

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

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Friday, 10 April 2015

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By first
and last name



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In complicit
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from diamonds



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At the General Audience Pope Francis speaks about the suffering of little ones

Children are never a mistake

Their cry is a charge against the system built by adults

Continuing his Catecheses on the family at the General Audience on 8 April in St Peter's Square, Pope Francis turned his attention to children who are "rejected, abandoned, robbed of their childhood and future". He asked adults not to unload their faults onto little ones. "This is shameful!" he said emphatically, "children are never a mistake". Their hunger "is no mistake, nor is their poverty, their vulnerability, their abandonment". If anything, he said, "these should be reasons to love them all the more". The following is a translation of the Pope's catechesis, which was delivered in Italian.

Dear Brothers and Sisters,
Good morning,

In this series of Catecheses on the family, today we are completing our reflection on children, who are the most beautiful gift and blessing that the Creator has given to man and woman. We have already spoken about the great gift that children are. Today sadly we must speak about the "passions" which many of them endure.

From the first moments of their lives, many children are rejected, abandoned, and robbed of their childhood and future. There are those who dare to say, as if to justify themselves, that it was a mistake to bring these children into the world.



This is shameful! Let's not unload our faults onto the children, please! Children are never a "mistake". Their hunger is not a mistake, nor is their poverty, their vulnerability, their abandonment – so many children abandoned on the streets – and neither is their ignorance or their helplessness... so many children don't even know what a school is. If anything, these should be reasons to love them all the more, with greater generosity. How can we make such solemn declarations on human rights and the rights of children, if we then punish children for the errors of adults?

Those who have the task of governing, of educating, but I would say all adults, we are responsible for children and for doing what we can to change this situation. I am referring to "the passion" of children. Every child who is marginalized, abandoned, who lives on the street begging with every kind of trick, without schooling, without medical care, is a cry that rises up to God and denounces the system that we adults have set in place. And unfortunately these children are prey to criminals who exploit them for shameful trafficking or commerce, or train them for war and violence. But even in so-called wealthy countries many children live in dramatic situations that scar them deeply be-

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At the 'Urbi et Orbi'

Greater than violence

On Easter Sunday, 5 April, Pope Francis celebrated Mass with the faithful in St Peter's Square. After Mass, the Holy Father was driven around the Square to greet the faithful and then went to the central Loggia to bless the city and the world. During his traditional Easter greetings, the Pope's thoughts went to the conflicts throughout the world, especially in Syria and Iraq but also the violent events taking place in Libya, Yemen, Ukraine, Nigeria, South Sudan, the Democratic Republic of the Congo, and the Holy Land.



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VATICAN BULLETIN

AUDIENCES

Thursday, 9 April

Cardinal George Pell, Prefect of the Secretariat for the Economy

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

Archbishop Adolfo Tito Yllana, titular Archbishop of Montecorvino, Apostolic Nuncio in Australia

Msgr Giovanni Pietro Dal Toso, Secretary of the Pontifical Council *Cor Unum*

H.E. Mr Andrej Kiska, President of the Slovak Republic, with his entourage

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Vincent Aind, from the clergy of Jalpaiguri, India, as Bishop of Bagdogra,

India. Until now he has been a lecturer and dean of the Faculty of Philosophy at the Morning Star Regional Seminary (7 Apr.).

Bishop-elect Aind, 60, was born in Kalchini, West Bengal. He holds a BA in economics, a Master's in English Literature and a doctorate in philosophy. He was ordained a priest on 30 April 1984. He has served in parish ministry and as: professor of philosophy; spiritual director and rector of the Morning Star Regional Seminary; consultor and member of the council for the economic affairs of the Diocese of Jalpaiguri; regional secretary of the Commission for the Clergy, the Religious and the Seminaries of the Regional Episcopal Conference of West Bengal.

The Holy Father appointed Fr Ernesto José Romero Rivas, OFM. Cap., as Vicar Apostolic of Tucupita,

Venezuela, assigning him the titular episcopal See of Nova Sparsa. Until now he has been parish priest and pro-vicar of Tucupita (7 Apr.).

Bishop-elect Rivas, 54, was born in Machiques, Venezuela. He made his solemn vows for the Order of Friars Minor Capuchin on 24 March 1990 and was ordained a priest on 2 August 1990. He holds a licence in catechetics. He has served in parish ministry and as: master of post-novices, vicar, counsellor and vice-provincial counsellor to the Capuchin Friars Minor in Venezuela; superior, rector, counsellor, treasurer and vice-provincial minister of the said Order in Venezuela.

The Holy Father accepted the resignation of Bishop Octavio Villegas Aguilar, titular Bishop of Cissita, from his office as Auxiliary of the Archdiocese of Morelia, Mexico. It

was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (8 Apr.).

NECROLOGY

Bishop Alberto Ricardo da Silva, Bishop emeritus of Dili, East Timor, at age 71 (2 Apr.).

Bishop William Benedict Friend, Bishop emeritus of Shreveport, USA, at age 83 (2 Apr.).

Archbishop Luis María Pérez de Onraita Aguirre, Archbishop emeritus of Malanje, Angola, at age 81 (3 Apr.).

Bishop Eugène Moke Motsuri, titular Bishop of Lestrona and Auxiliary of Kinshasa, Democratic Republic of the Congo, at age 99 (6 Apr.).

Bishop Elmo Noel Joseph Perera, Bishop emeritus of Galle, Sri Lanka, at age 82 (9 Apr.).

Archbishop emeritus of Montreal

Cardinal Jean-Claude Turcotte dies

On Wednesday, 8 April, Cardinal Jean-Claude Turcotte, Archbishop emeritus of Montreal, Canada, died at the age of 78. On learning of his death, Pope

Francis sent a telegram in French to the Cardinal's successor, Archbishop Christian Lépine. The following is a translation of the telegram.

On learning with emotion of the death of Cardinal Jean-Claude Turcotte, Archbishop emeritus of Montreal, I offer my heartfelt condolences to you and to his relatives, as well as the faithful of his former diocese. As we are celebrating the Resurrection of the Lord, I implore Him to welcome into the light of eternal life this faithful Pastor who served the Church with dedication, not only in his diocese but also on a na-

tional level as President of the Episcopal Conference of Canada, and at the same time he was an influential member of various dicasteries in Rome. A zealous pastor, attentive to the challenges to the contemporary Church, he played an active part in the Synod of Bishops in 1994 on "Consecrated Life and its Role in the Church and in the World" and was one of the leaders at the Synod on the Americas in 1997. As a

pledge of comfort, I impart a special Apostolic Blessing to you, to the family of the late Cardinal and his relatives, the faithful of his former diocese of Montreal, as well as to all the people who will attend the celebration of his funeral.

Cardinal Pietro Parolin, Secretary of State, also sent a telegram with his condolences.



Jean-Claude Turcotte was born on 26 June 1936 in Montreal, Canada. One of seven children, his father worked in a small electronics store. After studying at the parochial school of St Vincent De Paul in Laval, in 1955 he entered the Seminary of Montreal, where he earned a diploma in theology. He was ordained a priest on 24 May 1959 in the Church of St Vincent De Paul in Laval.

For the first two years of his ministry he served as vicar in the Parish of St Matthew the Apostle. Then from 1961-1964, he was assistant and diocesan chaplain of Jeunesse Indépendante Catholique Féminine (JICF) and of the Mouvement des Travailleurs Chrétiens (MTC). He subsequently moved to France where he studied at the Catholic Faculty of Lille and earned a diploma in social pastoral care. On returning to

Canada, he began serving again as diocesan chaplain of JICF and MTC. From 1967-1974 he worked in various capacities at the office for the clergy. Then he became director of the Office for Parish Pastoral Care.

On 25 September 1981 he was appointed vicar general of Montreal and general coordinator of pastoral care. On 14 April 1982 he was appointed Auxiliary Bishop of his diocese and to the titular episcopal see of Suas and then on 29 June 1982 he received episcopal ordination. He was personally responsible for organizing the visit of John Paul II in September 1984.

On 17 March 1990 he was appointed Archbishop of Montreal. John Paul II created him a cardinal at the Consistory of 26 November 1994 with the Title of Nostra Signora del

Santissimo Sacramento e dei Santi Martiri Canadesi.

In 1994 he participated in the ninth Ordinary Assembly of the Synod of Bishops on Consecrated Life. Then in 1997 he took part in the commission to draft the final message of the Synod Assembly for the Americas.

He had a simple and welcoming style with regard to pastoral care. He was very concerned with the new evangelization. He paid special attention to problems associated with young people and thus actively participated in World Youth Day (WYD) in Denver in 1993 and in Paris in 1997, where he gave catecheses in French. He also went to Rome, Toronto and Cologne for WYD.

Within the Episcopal Conference, he served as president and vice-president and for 20 years he was on the

permanent council. He was a member of the Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See, of the Prefecture for the Economic Affairs of the Holy See, of the Congregation for the Evangelization of Peoples, of the Congregation for the Causes of Saints and of the Pontifical Council for Social Communications. He participated in the Conclaves which elected both Benedict XVI and Francis. On 20 March 2012 he resigned as Archbishop of Montreal.

Cardinal Turcotte had been seriously ill for some time and when he died on 8 April he was a patient in Hôpital Marie-Clarac in Montreal. His funeral will be held at Mary Queen of the World Cathedral on Friday, 17 April.

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cd.english@ossrom.va
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GIOVANNI MARIA VIAN
Editor-in-Chief
Giuseppe Fiorentino
Assistant Editor
Mary M. Nolan
Editor
Editorial office
via del Pellegrino, 00120 Vatican City
telephone +39066989390, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO
don Sergio Pellini s.n.b.
Director General
Photo Service
photo@ossrom.va www.photo.va
Advertising Agency
Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@redazione.ossrom.va

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Children are never a mistake

CONTINUED FROM PAGE 1

cause of crises in the family, educational gaps and at times inhuman living conditions. In every case, their childhood is violated in body and soul. But none of these children are forgotten by the Father who is in heaven! Not one of their tears is lost! Neither is our responsibility lost, the social responsibility of people, of each one of us, and of countries.



Catholics, Anglicans, Orthodox and Protestants in Walsingham Together in the name of Mary

An ecumenical pilgrimage took place from 17 to 20 March in Walsingham, in the county of Norfolk, site of the National Shrine of Our Lady. Walsingham, which is known as "England's Nazareth", has a long history of Marian pilgrimage: it was built in the 11th century, one of the first churches dedicated to Mary, and quickly became a privileged place of Marian prayer. After being destroyed in the 16th century under Henry VIII, it once again became a place of worship for Catholics in the 19th century, when the construction of a chapel was permitted, albeit outside of the town.

In the early 20th century Anglicans built a shrine in Walsingham which has also been home to an Orthodox chapel for several years, whereas the Methodist Church was built near the site of a Franciscan convent which had for centuries contributed to the spread of Marian devotion throughout England.

The tradition of a Marian pilgrimage to Walsingham has ancient roots, but has taken on an ecumenical dimension since the 1990s, when meetings and initiatives were begun with the aim of highlighting the possible points in common among Christians surrounding the figure of Mary. In 2004 a committee was formed to organize the Marian pilgrimage, thanks to the work of the Benedictine Alberic Stacpoole, who passed away in 2012, leaving behind his vocation to reawaken awareness of the spiritual legacy of Christians with regard to Mary.

Once Jesus rebuked his disciples because they sent away the children whose parents brought them to Him to be blessed. It is a moving Gospel narrative: "Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; but Jesus said, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.' And he laid his hands on them and went away" (Mt 19:13-15). How

The ecumenical pilgrimage is celebrated one year in Walsingham and the following year in another place dedicated to Mary, from the perspective of sharing the plurality of Christian traditions regarding the Mother of God, how they were formed in the past and how they can be deepened in the present thanks to ecumenical dialogue.

This year the pilgrimage, which involves numerous local communities, is structured around a series of stops which are intended to demonstrate how Christians pray to Mary, as they have done for centuries. The pilgrimage to Walsingham was brought to life by the Eucharistic celebration according to the Roman Catholic rite; by the *Missa Cantata* in the Anglican Shrine; by the Liturgy of the Presanctified Gifts, in St Seraphim's Orthodox Church; by worship in the Little Walsingham Methodist Church; and by the singing of the *Akathistos* hymn in honour of the Virgin Mary in the Anglican Shrine's Orthodox chapel. Some of the liturgies were followed by moments of reflection on the figure of Mary in the various Christian traditions. Thus there were meetings on biblical commentary in the world of the Reform, on the presence of the Mother of God in the liturgies of the Orthodox Church in India and in the Coptic Church, and on the rediscovery of Sergei Bulgakov's thoughts on Mary from the perspective of ecumenical dialogue. (Riccardo Burigana)

beautiful is this trust of the parents and Jesus' response! How I would like this passage to become the norm for all children! It is true that by the grace of God children in grave difficulty are often given extraordinary parents, ready and willing to make every sacrifice. But these parents should not be left alone! We should accompany them in their toil, and also offer them moments of shared joy and lighthearted cheer, so that they are not left with only routine therapy.

When it comes to children, no matter what, there should be no utterance of those legal defense-like formulas: "after all, we are not a charity", or, "in private, everyone is free to do as he or she wishes", or even, "we're sorry but we can't do anything". These words do not count when it comes to children.

Too often the effects of a life worn down by precarious and underpaid work, unsustainable hours, bad transport rebound on the children... Children also pay the price for immature unions and irresponsible separations: they are the first victims; they suffer the outcome of a culture of exaggerated individual rights, and then the children become more precocious. They often absorb the violence they are not able to "ward off" and before the very eyes of adults are forced to grow accustomed to degradation.

Also in our age, as in the past, the Church sets her motherhood at the service of children and their families. To parents and children of this world of ours, she bears the blessing of God, motherly tenderness, a firm reproach and strong condemnation. Children are no laughing matter!

Think what a society would be like if it decided, once and for all, to establish this principle: "It's true, we are not perfect and we make many mistakes. But when it comes to the children who come into the world, no sacrifice on the part of adults is too costly or too great, to ensure that no child believe he or she was a mistake, is worthless or is abandoned to a life of wounds and to the arrogance of men". How beautiful a society like this would be! I say that



for such a society, much could be forgiven, innumerable errors. Truly a great deal.

The Lord judges our life according to what the angels of children tell him, angels who "always behold the face of the Father who is in heaven" (cf. Mt 18:10). Let us always ask ourselves: what will the children's guardian angels tell God about us?

SPECIAL GROUPS

I offer an affectionate greeting to all the English-speaking pilgrims and visitors present at today's Audience, including those from England, Ireland, Sweden, Nigeria, Japan, Thailand, Canada and the United States. May the Risen Lord confirm you in faith and make you witnesses of his love and mercy to all people. May God bless you!

I send out a special thought to *young people*, to the *sick* and to *newlyweds*. May the Easter message continue to make the hearts in our chests burn, like the disciples at Emmaus: dear *young people*, only the Lord Jesus can respond completely to your hopes for happiness and for the good of your life; dear *sick people*, there is no more beautiful consolation to your suffering than the certainty of Christ's Resurrection; and you, dear *newlyweds*, live out your marriage in concrete adhesion to Christ and to the teachings of the Gospel.

US Bishops visit family detention center in Texas

The tragic situation of families in Dilley

Immigration must be addressed quickly and effectively, and the Church is prepared to make every effort to give dignity to those fleeing poverty and violence. This was the mission of several U.S. Bishops who visited the newly-built family detention center in Dilley, Texas on Monday, 30 March. It was an important testimony which sheds light on families of illegal immigrants who are being held in detention centers across the country. The Catholic Bishops' Conference (USCCB) is calling for an end to a series of laws which are currently in force. These efforts were strengthened last year following the extensive increase in arrests of non-accompanied minors from Central America. "After this visit," said Archbishop Gustavo Garcia-Siller of San Antonio, "my primary question is: Why? Why do we feel compelled to place in detention such vulnerable individuals – traumatized young mothers with children fleeing persecution in their home countries?". The Archbishop, whose diocese includes the city of Dilley, continued that "a great nation such as ours need not incarcerate the most vulnerable in the name of deterrence. The moral character of a society is judged by how it treats the most vulnerable in our midst. Our nation's family detention policy is shameful and I implore our elected officials to end it".

At the district prison in Rebibbia the Pope recalls that Jesus gave his life for every human being

By first and last name



Jesus gave his life for every man and woman: "for you, for you, for me, for him, for everyone, by first and last name". Pope Francis explained this to detainees at Rome's district prison in Rebibbia, where he celebrated the Mass of the Lord's Supper in the afternoon of Holy Thursday, 2 April. Before washing the feet of six men and six women from the prison (among them, a Nigerian immigrant and her son) — he spoke of the love of God, which is "personal" and "never disappoints, because he never tires of loving, just as he never tires of forgiving, never tires of embracing". Jesus, he said, "loved us, each of us, to no end". The following is a translation of the Pope's homily, which was delivered in Italian.

On this Thursday, Jesus was at table with the disciples, celebrating the feast of Passover. And the passage of the Gospel which we heard contains a phrase that is the very core of what Jesus did for us: "having loved his own who were in the world, he loved them to the end" (Jn 13:1). Jesus loved us. Jesus loves us. Without limit, always, to the end". Jesus' love for us knows no limits: always more and more. He never tires of loving anyone. He loves us all, to the point of giving his life for us. Yes, giving his life for us; yes, giving his life for all of us, giving his life for each one of us. And every one of us can say: "He gave his life for me". Everyone: He gave His life for you, for you, for you, for you, for me, for him... [pointing to the inmates] for each person, by first and last name. His love is like that: personal. Jesus' love never disappoints, because He never tires of loving, just as He never tires of forgiving, never tires of embracing us. This is the first thing that I wanted to say to you: Jesus loved us, every one of us, to the end.

And then, He does something that the disciples don't understand: washing the feet. In that time, this was usual, it was customary, because when the people arrived in a home, their feet were dirty with the dust of the road; there were no cobblestones at that time... There were dusty roads. And at the entrance to the house, they washed their feet. It was not done by the master of the house but by the slaves. That was the task of a slave. And like a slave, Jesus washes our feet, the feet of his disciples, and that is why He says: "What I am doing you do not know now, but afterward you will understand" (Jn 13:7). Jesus' love is so great that He became a slave to serve us, to heal us, to cleanse us.

Today, in this Mass, the Church would like the priest to wash the feet of 12 people, in memory of the 12 Apostles. But in our hearts we must be certain, we must be sure that, when the Lord washes our feet, He washes us entirely, He purifies us, He lets us feel his love yet again. There is a very beautiful phrase in the Bible, the prophet Isaiah says: "Can a mother forget her child? But even if a mother could forget her child, I will never forget you" (cf. 49:15). God's love for us is like this.

And today I will wash the feet of 12 of you, but all of you are in these brothers and sisters, all of you, everyone. Everyone who lives here. You represent them. But I too need to be washed by the Lord, and for this you pray during the Mass, that the Lord also wash away my impurities, that I might become a better servant to you, a better slave at the service of the people, as Jesus was. Now let us begin this part of the celebration.

The thirteenth apostle

MAURIZIO FONTANA

Tears rolled down her face. Her eyes met the smiling gaze of Pope Francis, who had just washed the inmate's foot, caressed it, kissed it, and then looked up to make her understand what he had just said in his homily: "Jesus loves you. Always. To the end". The gesture was repeated 12 times, as Jesus did with the Apostles. Kneeling and armed with a towel at his side, the Pontiff washed the feet of six men and six women detainees at a district prison in the Rebibbia area of Rome. Twelve plus one. One of the inmates, a young Nigerian woman, had her little boy on her lap: he too — unknowingly the "13th Apostle" — barefooted, received the Pope's gesture of love. And the mother's emotional embrace seemed to pour onto her son all her hopes for a different future.

On Thursday, 2 April, Francis celebrated the Mass of the Lord's Supper at Rome's Rebibbia prison, along with the inmates, with that Church that lives and prays behind bars, usually ignored by the rest of the world. It is an important event for those who feel marginalized. "It makes us feel alive", exclaimed Manuel, one of the inmates who work daily with the chaplain, Fr Pier Sandro Spriano, and who were altar servers for this event. The Pope's visit is "looked forward to with great emotion and trepidation", said Stefano. Simone chimed in: "It's the same emotion I felt when I was waiting for my first visit with my family. It's as if that wall that separ-

ates us from the world vanishes in an instant. The Pope who comes to us makes us feel like we're part of a community again". Ugo, Massimiliano and Claudio added: "The Pope who always speaks of mercy brings us new hope".

The Pontiff arrived in Rebibbia at 5:15 pm, and was greeted by people awaiting him behind the fences that line the driveway of the new prison complex. He was led to the "Our Father" chapel, which was so named, the chaplain explained, "because we welcome everyone there, even those of other religions".

In front of the church, the so-called "green area", where detainees are able to meet with family members twice a month, had already been crowded for some time: partly by guards and prison staff, and partly by about 300 very excited inmates. Francis stopped to greet them: he embraced them, let them kiss him, blessed rosaries. Some had made signs: "Pope, bless those who

are no longer here", with pictures of deceased family members. One prison guard explained: "For many of them the family outside the prison is everything, it's their connection with life. When a family member dies, it's as if the world has crumbled". The Pontiff caressed those photographed faces and prayed for them. He was particularly struck by such an outpouring of affection and, before entering the church, Francis stopped for a brief greeting: "I thank all of you for your warm, heartfelt welcome. Thank you so much!". The detainees gave the Pope some of the things they made in their daily jobs. As a memento, Francis saw that everyone was given a card with the image of the Resurrection and the text of the address he gave at his visit to Naples' Poggioreale Detention Centre: "At times" — it reads — "we may feel disappointed, discouraged and abandoned by everyone, however God does not forget his children, He never abandons them!".

In sacred vestments, the Pope processed into the chapel where about 150 other men and women detainees, 15 with their children from the nursery section, were waiting for him. Among them were five who were particularly excited about the Pope's visit, as they were to receive the Sacrament of Confirmation and make their First Communion on Easter Sunday. Francis' homily was brief and off-the-cuff and hinged on



the clear message directed to each person before him: you too are also loved.

Then he repeated the act that Jesus performed when, "having loved his own who were in the world, he loved them to the end", until making himself a "slave out of love". With a simple white plastic pitcher, the Pontiff washed the feet of 12 detainees. Each one received the gift of a smile and a loving gaze. One of the 12 took the Pope's hands and placing them on his own head, asked for a special blessing. It will remain one of this Holy Thursday's most lasting images.

At the end of the Mass, the Pontiff stopped in adoration in front of the Most Holy Sacrament. Then, after casting a laughing smile at a little girl playing on the altar steps, he bid farewell, giving a final embrace to inmates who, along with volunteers and penitentiary staff, surrounded him as he exited the church.



With the poor of Rome

While Pope Francis was presiding at the *Via Crucis* at the Colosseum, his Almoner brought a sign of the Pontiff's love to the poor of Rome. For the second consecutive year, Archbishop Krajewski spent the evening of Good Friday, accompanied by his colleague Msgr Ravelli, visiting Rome's train stations and the homeless shelters around St Peter's Square in order to convey the Pope's concern for the poor: The two prelates distributed to about 300 men and women gift bags containing the Pope's Easter card, an image of the Holy Father and a donation of money. Many, visibly moved, kissed the photograph of Francis and asked them to thank him on their behalf.

On the evening of Good Friday at the Colosseum, the Holy Father presided at the Way of the Cross. His prayer resounded for all believers who are suffering from violence around the world. The following is a translation of the Pope's prayer at the Colosseum, which he recited in Italian.

O Christ Crucified and Victorious, Your *Via Crucis* is the consummation of your life; it is the icon of your obedience to the will of the Father; it is the realization of your infinite love for us sinners; it is the proof of your mission; it is the definitive fulfillment of Revelation and salvation history. The weight of your Cross frees us of all our burdens.

In your obedience to the will of the Father, we understand our rebellion and disobedience. In you – sold, betrayed and crucified by your own people and loved ones – we see our daily betrayals and our habitual infidelities. In your innocence, the Immaculate Lamb, we see our culp-

ability. In your face – struck, spat on and disfigured – we see all the brutality of our sins. In the cruelty of your Passion, we see the cruelty of our hearts and of our actions. In your experience of being “abandoned”, we see all those who have been abandoned by their relatives, by society, left without care and solidarity. In your body – stripped bare, pierced and lacerated – we see the bodies of our brothers and sisters left by the wayside, disfigured by our negligence and indifference. In your thirst, Lord, we see the thirst of your merciful Father who in You wanted to embrace, forgive and save all of humanity. In You, Divine Love, we see our brothers and sisters who are still being persecuted, decapitated and crucified for their faith in You, before our very eyes and often with our complicit silence.

Impress, Lord, in our hearts the sentiments of faith, hope, love and sorrow for our sins. Lead us to re-

pent for our sins which crucified You. Lead us to transform our conversion made up of words into a conversion of life and deeds. Lead us to guard within us the living memory of your disfigured Face, so as never to forget the terrible price you paid for our freedom. Jesus Crucified, strengthen faith in us so we do not fall in the face of temptation; revive hope in us so we do not go astray toward the seductions of the world; guard charity in us so we are not fooled by corruption and worldliness. Teach us that the Cross is the way to the Resurrection. Teach us that Good Friday is the road to an Easter of light; teach us that God never forgets a single one of his children and never tires of forgiving us and of embracing us with his infinite mercy. Teach us, also, to never tire of asking for forgiveness, of believing in the boundless mercy of the Father.

Soul of Christ, sanctify us.
Body of Christ, save us.
Blood of Christ, inebriate us.
Water from the side of Christ, wash us.
Passion of Christ, comfort us.
O good Jesus, hear us.
Within your wounds, hide us.
Never let us be separated from You.
From the malignant enemy, defend us.
At the hour of death, call us;
and bid us come to you.
That with your saints we may praise you forever and ever. Amen.



The Holy See and Italy enter into a tax treaty

Transparency and full cooperation

On Wednesday, 1 April 2015, at 9:45 am in the offices of the Secretariat of State, the Holy See and the Government of the Republic of Italy entered into a tax treaty.

Signing on behalf of the Holy See was Archbishop Paul Richard Gallagher, Secretary for Relations with States, and on behalf of Italy was H.E. Mr Pier Carlo Padoan, Minister of Economy and Finance, endowed with full powers.

Attending the solemn event for the Holy See were: Msgr Peter B. Wells, Assessor for General Affairs; Msgr Lucio Bonora, Official of the Section for General Affairs; Msgr Carlo Alberto Capella, Nunciature Counsellor serving the Section for Relations with States; Fr Piero Gallo, Official of the Section for Relations with States; Fr Carlos Fernando Díaz Paniagua, Official of the Section for Relations with States; Msgr Luciano Alimandi, Official of the Section for Relations with States; and Msgr Walter Erbi, Nunciature Counsellor serving the Apostolic Nunciature in Italy.

Attending on behalf of the Republic of Italy were: H.E. Mr Daniele Mancini, Ambassador of Italy; Counsellor Roberto Garofoli, Cabinet Head; Prof. Fabrizia Lapecorella, Head of the Finance Department; Minister Plenipotentiary Michele Quaroni, Diplomatic Counsellor of the Ministry; Counsellor Francesca Quadri, Head of the Legislative and Finance Office, Mr Marco Iuvinale, Director of International Relations and of the Finance Department; and Ms Raffaella Campanati, First Secretary of the Italian Embassy.

Today, full administrative and fiscal cooperation are provided by the reforms introduced as of 2010 and the Holy See's creation institutions with specific competencies including economy and finance. In the context of important bilateral relations, Italy is the first country with which the Holy See has entered into an agreement relating to the exchange of information.

In line with the current process for the affirmation of global transparency in the area of financial relations, the Convention respects the latest international standard set for the exchange of information (art. 26 of the OCSE model) in order to regulate cooperation between the competent authorities of both contracting parties. The exchange of information will concern periods of taxation beginning from 1 January 2009.

The Treaty, as of the date of its entry into force, will allow full compliance, with simplified procedures, with tax obligations related to financial assets held by the financial institutions that carry out financial transactions in the Holy See by physical and juridical persons resident in Italy. The same subjects will have access to a regularization procedure of the same activities, with the same effects as provided by law n. 186/2014.

The Treaty also implements the provisions of the Lateran Treaty concerning the tax exemption of the properties of the Holy See indicated in that Treaty.

Lastly, the Convention integrates the Exchange of Notes of July 2007 between the Ministry of Foreign Affairs and the Secretariat of State, which provides for notification through diplomatic channels of taxable revenue to the Institutes of the Holy See.

Vatican City, 1 April 2015



Homily during the Vigil in the Vatican Basilica

What the women taught us

The Pope spoke about the mystery of the Risen Christ in his homily at the Easter Vigil at which he presided on Saturday evening, 4 April, in the Vatican Basilica. During the rite he conferred the Sacraments of Christian initiation upon 10 catechumens. The following is the English text of the Pope's homily, which was given in Italian.

Tonight is a night of vigil. The Lord is not sleeping; the Watchman is watching over his people (cf. Ps 121:4), to bring them out of slavery and to open before them the way to freedom.

The Lord is keeping watch and, by the power of his love, he is bringing his people through the Red Sea. He is also bringing Jesus through the abyss of death and the netherworld.

This was a night of vigil for the disciples of Jesus, a night of sadness and fear. The men remained locked in the Upper Room. Yet, the women went to the tomb at dawn on Sunday to anoint Jesus' body. Their hearts were overwhelmed and they were asking themselves: "How will we enter? Who will roll back the stone of the tomb?..." But here was the first sign of the great event: the large stone was already rolled back and the tomb was open!

"Entering the tomb, they saw a young man sitting on the right side, dressed in a white robe..." (Mk 16:7). The women were the first to see this great sign, the empty tomb; and they were the first to enter...

"Entering the tomb". It is good for us, on this Vigil night, to reflect on the experience of the women, which also speaks to us. For that is why we are here: to enter, to enter into the Mystery which God has accomplished with his vigil of love.

We cannot live Easter without entering into the mystery. It is not something intellectual, something we

only know or read about.... It is more, much more!

"To enter into the mystery" means the ability to wonder, to contemplate; the ability to listen to the silence and to hear the tiny whisper amid great silence by which God speaks to us (cf. 1 Kings 19:12).

To enter into the mystery demands that we not be afraid of reality: that we not be locked into ourselves, that we not flee from what we fail to understand, that we not close our eyes to problems or deny them, that we not dismiss our questions....

To enter into the mystery means going beyond our own comfort zone, beyond the laziness and indifference which hold us back, and going out in search of truth, beauty and love. It is seeking a deeper meaning, an answer, and not an easy one, to the questions which challenge our faith, our fidelity and our very existence.

To enter into the mystery, we need humility, the lowliness to abase ourselves, to come down from the pedestal of our "I" which is so proud, of our presumption; the humility not to take ourselves so seriously, recognizing who we really are: creatures with strengths and weaknesses, sinners in need of forgiveness. To enter into the mystery we need the lowliness that is powerlessness, the renunciation of our idols ... in a word, we need to adore. Without adoration, we cannot enter into the mystery.

The women who were Jesus'

disciples teach us all of this. They kept watch that night, together with Mary. And she, the Virgin Mother, helped them not to lose faith and hope. As a result, they did not remain prisoners of fear and sadness, but at the first light of dawn they went out carrying their ointments, their hearts anointed with love. They went forth and found the tomb open. And they went in. They had kept watch, they went forth and they entered into the Mystery. May we learn from them to keep watch with God and with Mary our Mother, so that we too may enter into the Mystery which leads from death to life.



On Easter Sunday, 5 April, after celebrating Mass, Pope Francis went to the central Loggia to bless the city and the world. Many faithful gathered in St Peter's Square, with many more following via radio and television, for the traditional *Urbi et Orbi* Blessing. The following is the English text of the Pope's greeting, which was given in Italian.

Dear Brothers and Sisters, Happy Easter,

Jesus Christ is risen! Love has triumphed over hatred, life has conquered death, light has dispelled the darkness!

Out of love for us, Jesus Christ stripped himself of his divine glory, emptied himself, took on the form of a slave and humbled himself even to death, death on a cross. For this reason God exalted him and made him Lord of the universe. Jesus is Lord!

By his death and resurrection, Jesus shows everyone the way to life and happiness: this way is *humility*, which involves *humiliation*. This is the path which leads to glory. Only those who humble themselves can go towards the "things that are above", towards God (cf. Col 3:1-4). The proud look "down from above"; the humble look "up from below".

On Easter morning, alerted by the women, Peter and John ran to the tomb. They found it open and empty. Then they draw near and "bend down" in order to enter it. To enter into the mystery, we need to "bend down", to abase ourselves. Only those who abase themselves understand the glorification of Jesus and are able to follow him on his way.

The world proposes that we put ourselves forward at all costs, that we



In his Message to the City and the World the Holy Father spoke about suffering as a consequence of war

God's power is greater than violence

Hope for the recent framework in Lausanne and prayers for the victims of the attacks in Kenya

compete, that we prevail.... But Christians, by the grace of Christ, dead and risen, are the seeds of another humanity, in which we seek to live in service to one another, not to be arrogant, but rather respectful and ready to help.

This is not weakness, but true strength! Those who bear within them God's power, his love and his justice, do not need to employ violence; they speak and act with the power of truth, beauty and love.

From the risen Lord we ask today the grace not to succumb to the pride which fuels violence and war, but to

have the humble courage of pardon and peace. We ask Jesus, the Victor over death, to lighten the sufferings of our many brothers and sisters who are persecuted for his name, and of all those who suffer injustice as a result of ongoing conflicts and violence. There are so many of them!

We ask for peace, above all, for beloved Syria and Iraq, that the roar of arms may cease and that peaceful relations may be restored among the various groups which make up those beloved countries. May the international community not stand by before the immense humanitarian tragedy unfolding

in these countries and the drama of the numerous refugees.

We pray for peace for all the peoples of the Holy Land. May the culture of encounter grow between Israelis and Palestinians and the peace process be resumed, in order to end years of suffering and division.

We implore peace for Libya, that the present absurd bloodshed and all barbarous acts of violence may cease, and that all concerned for the future of the country may work to favour reconciliation and to build a fraternal society respectful of the dignity of the person.

May constant prayer rise up from all people of goodwill for those who lost their lives – for those killed last Thursday at Garissa University College in Kenya –, for all who have been kidnapped, and for those forced to abandon their homes and their dear ones.

May the Lord's resurrection bring light to beloved Ukraine, especially to those who have endured the violence of the conflict of recent months. May the country rediscover peace and hope thanks to the commitment of all interested parties.

We ask for peace and freedom for the many men and women subject to old and new forms of enslavement on the part of criminal individuals and groups. Peace and liberty for the victims of drug dealers, who are often allied with the powers who ought to defend peace and harmony in the human family. And we ask peace for this world subjected to arms dealers, who profit from the blood of men and women.

May the marginalized, the imprisoned, the poor and the migrants who are so often rejected, maltreated and discarded, the sick and the suffering, children, especially those who are victims of violence; all who today are in mourning, and all men and women of goodwill, hear the consoling and healing voice of the Lord Jesus: "Peace to you!" (Lk 24:36). "Fear not, for I am risen and I shall always be with you" (cf. *Roman Missal*, Entrance Antiphon for Easter Day).

After the Mass the Holy Father said:

Dear brothers and sisters,

I wish to extend my best wishes for a Happy Easter to all of you who have come to this square from various countries, as well as those connected via social media. Carry to those in your homes and wherever you meet the joyful news that the Lord of Life has risen, bringing with him love, justice, respect and forgiveness!

Thank you for your presence, for your prayers and for the zeal of your faith. A special and grateful thought goes for the gift of flowers, which this year have come from The Netherlands. Happy Easter to everyone!



For Yemen too we express our hope for the growth of a common desire for peace, for the good of the entire people.

At the same time, in hope we entrust to the merciful Lord the framework recently agreed to in Lausanne, that it may be a definitive step toward a more secure and fraternal world.

We ask the risen Lord for the gift of peace for Nigeria, South Sudan and for the various areas of Sudan and the Democratic Republic of the Congo.

Pope Francis celebrates Easter in the Vatican

Among the things on Pope Francis' mind on Easter Sunday morning, 5 April, were the conflicts throughout the world, especially in Syria and Iraq but also the violent events taking place in Libya, Yemen, Ukraine, Nigeria, South Sudan, the Democratic Republic of Congo, and the Holy Land. The Pontiff made reference to these tragedies in the traditional Easter *Urbi et Orbi* Message to the city and the world, which he delivered at midday from the central Loggia of St Peter's Basilica. He also dedicated a special recollection to persecuted Christians who, even on the day of Jesus' Resurrection, are suffering and are subjected to harassment and discrim-

ination. His thoughts also went to the young people killed on Thursday, 2 April, at Garissa University College in Kenya. There are not only shadows this Easter, but light as well, such as the agreement recently reached in Lausanne, to which the Pope referred. His words were followed by moments of silence, interrupted only after he imparted the Apostolic Blessing, to which the Holy Father annexed the plenary indulgence. His appearance on the balcony was met with the same lively applause that had welcomed him when, aboard the white jeep, he circulated among the crowd before taking his place on the Loggia.

Not long before, the Pontiff had celebrated Easter Sunday Mass. As he reached the altar, he approached the icon of the Most Holy Saviour, and performed the rite of the *Resurrexit*: the ancient ritual which proclaims the Resurrection. The Liturgy of the Word included Readings from the Acts of the Apostles and from the First Letter of St Paul to the Corinthians. The Easter Sequence was then sung before a passage of the Gospel according to John was read in Latin and Greek. The Pontiff then kissed the Book of the Gospels and with it blessed the faithful. As there was no homily, the Profession of Faith was sung after a moment of silence, and was followed by the Prayer of the Faithful. Intentions were raised in Arabic for the Pope and for the pastors of the Church, in French for lawmakers and rulers, in Russian for peoples tried by war and division, in German for those oppressed by hatred, sin and poverty, and in Chinese for the baptized.

The most important parts of the celebration were highlighted by songs of the Sistine Chapel Choir as well as the choirs of the Pontifical German-Hungarian College and of the Venerable English College. The main choir was the *Mater Ecclesiae*. More than 200 priests distributed communion to the faithful. Students of *Propaganda*

Fide were altar servers. Ten cardinals and several bishops assisted in the Mass.

The Easter Vigil, the day before also included a prayer for persecuted Christians and for the conversion of "sowers of hate". At the moment of the Prayer of the Faithful a prayer for peace was therefore raised, and priests, theologians, catechists and consecrated were remembered along with the suffering. During the Vigil Mass, Francis administered the Sacraments of Baptism, Confirmation and Communion to 10 catechumens. The youngest among them is Champa Maria Bucheti, a 13-year-old Cambodian girl, while the oldest, Rachel Maria Khayesi, is a 67-year-old Kenyan woman. The others, all adults between the ages of 21 and 56, are from Portugal (Helena Lobato), Albania (Entela Teresa Hyseni, Vjollica Mubaj and Ervin Paolo Shehu) and Italy (Francesco Comegna, Giulia Riccardi, Gabriele Pietro Paolo Russo and Mahmoud Paolo Samhoud). All are powerful examples of conversion. Helena is a renowned painter who wrote to the Pope seeking answers to her apprehension. Entela and Ervin grew up in an atheist environment but found faith while studying medicine in Rome. Rachel, who after an experience among the Quakers in England,

discovered the faith by meeting Luke, who later became her husband.

The Easter Vigil celebration began at 8:30 pm in the atrium of the Basilica, with the solemn Lucernarium rite, which is the conversion of fire and the lighting of the paschal candle. It was followed by a procession, led by the Pontiff to the altar of the *Confessio*. The first steps along the central nave were, as always, particularly evocative as they were illuminated only by candle light. Indeed, the light from the large paschal candle was symbolically passed from candle to candle while *Lumen Christi* was sung three times by the deacon. The *Exultet* was then sung. Afterwards, at the moment of the *Gloria*, all the lights in the Basilica were lit while the bells continued to ring. The Readings were pronounced in Spanish and English, the Psalm in Latin. At the conclusion of Mass, the *Regina Caeli* was sung, while Francis paused in prayer before the statue of the Madonna with Child placed next to the altar.

Concelebrating with the Pope were 33 cardinals, many bishops and 350 priests. Assisting in the celebration were archbishops, bishops, Vatican Canons and prelates of the Roman Curia. There were also several representatives of other Churches and Christian confessions.



During Easter celebrations the Pope calls the international community to confront the persecution of Christians

Unacceptable crimes

At the Regina Caeli on Easter Monday, 6 April, the Pope remembered the many Christians suffering persecution and martyrdom around the world today, saying that the international community cannot "turn a blind eye" to this tragedy and cannot "remain mute and inert before such an unacceptable crime". The following is a translation of the Pope's reflection at the Regina Caeli, which was given in Italian.



In St Peter's Square a banner reads: peace for persecuted Christians

Dear Brothers and Sisters,
Good morning and Happy Easter,

On this Easter Monday the Gospel (cf. Mt 28:8-15) presents to us the narrative of the women who, on arriving at Jesus' tomb, find it empty and see an Angel who announces to them that He is risen. And as they run to tell this news to the disciples, they encounter Jesus himself who says to them: "Go and tell my brethren to go to Galilee, and there they will see me" (v. 10). Galilee is the "periphery" where Jesus began his preaching; and from there He will share the Gospel of the Resurrection, for it to be proclaimed to all, and that everyone might encounter Him, the Risen One, present and working in history. Today too He is with us, here in the Square.

This, therefore, is the proclamation that the Church repeats from the first day: "Christ is risen!". And, in Him, through Baptism, we too are risen, we have passed from death to life, from the slavery of sin to the freedom of love. Behold the Good News that we are called to take to others and to every place, inspired by the Holy Spirit. Faith in the Resurrection of Jesus and the hope that He brought us is the most beautiful gift that the Christian can and must give to his brothers. To all and to each, therefore, let us not tire of saying: Christ is risen! Let us repeat it all together, today here in the Square: Christ is risen! Let us repeat it with words, but above all with the witness of our lives. The happy news of the Resurrection should shine on

our faces, in our feelings and attitudes, in the way we treat others.

We proclaim the Resurrection of Christ when his light illuminates the dark moments of our life and we can share that with others: when we know how to smile with those who smile and weep with those who weep; when we walk beside those who are sad and in danger of losing hope; when we recount our experience of faith with those who are searching for meaning and for happiness. With our attitude, with our witness, with our life, we say: Jesus is risen! Let us say it with all our soul.

We are in days of the Easter Octave, during which the joyful atmosphere of the Resurrection accompanies us. It's curious how the Liturgy considers the entire Octave as one single day, in order to help us centre into the Mystery, so that his grace may impress itself on our hearts and our lives. Easter is the event that brought radical news for every human being, for history and for the world: the triumph of life over death; it is the feast of reawakening and of rebirth. Let us allow our lives to be conquered and transformed by the Resurrection!

Let us ask the Virgin Mother, the silent witness of the death and Resurrection of her Son, to foster the growth of Paschal joy in us. Let us do it now with the recitation of the Regina Caeli, which in the Easter Season substitutes the prayer of the Angelus. In this prayer, expressed by the Alleluia, we turn to Mary invit-

ing her to rejoice, because the One whom she carried in her womb is Risen as He promised, and we entrust ourselves to her intercession. In fact, our joy is a reflection of Mary's joy, for it is she who guarded and guards with faith the events of Jesus. Let us therefore recite this prayer with the emotion of children who are happy because their mother is happy.

After the Regina Caeli, the Holy Father said:

In this beautiful Easter climate, I cordially greet all of you, dear pilgrims from Italy and various parts of the world to participate in this moment of prayer. In particular, I am delighted to welcome a Delegation from the Shalom Movement, who have arrived at the last stage of their solidarity relay to raise public aware-

ness concerning the persecution of Christians around the world. The itinerary of your travels is over, but the spiritual journey of intense prayer must continue for everyone, our concrete participation and tangible help in the defence and protection of our brothers and sisters, who are being persecuted, exiled, killed, decapitated for the sole reason that they are Christian. They are our martyrs of today, and they are so many, we could say that they are more numerous than in the early centuries. I hope that the international community will not remain mute and inert before such an unacceptable crime, which is a worrying deviation from the most basic human rights. I sincerely hope that the international community does not turn a blind eye to this.

I hope that each of you may live in joy and serenity this Week throughout which the joy of the Resurrection of Christ extends. In order to live this time more intensely – and I constantly return to this very point – it will do us good to read a passage of the Gospel every day about the event of the Resurrection. Every day a little passage.

A happy and holy Easter to you all! Please, do not forget to pray for me. Have a good lunch and *arrivederci!*

Kenya prays for the victims of the massacre in Garissa



Kenya mourns the nearly 150 Christians massacred on Holy Thursday, 2 April, by members of the Islamic terrorist group Al Shabaab. Despite fears of further attacks, large numbers of Christians in Garissa and Nairobi attended Easter celebrations, remembering in prayer the young students who were killed. During his homily on Easter Sunday, Cardinal John Njue, Archbishop of Nairobi, urged worshippers to commit themselves to praying for peace and security. The cardinal called for a global response to terrorism and for national solidarity, admonishing Kenyans not to look at the Garissa massacre through a religious lens. "We must remain united and not give a few people the impression that this is a war between Christians and Muslims", he urged. Before beginning the Easter Vigil, Bishop Joseph Alessandro, Coadjutor of the diocese, thanked people for attending in such great numbers and read messages of condolence arriving from all over the world.

Bishops of Massachusetts against the death penalty

The inviolability of life

The dignity of every human life, as it is a gift from God, must be defended and protected. This was the message expressed by Cardinal Sean O'Malley, Archbishop of Boston, and by the Bishops of Massachusetts in a joint statement against capital punishment, regarding the trial of Dzhokhar Tsarnaev, the man convicted of the Boston marathon attack on 15 April 2013, in which three people were killed and 264 were injured.

"The Church has taught that the cases in which the execution of the offender is an absolute necessity are 'rare, if not practically nonexistent'". "As Pope Francis has recently said", the statement reads, the death penalty "is an offense against the inviolability of life and the dignity of the human person. When the death penalty is applied, it is not for a current act of oppression, but rather for an act committed in the past". Furthermore, "it is also applied to persons whose current ability to cause harm is not current, as it has been neutralized – they are already deprived of their liberty." After two months of trial and 11 hours of deliberation, the jury announced on Wednesday, 8 April that Tsarnaev was guilty. The trial will resume, possibly early next week, for a second phase which will determine Tsarnaev's punishment. Seventeen of the 30 counts he is charged with carry the death penalty.

The challenge of 'Evangelii Gaudium'

Mission and the worldly spirit

The author of the following article wrote on the same theme in the book, "Rekindling the Christic Imagination: Theological Meditations for the New Evangelization" (Collegeville, Liturgical Press, 2014).

ROBERT P. IMBELL

In mapping the journey of evangelization, Pope Francis warns, discerningly, of obstacles on the way. He cautions about the "dark side" of secularity: the individualism it breeds, the relativism it propagates, the consumerism it celebrates, the "throw away" mentality that follows in its wake. Francis also draws on the church's teachings on social justice to denounce a rapacious economic system that produces dehumanizing poverty, both material and cultural, for many.

But Francis also bluntly addresses obstacles to the joyful proclamation

the joy of mission with a kind of obsession about being like everyone else and possessing what everyone else possesses. Their work of evangelization thus becomes forced, and they devote little energy and very limited time to it (79).

The only remedy for such alienation is conversion: turning again to the person of Jesus Christ and to the joy of encounter with him. Thus the Pope writes: "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them. I ask all of you to do this unflinchingly each day. No one should think that this invitation is not meant for him or her, since "no one is excluded from the joy brought by the Lord" (3).

Francis reiterates here what he has often stressed in homilies and talks: the heart of the Gospel is mysticism more than moralism. Of course, Christians must come to the aid of the poor and oppressed. They must be concerned about environmental degradation and religious intolerance and persecution. But this moral sensibility flows from a compelling and sustaining vision: the vision of the Lord who was crucified for our justification and raised to life for our salvation. Ultimately, the love of Jesus impels us. So Francis writes: "The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence" (264).

Francis shares with Pope emeritus Benedict XVI the conviction that the evangelical task is to promote a new or renewed encounter with the Mystery of God in Christ. They both insist that our communication must be "mystagogical": leading into a deeper realization of the inexhaustible Mystery of our saving God. Such communication recognizes the importance of image and symbol, of art and poetry. It urges evangelizers, homilists, and theologians to appeal not only to truth and goodness, but to beauty as well. Francis recommends "a renewed esteem for beauty as a means of touching the human heart and enabling the truth and goodness of the Risen Christ to radiate within it.... A formation in the *via pulchritudinis* ought to be part of our effort to pass on the faith. Each particular Church should encourage the use of the arts in evangelization, building on the treasures of the past but also drawing upon the wide variety of contemporary expressions so as to transmit the faith in a new "language of parables" (167).



"St Irenaeus", Auguste Paul Gustave Cornu

of the Gospel that reside within the Church itself. Among these he lists the lack of a truly collegial sharing of gifts and a clericalism motivated more by power-seeking than service of the Gospel. And his discernment probes deeper still.

The Pope frequently warns of a "worldly spirituality" that has lost its anchor in Christ and the Spirit and drifts aimlessly. Too often we permit others to set the agenda rather than allow Christ and his Gospel to direct our undertakings. He laments:

At times our media culture and some intellectual circles convey a marked skepticism with regard to the Church's message, along with a certain cynicism. As a consequence, many pastoral workers, although they pray, develop a sort of inferiority complex which leads them to relativize or conceal their Christian identity and convictions. This produces a vicious circle. They end up being unhappy with who they are and what they do; they do not identify with their mission of evangelization and this weakens their commitment. They end up stifling

The theme of the "newness" of Jesus Christ permeates *Evangelii Gaudium*. The risen Jesus is the heart of the Good News we seek to live and to share. Pope Francis quotes St Irenaeus: "By his coming, Christ brought with him all newness". The Holy Father then comments: "With this newness Jesus is always able to renew our lives and our communities, and even if the Christian message has known periods of darkness and ecclesial weakness, it will never grow old.... Each time we return to the source and recover the original freshness of the Gospel, new paths open – creative methods, different forms of expression, more eloquent signs, words filled with new meaning for today's world. In reality,



Renato Lafranchi, "The Lord's Ark", Art and Spirituality Collection, Brescia

every authentic act of evangelization is always 'new'" (11).

The reason evangelizers can venture forth boldly, even to the farthest peripheries, is that their Center is secure: Jesus Christ "the same, yesterday, today, and forever" (Heb 13:8). Because the risen Lord is ever new, he makes all things new.

'The Story of John XXIII' by Joe Sinnott returns

From the Fantastic Four to Pope Roncalli

SILVIA GUIDI

Even comic strips need to be restored. After more than half a century "The Story of Pope John XXIII" by Joe Sinnott has returned. Sinnott is one of the most talented illustrators from Marvel Comics. His distinct, yet simple style gave way to his success in famous strips such as "The Avengers", "The Defenders" and "The Mighty Thor". The hand-drawn sequences, which tell the story of Angelo Roncalli's life, were first published in the United States in 1962, the year Vatican II was convened. Today the collection of comic strips have been airbrushed with colour, blown up, and printed on high-grade glossy stock paper with a hardback cover. These restorations were financed thanks to the generous support of Sinnott's fans on a Kickstarter web campaign. Many responded to Sinnott's call, since he is very well-known and loved by Marvel comics' fans.

Sinnott is best known for the "Fantastic Four", which he drew from 1965-1981. Before that, in 1964 his biographical comic strip of the Beatles was published, and still today is treasured by collectors. The task of printing the comics dedicated to Angelo Roncalli was entrusted to Treasure Chest of Fun and Fact, a Catholic magazine published by George A. Pflaum and distributed in parishes in the U.S. between 1946 and 1972. Artists such as Reed Candrall, Graham



One of the scenes from "The Story of Pope John XXIII", 1962

Ingels, Joe Orlando and Jim Mooney have also worked for Treasure Chest. Sinnott was so honoured to have been asked by Pflaum to create this strip that he took a leave of absence from his position at Marvel to dedicate himself full-time to depicting Roncalli's life. In the evenings, however, he drew the stories of Thor. Following Pope John's canonization on 27 April 2014, it was decided that a restored edition of "The Story of Pope John XXIII" – with the help of illustrator Leonardo Ito – would be released.

NICOLA GORI

He is the first Cardinal from Tonga and also the youngest member of the College of Cardinals, but the notable accomplishments of Soane Patita Paini Mafi, Bishop of the small and fractionated archipelago of the Pacific, do not end there. He is also probably the only cardinal to have received the news of his appointment the day after it was announced. It was a question of time zones, as the Cardinal himself said in this interview with *L'Osservatore Romano*.

How did you receive the news of Francis' decision?

At around 4 am Tonga time on Monday, 5 January, (that was Sunday the 4th in Rome) my mobile phone rang. I saw it was my younger brother's number from the US but I didn't feel like answering. But when it rang twice I picked it up, for I felt that it had to have been an urgent message, like someone in my family in San Francisco may have been sick or died. Instead my younger brother Petelo told me his parish priest had just texted him about the news on Rome TV and that he saw my name mentioned. The priest knew me well, too, and my younger brother as well. It was totally a surprise for me, especially when such news was first learned of by other people miles and miles from home.

Do you believe that your appointment as Cardinal is an indication of Pope Francis' concern for this extreme periphery of the South Pacific?

I think so. The Pope probably wants to show that no matter how small (or big) a church is, it is still very much part of Mother Church. Surely, this Pope has special attention, care and respect for those in the peripheries, like the poor, the neglected, the so-called 'little ones'.



"Woven strips" by Dagmar Dyck, a Tongan artist based in New Zealand

Interview with the Cardinal of Tonga

A question of time zones

The Catholic community in Tonga has coexisted with Protestants for decades. Have you established an ecumenical dialogue?

Ecumenism is active and quite strong where I come from. Tonga is just a small island nation of around 100,000 people and thus we know one another well and depend on each other culturally, socially and economically. Though there were challenges and difficulties in the beginning, ecumenical spirit has come a long way with the establishment of the *Tonga National Council of Churches* in the early 70s and the *Tonga National Forum of Church Leaders* in 2004. Both are fairly active and carry on effectively, though there is still more work to be done.

How is pastoral ministry possible in such a geographically fragmented territory?

Our region of Oceania is so vast and the island nations are separated by sea, and therefore we have to face a number of difficulties and challenges, especially when there are some differences in language, cul-

ture, distances in travel, communication, environmental hazards, etc.

Thus, modern means of communication, such as the Internet, still need to be further developed in order to reach the people in the most remote areas, as is to teach them how to use these technologies well and effectively. So the promotion of religious vocation among our local people is really vital for the pastoral needs of our people as is the formation of lay leaders. To me, these two areas are very important for us in our region, in order to cater to our own needs and challenges.

The consequences of climate change, with the dangers of rising sea levels and the protection of marine life, are at the centre of public attention in your area. How can Catholics raise greater awareness of those ecological issues?

Those dioceses with active local *Caritas* benefit from greater awareness and lessons on these issues through the relative programs conducted and sponsored through the *Caritas*. Here in Tonga, the local *Caritas Tonga* has a close working

partnership with the Government's department for natural disasters and environmental changes. Thus, they are trying to inform the public and our people about the impact of these ecological issues and are helping them to be ready when natural disasters take place.

How do you face the challenge of emigration to other countries on the continent?

It's always a challenge since people will always feel like going to 'greener pastures', countries such as the USA, Australia and New Zealand, where more money, work opportunities, and education can be found. Some countries in our region, like Tonga, have very limited resources and sources of income. So despite the government's constant effort to create jobs and living opportunities for our people, people still feel that ends do not meet. On the other hand our people living overseas do contribute very much to their home countries by way of sending remittances, which is one of the major sources of income to our countries.

Women in Peru

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men were waiting for the ration of kerosene for their *comedor*. I went round giving out the tickets for it and by noon lunch was ready".

So with tenacity and dignity Villa el Salvador forged ahead and in 1992, when the economy gradually began to recover, the food emergency diminished. Nevertheless, poverty is still endemic today: in the desert periphery hunger still afflicts a large part of the population of 400,000. There are far fewer *comedores*. They are gradually closing, but some are being converted into fixed-menu restaurants where for one and-a-half *soles* the host offers a complete meal and a joyful welcome. In the meantime the female architects of the community's future for more than a decade have changed radically. Many of them are entering politics or continuing to fight for a more just world. They are inspired by the example of Maria Elena Moyano, who grew up with the smoke and smells of the *comedores* from the age of 12. She became Adjunct Mayor of Villa el Salvador and was killed by a bomb on 15 February 1992 before the eyes of her children in a Shining Path attack. The previous day she had responded to the armed strike by guerrillas against the autonomy of the *comedores* by organizing a peace march. The following day thousands of people attended her funeral: "We women", she wrote, "have great strength. We believe in what we are building, there is no need to be afraid. Things are not easy but neither are they impossible".

Holy See statement

The humanitarian crisis in Ukraine

The following is a statement delivered on 26 March by Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations and Other International Organizations in Geneva at the 28th Session of the Human Rights Council on Ukraine.

With reference to the Statement made by this Permanent Mission at the 25th Session of the Human Rights Council on 26 March 2014, the Holy See reiterates its closeness and solidarity to all the people of Ukraine, whose country continues to be affected by the present conflict.

With this intervention, the Holy See intends to stress once again the urgent need to respect international legality regarding Ukraine's territory and borders, as a key element for ensuring stability at both the national and regional levels, and to re-establish law and order based on full

respect for all fundamental human rights.

In this regard, the Holy See welcomes the steps taken to enforce the ceasefire, which is intended as an essential condition to arrive at political solutions exclusively through dialogue and negotiation. At the same time, it emphasizes the crucial need for all parties to implement the decisions taken by common agreement, acknowledging in this context the efforts made by the UN, the OSCE and other relevant organizations with reference to the Package of Measures for the Implementation of the Minsk Agreements.

The Holy See holds that the full adherence of all parties to the provisions of said Agreements is a prerequisite for all further efforts to improve the humanitarian and human rights situation in the affected territories, by, first of all, bringing an end to the loss of human life, acts of vi-

olence and other forms of abuse. It should also include the release of all hostages and illegally held persons and ensure unfettered access by all legitimate actors to provide humanitarian assistance in those areas.

At the same time the Holy See is concerned about the social emergency facing the population living in the areas affected, who suffer from poverty, hunger, insecurity and health risks. It is also concerned about injured and displaced persons and families suffering from the loss of loved ones. In this urgent situation, the Holy See is committed to offering its assistance through its institutions and requests that the charitable organisations of the Catholic Church intensify and coordinate their efforts to provide assistance to the people of Ukraine. The Holy See also wishes to express its confidence in the solidarity of the international community.

Cardinal Filoni visits Iraq during Holy Week

Pilgrimage among persecuted Christians

During Holy Week, Cardinal Fernando Filoni visited Iraq, where he stopped at several villages in the north, those closest to areas occupied by militants of the so-called Islamic State. There he visited the camps sheltering Christian and Yazidi minorities who have fled from Mosul and the Nineveh Plain.

The Prefect of the Congregation for the Evangelization of Peoples had previously visited the country last August when Pope Francis sent him as Special Envoy to the popula-

tions worn out by the violence of jihadists and by years of war.

"It was a real pilgrimage among persecuted Christians", he said, recalling his experience of bringing Pope Francis' solidarity to the local people during Holy Week, "a pilgrimage which was truly a spiritual gift for me". The Cardinal celebrated Easter Mass on Sunday in Sulaymaniyah where he encouraged the more than 400 families who have found refuge there.

Even more troubling was the situation in the large camp of Arbil, where Cardinal Filoni concelebrated the Easter Vigil with the Patriarch for Babylon for Chaldeans, Louis Raphaël Sako, and Archbishop Bashar Warda of Arbil for Chaldeans, in an enormous tent in the 10th quarter of the capital of Kurdistan. More than 5,000 Christians, most of whom are refugees in the camp, attended the ceremony. After Patriarch Sako's homily, Cardinal Filoni gave a greeting in Italian which was translated into Arabic. The Cardinal also visited the building where the conditions are unfortunately less than perfect. The authorities of the autonomous government, however, have assured the Prefect of Propaganda Fide that the refugees will soon be transferred to a centre with improved living facilities.

In the days leading up to Easter Cardinal Filoni went first to Baghdad and then to Arbil – the city which receives the most refugees – meeting with representatives of the local Catholic Church, including bishops to the Missionary Sisters of Charity who run a centre in the capital, and with local authorities. He also met with members of the autonomous government of Iraqi Kurdistan, who assured him that Christians and other minorities are foremost in their thoughts.

After Arbil, Cardinal Filoni went to the historically Assyrian cities of Shaqlawa, Aqrah and Alqosh. He also visited the tomb of the biblical prophet Nahum and met with Sheikh Kato, the Yazidi supreme spiritual leader, or "Baba Sheikh". Most of the Prefect's time, however,



was spent with the refugees in area villages. This gave him the opportunity to ascertain that the situation was vastly improved over that of August, because the families have since found housing. Nevertheless they

continue to live in difficult and delicate circumstances. Therefore, as a gift and a gesture of encouragement, he brought them 6,000 traditional Italian dove-shaped Easter cakes offered by the Diocese of Rome.



Coptic Church in Alexandria attacked

The Church of Raphael the Archangel in the quarter of Al Agami in Alexandria was attacked by a group of individuals who, after repeatedly shooting at the building, fled the scene. At least four people, including a police officer, were injured. Officials in Egypt have launched a large-scale operation to capture the assailants. The attack, carried out during the night between Sunday, 5 April and Monday, coincided with the celebration of Palm Sunday by the Coptic Orthodox community.

A few days ago, Patriarch Tawadros II of Alexandria invited the President of Egypt, Abdel Fattah Al Sissi, to participate in the Easter Vigil which will be celebrated on Saturday, 11 April, in the Cathedral of St Mark in Cairo. In addition to the head of state, the Coptic Orthodox community invited various political leaders and representatives of Egyptian institutions. This year for the first time ever a president participated in a Coptic Orthodox rite in Egypt: on 6 January, Al Sissi, attended the Christmas Vigil. In the past, presidents simply sent a representative to express their best wishes for the occasion.

Patriarch Twal celebrates Easter Mass at the Holy Sepulchre

Martyrs are witnesses to the Resurrection

"Every day in the Middle East, we are witnesses of tragic events that make us even contemporaries of Calvary. But our joy and our faith in the Risen Lord, 'no one will take away' (Jn 16:22), because the Lord invites us today, even in the midst of the difficulties that are ours, to taste the first fruits of the Resurrection". Patriarch Fouad Twal of Jerusalem for Latins affirmed this during Easter Mass which he celebrated on Sunday, 5 April, at the Holy Sepulchre.

Addressing the many faithful present, the Patriarch suggested burying in Christ's tomb mundane inclinations, inconsistencies, religious divisions, violence, lack of faith and fear. "From this tomb emanated light and peace. And

here today, from this battered Holy Land, light and peace must spring out again".

Patriarch Twal urged everyone to equip themselves with "faith, courage and joy of our encounter with Jesus, to proclaim His resurrection and His victory. As Christians, we are called to the heart of the Middle East, shaken by wars and anguished by violence, to be signs of contradiction, signs of hope beyond everything. Our future in this region and in the world is uncertain and even incomprehensible, but do not be afraid, Christ assured us, He is 'with us always until the end of time' (Mt 28:20)". Then he recalled that politicians and the international community "are less concerned with our freedom and fate. Personal interests prevail over the good will of those who desire and work for peace and justice. Nevertheless, contemporary martyrs continue to bear witness to the Resurrection of Christ. Processions, the stones of Jerusalem, Iraqi and Syrian refugees who have lost everything for their faith, and prisoners in the name of Christ, are signs that our Lord is alive. With the intercession of Blessed Mariam and Blessed Marie-Alphonsine, we follow them so that we may become true witnesses for Christ".



Message from Patriarch Kirill to non-Orthodox

Strengthening cooperation

"We will seek to strengthen cooperation between Christians in the name of the triumph of Divine truth, and the assertion in society of lofty evangelical ideals of love, goodwill, mercy, and genuine spiritual and moral values". This was the call in Patriarch Kirill's Easter greeting sent on 5 April to the representatives of non-Orthodox Churches. Among those who received his message was Pope Francis, Catholicos Karekin II of All Armenians, Justin Welby Archbishop of Canterbury, and Bishop Heinrich Bedford-Strohm, Chair-

man of the Council of the Evangelical Church in Germany. "I wholeheartedly congratulate you on the great and world-saving feast of Holy Pascha", the message reads, "and extend to you the joyful greeting: Christ is risen! On this radiant day we glorify Jesus Who rose from the dead and through death destroyed him (cf. Heb 2:14)". Then the Patriarch concluded: "May the All-Wise Creator Who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and



undefiled (1 Pet 1:3-4), grant you strength, good spirits and His abundant mercies".