditions of reciprocal inter-community relations which vary greatly from one place to another. I think it is important that clerics receive a more structured formation in the seminary, in order to develop a realistic and construct-

ive dialogue with Muslims, a dialogue ever more necessary to be able to live with them in peaceful coexistence. Indeed, "if all of us who believe in God desire to promote reconciliation, justice and peace, we must work together to banish every form of discrimination, intolerance and religious fundamentalism" (*Africae Munus*, n. 94). Moreover, the Church must ceaselessly bear witness to the love of God, Creator of all mankind, while making no religious distinctions in her social action (cf. *ibid.*). More generally, I feel it is important that you should not hesitate to take your place in civil society. I know that you work with perseverance, above all in Senegal and Guinea-Bissau, for peace and reconciliation, a fact I am very happy about: my prayers accompany you in these efforts. I advise you to take care to maintain good relations with the Political Authorities, in order to promote official recognition of the ecclesial structures that greatly facilitate the work of evangelization. Some of you, as, for example, the Bishops of Cape Verde, already benefit from the existence of a Framework Agreement between the State and the Holy See.

Where the Church is a small minority – and even completely on the margins of civil life – she is nevertheless appreciated and acknowledged for her significant contribution in the areas of human development, health and education. You are recognized for the works accomplished in your dioceses – most often through the determined commitment of religious congregations and of numerous lay associates, whom I thank heartily – and which have already established genuine evangel-

ization in action. Feel free to reflect systematically on these issues and to set up real solidary, educational projects for young people.

Dear brother bishops, some of your Churches are small, fragile, but courageous and generous in proclaiming the faith, and you have testified to their real dynamism. I give thanks to God for the wonders he has performed among you, and I thank you, and I also thank all those who take part in this common work of evangelization. Of course, there are challenges, but I encourage you to go forward resolutely, certain that the Spirit of Jesus guides you: "for it is he who 'helps us in our weakness' [...] can heal whatever causes us to flag in the missionary endeavour [...], knows well what is needed in every time and place" (*Evangelii Gaudium*, n. 280).

I repeat my affection and my warmest encouragement to you, I entrust you, as well as all the priests, men and women religious and lay faithful of your dioceses, to the protection of the Virgin Mary, and I wholeheartedly impart to you the Apostolic Blessing.

## Pope meets the President of Senegal



On Thursday, 18 November, the Holy Father received in audience H.E. Mr Macky Sall, President of the Republic of Senegal, who subsequently met with Secretary of State Cardinal Pietro Parolin, accompanied by the Secretary for Relations with States, Archbishop Dominique Mamberti. During the discussions, the cordial relations between the Holy See and Senegal were noted, and the important contribution offered by the Church in the sectors of education and healthcare was underlined, as well as her generous and greatly appreciated commitment to promoting peace and national reconciliation. Finally, there was an exchange of views on various themes of international interest, with particular reference to the current situations of crisis in the Region.

BARTHOLOMEW

It is indeed a particular privilege and honor to be invited to address you on the auspicious occasion of the 50th anniversary of the Pro Oriente Foundation. This event marks a special and significant milestone in the history of relations between the Roman Catholic Church and the Eastern Orthodox Churches. In many ways it is a mirror of the relations between our Churches inasmuch as it reflects and parallels the extraordinary steps of rapprochement and reconciliation that began half a century ago and have led to the theological dialogue and sincere exchanges between us on the parish and local, regional and national, as well as international levels.

As you are all aware, in a few days, our beloved brother in Christ, Pope Francis, will visit Istanbul, which has served as the sacred center and see of the Ecumenical Patriarchate for over 17 centuries. We very much look forward to welcoming His Holiness to the Phanar on 29-30 November for the commemoration of St Andrew the first-called of the Apostles and Thronal Feast of the Church of Constantinople. This official visit follows in the wake of our joint pilgrimage to Jerusalem only a few months ago to celebrate another 50th anniversary, namely the journey to the Holy Land by the late Pope – now officially proclaimed Saint in the Roman Catholic Church – Paul VI and Ecumenical Patriarch Athenagoras. We were deeply touched that Pope Francis accepted our invitation for a common observance of that occasion, which we proposed to him during our own attendance at his enthronement and solemn Inaugural Mass in March 2013.

Dear listeners, these instances are not purely coincidental; nor again are they merely historical. We would dare to say that they are in fact nothing less than providential. Fifty years ago, such events would not have been conceivable or even achievable. It is surely the grace of God that inspired our venerable and visionary predecessors to assume these bold initiatives. In some ways, after so many years of estrangement and silence, only the Spirit of God could possibly bring about the conditions and circumstances for greater partnership and closer relations between our Churches, which were previously alienated for an entire millennium.

It is precisely within such an atmosphere of ecumenical openness and sincere desire for dialogue that the Pro Oriente Foundation was envisaged and established in 1964 by the Viennese bishop, the late Franz Cardinal König, who discerned the spirit of the times and perceived the im-

On relations between Catholics and Orthodox

## Love and truth

*Established on 4 November 1964 by the Austrian Cardinal Franz König, the Pro Oriente Foundation was born from the Second Vatican Council and from the desire to improve relations between the Catholic and the Eastern Orthodox Churches, as stated in the Decree on ecumenism Unitatis Redintegratio. The foundation is based in Vienna and it was there that they celebrated the 50th anniversary of its founding in the Archbishop's residence. The President, Johann Marte, organized a conference in which, among others, participated: Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity; Cardinal Christoph Schönborn, Archbishop of Vienna; Patriarch of the Coptic Orthodox Church Tawadros II; and Ecumenical Patriarch Bartholomew. The following are excerpts of the Ecumenical Patriarch's address.*

importance of adhering to the commandment and prayer of our Lord, "that [His disciples] may be one". (John 17:21) The sacred purpose and fundamental goal of the Foundation – with its various charters in Vienna, Graz, Salzburg and Linz – was to improve relations between the Roman Catholic and Eastern Orthodox as well as Oriental Orthodox Churches, echoing the papal decree *Unitatis Redintegratio* issued on 21 November 1964, half a century ago. Its founding president was the renowned and respected Alfred Stirnemann, who led the Foundation until his death in 1988. We remember both of these leaders, together with our cherished departed friends, the late Metropolitan Chrysostomos and his successor Michael of Austria, Patriarchal Exarchs of Hungary and Mid-Europe. These two Orthodox hierarchs were unconditionally convinced of the essential role of positive relations with the Roman Catholic Church, working tirelessly toward advancing dialogue and enhancing cooperation. May their memory be eternal and may their example be a model for us all!



Let us, however, recall some of the groundbreaking steps taken just over 50 years ago, which in turn led to the fertile conditions for the creation of a foundation such as Pro Oriente. In the opening days of 1964, Pope Paul VI and Ecumenical Patriarch Athenagoras broke a silence of many centuries with just a few simple words and a loving embrace. On 5 January 1964, when Pope Paul VI met with Ecumenical Patriarch Athenagoras on the Mount of Olives, it was the first time the Western pontiff and the Eastern primate – the Pope of Rome and the Archbishop of New Rome – were meeting face-to-face since the Council of Florence in 1438. And the venue for the encounter in 1964 was the very site where Christ addressed His Father on the night of His betrayal for the unity of His followers.

Prior to this meeting, for many centuries the Eastern and Western Churches had no formal contact and little unofficial communication. After what is today known as the "great schism" of 1054, there were two brief encounters of exchange and dialogues of reunification at the Council of Lyon in 1274 and at the Council of Ferrara-Florence in 1438-39; yet both occasions left feelings of bitterness rather than hopefulness. The estrangement was further accentuated and sealed after the tragic events of the Crusades, especially the Fourth Crusade with the sack of Constantinople in 1202-04 with the unjustifiable slaughter of Christians by Christians.

Thus began the historical "dialogue of love" – a term coined by the late Metropolitan Meliton of Chalcedon – which in turn initiated a process of gradually breaking down barriers created over centuries. It was followed one year later – in a Joint Declaration read simultaneously at St Peter's in Rome and in the Patriarchal Church of St George in Istanbul – by the unprecedented "mutual lifting of the anathemas" on 7 December 1965, when the same two prelates "removed from both the memory and the midst of the Church the sentences of excommunication" dating back to 1054, agreeing that "the past be confided to the mercy of God".

The year 1969 saw the beginning of a paramount and hitherto uninterrupted tradition, namely the exchange of formal annual delegations at the respective Patron Feasts of

our two "sister churches" – in Rome on 29 June for the Feast of Saints Peter and Paul; and in Istanbul on 30 November which Pope Francis will honor at the end of this month. These momentous initiatives later culminated in the creation – during the papal visit to the Phanar on 30 November 1979 – of the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church. Thus, the Holy See and 14 autocephalous Orthodox Churches commenced an official theological "dialogue of truth" on 29 May 1980 – during the tenure of our revered predecessor, the late Ecumenical Patriarch Dimitrios and the successor to Pope Paul VI, the late Pope John Paul II – in order to expand the "dialogue of love" and examine jointly the doctrinal differences between the two sister Churches.

Thankfully today, through the important and influential contribution of such foundations and institutes as Pro Oriente, this spirit of fraternal love and mutual respect has replaced the old theological polemic and reciprocal suspicion. Of course, we are realistic enough to recognize that much remains to be achieved, and the path sometimes seems long and laborious. There are the thorny theological issues of primacy and collegiality, which are currently on the table for deliberation; and there is the delicate problem of Uniatism, which has already once suspended the dialogue. However, we must confess that there is no alternative path to dialogue and reconciliation.

As we declared jointly in Jerusalem with His Holiness Pope Francis: "We express our shared profound concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands. In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East in general. We especially pray for the Churches in Egypt, Syria, and Iraq, which have suffered most grievously due to recent events. We encourage all parties regardless of their religious convictions to continue to work for reconciliation and for the just recognition of peoples' rights. We are persuaded that it is not arms, but dialogue, pardon and reconciliation that are the only possible means to achieve peace". Permit us paternally to urge you to focus more of your attention toward this crisis.

The ecumenical work of Pro Oriente has proved invaluable and instrumental for the promotion of closer and stronger relations between our Churches. Its work has undoubtedly been both remarkable and admirable. Yet, as we all know, in our world, the work of unity remains constant and unceasing until the fullness of the heavenly kingdom. It is, therefore, our humble vocation and moral obligation to continue and reinforce our efforts toward reconciliation. Let us not simply preserve the memory of the pioneers of this blessed Foundation; let us carry on their example and increase their endeavors. For this would be the best commemoration and celebration of their legacy and longing for Christian unity.