

L'OSSERVATORE ROMANO

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Friday, 27 February 2015

An ecumenism of blood

The power of the name

MANUEL NIN

One afternoon, strolling through Rome, I was searching for a flower vender. I have always loved the cactus, that lovely sober plant; adapted to an ascetic life in the desert. This plant is austere even in its flowering, which is few and far between but whose flowers are uniquely beautiful. The search led me to a florist from Middle East. A tattoo on the back of his hand caught my attention; it was a small cross. So I asked him if he was Christian. He told me he was an Orthodox Copt and his name was Shenute.

After the martyrdom of 21 Copts in Libya, the Pope has once again raised his voice to proclaim, almost as it were a profession of faith, the ecumenism of blood: "They said only: 'Jesus help me'. They were assassinated for the sole fact of being Christian". In this way Francis has again set forth the path of Christians of different confessions, not centred around one bread and one chalice but on blood poured out for Christ, in order to bear witness to the one Lord.

The Pope recalled that the only words on the martyrs' lips, at the moment of their witness, were "Jesus help me". These words echo the prayer that stands at the heart of many traditions, a prayer that has been repeated ceaselessly through the centuries and is continued by Christian men and women, nuns and monks, pilgrims and martyrs: "Lord Jesus Christ, Son of God, have mercy on me a sinner".

At the Angelus

Into the desert

*To the people of Calabria*

Jesus or evil

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The Coptic Church, which from the second century on gave life to a treasure of Christian literature, expressed in an ancient language of Egypt, now Christian: Coptic, spoken today by millions of Christians in Egypt, Orthodox and Catholic. Throughout the centuries up to our day they have used that tongue to praise the Lord. The Coptic Church, born and raised hand in hand with the monks and ascetics, in the wake of Anthony, Pachomius, Shenute. And in the wake of so many martyrs: men, women and children in Egypt and Libya. Helpless men and women, armed only with power of the name of Jesus.

*Cristo and St. Mina (Coptic icon, 6th century)*

A news agency posting listed the names of the Coptic martyrs in Libya: Milad, Youssif, Kirillos, Tawadros, Giorgios, Bishoi among many others. These are all names of holy martyrs and bishops in the early Coptic Church. And they are names of the Coptic Church today, and now names of the martyrology of blood shared by all Christian Churches, the heritage, strength and pride of all Christians. Reading the *Synaxaria* and martyrologies of different Christian traditions, let us remember that the holy martyrs of the first centuries are a patrimony common to all the Christians without distinction.

And new martyrs like these, from Iraq and from Syria, to Egypt and to Libya, from Asia to Africa, write their names with blood in the *Synaxarium* and martyrology of all who invoke the name of the Lord Jesus Christ, the life and salvation of martyrs.

A few days after the attack in Libya, having finished Lenten Matins at the Greek College, I went to find that florist Shenute to tell him that I was close to him in spirit. Sharing with him the ecumenism of blood, I gave him the words of Pope Francis: "blood is one" and "it bears witness to Christ".

Lenten Spiritual Exercises in Ariccia

Learning from Elijah

On Sunday, 22 February, Pope Francis went to Ariccia to participate in Spiritual Exercises for Lent at the House of the Divine Maestro of the Pauline Fathers. During the week, the Preacher, Carmelite Fr Bruno Secondin, presented a pastoral reading of the Prophet Elijah's theme of "Servants and Prophets of the Living God".

The next day, 23 February, they focused on Elijah's "school of mercy" and following his example of leading a "life on the periphery", after a Eucharistic celebration on the theme: "Go East, hide yourself and return to your roots".

Fr Secondin continued his reflection Tuesday, 24, reflecting on the life of Elijah and called those on retreat to guard their souls with humility against fear and the weariness of priestly life. On Wednesday, he warned against spiritual "hiding" which is often masked by some kind of exterior religiosity, devoid of the courage that comes with truth. And on Thursday, reflections moved to the subject of justice.

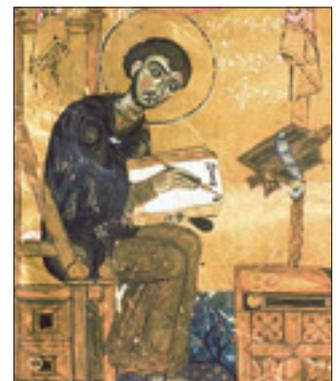


Congregation for the Causes of Saints

St Gregory of Narek will be proclaimed Doctor of the Church

On Saturday, 21 February, the Holy Father received in private audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints.

During the meeting the Holy Father confirmed the proposal by the Plenary Session of the cardinal and bishops, members of the Congregation for the Causes of Saints to confer the title of Doctor of the Universal Church on Gregory of Narek, Armenian poet and monk, born c. 950 in Andzevatsik (then Armenia, now Turkey) and died c. 1005 in Narek (then Armenia, now Turkey).

*Thirtieth anniversary of World Youth Day*

Be brave adventurers

The Holy Father's message for World Youth Day, which will be celebrated at the diocesan level on Palm Sunday. It is the second of the three messages dedicated to the Beatitudes, which will aid in preparing for the international WYD in Poland 2016.

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To the Bishops of Ukraine

Seeking viable peace

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VATICAN BULLETIN

AUDIENCES

Wednesday, 18 February

H.E. Mr Ricardo Lewandowski, President of the Federal Supreme Tribunal of Brazil

Thursday, 19 February

Archbishop Vito Rallo, titular Archbishop of Alba, Apostolic Nuncio in Burkina Faso and in Niger

Archbishop Miguel Maury Buendía, titular Archbishop of Itálica, Apostolic Nuncio in Kazakhstan, Kyrgyzstan and Tadjikistan

Friday, 20 February

Members of the Bishops' Conference of the Ukrainian Greek Catholic Church, on a visit *ad Limina Apostolorum*:

– H.B. Major Archbishop Sviatoslav Shevchuk of Kyiv-Halyč with Curia Bishop Dohdan Dzyurakh, CSSR, titular Bishop of Vagada and Auxiliary Bishop Yosyf Milan, titular Bishop of Drusiliana

– Archbishop Volodymyr Vityshyn of Ivano-Frankivsk [Stanislaviv]; with Auxiliary Bishop Yosyf Moshchych, titular Bishop of Pulcheriopolis

– Archbishop Ihor Voznyak, CSSR, of Lviv for Ukrainians with Auxiliary Bishop Venedykt Aleksyichuk, titular Bishop of Germanicana

– Archbishop Vasyl Semeniuk of Ternopil-Zboriv

– Archbishop Mieczysław Mokrzycki of Lviv for Latins

– Archbishop Petro Herkulan Malchuk, OFM, Bishop of Kyiv-Zhytomyr

– Bishop Stepan Meniok, CSSR, titular Bishop of Acarassus, Archiepiscopal Exarch of Donetsk-Kharkiv

– Bishop Mykhaylo Bubnyi, CSSR, titular Bishop of Thubursicum-Bure, Archiepiscopal Exarch of Odessa

– Bishop Josaphat Oleh Hovera, titular Bishop of Caesariana, Archiepiscopal Exarch of Lutsk

– Bishop Vasyl Ivasyuk of Kolymya-Chernivtsi

– Bishop Jaroslav Pryriz, CSSR, of Sambir-Drohobych with Auxiliary Bishop Hryhoriy Komar, titular Bishop of Acci

– Bishop Mykhaylo Koltun, CSSR, of Sokal-Zhovkva

– Bishop Taras Senkiv, OM, of Stryj with Auxiliary Bishop Bohdan Manyshyn, titular Bishop of Lesvi

– Bishop Dmytro Hryhorak, OSBM, of Buchach

– Bishop Vasyl Tuchapets, OSBM, titular Bishop of Centuriones, Archiepiscopal Exarch of Kharkiv

– Bishop Dionisio Lachoviz, OSBM, titular Bishop of Egnatia, Apostolic Visitor for the Ukrainian faithful of Byzantine-Rite resident in Italy and Spain

– Bishop Milan Šášik, CM, of Mukachevo for Byzantine-rite faithful with Auxiliary Bishop Nil Yuriy Lushchak, OFM, titular Bishop of Flenuclata

– Bishop Leonid Maksymilian Dubrawski, OFM, of Kamyanets-Podilskyi with Auxiliary Bishop Radosław Zmitrowicz, OMI, titular Bishop of Gypsaria

– Bishop Stanislav Szyrokoradiuk, OFM, of Kharkiv-Zaporizhia with Bishop emeritus Marian Buczek, and Auxiliary Bishop Jan Sobilo, titular Bishop of Bulna

– Bishop Vitaliy Skomarovskyi of Lutsk

– Bishop Antal Majnek, OFM, of Mukachevo for Latins

– Bishop Bronisław Bernacki of Odessa-Simferopol with Auxiliary Bishop Jacek Pyl, OMI, titular Bishop of Nova Sinna

Saturday, 21 February

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

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

H.E. Ms Angela Merkel, Chancellor of the Federal Republic of Germany, with her entourage

CHANGES IN EPISCOPATE

The Holy Father has appointed Fr José Crispiano Clavijo Méndez as Bishop of Sincelejo, Colombia. Until now he has been rector of the Diocesan *Juan Pablo II* Major Seminary (19 Feb.).

Bishop-elect Clavijo Méndez, 63, was born in Tocancipá, Colombia. He holds a licence in catechesis and youth pastoral ministry. He was ordained a priest on 20 November 1988. He has served in parish ministry and as: chancellor of the diocesan curia; rector of the *Nuestra Señora del Rosario* Cathedral; vicar general and director of the Centre for Evangelization; episcopal delegate for the clergy and for catechesis.

The Holy Holy Father accepted the resignation of Archbishop Ramón Benito de la Rosa y Carpio of Santiago de los Caballeros, Dominican Republic. It was presented in accord with can. 401 § 1 of the Code of Canon Law (23 Feb.).

The Holy Father appointed Bishop Freddy Antonio de Jesús Bretón Martínez as Archbishop of Santiago de los Caballeros, Dominican Republic. Until now he has been Bishop of Baní, Dominican Republic (23 Feb.).

Archbishop-elect Bretón Martínez, 67, was born in Licey, Dominican Republic. He was ordained a priest on 10 September 1977. He was ordained a Bishop on 19 September 1998 subsequent to his appointment as Bishop of Baní, Dominican Republic.

The Holy Father accepted the resignation of Bishop Rafael Leónidas Felipe y Núñez as Bishop of Barahona, Dominican Republic. It was presented in accord with can. 401 § 1 of the Code of Canon Law (23 Feb.).

The Holy Father appointed Fr Andrés Napoleón Romero Cárdenas as Bishop of Barahona, Dominican Republic. Until now he has been parish priest of St Anna's Cathedral, Dominican Republic (23 Feb.).

Bishop-elect Romero Cárdenas, 47, was born in Ramonal Arriba, Dominican Republic. He holds licences in philosophy, in religious science and in Biblical theology. He was ordained a priest on 8 July 1995. He has served in parish ministry and as: formator at the Minor Seminary and diocesan director for priestly vocations; professor of Sacred Scripture and research methodology; dean of the philosophy and theology faculties and formator at the *Santo Tomás de Aquino* Major Seminary.

The Holy Father appointed Bishop José Miguel Gómez Rodríguez as Bishop of Facatativá, Colombia. Until now he has been Bishop of Líbano-Honda, Colombia (23 Feb.).

Bishop Gómez Rodríguez, 53, was born in Bogotá, Colombia. He was ordained a priest on 2 February 1987. He was ordained a Bishop on 5 February 2005, subsequent to his appointment as Bishop of Líbano-Honda, Colombia.

The Holy Father accepted the resignation of Bishop Antonio Camilo González as Bishop of La Vega, Dominican Republic. It was presented in accord with can. 401 § 1 of the Code of Canon Law (23 Feb.).

The Holy Father appointed Fr Héctor Rafael Rodríguez Rodríguez, MSC, as Bishop of La Vega, Dominican Republic. Until now he has been first counselor of the Congregation of the Missionaries of the Sacred Heart (23 Feb.).

Bishop-elect Rodríguez Rodríguez, 54, was born in Sánchez, Dominican Republic. In 1984 he made his solemn profession and was ordained a priest in 1989. He holds a licence in spiritual theology. He has served in parish ministry and within his community as: director of aspirants at the Vocational Centre; director of post novitiate candidates; master of novices; provincial; mem-

The Pope receives the Chancellor of Germany



On Saturday morning, 21 February, Pope Francis received the Federal Chancellor of Germany, Angela Merkel, in the Apostolic Palace. The Chancellor then met with Cardinal Pietro Parolin, Secretary of State, and Archbishop Paul Richard Gallagher, Secretary for Relations with States.

In the course of cordial discussion and in view of the upcoming G7 Summit in Bavaria, special attention was given to international issues with special reference to the fight against poverty and hunger, the exploitation of human beings and women's rights, global health challenges and the safeguard of creation. They also touched on the theme of human rights and religious freedom in various parts of the world, pointing to the importance of spiritual values for social cohesion.

They also focused on the situation in Europe, especially the commitment to reach a peaceful solution to the war in Ukraine.

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A conversation with Cardinal John Atcherley Dew, Archbishop of Wellington

We have something to say

NICOLA GORI

Peripheries of the world but not of the Church. Dressed in the scarlet conferred to him by Pope Francis on 14 February, Cardinal John Dew, Archbishop of Wellington, sees a special sign in consideration for the small Catholic community that lives in New Zealand and for the entire Pacific region. In this interview the Cardinal speaks about how the Catholic Church in New Zealand is growing and about the new challenges facing her, including: immigration, climate change, the hospitality of people of different cultures and religions.

You are the fourth Cardinal from New Zealand. How do you interpret Pope Francis' choice?

My appointment as a Cardinal is a recognition of the Catholic Church in New Zealand and I believe that Pope Francis, in reaching out to smaller churches such as New Zealand and Tonga in the Pacific Islands, is recognizing that the Churches of Oceania do have a contribution to make, that there are issues such as climate change and human trafficking in this part of the world that we are able to speak out on. I believe that Pope Francis is acknowledging that the Church is truly universal by appointing Cardinals from places like New Zealand and Tonga.

Despite its relatively small size, the Catholic Church in New Zealand is growing. What role do the laity play?

The Catholic Church in New Zealand is growing. It is growing mostly because of immigration – over the years we have had many waves of immigration, people from Europe after the Second World War, in the 1950s, 60s and continuing people from the Pacific Islands and in recent years many people from Asian countries. However, the laity do also have a great role in evangelization. The Bishops of New Zealand try to emphasise that there



is a role for everyone in the Church, and that everyone is called to evangelize. The great Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*, and now of course the Apostolic Exhortation of Pope Francis in 2013, *Evangelii Gaudium*, are helping us to encourage and enthruse people to see that they have a role in evangelizing, that being Catholic means they are to be involved in issues and concerns that affect human society, and that they can speak up for the values that promote human dignity, that they can be involved in helping people to lead a better quality of life, and that we can be very much formed by our Catholic Social Teaching, and that it is the Gospel that brings true joy and peace into our lives.

How are you addressing the challenges of migration?

There are challenges of migration, there are challenges of helping our clergy and our parishes to know that people come to us with particular ways of worship, with particular ways of expressing their devotional life, while at the same time we are trying to welcome them into New Zealand society and what has made New Zealand the country that it is.

Serious concern is growing due to the effects of climate change. Are you paying attention to ecology?

In this part of the world and in many islands of the Pacific the danger of rising sea levels is

something which is of great concern. Many Catholics are aware now of the issues to do with ecology, particularly many young people, and our role is to encourage people to be more aware of those issues, and to look for ways to help people to recognize that our whole environment is a gift to us from God and we are charged with the duty of caring for it.

This year the Church is celebrating the Year of Consecrated Life. What is the situation of men and women religious in your diocese?

We have many wonderful people living their consecrated life in our part of the world but this does give us a new opportunity to promote consecrated life and to ask people to reflect on the possibility of a vocation to consecrated life, and it gives us the opportunity to thank those many priests and religious men and women whose consecrated lives had added so much to the Church in New Zealand.

From the United States to the Duomo of Milan

For Frances

In this day and age, distance is no obstacle, especially for financial aid. Funds are being collected in New York to restore a statue of St Frances Cabrini belonging to the Cathedral of Milan. Recently the International Patrons of the Duomo di Milano, a non-profit organization which – from the 10th floor of 403 Park Avenue – has not lost sight of Milan, the city's history or its symbolic monument.

The decision to restore the statue of Mother Cabrini – which is estimated to cost 150,000 dollars – is closely linked to the history of the first saint with United States citizenship, who welcomed many Italian immigrants to the country. Over time this link turned into deep devotion, especially in New York, the city where Mother Cabrini arrived in 1889 and founded an orphanage, followed schools, hospitals including Columbus Hospital and Italian Hospital, which later merged becoming Cabrini Medical Center. In total, Frances founded 77 institutions in the heart of America: in New York, Chicago, New Orleans, Denver, Los Angeles and Philadelphia.



*The statue of St. Frances Cabrini
Photographed by Veneranda Fabbrica del
Duomo di Milano*

Everyone is invited to participate online by making donations in a variety of amounts at foritaly.org to ensure that the Mother Cabrini statue is restored.

In the words of Gregory III Laham

The Near East and her Way of the Cross

“The Middle East is experiencing a ‘Way of the Cross’”, said Melkite Catholic Patriarch Gregory III Laham. According to AsiaNews the Patriarch of Antioch and All the East called the current situation the greatest tragedy since World War II in his Lenten message. “We call on all citizens and our children (to work together and with Pope Francis) to not let the flame of hope be extinguished in your hearts”, he wrote on 19 February.

Despite her efforts, the Church’s is finding difficulty in meeting the great needs of the region. In fact, the Patriarch wrote: “We fail in front of the suffering of our people in all walks of life, Christians and Muslims. It’s a universal suffering.”

“We as pastors are with our people, at their side, in front of them, behind them,” Patriarch Laham said, “as if we wash the feet of those who are suffering as Jesus washed the feet of his disciples.”

Laham recalled that this suffering began five years ago, mostly in Syria, Iraq and the Palestinian territories and also in Lebanon. “This is a tragedy of the greatest tragedies of history,” he concluded, “not just in the region, but in the world, since World War II”.

Patriarch of Babylon for Chaldeans' message for Lent Praying for peace

Christians are witnesses of hope; they carry a history, a civilization and a message, despite the current troubled conditions. They are called to strengthen their presence by working for peace in Iraq and the Middle East. This is the wish of the Patriarch of Babylon for Chaldeans, Louis Raphaël I Sako, in his annual message for Lent which was written on 18 February. Lent is a time for repentance, conversion and reconciliation, the Chaldean spiritual leader recalled. At the same time we must be aware of the sin of division, he said, inviting the faithful to pray and be “responsible persons [who] are accountable to all what we say and all what we do”. The Patriarch also called the faithful to fast, also extending this invitation to Muslims, as the opposite often occurs during Ramadan.

Lent is a time of prayer and fasting in order to ask the Lord for “stability and decent life as soon as possible in our country and in the Middle East” because, he said, “conditions are very difficult in our country, especially for the displaced families”, who have fled fundamentalists of the Islamic State. He, therefore, underlined the need to refrain from “fanaticism and conflicts that create discomfort”, in order to promote “brotherhood, cooperation and co-existence by building a good relationship with everyone, and giving priority to forgiveness, reconciliation and the common good”.

A centre to protect minors at the Gregorian

More education and prevention

Pope Francis expressed his support and gratefulness to the new Centre for Child Protection at the Pontifical Gregorian University in Rome. He wrote this in a message to the President of the Centre, Jesuit Fr Hans Zollner of Germany, who is also a member of the Pontifical Commission for the Protection of Minors. The message was made public on Monday, 16 February, and read aloud at the opening of the new location of the Centre in Rome.

"I would like to extend a cordial greeting to you and to all those who work in this task", the Pontiff wrote, expressing his heartfelt congratulations. With certainty that their "work will bear fruit", the Pope concluded his message asking the Lord to accompany their work and for the protection of the Virgin Mary.

After a three-year pilot phase which began in 2012 following a conference at the Gregorian, the Centre for Child Protection "is renewing and expanding their commitment to preventing sexual abuse of minor and vulnerable people on an international scale". In fact the Centre – whose offices are moving from Munich to Rome – is now collaborating with the Pontifical Commission for the Protection of Minors. They have also expanded their international partnerships and will offer a diploma in "safeguarding of minors and vulnerable people" in 2016.

The Gregorian's Institute for Psychology in collaboration with the Department of Child and Adolescent Psychiatry and Psychology of the State University Clinic of Ulm first started the Centre in Munich. It also received the support of the Archbishop and Archdiocese of Munich and Freising. Furthermore individual dioceses, orders and religious congregations have also backed the Centre. Now the Centre for Child Protection is partnering with the Pontifical Commission for the Protection of Minors which is concentrating its efforts on prevention and the accountability of bishops with priests in their dioceses who have been charged with pedophilia.

Cardinal Sean Patrick O'Malley, President of the Pontifical Commission, spoke at the inauguration of the Centre, explaining that, in the name of secrecy and shame, there has not been sufficient understanding in the past of the "devastation" which pedophilia was causing in the Church. The responses were inadequate and improvised, he said, and which drew more attention to "rehabilitating the abusers rather than caring for the abused children". Cardinal O'Malley also underlined the need for more research on the causes and the phenomenology of this wound, emphasizing "education



and prevention". Our purpose, he said, "is not to treat individual cases of sexual abuse" but to "advise the Holy Father on how to recommend the best steps and procedures to promote prevention and education".

Vatican pensions

Due to press reports, alarming data have been circulating for some months regarding the situation of the Vatican Pension Fund and the sustainability of honouring its commitment to present and future pensioners, the Managing Board of the Fund and the College of Auditors, who met on 19 February, consider it opportune to publish the official situation: assets and income of the aforementioned Fund, as shown on the actuarial Technical Financial Statements drawn up by the chartered accountant and the Financial Statements regularly approved by the Secretariat of State.

With regard to the actuarial aspect, there is a substantial balance between available resources and commitments to current and future employees, thanks also to interventions (approved by the Secretariat of State following proposals by the Managing Board) both in terms of contributions (increase of rates throughout the years up to the current rate of 26% on the total taxable income) and in relation to performance (additional two years of working life by raising the age of retirement to 67 for laypeople and 72 for

clergy and men and women religious).

The Statements also show, throughout the years, the solidity of the Fund's assets and financial structure. The funding ratio of the Pension Fund is 0.95%. From a strictly income-based perspective, the economic and financial situation of the institution shows a gradual increase of financial and real estate resources both in terms of capital resources which, from 1993 to 2013 increased on average by €22,256,196 per year, and in terms of the upward trend of annual income, which during the last six years rose from €23,583,882 to €26,866,657, amounts sufficient to cover the current cost of pensions.

To complete the picture, the Fund's assets on 31 December 2014 totaled €477,668,000. Adding the budget surplus for 2015, estimated at €27,140,000, a net value as of 31 December 2015 of over €504 million may be hypothesized, confirming the real solidity of the Fund, which has progressed from an initial budget of 10 billion of the old Italian lire in 1993 to over €500 million in little more than 20 years.

The Pope receives members of the Italian Coast Guard

With courage and dedication

Pope Francis praised the Italian Coast Guard for their service at sea, especially the difficult operations of saving refugees and migrants in the Mediterranean. On Tuesday evening, 17 February, between 7 and 7:45 pm, the Pope received eight members of the Coast Guard in the Casa Santa Marta. The officers and petty officers – one woman and seven men – told Pope Francis about their moving experiences.

At the end of their meeting the Holy Father expressed his appreciation for their dedication and courage in their mission to assist the poorest, often in life and death situations. These are situations "of hope and desperation" because, he said, "the lives of those people are the first priority". The Pope's thoughts especially go to the generosity of the people and the author-

ities of Lampedusa, which have paid "an extremely high price": tourism and revenue are down, however they "are saving lives". Francis recalled that during his visit to the island on 8 July 2013, he met an Eritrean boy who had been captured, sold into slavery and tortured at least five different times.

Many do not understand what you are doing, Francis continued, speaking to the Coast Guard. When someone is hurt, you must "bandage wounds, tend to them, and heal what you can". The Pope underlined that "several countries in Europe have responded well", the situation, however is complex because migration "is not a moral problem that can be resolved from one day to the next". "You are working between life and death", he said.

From there, the Pope concluded with one last thank you: "Thanks for all that you do, truly; because you risk your lives, you leave your families for one day, on New Year's, on a holiday, without knowing if you can save them. And then when you return, many people accuse you: 'Why are you wasting your time? Stop it!'. Francis continued, explaining the honour of their work, "I truly admire you", he said. "I feel small" in the face "of your work, you are risking your life and I thank you from my heart for this. I support you, as I can, through prayers and positive words and affection".

Participating in the meeting were Admiral Felicio Angrisano, Commandant of the Coast Guard; Admiral Giovanni Pettorino, Head of Operations, who has recently led the most difficult rescue operations at sea; Lieutenant Ciro Petrunelli, who rescued the boat Ezadeen; Lieutenant Antonello Fava, who rescued the boat Blue Sky, both were abandoned with hundreds of migrants aboard; Marshall Marco Ancora, who also worked on the Ezadeen rescue effort; Marshall Roberto Mangione, who has intervened several times with his motor vessel; Officer Salvatore Finocchiaro, helicopter pilot, and Officer Marianna Mari, who assisted migrants on their arrival even after her working hours. The members of the Coast Guard were accompanied by the Minister of Infrastructure and Transport of Italy, Maurizio Lupi, and by Giacomo Aiello, Cabinet Head of the Ministry.



At the Angelus the Holy Father recalls that Lent is a time of spiritual combat

Into the desert

On 22 February, the First Sunday of Lent, the Pope called the faithful to guard their hearts in this Time of Lent, this time of spiritual combat, by reading the Gospel. The following is a translation of the Holy Father's reflection before the Angelus, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

Last Wednesday, with the rite of Ashes, Lent began, and today is the First Sunday of this Liturgical Season which refers to the 40 days Jesus spent in the desert, after his Baptism in the River Jordan. St Mark writes in today's Gospel: "The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him" (1:12-13). With these simple words the Evangelist describes the trials willingly faced by Jesus before he began his messianic mission. It is a trial from which the Lord leaves victorious and which prepares him to proclaim the Gospel of the Kingdom of God. In these 40 days of solitude, he confronts Satan "body to body", He unmasks his temptations and conquers him. And

through Him, we have all conquered, but we must protect this victory in our daily lives.

The Church reminds us of that mystery at the beginning of Lent, so that it may give us the perspective and the meaning of this Time, which is a time of combat. Lent is a time of combat! A spiritual combat against the spirit of evil (cf. Collective Prayer for Ash Wednesday). And while we cross the Lenten "desert", we keep our gaze fixed upon Easter, which is the definitive victory of Jesus against the Evil One, against sin and against death. This is the meaning of this First Sunday of Lent: to place ourselves decisively on the path of Jesus, the road that leads to life. To look at Jesus. Look at what Jesus has done and go with Him.

This path of Jesus passes through the desert. The desert is the place where the voice of God and the voice of the tempter can be heard. In the noise, in the confusion, this cannot be done; only superficial voices can be heard. Instead we can go deeper in the desert, where our destiny is truly played out, life or death. And how do we hear the voice of God? We hear it in his Word. For this reason, it is important to know

Scripture, because otherwise we do not know how to react to the snares of the Evil One. And here I would like to return to my advice of reading the Gospel every day. Read the Gospel every day! Meditate on it for a little while, for 10 minutes. And also to carry it with you in your pocket or your purse.... But always have the Gospel at hand. The Lenten desert helps us to say 'no' to worldliness, to the "idols", it helps us to make cour-

ageous choices in accordance with the Gospel and to strengthen solidarity with the brothers.

Now let us enter into the desert without fear, because we are not alone: we are with Jesus, with the Father and with the Holy Spirit. In fact, as it was for Jesus, it is the Holy Spirit who guides us on the Lenten journey; that same Spirit that descended upon Jesus and that has been given to us in Baptism.

Lent, therefore is an appropriate time that should lead us to be ever more aware of how much the Holy Spirit, received in Baptism, has worked and can work in us. And at the end of the Lenten itinerary, at the Easter Vigil, we can renew with greater awareness the Baptismal covenant and the commitments that flow from it.

May the Blessed Virgin, model of docility to the Spirit, help us to let ourselves be led by Him, who wishes to make each of us a "new creature".

To her I entrust, in particular, the week of Spiritual Exercises, that will begin this afternoon, and in which I shall participate with my collaborators of the Roman Curia. I ask that you pray for us, that in this "desert" of the Spiritual Exercises, we may listen to the voice of Jesus, and also correct the many defects that we have. And also to confront the temptations that attack us every day. I ask you therefore to accompany us with your prayers.

After the Angelus:

Dear brothers and sisters, I cordially greet the families, the parish groups, the Associations and all the pilgrims from Rome, from Italy and from various countries. I greet the faithful from Naples, Cosenza and Verona, and the youth from Seregno who have come for the profession of faith.

Lent is a journey of conversion that puts the heart at its centre. Our

heart must convert to the Lord. Therefore, in this First Sunday, I thought to give those of you who are here in the Square a small booklet entitled "Custodisci il cuore" ("Guard the heart"). It's this one. [he holds up the booklet] This book contains some of Jesus's teaching and the essential contents of our faith, for example the seven Sacraments, the gifts of the Holy Spirit, the Ten Commandments, the Virtues, the works of mercy, etc...

The volunteers, among whom there are many homeless people who have come on pilgrimage, will now distribute them. And as always, today too, here in the Square, are those who are in need, the same who bring us a great wealth: the wealth of our doctrine, to guard your heart. Each one of you take a booklet and carry it with you, as a help for spiritual conversion and growth that always starts from the heart: the place where the match of daily choices between good and evil is played out, between worldliness and the Gospel, between indifference and sharing. Humanity is in need of justice, of peace, of love and will have it only by returning with their whole heart to God, who is the source of it all. Take the book and read it.

I wish you all a Good Sunday. Please, especially in this week of [Spiritual] Exercises do not forget to pray for me. Have a good lunch and *Arrivederci*.



Ivan Kramskoy, "Christ in the desert" (1872-1874, The State Tretyakov Gallery, Moscow)



The Pope gave the faithful a pocket-size booklet entitled: "Guard your heart", which was handed out in St Peter's Square by numerous volunteers including a group of homeless men and women.

A gift to John Paul II from Pius XI

Two bottles of wine for the Pope in 2000

It was 20 October 1938 when Pius XI left the residence in Castel Gandolfo and returned to the Vatican. His Secretary, Msgr Carlo Confalonieri, would later point out that that same day the Pope became ill which led to his death. In December Pope Ratti's health began to deteriorate and, for the first time since his election on 6 February 1922, he did not take his daily walk through the Gardens. It was in those same days that Pius XI received a special gift for his health: bottles of wine which had been aged for more than 50 years. Then the Pope, according to

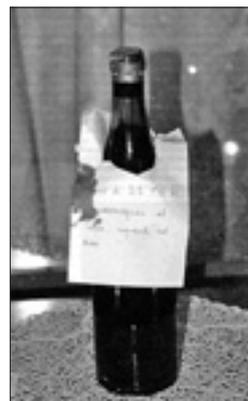
Confalonieri, came up with an idea: "Take these two bottles which Cartagine recently sent to me", he said, "and make a small tag which says: 'From Pius XI to his successor in the year 2000'. They will do him well".

This story was told in a book edited by Franco Cajani which contains papers from the conference: "Pius XI and his time", held in Desio, Italy on 7-9 December 2014 (Desio, *i Quaderni della Brianza*, 2014, 632 pages).

"Let's hope someone remembers to do this", remarked Msgr Confalonieri, commenting on the unique story of the

two bottles, following the Pope's death on 10 February 1939. And indeed his wish came true. On 21 December 1999 Sr Lucia Boschetto of the Sisters of the Child Mary, announced that one of the sisters in her congregation, Sr Adelaide Negretti, had kept the gift that Pius XI had left for his successor.

After receiving the bottles, "the successor of the year 2000", Pope Wojtyła, donated them to the museum in Achille Ratti's birthplace Desio on 10 February 2001, as a sign of gratitude to his predecessor.



"You young people are brave adventurers". "In encouraging you to rediscover the beauty of the human vocation to love, I also urge you to rebel against the widespread tendency to reduce love to something banal", the Holy Father wrote this in his message for World Youth Day, to be celebrated at the diocesan level on Palm Sunday. It is the second of the three messages dedicated to the Beatitudes, which will aid in preparing for the international gathering to be held in Poland 2016. The following is the English text of the Pope's message.



Blessed are the pure in heart, for they shall see God (Mt 5:8)

Dear Young Friends,

We continue our spiritual pilgrimage toward Krakow, where in July 2016 the next international World Youth Day will be held. As our guide for the journey we have chosen the Beatitudes. Last year we reflected on the beatitude of the poor in spirit, within the greater context of the Sermon on the Mount. Together we discovered the revolutionary meaning of the Beatitudes and the powerful summons of Jesus to embark courageously upon the exciting quest for happiness. This year we will reflect on the sixth beatitude: "Blessed are the pure in heart, for they shall see God" (Mt 5:8).

1. *The desire for happiness*

The word "blessed", or "happy", occurs nine times in this, Jesus' first great sermon (cf. Mt 5:1-12). It is like a refrain reminding us of the Lord's call to advance together with him on a road which, for all its many challenges, leads to true happiness.

Dear young friends, this search for happiness is shared by people of all times and all ages. God has placed in the heart of every man and woman an irreplaceable desire for happiness, for fulfillment. Have you not noticed that your hearts are restless, always searching for a treasure which can satisfy their thirst for the infinite?

The first chapters of the Book of Genesis show us the splendid "beatitude" to which we are called. It consists in perfect communion with God, with others, with nature, and with ourselves. To approach God freely, to see him and to be close to him, was part of his plan for us from the beginning: his divine light was meant to illumine every human relationship with truth and transparency. In the state of original purity, there was no need to put on masks, to engage in ploys or to attempt to conceal ourselves from one another. Everything was clear and pure.



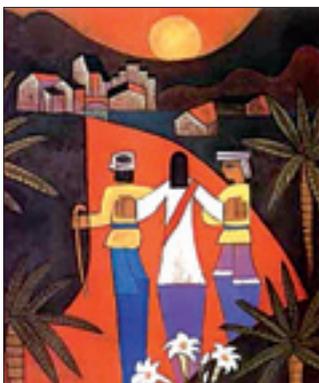
Thirtieth anniversary of World Youth Day

Be brave adventurers

May John Paul II intercede on behalf of our pilgrimage to his beloved Krakow

When Adam and Eve yielded to temptation and broke off this relationship of trusting communion with God, sin entered into human history (cf. Gen 3). The effects were immediately evident, within themselves, in their relationship with each other and with nature. And how dramatic the effects are! Our original purity as defiled. From that time on, we were no longer capable of closeness to God. Men and women began to conceal themselves, to cover their nakedness. Lacking the light which comes from seeing the Lord, they saw everything around them in a distorted fashion, myopically. The inner compass which had guided them in their quest for happiness lost its point of reference, and the attractions of power, wealth, possessions, and a desire for pleasure at all costs, led them to the abyss of sorrow and anguish.

In the Psalms we hear the heartfelt plea which mankind makes to God:



H: Q. "Road to Emmaus"

"What can bring us happiness? Let the light of your face shine on us, O Lord" (Ps 4:7). The Father, in his infinite goodness, responded to this plea by sending his Son. In Jesus, God has taken on a human face. Through his Incarnation, life, death and resurrection, Jesus frees us from sin and opens new and hitherto unimaginable horizons.

Dear young men and women, in Christ you find fulfilled your every desire for goodness and happiness. He alone can satisfy your deepest longings, which are so often clouded by deceptive worldly promises. As St John Paul II said: "He is the beauty to which you are so attracted; it is he who provokes you with that thirst for fullness that will not let you settle for compromise; it is he who urges you to shed the masks of a false life; it is he who reads in your hearts your most genuine choices, the choices that others try to stifle. It is Jesus who stirs in you the desire to do something great with your lives" (cf. *Discourse at the Prayer Vigil at Tor Vergata*, 19 August 2000: *Insegnamenti* XXIII/2, [2000], 212).

2. *Blessed are the pure in heart...*

Let us now try to understand more fully how this blessedness comes about through purity of heart. First of all, we need to appreciate the biblical meaning of the word *heart*. In Hebrew thought, the heart is the centre of the emotions, thoughts and intentions of the human person. Since the Bible teaches us that God does not look to appearances, but to the heart (cf. 1 Sam 16:7), we can also say that it is from the heart that we see God. This is because the heart is really the human being in his or her totality as a unity of body and soul, in his or her ability to love and to be loved.

As for the definition of the word *pure*, however, the Greek

word used by the evangelist Matthew is *katharos*, which basically means *clean, pure, undefiled*. In the Gospel we see Jesus reject a certain conception of ritual purity bound to exterior practices, one which forbade all contact with things and people (including lepers and strangers) considered impure. To the Pharisees who, like so many Jews of their time, ate nothing without first performing ritual ablutions and observing the many traditions associated with cleansing vessels, Jesus responds categorically: "There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness" (Mk 7:15, 21-22).

In what, then, does the happiness born of a pure heart consist? From Jesus' list of the evils which make someone impure, we see that the question has to do above all with the area of our *relationships*. Each one of us must learn to discern what can "defile" his or her heart and to form his or her conscience rightly and sensibly, so as to be capable of "discerning the will of God, what is good and acceptable and perfect" (Rom 12:2). We need to show a healthy concern for creation, for the purity of our air, water and food, but how much more do we need to protect the purity of what is most precious of all: our *heart and our relationships*. This "human ecology" will help us to breathe the pure air that comes from beauty, from true love, and from holiness.

Once I asked you the question: "Where is your treasure? In what does your heart find its rest?" (cf. *Interview with Young People from Belgium*, 31



March 2014). Our hearts can be attached to true or false treasures, they can find genuine rest or they can simply slumber, becoming lazy and lethargic. The greatest good we can have in life is our relationship with God. Are you convinced of this? Do you realize how much you are worth in the eyes of God? Do you know that you are loved and welcomed by him unconditionally, as indeed you are? Once we lose our sense of this, we human beings become an incomprehensible enigma, for it is the knowledge that we are loved unconditionally by God which gives meaning to our lives. Do you remember the conversation that Jesus had with the rich young man (cf. Mk 10:17-22)? The evangelist Mark observes that the Lord looked upon him and loved him (v. 21), and invited him to follow him and thus to find true riches. I hope, dear young friends, that this loving gaze of Christ will accompany each of you throughout life.

Youth is a time of life when you desire for a love which is genuine, beautiful and expansive begins to blossom in your hearts. How powerful is this ability to love and to be loved! Do not let this precious treasure be debased, destroyed or spoiled. That is what happens when we start to use our neighbours for our own selfish ends, even as objects of pleasure. Hearts are broken and sadness follows upon these negative experiences. I urge you: Do not be afraid of true love, the love that Jesus teaches us and which St Paul describes as "patient and kind". St Paul says: "Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-8).

In encouraging you to rediscover the beauty of the human vocation to love, I also urge you to rebel against the widespread tendency to reduce love to something banal, reducing it to its sexual aspect alone, deprived of its essential characteristics of beauty, communion, fidelity and responsibility. Dear young friends, "in a culture of relativism and the ephemeral, many preach the importance of 'enjoying the moment. They say that it is not worth making a life-long commitment, making a definitive decision, 'for ever', because we do not know what tomorrow will bring. I ask you, instead, to be revolutionary. I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love. I see confidence in you and I pray for you. Have the courage to 'swim against the tide'. And also have the courage to be happy" (*Meeting with the Volunteers of the XXVIII World Youth Day*, 28 July 2013).

You young people are brave adventurers! If you allow yourselves to discover the rich teachings of the Church on love, you will discover that Christianity does not consist of a series of prohibitions which stifle our desire for happiness, but rather a project for life capable of captivating our hearts.

3. ... for they shall see God

In the heart of each man and woman, the Lord's invitation constantly resounds: "Seek my face" (Ps 27:8). At the same time, we must always realize that we are poor sinners. For example, we read in the Book of Psalms: "Who can climb the mountain of the Lord? Who shall stand in his holy place? The one who has clean hands and a pure heart" (Ps 24:3-4). But we must never be afraid or discouraged: throughout the Bible and in the history of each one of us we see that it is always God who takes the first step. He purifies us so that we can come into his presence.

When the prophet Isaiah heard the Lord's call to speak in his name, he was terrified and said: "Woe is me! For I am lost; for I am a man of unclean lips" (Is 6:2). And yet the Lord purified him, sending to him an angel who touched his lips, saying: "Your guilt is taken away, and your sin is forgiven" (v. 7). In the New Testament, when on the shores of lake Genesareth Jesus called his first disciples and performed the sign of the miraculous catch of fish, Simon Peter fell at his feet, exclaiming: "Depart from me, for I am a sinful man, O Lord" (Lk 5:8). Jesus reply was immediate: "Do not be afraid; henceforth you will be fishers of men" (v. 10). And when one of the disciples of Jesus asked him: "Lord, show us the Father, and we shall be satisfied", the Master replied: "He who has seen me has seen the Father (Jn 14:8-9).

The Lord's invitation to encounter him is made to each of you, in whatever place or situation you find yourself. It suffices to have the desire for "a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter you; I ask all of you to do this unflinchingly each day" (cf. *Evangelii Gaudium*, 3). We are all

sinners, needing to be purified by the Lord. But it is enough to take a small step towards Jesus to realize that he awaits us always with open arms, particularly in the sacrament of Reconciliation, a privileged opportunity to encounter that divine mercy which purifies us and renews our hearts.

Dear young people, the Lord wants to meet us, to let himself "be seen" by us. "And how?" you might ask me. St Teresa of Avila, born in Spain 500

"Do not be afraid of true love, the love that Jesus teaches us.... Challenge yourselves, and with a pure heart do not be afraid of what God is asking of you! From your 'yes' to the Lord's call, you will become new seeds of hope in the Church and in society"

years ago, even as a young girl, said to her parents, "I want to see God". She subsequently discovered the way of prayer as "an intimate friendship with the One who makes us feel loved" (*Autobiography*, 8.5). So my question to you is this: "Are you praying?" Do you know that you can speak with Jesus, with the Father, with the Holy Spirit, as you speak to a friend? And not just any friend, but the greatest and most trusted of your friends! You will discover what one of his parishioners told the Curé of Ars: "When I pray before the tabernacle, I look at him, and he looks at me" (*Catechism of the Catholic Church*, 2715).



Once again I invite you to encounter the Lord by frequently reading sacred Scripture. If you are not already in the habit of doing so, begin with the Gospels. Read a line or two each day. Let God's word speak to your heart and enlighten your path (cf. Ps 119:105). You will discover that God can be "seen" also in the face of your brothers and sisters, especially those who are most forgotten: the poor, the hungry, those who thirst, strangers, the sick, those imprisoned (cf. Mt 25:31-46). Have you ever had this experience? Dear young people, in order to enter into the logic of the Kingdom of Heaven, we must recognize that we are poor with the poor. A pure heart is necessarily one which has been stripped bare, a heart that knows how to bend down and share its life with those most in need.

Encountering God in prayer, the reading of the Bible and in the fraternal life will help you better to know the Lord and yourselves. Like the disciples on the way to Emmaus (cf. Lk 24:13-35), the Lord's voice will make

your hearts burn within you. He will open your eyes to recognize his presence and to discover the loving plan he has for your life.

Some of you feel, or will soon feel, the Lord's call to married life, to forming a family. Many people today think that this vocation is "outdated", but that is not true! For this very reason, the ecclesial community has been engaged in a special period of reflection on the vocation and the mission of the family in the Church and the contemporary world. I also ask you to consider whether you are being called to the consecrated life or the priesthood. How beautiful it is to see young people who embrace the call to dedicate themselves fully to Christ and to the service of his Church! Challenge yourselves, and with a pure heart do not be afraid of what God is asking of you! From your "yes" to the Lord's call, you will become new seeds of hope in the Church and in society. Never forget: God's will is our happiness!

4. *On the way to Krakow*

"Blessed are the pure in heart, for they shall see God" (Mt 5:8). Dear young men and women, as you see, this beatitude speaks directly to your lives and is a guarantee of your happiness. So once more I urge you: Have the courage to be happy!

This year's World Youth Day begins the final stage of preparations for the great gathering of young people from around the world in Krakow in 2016. Thirty years ago St John Paul II instituted World Youth Days in the

Church. This pilgrimage of young people from every continent under the guidance of the Successor of Peter has truly been a providential and prophetic initiative. Together let us thank the Lord for the precious fruits which these World Youth Days have produced in the lives of countless young people in every part of the globe! How many amazing discoveries have been made, especially the discovery that Christ is the Way, the Truth and the Life! How many people have realized that the Church is a big and welcoming family! How many conversions, how many vocations have these gatherings produced! May the saintly Pope, the Patron of World Youth Day, intercede on behalf of our pilgrimage toward his beloved Krakow. And may the maternal gaze of the Blessed Virgin Mary, full of grace, all-beautiful and all-pure, accompany us at every step along the way.

From the Vatican, 31 January 2015
Memorial of St John Bosco



Evangelical-Catholic relations

Common witness and friendship

The consultation between the World Evangelical Alliance and the Catholic Church, which began in 2009, hopes to finalize an agreed statement when they meet later this year.

The current round of consultation was planned by Cardinal Walter Kasper, then President of the Pontifical Council for Promoting Christian Unity (PCPCU), Msgr Juan Usma, PCPCU staff member for relations with Evangelicals, and Dr Rolf Hille, Director for Ecumenical Affairs of the World Evangelical Alliance (WEA). The WEA draws together families of Evangelical Churches and Christians, and estimates that it has connections to approximately 600 million Christians.

Given the number of Catholics and Evangelicals in the world today, this consultation is both urgently important and full of potential. It is the principal way in which Evangelicals and Catholics are in conversation on a global level. National and local dialogues or working relationships also exist in some parts of the world, while relations remain very poor in other places.

At the international level, there have been two earlier phases of dia-

logue between Roman Catholics and Evangelicals. The first phase resulted in the 1984 report *Evangelical-Roman Catholic Dialogue on Mission*. The broad focus of the report was on the Christian mission, but it included initial treatment of a variety of theological points of tension,



Pope Francis meets Dr Geoff Tunnicliffe, Secretary General of the World Evangelical Alliance (6 November 2014)

including the Scriptures, salvation, the Church, Mary and the saints, and the sacraments. A second phase of dialogue (1993- 2002) produced a report entitled *Church, Evangelization and the Bonds of Koinonia*. This document outlined an understanding of the church as communion or fellowship using the ecumenically rich theme of 'koinonia'. On the basis of the degree of communion recognized, the dialogue moved to a consideration of the prospects for cooperation in witness and evangelization.

The goal of the current round of consultation was to come to better understanding of each other, and to foster more efficient cooperation between Catholics and Evangelicals especially at the grassroots level. The 13 members of the consultation come from 10 different countries – Brazil, Canada, Columbia, Germany, Guatemala, Italy, Kenya, the Philippines, Spain, and USA. Canadian Catholic Bishop Donald Bolen, on the consultation, noted that "the dialogue has built on the experience of common witness and friendship which characterizes Evangelical-Catholic dialogue relations in some places, and has attended to places where those relations continue to be marked by tension and distrust. Many different voices have been given expression in our discussions".

Three principal themes have been taken up in the consultation: a mapping out of convergences on doctrinal foundations and moral questions which open the door to closer

relations; the relationship between Scripture and Tradition and the authoritative roles of each in our respective communities; and the role of the Church in salvation. The consultation members noted that they were not in the business of compromise and negotiation; the way forward was to patiently map out convergences, and to engage in a respectful and frank conversation about remaining differences. Along the way, they developed a methodology which has proven helpful. Bolen noted, "our meetings involved presentations and discussions which we have tried to summarize by first articulating common ground; secondly, by naming aspects of the other tradition which give us encouragement, where we rejoice in seeing God at work, and where we may learn from the other; thirdly, we have asked each other questions, questions which linger at this point in our conversations. It is to be hoped that these questions will be our contribution to further rounds of consultation".

Rev. Dr Joel Elowsky, an Evangelical participant who is professor of historical theology in St Louis, USA, affirms that this process "has contributed to a level of trust and camaraderie that has allowed both sides to be frank and honest with one another. We continue to learn from each other and also gain further insight about each other that moves beyond stereotypes. Previous caricatures of the other dialogue partner have been shown to be too simplistic and often unfair. These discussions have enabled us to hear one another and to challenge some of our preconceived notions regarding issues that continue to divide us while seeking to chart a course forward".

It has been helpful for the consultation to meet in different places and to experience Evangelical-Catholic relations, which differ greatly from place to place, in various parts of the world. This round of consultations took place at São Paulo, Brazil (2009), Rome, Italy (2011), Wheaton/Chicago, USA (2012), Guatemala City, Guatemala (2013), Bad Blankenburg, Germany (2014), and the final meeting will take place at Saskatoon, Canada from 30 August to 4 September, 2015. The consultation also commissioned a survey to assess Evangelical-Catholic relations and attitudes towards each other in different parts of the world.

Bolen summarized the situation of relations and the Evangelical-Catholic consultation as follows: "real differences remain between us. Yet the Lord prayed that his disciples would be one. It is in his name that we have been called into conversation, and called to live out the implications of that conversation. The unity that Jesus desires for his disciples is not a theoretical unity but a lived one. Under the guidance of the Holy Spirit, we hope our consultation will help our communities to take some steps in that direction".

VATICAN BULLETIN

CONTINUED FROM PAGE 2

ber on the Council of the Dominican Conference for Religious.

The Holy Father appointed Fr José Artisteu Vieira as Bishop of Luz, Brazil. Until now he has been parish priest of the *Imaculada Conceição* Parish, Buritizeiro, in the Archdiocese of Diamantina (25 Feb.).

Bishop-elect Vieira, 62, was born in Rio Vermelho, Brazil. He studied philosophy and theology; then attended courses in: psycho-pedagogy; biblical pastoral and spirituality for priests. He was ordained a priest on 13 October 1979. He has served in parish ministry and as: spiritual director and lecturer at the provincial seminary; coordinator for the vocations apostolate and for priestly vocations; second counselor on the *Sacerdoti del Prado* Association's General Council.

The Holy Father appointed Fr Luiz Gonçalves Knupp as Bishop of Três Lagoas, Brazil. Until now he has been parish priest of *Nossa Senhora de Fátima* Parish, Marialva, in the Archdiocese of Maringá (25 Feb.).

Bishop-elect Knupp, 47, was born in Mandaguari, Brazil. He studied philosophy and theology. He was ordained a priest on 24 April 1999. He has served in parish ministry and as: spiritual director of the archdiocesan theology, philosophy and propaedeutic seminaries.

The Holy Father appointed Fr Janusz Danecki, OFM Conv., as Auxiliary Bishop of Campo

Grande, Brazil, assigning him the titular Episcopal See of Regiae. Until now he has been a parish priest of *Jardim da Imaculada* Parish in Luziânia (25 Feb.).

Bishop-elect Danecki, 63, was born Sochaczew, Poland. He studied philosophy and theology. He made his solemn vows for the Order of Friars Minor Conventual on 8 December 1975 and was ordained a priest on 19 June 1977. Before leaving for Brazil in 1985 he served in parish ministry during the Communist regime in Poland. In Brazil he served in parish ministry and as: formator of postulants and superior of the *Jardim da Imaculada* Community; national director of the *Immacolata Militia*; rector of the Franciscan seminary in Brasília; custodian of the Convent and secretary of the Custody; provincial vicar and formator in Brasília.

RELATIONS WITH STATES

The Holy Father appointed Archbishop Edgar Peña Parra, titular Archbishop of Thelepte, as Apostolic Nuncio in Mozambique. Until now he has been Apostolic Nuncio in Pakistan (21 Feb.).

NECROLOGY

Bishop emeritus Bernardo Enrique Witte of Concepción, Argentina, at age 88 (21 Feb.).

Bishop Francis Némé Baissari, titular Bishop of Aradus, Auxiliary emeritus of Joubbé, Sarba, Jounieh for Maronites, at age 81 (24 Feb.).

Pope Francis Center for Youth in Bethlehem

On Tuesday, 18 February, the cornerstone of the Pope Francis Center for the Youth in Bethlehem was blessed. The Center is being built in the town of Beit Jala, located 1.5 kilometres from the Basilica of the Nativity in Bethlehem.

The project will restore an impressive historical building previously known as "St Therese House for Students" and add a 3-storey wing to the structure. The Youth Center will include space for activities and meetings. Fifty-six rooms are expected to be built for young pilgrims to use, in addition to a dining room, meeting room, chapel and outside spaces.

The blessing of the cornerstone was presided by the Patriarch of Jerusalem for Latins, Fouad Twal. Among those present at the ceremony were the Auxiliary Bishops of Jerusalem: Bishop William Hanna Shomali and Bishop Giacinto-Boulos Marcuzzo.

The final stage of construction is scheduled for the end of 2015, therefore the house is expected to open its doors in early 2016.

The Pope assures the Bishops of Ukraine that the Holy See is with them

Searching for viable peace

To find a "viable peace": this is the mission that Pope Francis entrusted to the Bishops of Ukraine, whom he received in audience on Friday morning, 20 February. The Pope's signed speech was consigned in three original copies to the groups of Bishops belonging to the three ecclesiastical jurisdictions of the country. The following is a translation of the Holy Father's address consigned to the Bishops.

Your Beatitude, Your Excellency,
Dear Brother Bishops,

I welcome you to this house which is also your house. And you are well aware of this, because the Successor of Peter has always welcomed with fraternal friendship his Brothers from Ukraine, a country which rightly considers itself the borderland between the heirs of Vladimir and Olga and those of Adalbert and of the great Carolingian missions, as well as of those who invoke the holy Apostles of the Slavs, Cyril and Methodius. And even earlier there are traditions, partially documented, that mention the Apostle Andrew and the two Martyr Popes, St Clement and St Martin. You are welcome here, dear ones!

I have attentively studied your problems, which are not few, as well as your pastoral programmes. Let us entrust them with faith to the Mother of God and ours, who watches over everyone with tender love.

1. Your country is in a situation of serious conflict, which has drawn out for many months and continues to claim numerous innocent victims and cause great suffering throughout the population. In this period, as I have assured you on several occasions, directly and through Cardinal Envoys, that I am especially close to you in my prayers for the victims and for all those who are struck by violence, entreating the Lord that He grant peace soon, and appealing to all parties concerned to implement the accord reached in the Joint Agreement and to respect the principle of international law; in particular, to observe the ceasefire recently signed and to implement all the other commitments which are conditions to prevent a return to hostilities.

I know the historical events which have marked your land and are present in the collective memory. It is a matter of questions which partly have a political basis, and to which you are not called to offer a direct response; but there are also socio-cultural factors and human tragedies that await your direct and positive contribution.

In such circumstances, what is important is to listen attentively to the voices from the territory, where the people entrusted to your pastoral care live. By listening to your people, you call to mind the values that characterize them: encounter, cooperation, the capacity for settling disputes. Simply said: seeking viable peace. You make this ethical legacy

fruitful with the charity, the divine love, that flows from the heart of Christ. I know that, at the local level, you have specific and practical understandings between you, the heirs of two legitimate spiritual traditions – Eastern and Latin –, as well as with other Christians present among you. This, more than a duty, is also an honour which must be recognized.

2. On the national level, you are full citizens of your country, and so you have the right to express, even in the common way, your thought on its future – not in the sense of promoting a concrete political action, but by indicating and re-affirming the values that constitute the cohesive element of Ukraine's society. Thus, persevere in the pursuit of harmony and of the common good, even in the face of grave and complex difficulties.

The Holy See is at your side, in international forums too, to ensure that your rights, your concerns, and the just Gospel values that motivate you are understood. Furthermore, it is studying how to meet the pastoral necessities of those ecclesiastical structures that now also have to face new juridical questions.

3. The ongoing crisis in your country has, understandably, had serious repercussions on the life of

erly pensioners, invalids, displaced persons.

I encourage you to renew, by the grace of God, your pastoral zeal for the proclamation of the Gospel in Ukraine's society, and to support one another with effective cooperation. May you always have the gaze of Christ, who saw the abundance of the harvest and said: pray therefore the Lord that He send labourers into his harvest (cf. Mt 9:37-38). This signifies praying and working for vocations to the priesthood and the consecrated life, and at the same time paying attention to the formation of clerics, and of men and women religious, in the service of a more profound and coordinated understanding of the faith within the People of God.

4. I would also like to offer you a further reflection on the relations between you Brothers in the episcopate. I am aware of the complex historical events that weigh on mutual relations, as well as some aspects of a personal nature.

The fact that both Episcopates are Catholic and are Ukrainian is indisputable, even in the diversity of



families. To this are tied the consequences of that misguided sense of economic freedom that has allowed the formation of a small group of people to become enormously enriched at the expense of the great majority of citizens. The presence of such a phenomenon has, unfortunately, contaminated in varying degrees even the public institutions, and has generated an unjust poverty in a generous and rich land.

Never tire of proposing to your fellow citizens the considerations that faith and pastoral responsibility suggest to you. Upholding the sense of justice and of truth, is a moral duty before it is a political one, and this task is entrusted to your responsibility as Pastors. The more you are free ministers of the Church of Christ, even in your poverty, the more you will become defenders of the family, the poor, the unemployed, the weak, the sick, the eld-

their rites and traditions. It distresses me to hear that there are misunderstandings and injuries. A doctor is needed – and this is Jesus Christ, whom you both serve with generosity and with your whole heart. You are a single body and, as was said to you in the past by St John Paul II, and by Benedict XVI, I, in my turn, urge you to find among yourselves a manner of welcoming one another and of sustaining one another generously in your apostolic labour.

The unity of the Episcopate, as well as giving a good example to the People of God, renders an inestimable service to the Nation, both on the cultural and social planes and, above all, on the spiritual plane. You share the fundamental values and you have in common the most precious treasures: the faith and the People of God. I see, therefore, that the joint meetings of the Bishops of



A child waits on a bus to leave Debaltseve, Ukraine (AP)

all the Churches *sui iuris* present in Ukraine are of paramount importance. May you always be generous in speaking among yourselves as brothers!

Both as Greek-Catholics and as Latins you are sons of the Catholic Church, which in your land too was for a long time subject to martyrdom. The blood of your witnesses, who intercede for you from Heaven, is a further motive that urges you to true communion of hearts. Unite your forces and support one another, making historical events a motive of sharing and unity. Firmly rooted in the catholic communion, you will also be able to carry forward the ecumenical commitment with faith and patience, so that unity and cooperation between all Christians may grow.

5. I am certain that your decisions, in accord with the Successor of Peter, will be adequate to meet the expectations of your People. I invite you all to govern the communities entrusted to you and to ensure as much as possible the priests and the people of your presence and your closeness.

I am hopeful that you may maintain respectful and fruitful relations with the public Authorities.

I urge you to be attentive and considerate to the poor: they are your wealth. You are Pastors of a flock entrusted to you by Christ: may you be ever more conscious of this, even in your internal administration, which should be understood as an instrument of communion and of prophecy. In this sense, it is my hope that your intentions and your actions might always be oriented to the general wellbeing of the Churches entrusted to you. In this let the love of your communities guide you, in the same spirit that sustained the Apostles, of whom you are the legitimate successors.

May the memory and the intercession of so many martyrs and saints, whom the Lord Jesus raised up among you, support you in your work. May the maternal protection of the Blessed Virgin reassure you on your journey of encounter with Christ who comes, strengthening your endeavours for communion and collaboration. And, while asking you to pray for me, I affectionately impart a special Apostolic Benediction upon you, upon your Communities, and upon the dear population of Ukraine.

Morning Mass at the Domus Sanctae Marthae

Thursday, 19 February
Stop and choose

In the hustle and bustle of life, it is important to have the courage to stop and choose. The season of Lent serves this very purpose. During Mass at Santa Marta on Thursday morning Pope Francis placed emphasis on the need to ask those questions, important for Christian life and to know how to make the right choices.

Interpreting the Readings for the day after Ash Wednesday (Deut 30: 15-20; Ps 1; Lk 9:22-25), the Pontiff explained that "at the beginning of the Lenten journey, the Church makes us reflect on the words of Moses and of Jesus: "You have to choose". It is thus a reflection on the need we all have, to make choices in life. And Moses, Francis emphasized, "is clear: 'See, I have set before you this day life and good, death and evil': choose". Indeed "the Lord gave us freedom, the freedom to love, to walk on his streets". We are free and we can choose. However, the Pope indicated, "it's not easy to choose". It's more comfortable "to live by letting ourselves be carried by the inertia of life, of situations, of habits". This is why "today the Church tells us: 'You are responsible; you have to choose'". And thus the Pontiff raised some questions: "Have you chosen? How do you live? What is your lifestyle, your way of living, like? Is it on the side of life or on the side of death?"

Naturally the response should be to "choose the way of the Lord. 'I command you to love the Lord'. This is how Moses shows us the path of the Lord: 'If your heart turns back and if you do not listen and you let yourself be drawn to prostrate yourself before other gods and serve them, you will perish'. Choose between God and the other gods, those who do not have the power to give us anything, only little things that pass".

Returning to the difficulty of choosing, Francis said he was aware that "we always have this habit of going where the people go, somewhat like everyone". But, he continued, "today the Church is telling us: 'stop and choose'. It's good advice. And today", the Pope continued, "it will do us good to stop during the day and think: what is my lifestyle like? Which road am I taking?"

After all, in everyday life we tend to take the opposite approach. Many times, he said, "we live in a rush, we are on the run, without noticing what the path is like; and we let ourselves be carried along by the needs, by the necessities of the days, but without thinking". And thus came the invitation to stop: "Begin Lent with small questions that will help one to consider: 'What is my life like?'. The first thing to ask

ourselves, the Pope explained, is: "who is God for me? Do I choose the Lord? How is my relationship with Jesus?". And the second: "How is your relationship with your family; with your parents; with your siblings; with your wife; with your husband; with your children?". In fact, these two series of questions are enough, "and we will surely find things that we need to correct".

The Pontiff then asked "why we hurry so much in life, without knowing which path we are on". He was explicit about this: "because we want to win, we want to earn, we want to be successful". But Jesus makes us think: "What advantage does a man have who wins the whole world, but loses or destroys himself?". Indeed, "the wrong road",



Marc Chagall, "Moses sees the sufferings of his people" (1956)

the Pope said, is that of always seeking success, one's own riches, without thinking about the Lord, without thinking about family". Returning to the two series of questions on one's relationship with God and with those who are dear to us, the Pope emphasized that "one can win everything, yet become a failure in the end. He has failed. That life is a failure". So are those who seem to have had success, those women and men for whom "they've made a monument" or "they've dedicated a portrait", but didn't "know how to make the right choice between life and death".

And to emphasize the concept, Francis explained that "it will do us good to stop for a bit - five, 10 minutes - and ask ourselves the question: what is the speed of my life? Do I reflect on my actions? How is my relationship with God and with my family?". The Pope indicated that we can find help in "that really beautiful advice of the Psalm: 'Blessed are they who trust in the Lord'". And "when the Lord gives us this advice - 'Stop! Choose today, choose' - He doesn't leave us on our own; He is with us and wants to help us". And we, for our

part, need "only to trust, to have faith in Him".

Repeating the words of the Psalm, "Blessed are they who trust in the Lord", the Pope then urged that we be aware that God does not abandon us. "Today, at the moment in which we stop to think about these things and to take decisions, to choose something, we know that the Lord is with us, is beside us, to help us. He never lets us go alone. He is always with us. Even in the moment of choosing". And he concluded with these instructions: "let us have faith in this Lord, who is with us, and when He tells us: 'choose between good and evil' helps us to choose good". And above all "let us ask Him for the grace to be courageous", because "it takes a bit of courage" to "stop and ask myself: how do I stand before God, how are my relationships in the family, what do I need to change, what should I choose?".

Friday, 20 February

Abstaining from injustice

"Using God to cover up injustice is an extremely grave sin". Pope Francis issued this stern warning against social injustice, most of all the sort caused by those who exploit workers, during Mass on Friday morning in the chapel at Casa Santa Marta.

The starting point for the Pontiff's reflection was the prayer recited at the opening of the Mass, which asked the Lord "to accompany us on this Lenten journey, so that our external observance may correspond to a profound renewal of the Spirit". That is, he clarified, so that "what we do outwardly has a correspondence, bears fruit in the Spirit". In other words, "in order that the outward observance is not a formality".

To render his reflection more concrete, Francis gave the example of one who practices the Lenten fast, thinking: "Today is Friday, I can't eat meat. I'll make myself a nice plate of seafood, a nice banquet.... I'm observing it, I'm not eating meat". But this way, he added immediately, amounts to "sins of gluttony". This example is "the distinction between formal and real" that is spoken of in the First Reading from the Book of the Prophet Isaiah (58:1-9a). In this passage, the "people lamented because the Lord did not hear their fasts". From his part the Lord reproaches the people, and Pope Francis summarized His words like this: "On the day of your fast, you conduct your business, you torment all your workers. You fast between arguments and quarrels, and hit with wicked fists". Thus, "this is not fasting, not eating meat but then doing all these things: arguing, exploiting the workers", and so on.

Jesus too, Francis added, "condemned this suggestion of piety in the Pharisees, in the doctors of the law: outwardly performing many ob-

servances but without truth of heart". The Lord says in fact: "Do not fast any more as you did today, change your heart. And what is the fast that I choose? Dissolve the chains of wickedness, cut the thongs of the yoke, let the oppressed go free and break every yoke, share your bread with the hungry, bring the poor and the homeless into your house, clothe those you see naked, without neglecting your kin". This is "doing justice", the Pope said, this "is true fasting, which is not only external, and outward observance, but a fast that comes from the heart".

The Pontiff then pointed out that in the Tablets there are "the laws regarding God and the laws regarding one's neighbour", and how they both go together. "I cannot say: I fulfil the first three Commandments... and more or less the others. No, they are joined: love for God and love for one's neighbour are joined and if you want to do real, not formal, penance, you must do it before God and also with your brother, with your neighbour". It's enough to consider what the Apostle James said: "You can have so much faith, but faith which does no works dies; of what use is it?"

The same is true for "my Christian life", Francis commented. And those who seek to ease their conscience by attesting: 'I'm a serious Catholic, Father, it's really gratifying... I always go to Mass, every Sunday, I take Communion...'. The Pope responded: "Okay. But how is your relationship with your employees? Do you pay them under the table? Do you pay them a fair wage? Do you make contributions for their pension? For their health and social security?". Unfortunately, he continued, so many "men and women have faith, but split the Tablets of the Law: 'Yes, I do this'. - 'But do you give alms? - 'Yes, I always send a check to the Church'. - 'Okay. But at your Church, at your home, with those who depend on you, whether they are your children, your grandparents, your employees, are your generous, are you fair?'. Indeed, he stated, you cannot "make offerings to the Church on the shoulders of injustice" perpetrated against your employees. And that is exactly what the Prophet Isaiah sets forth: "One who does not do justice with the people who are dependent on him is not a good Christian". Neither is "one who does not deprive himself of something necessary in order to give it to another who is in need".

Thus "the journey of Lent is twofold: to God and to neighbour". And it must be "real, not merely formal". Francis emphasized that Lent is not only about "not eating meat on Fridays", meaning "doing some little things" while one's "selfishness, exploitation of others, ignorance of the poor" continue to grow. We need to make a quantum leap, considering especially those who have less. The Pontiff explained this by asking each faithful: "How is your health, you who are a good Christian? - 'Good, thank God; but also, when I need to, I immediately go to the hospital and,

Message for 2015 Brotherhood Campaign in Brazil

Love while serving

Jesus "teaches us what epitomizes the Christian identity: To love is to serve". The Pope sent this message for the 52nd Brotherhood Campaign in Brazil, which opened on Ash Wednesday, 18 February. This year's theme is "Brotherhood: Church and Society" and the Gospel verse chosen for the event is: "I have come to serve", taken from Mark 10:45. The following is a translation of the Pope's message which was written in Portuguese.

Dear Brothers and Sisters of Brazil, Lent is approaching, the time of preparation for Easter: a time of repentance, prayer and charity, a time to renew our lives, to identify with Jesus through his generous devotion to his brothers, especially those most in need. The National Conference of Catholic Bishops of Brazil, drawing inspiration from His words, "the Son of man came not to be served, but to serve, and to give his life as a ransom for many" (cf. Mk 10:45), proposes as the theme for its Campaign this year: "Brotherhood: Church and Society".

In fact the Church, as a community brought together by those who believe, turn their gaze toward "Jesus, the author of salvation and the principle of unity" (Dogmatic Constitution *Lumen Gentium*, n. 9), cannot be indifferent to the needs of those who are around her, for "the joy and hope, the grief and anguish of the men of our age, especially those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well" (Pastoral Constitution *Gaudium et Spes*, n. 1). What shall we do? In the 40 days in which God calls his people to conversion, the Brotherhood Campaign seeks to help deepen, in the light of the Gospel, the dialogue and cooperation between Church and society – recommended by the Second Vatican

Ecumenical Council – as the service of building up the Kingdom of God, in the heart and in the life of the people of Brazil.

The contribution of the Church, with respect for the secular nature of the State (cf. *ibid.*, n. 76), and without forgetting the autonomy of earthly affairs (cf. *ibid.*, n. 36), is well expressed in her Social Doctrine, with which she seeks "to assume in a gospel spirit and from the perspective of the Kingdom, the crucial tasks that contribute to safeguard the dignity of every human being, and to work together with other citizens and institutions for the good of humanity" (*Aparecida Document*, n. 384). This task is not reserved to institutions: each person must do his/her part, beginning from each one's home, from work, along with the people we relate to. In practise, it is important to help those who are poorer and needier. Let us remember that "each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. This demands that we be docile and attentive to the cry of the poor and to come to their aid" (Apostolic Exhortation *Evangelii Gaudium*, n. 187), above all knowing how to welcome, because "when we are generous in welcoming people and sharing something with them – some food, a place in our home, our time – not only do we no longer remain poor: we are enriched" (*Address to the Community of Varginha*, 25 July 2013). In this way let each one question his/her conscience on his/her practical and effective commitment to building a more just, fraternal and peaceful society.

Dear brothers and sisters, when Jesus tells us: "I have come to serve" (cf. Mk 10:45), He teaches us what epitomizes the Christian identity: to

love while serving. For this reason my hope is that this year's Lenten journey, in light of the recommendations of the Brotherhood Campaign, may predispose hearts to the new life that Christ offers us, and that the transforming power which arises from His Resurrection may reach everyone in his/her personal, family, social and culture dimension, and strengthen in every heart sentiments of fraternity and of active cooperation. To each of you, through the intercession of *Nossa Senhora Aparecida*, I wholeheartedly impart the Apostolic Blessing, asking that you never stop praying for me.

From the Vatican, 2 February 2015

FRANCIS PP.



Pope Francis meets the Community of Varginha (25 July 2013)

Oscar Romero an example for religious in Latin America

A voice for the voiceless

MARIA BARBAGALLO

Pope Francis' recognition of Archbishop Romero's martyrdom has stirred (also within me) a deep sense of gratitude. In a certain way, the Church's official act also involves the heroism of the many men and women religious who have found themselves in similar situations of persecution and violence. Perhaps they were killed, unjustly slandered or even forced into exile. I believe that the year dedicated to consecrated life is a true gift from the Church to religious.

I clearly remember the dawn of 12 March 1977 in Guatemala: we heard our doorbell ringing. There were several Jesuits, called the "fathers of Zone 5" (which was a poor and marginalized area), who told us about the assassination of Fr Rutilio Grande García. And I also perfectly remember 24 March 1980: the day when the Archbishop of San Salvador, Oscar Arnulfo Romero, was killed. The reality of those moments are perhaps only truly understood by men and women religious because they are the first ones – after the poor and oppressed – to pay the price of this

absurd persecution. It is a campaign of hate justified by the suspicion that religious are the main culprits of the people's subversion.

Most of the men and women religious, but also in part local clergy, are the only voice for the "voiceless". It is they who take on the responsibility of living beside the people, following their way of the Cross, their path of oppression and institutionalized injustice.

After the Latin American episcopate's conference held in Medellín in 1968, a new mentality began to take shape in the Church. The preferential option for the poor became a radical commitment. Men and women religious tried to mediate the rapid evolution of ideas but they themselves were branded as subversive and were sometimes marginalized not only by the government but also by the diocesan community and by religious congregations themselves. "I myself live as one who is marginalized", a sister in a Brazilian favela once confided to me, "I am here to mediate, reconcile, pray, prevent, and I am marginalized".

Religious consecration began acquiring an increasingly sacrificial dimension. Even if we don't give up our life with blood, we live in constant and passionate solidarity with those who have *el corazón partido* ("a broken heart"), as oppressed people often repeat. This solidarity never takes away from the serenity, the joy for life and the hope that freedom was near (but not too near), it is always immersed in the drama in denouncing evil and creates unforeseen results.

One day a novice asked me: "Mother, why must we always live in difficulty?". Yes, religious consecration also has this dimension, the dimension of living "in difficulty" for the Kingdom of God.

Morning Mass

CONTINUED FROM PAGE 10

since I belong to the public health system, they see me right away and give me the necessary medicines". – "It's a good thing, thank the Lord. But tell me, have you thought about those who don't have this relationship with the hospital and when they arrive, they have to wait six, seven, eight hours?". This is not an exaggeration, Francis confided, having heard of a similar experience from a woman who recently waited eight hours for an urgent medical visit.

The Pope's thoughts then went to all the "people who live this way here in Rome: children and the elderly who do not have the possibility to be seen by a doctor". And Lent is the season to think about them and how we can help these people: "But Father, there are hospitals". – "Yes, but you have to wait eight hours

and then they have you return a week later". Instead, he indicated, we should be concerned about people in difficulty and ask ourselves: "What are you doing for those people? What will your Lent be like?". – "Thank God I have a family who follows the Commandments, we don't have problems...". – "But during Lent is there room in your heart for those who haven't fulfilled the Commandments? Who have made mistakes and are in prison?". – "Not with those people, no...". – "But if you are not in prison it is because the Lord has helped you not to fall. Is there room in your heart for inmates? Do you pray for them, that the Lord may help them change their life?".

To conclude, Francis asked the Lord to accompany "our Lenten journey" in order that "our external observance may correspond to a profound renewal of the Spirit".



Pope Francis launches an appeal at his audience with the Diocese of Cassano all'Jonio

Jesus or evil

Outward gestures of religiosity must be accompanied by a true and public conversion

"To those who have chosen the way of evil and are affiliated with criminal organizations, I renew a pressing invitation to convert". Meeting with the faithful of the Diocese of Cassano all'Jonio, Calabria – received in audience on Saturday morning, 21

February, in the Paul VI Hall – the Pope launched a new appeal to those who "make illegality a way of life". The choice, he stated, is between "Jesus and evil". No one can call themselves Christian, he urged, and "violate human dignity" or "plan and commit

acts of violence against others. If "outward gestures of religiosity" are not accompanied by "a true and public conversion", "communion with Christ and his Church" cannot be achieved. The following is a translation of the Pope's address which was given in Italian.

Dear Brothers and Sisters,

First of all, I greet all of you, the faithful of the Diocese of Cassano all'Jonio, accompanied by your Pastor, Bishop Nunzio Galantino, who I thank for the words he addressed to me. I thank you for making him available to attend the Episcopal Conference last year. Many thanks! Many thanks from my heart. Poor man, all year he came and went and came and went.... I think it is time to think about giving you another Pastor.... [the pilgrims respond: "No!"] ... Perhaps you will erect a large statue to remember him.... I also greet the other bishops present, including the Eparch of Lungro. Indeed, the Church in Calabria is made up of diverse traditions and rites which express the variety of gifts which enrich the Church of Christ.

I greet the representatives of the *Emmanuel Community*, born from the desire to "sustain life with life" with those who knock at its door. I thank you [Fr Mario Marafioti] for the words which you addressed to me, and I encourage you in your commitment to welcome the "suffering

would send priests. I trust in your prayer: knock at the heart of Jesus so that he may send priests. I remember my meeting with the elderly; my visit to the Cathedral and the Seminary; and then the extraordinary number of people in the Plain of Sibari, all of Calabria was there! I really experienced your faith and love. May the Lord help you to walk together always, in parishes and associations, led by the Bishop and priests. May He help you to be welcoming communities, to lead to Christ those who are struggling to discern His saving presence.

I would like to confirm a thought that I suggested during my visit: those who love Jesus, who hear and receive the Word and live a sincere response to the call of the Lord cannot in any way give themselves over to works of evil. Jesus or evil! Jesus never invited demons to lunch, no he chased them away, because they were evil. Jesus or evil! One cannot call oneself Christian and violate human dignity; those who belong to the Christian community cannot program or carry out acts of violence against others and against the environment. A person's outward gestures of religiosity that are not accompanied by a real and public conversion are not enough to be considered in communion with Christ and His Church. Outward gestures of religiosity that are not accompanied by a person's real and public conversion cannot be considered to be in communion with Christ and His Church. Outward gestures of religiosity are not enough to accept as believers those who, with the malice and arrogance typical of criminals, make lawlessness their lifestyle. To those who have chosen the path of evil and are affiliated to criminal organizations, I renew the pressing invitation to convert. Open your heart to the Lord! Open your heart to the Lord! The Lord is waiting for you and the Church welcomes you if your willingness to serve the good is as clear and public as was your choice to serve evil.

Dear brothers and sisters of Cassano, the beauty of your land is a gift from God and a heritage to preserve and pass on in all its splendour to future generations. Therefore, everyone must courageously commit themselves to ensuring it is not scarred beyond repair by narrow interests, starting with the competent institutions. The Emmanuel Community is among the "beauties" of



your territory. It is an example of acceptance and sharing with the weakest. Young people ruined by drugs have found in you and in your structures the Good Samaritan who knew how to bend over their wounds and was able to anoint them with the balm of closeness and affection. How many families have found in you the help they needed to restore hope in the future of their children! The Church is grateful to you for this service. By being present alongside young people and adults subject to drug addiction, you have embraced the suffering Jesus and you sow hope.

Our era is in great need of hope! Young people should not be denied hope, young people need to hope; we must offer those experiencing pain and suffering concrete signs of hope. Social bodies and associations, as well as individuals who work in hospitality and sharing, are generators of hope. Therefore I urge

your Christian communities to be protagonists of solidarity, not to be put off by those who, out of a narrow self-interest, sow selfishness, violence and injustice. Oppose the culture of death and be witnesses to the Gospel of Life! The light of the Word of God and the support of the Holy Spirit will help you to look with new and welcoming eyes at the many new forms of poverty which cause many young people and families to yield to despair.

Upon all of you present here and the entire Diocese of Cassano all'Jonio I invoke the protection of Mary, Most Holy whom you venerate under the titles of Our Lady of the Chain and Our Lady of the Castle. My blessing goes with you and, please, do not forget to pray for me.

And now let's all turn to Our Lady together praying: *Hail Mary...*

Thank you for your visit. I bless you all!



Christ". This welcome is the fruit of an apostolate style founded on fervent prayer and on an intense community life. This gave rise to the reception centres and places of listening, family homes in Italy and abroad, as well as associations among which I greet the Emmanuel volunteers of Cerignola.

I still have a vivid memory of my visit to your diocesan community: the meetings with the prisoners, the sick, with priests, religious, seminarians.... how many seminarians are there now? ["Eight?"] Eight? That's not good enough! We must pray for more vocations. Ok? Ok, good. The Lord told us to pray so that He

Twenty-one Egyptian Christians killed in Libya

Among the saints of the Coptic Church

Patriarch Tawadros II of the Coptic Orthodox Church has decided to recognize the 21 Egyptian Copts who were beheaded by the Islamic State as martyrs. Every year they will be venerated on the eighth day of the month of Amshir, the 15 February in the Gregorian calendar. The Patriarch established that they will be enrolled in the *Synaxarium*, the list of saints of the Coptic Church.

Following the incident, President al-Sisi announced that the State will build a Church in the city of Minya in their honour. Minya is where the 21 men were from and the city where the most churches were destroyed by extremists in the summer of 2014.



The Holy Synod of the Coptic Orthodox Church has instituted a committee to organize information on the Egyptians who are still in Libya, to facilitate with the Egyptian military and civil service their evacuation and return home as soon as possible.