

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalerunt

Forty-eighth year, number 23 (2399)

Vatican City

Friday, 5 June 2015

At the General Audience the Pope reflects on the consequences of poverty on families and calls for a new approach

An economy fit for the family

Prayer for victims of the tragedy on the Yangtze river

On Wednesday, 3 June, at the General Audience, the Holy Father spoke about the effects of poverty on families. The following is a translation of the Pope's catechesis, which was given in Italian.

Dear Brothers and Sisters,
Good morning!

These Wednesdays we have been reflecting on the family and we continue forward with this topic, reflecting on the family. As of today, our

The Angelus on Trinity Sunday

In the sign of the Cross



PAGE 8/9

Women Church World

Hope for change



L'Osservatore Romano hosted an international seminar in the Vatican's Casina Pio IV from 29-31 May, entitled: "The Church and the status of women today".

PAGES 10 AND 11

catecheses open onto the consideration of the vulnerability of the family, in the living conditions that put it to the test. So many problems are testing families.

One of these trials is poverty. Let us think of the many families that live on the outskirts of major cities, as well as those in rural areas... So much misery, so much degradation! And then, to make the situation worse, in some places there is also war. War is always a terrible thing. Moreover, it also strikes above all the civil populations, the families. Truly, war is the "mother of all poverty", war impoverishes the family, a great predator of lives, souls and of the most sacred and beloved bonds.

Despite all this, there are many poor families who try to live their daily lives with dignity, often openly entrusting themselves to God's blessing. This lesson, however, should not justify our indifference, but rather increase our shame over the fact that there is so much

poverty! It is almost a miracle that, even in poverty, the family continues to form, and even preserve – as much as it can – the special humanity of those bonds. This fact irritates those planners of wellbeing who consider attachments, procreation and familial bonds as secondary variables to the quality of life. They don't understand a thing! On the contrary, we should kneel down before these families, who are a true school of humanity in saving societies from barbarity.

What do we have left if we yield to the extortion of Caesar and Mammon, to violence and to money, and renounce even family ties? A new civil ethic will arrive only when the leaders of public life reorganize the social bond beginning with the perverse struggle that spirals between



the family and poverty, which leads us into the abyss.

The prevailing economy is often concentrated on the enjoyment of individual wellbeing, but it largely exploits family ties. This is a serious contradiction! The boundless work of the family is not quoted in financial statements, obviously! Indeed economics and politics are misers in regards to acknowledging this. Yet, the interior formation of the person and the social flow of affections have their mainstay precisely there. Should it be removed, everything would fall apart.

It is not merely a question of bread. We are talking about work, talking about education, talking about health. It is important that this be clearly understood. We are always quite moved when we see images of sick and malnourished children that are shown in so many parts of the world. At the same time, we are also deeply moved by the twinkle in the eyes of many children, deprived of everything and in schools built from nothing, who are proud when showing off their pencil and their notebook. And how lovingly they look at their teacher! Children already know that man does not live on bread alone! And as for family affection; when there is destitution children suffer because they want love, family ties.

We Christians have to be ever closer to the families whom poverty puts to the test. But think, all of you know someone: a father without work, a mother without work ... and this makes the family suffer, the bonds are weakened. This is terrible. Indeed, *social destitution strikes the family and sometimes destroys it*. The

CONTINUED ON PAGE 3

Francis visits Sarajevo on 6 June

For peace and justice

Pope Francis is about to embark on his eighth international journey, travelling to Sarajevo on 6 June. In a videomessage, on 2 June, he spoke directly to the Bosnian people: "I come among you with the help of God to confirm the Catholic faithful in the faith, to support ecumenical and interreligious dialogue, and above all to encourage a peaceful coexistence in your Country."

PAGE 3



To the Science & Life Association

The measure of a society

PAGE 5

In creating a culture of peace

What can religions do?

PAUL R. GALLAGHER ON PAGE 12

To Bishops of the Dominican Republic on their ad limina

No room for indifference

PAGE 7

Pontifical Council for the Promotion of the New Evangelization

On uncharted paths

PAGE 6

Marc Chagall at the Vatican

More than subject matter

CHRISTOPHER LONGHURST ON PAGE 16

VATICAN BULLETIN

AUDIENCES

Thursday, 28 May

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

– Cardinal Nicolás de Jesús López Rodríguez, Archbishop of Santo Domingo with the Auxiliaries: Bishop Amancio Escapa Aparicio, OCD, titular Bishop of Cenae; Bishop Victor Emilio Masalles Pere, titular Bishop of Girba

– Archbishop Freddy Antonio de Jesús Bretón Martínez of Santiago de los Caballeros with Auxiliary Bishop Valentín Reynoso Hidalgo, MSC, titular Bishop of Mades with the Archbishop emeritus Ramón Benito de la Rosa y Carpio

– Bishop Héctor Rafael Rodríguez Rodríguez, MSC, of La Vega with Bishop emeritus Antonio Camilo González

– Bishop Diómedes Espinal de León of Mao-Monte Cristi

– Bishop Julio César Corniel Amaro of Puerto Plata

– Bishop Fausto Ramón Mejía Vallejo of San Francisco de Macorís

– Bishop Andrés Napoleón Romero Cárdenas of Barahona with the Bishop emeritus Rafael Leóndidas Felipe y Nuñez

– Bishop Gregorio Nicanor Peña Rodríguez de Nuestra Señora de la Altagracia en Higüey

– Bishop José Dolores Grullón Estrella of San Juan de la Maguana

– Bishop Francisco Ozoria Acosta of San Pedro de Macorís

– Bishop Pablo Cedano Cedano, titular Bishop of Vita, former Auxiliary of Santo Domingo

H.E. Mrs Kolinda Grabar-Kitarović, President of the Republic of Croatia, with her entourage

H.R.H. Prince Alexander von Sachsen, with his family

H.E. Senator José Mujica Cardano with his wife

Friday, 29 May

Archbishop Roberto Lückert León of Coro, Venezuela

H.M. Otumfuo Nana Osei Tutu II, King of the Ashanti in Ghana, with his entourage

H.E. Mr Miro Cerar, Prime Minister of the Republic of Slovenia, with his entourage

Saturday, 30 May

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

Archbishop Héctor Miguel Cabrejos Vidarte, OFM, of Trujillo, Peru

Sunday, 31 May

Archbishop Paolo Rocco Gualtieri, titular Archbishop of Sagona, Apostolic Nuncio in Madagascar, with his relatives

Tuesday, 2 June

Cardinal Agostino Vallini, Vicar General of His Holiness for the Diocese of Rome

Archbishop Ivo Scapolo, titular Archbishop of Thagaste, Apostolic Nuncio in Chile

Archbishop Antonio Sozzo, titular Archbishop of Concordia, Apostolic Nuncio in Morocco

Dr Michel Roy, Secretary General of *Caritas Internationalis*

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Guerrino Riccardo Brusati as Bishop of Janaúba, Brazil. Until now he has been Bishop of Caetitê (27 May).

Bishop Brusati, 70, was born in Bellanzago Novarese, Italy. He was ordained a priest on 23 June 1973. He was ordained a bishop on 8 February 2003, subsequent to his appointment as Bishop of Caetitê.

The Holy Father accepted the resignation of Bishop Nelson Westrupp, SCI, of Santo André, Brazil. It was presented in accord with can. 401 § 1 of the Code of Canon Law (27 May).

The Holy Father appointed Bishop Pedro Carlos Cipolini as Bishop of Santo André, Brazil. Until now he has been Bishop of Amparo, Brazil (27 May).

Bishop Cipolini, 63, was born in Cacondé, Brazil. He was ordained a priest on 25 February 1978. He was ordained a bishop on 12 October 2010, subsequent to his appointment as Bishop of Amparo.

The Holy Father appointed Fr Benny Mario Travas as Bishop of Multan, Pakistan. Until now he has been Apostolic Administrator of the same Diocese (29 May).

Bishop-elect Travas, 48, was born in Karachi, Pakistan. He was ordained on 7 December 1990. He holds a doctorate in canon law. He has served in parish ministry and as vicar general of the Diocese of Karachi; rector of St Pius X Minor Seminary; lecturer at the National Catholic Institute of Theology; judge at the ecclesiastical tribunal in Karachi; member of the College of Consultors and of the Presbyteral Council; apostolic administrator of the Diocese of Multan.

The Holy Father appointed Bishop Orlando Roa Barbaso as Bishop of Espinal, Colombia. Until now he has been titular Bishop of Nasbinca and Auxiliary of Ibagué (30 May).

Bishop Roa Barbaso, 56, was born in Cali, Colombia. He was ordained a priest on 6 December 1984. He was ordained a bishop on 28 July 2012, subsequent to his appointment as titular Bishop of Nasbinca and Auxiliary of Ibagué.

The Holy Father appointed Fr Eugene Joseph, from the clergy of Varanasi, India, as Bishop of Varanasi. Until now he has been Diocesan Administrator of the same Diocese (30 May).

Bishop-elect Joseph, 56, was born in Madurai, India. He holds a BA in education and a Master's in English and one in business administration. He was ordained a priest on 10 April 1985. He has served in parish ministry and as professor at St Thomas Inter-College; rector of the diocesan minor seminary; principal of St John Inter-College and of the Nav Sadhana College; vicar forane of Ghazipura Deanery; member of the Governing Board of the Education Society; member of the council for the economic affairs and diocesan consultant; director of the Regional Pastoral Centre of the Regional Episcopal Conference; director of St Mary's Hospital and of St Mary's School of Nursing; vicar general and secretary of the Education Society of the Diocese of Varanasi.

The Holy Father accepted the resignation of Archbishop Emilio Carlos Berlie Belaunzarán of Yucatán, Mexico. It was presented in accord with can. 401 § 1 of the Code of Canon Law (1 June).

The Holy Father appointed Bishop Gustavo Rodríguez Vega as Archbishop of Yucatán, Mexico. Until now he has been Bishop of Nuevo Laredo (1 June).

Archbishop Rodríguez Vega, 60, was born in Monterrey, Mexico. He was ordained a priest on 15 August 1980. He was ordained a bishop on 14 August 2001, subsequent to his appointment as titular Bishop of Obba and Auxiliary of Monterrey. On 8 October 2008 he was appointed Bishop of Nuevo Laredo.

ROMAN CURIA

On 1 June, the Holy Father paid a visit to the Dicasteries of the Roman Curia in Piazza Pio XII, n. 10.

PONTIFICAL COMMISSION FOR SACRED ARCHAEOLOGY

On Tuesday, 2 June, the Holy Father appointed the following members of the Pontifical Commission for Sacred Archaeology: Bishop Carlos Alberto de Pinho Moreira Azevedo, titular Bishop of Belali, Delegate of the Pontifical Council for Culture; Prof. Marcello Rotili, Professor Ordinary of Christian and Medieval Archaeology at the Second University of Naples; Prof. Paolo Liverani, Associate Professor of Topography of Ancient Italy at the University of Florence.

NECROLOGY

Bishop Tadeusz Józef Zawistowski, titular Bishop of Hospita and Auxiliary emeritus of Łomża, Poland, at age 85 (1 June).

Audience with the President of the Republic of Croatia

On Thursday 28 May, the Holy Father received in audience, in the Vatican Apostolic Palace, H.E. Ms Kolinda Grabar-Kitarović, President of the Republic of Croatia, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, the good relations between the Holy See and the Republic of Croatia, further reinforced by the recent Agreements stipulated between the Parties, were affirmed.

Furthermore, themes of common interest were considered, such as the collaboration between the Church and the State for the common good of Croatian society, especially the support of families and the young.

Attention then turned to the social consequences of the global economic crisis, and the main challenges at a regional level, with particular attention to the situation of Croatians in Bosnia and Herzegovina.



L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicusque suum  Non praevalentibus

Vatican City
cd.english@ossrom.va
www.osservatoreromano.va

GIOVANNI MARIA VIAN
Editor-in-Chief
Giuseppe Fiorentino
Assistant Editor
Mary M. Nolan
Editor
Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, 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

Subscription rates: Italy - Vatican: € 58,00; Europe: € 100,00 - US\$ 148,00; Latin America, Africa, Asia: € 160,00 - US\$ 162,00 - £ 88,00; Oceania, North America: € 162,00 - US\$ 240,00 - £ 130,00.
Management Office: phone +390669899480; fax +390669885616; e-mail subscriptions@ossrom.va.
For India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur - 695 014, Kerala-India; phone: +9147232723; fax: +9147232896; e-mail: cpb@india.ossrom.va.
For North America: L'Osservatore Romano (USPS 066-490) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext. 7; fax: 866-891-7300 - e-mail: osssales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

Schedule for the Pope's visit to Bosnia and Herzegovina

Peace, reconciliation and dialogue will be the key words of the Holy Father's visit to Bosnia-Herzegovina on Saturday, 6 June. This will be his eighth international journey and the 14th country that Francis has visited as Pope. Invited by the Archbishop, Cardinal Vinko Puljić, the Holy Father will spend less than 12 hours in the country, specifically, in Sarajevo. The extremely tight schedule was presented by Fr Federico Lombardi in the Holy See Press Office on Thursday, 28 May.

Following his visit to Albania, Francis has once again chosen to visit a destination on the outskirts of Europe, a place where ecumenical and interreligious dialogue is vital for a peaceful and harmonious coexistence among peoples. Not surprisingly Cardinal Tauran and Cardinal Koch, presidents of the Pontifical Councils for Interreligious Dialogue and for Promoting Christian Unity, respectively, are also expected to attend.

There will be two main events during the visit. The first of which will be morning Mass at Koševo stadium: the same place where, on 13 April 1997, John Paul II celebrated Mass, encouraging "all peoples and nations torn apart by war" to "Forgive and ask for forgiveness". Pope Francis' Mass, according to Fr Lombardi, will be celebrated "for peace and justice" in a symbolic city in Europe, whose history recalls with dramatic vigour the suffering over the last century of an entire continent.

Another important event will take place in the afternoon when, at the International Student Centre, the Pope will participate in an ecumenical and interreligious meeting which is to include representatives of the Catholic, Muslim and Jewish communities. The Director of the Press Office stressed the importance of the occasion in addressing and supporting the common commitment to

overcome tensions in a country where the multiplicity of religions is often identified with ethnic and political division.

After the welcome ceremony at the airport, Francis will meet with political and religious authorities at the presidential palace. There will be an informal dialogue with six local bishops at lunch in the see of the Apostolic Nunciature.

There will also be two afternoon appointments: a meeting in the Cathedral with clergy and men and women religious, and a meeting with youth at the John Paul II diocesan centre.



The Catholic cathedral of Sarajevo

Video message in view of Saturday's visit

To Sarajevo to encourage all people

"To confirm the Catholic faithful in the faith, to support ecumenical and interreligious dialogue, and above all to encourage a peaceful coexistence in your Country". With these words Pope Francis addressed the faithful of Bosnia and Herzegovina in a video message sent on 2 June, in view of his visit to Sarajevo set for Saturday the 6th. The following is a translation of the message, sent in Italian.

Dear Brothers and Sisters,

Only a few more days until the journey that will bring me to you, to Sarajevo. This thought gives me joy, and from this moment I wish to address my warmest greetings to all of you who live in this city and in Bosnia and Herzegovina.

I come among you with the help of God to confirm the Catholic faithful in the faith, to support ecumenical and interreligious dialogue, and above all to encourage a peaceful coexistence in your Country. I invite you to join in my prayers, that this Apostolic Journey may bear the desired fruit for the Christian community and for the whole of society.

"Peace be with you". This is the motto of my visit. They are the words with which the Risen Jesus greeted his disciples when He appeared to them in the Upper Room on the evening of Easter. It is He, the Lord, our strength and our hope, who gives us his peace, that we may welcome it in our hearts and spread it with joy and love.

For my part, I am preparing to come among you as a brother and messenger of peace, to express to everyone – everyone! – my respect and my friendship. I would like to proclaim the mercy, tenderness and love of God to every person, every family and every community.

Dear brothers of Bosnia and Herzegovina, I assure all of you my love and my strong spiritual closeness. I encourage you Catholics to be at the side of you fellow countrymen as witnesses of the faith and of God's love, by working for a society that journeys towards peace, in brotherhood and mutual cooperation.

In anticipation of meeting you, I invoke upon Sarajevo and the whole Country the Lord's Blessing and the motherly protection of the Virgin Mary. Thank you and see you soon!

General Audience catechesis

CONTINUED FROM PAGE 1

lack, loss or strong instability of employment weigh heavily upon family life, imposing a substantial strain on relationships. Living conditions in the poorest neighbourhoods, with housing and transportation problems, as well as reduced social, health and educational services, bring about further difficulties. Adding to these material factors is the damage caused to the family by the pseudo-models spread by the mass media on the basis of consumerism and the cult of appearances, which influence the poorest social classes and increase the breakdown of family ties. Take care of families, attend to the attachment, when destitution puts the family to the test!

The Church is mother, and must not forget this drama of her children. She too must be poor, to become fruitful and respond to so much poverty. A poor Church is a Church that practices voluntary sim-

licity in her life – in her very institutions, in the lifestyle of her members – to break down every dividing wall, especially to the poor. Prayer and action are needed. Let us pray earnestly that the Lord stir us, to render our Christian families leaders of this revolution of familial proximity, that is now so essential for us! The Church is made of it, of this familial proximity. Let us not forget that the judgement of the needy, of the small and of the poor prefigures the judgment of God (Mt 25:31-46). Let's not forget this and let's do all we can to help families to go forward in the trial of poverty and destitution which strikes attachments and family bonds. I would like to read once again the Bible text that we heard at the beginning, and each of us think about the families who are tried by destitution and poverty, the Bible reads like this: "My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want.

Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor. Do not avert your eye from the needy, nor give a man occasion to curse you" (Sir 4:1-5a). For this is what the Lord will do – so it says in the Gospel – if we do not do these things.

SPECIAL GREETINGS

I greet the English speaking pilgrims and visitors taking part in today's Audience, including those from Ireland, Hong Kong, Indonesia, Japan, the Philippines, Taiwan, Canada and the United States. I pray that your visit to Rome may strengthen your faith in the Lord. In a particular way I wish to express my closeness to the Chinese people in these difficult moments after the ferry disaster in the Yangtze River. I pray for the victims, their families and for all involved in the rescue ef-

forts. Upon all of you and your loved ones, I invoke the Lord Jesus' abundant blessings of peace and joy. May God bless you all!

I turn a special thought to the workers of the Whirlpool factory in Carinaro, and I hope that their serious employment situation may be rapidly and equitably resolved, with respect for the rights of all, especially the families. The situation in the entire country is particularly difficult. It is important that there be an incisive commitment to opening pathways of hope.

Finally a greeting to *young people*, to the *sick* and to *newlyweds*. The month of June is dedicated to devotion to the Most Sacred Heart of Jesus. May he teach you, dear *young people*, the beauty of love and of feeling loved; may he be your support, dear *sick people*, in trials and in suffering; and may he sustain you, dear *newlyweds*, in your conjugal journey.

Schedule announced for the visit on 21-22 June

The Pope in Turin

Pope Francis will deliver six addresses and have about a dozen meetings during his pastoral visit to Turin on 21-22 June. The official schedule was announced by the Holy See Press Office on Saturday, 30 May. The Holy Father is also expected to meet privately with several of his relatives.

The Pope's flight will depart early Sunday morning, 21 June, from Rome's Ciampino Airport, and arrive one hour later at Caselle Airport in Turin. The Holy Father will be welcomed by Archbishop Cesare Nosiglia; by the President of the Region of Piedmont, Sergio Chiamparino; the Prefect of Turin, Paola Basilone; and the Mayor, Piero Fassino. The Pope will travel by car to Piazza Rebaudengo, where he will then board an open vehicle and travel to Piazzetta Reale where he will meet with the world of labour. There a female worker, a farmer and a business-

person will present him with the current employment situation. After delivering his first address, the Pontiff will walk to the Cathedral to pray at the Holy Shroud and at the Altar of Blessed Pier Giorgio Frassati. Among those present will be cloistered nuns and priests hosted in the homes of the clergy of the diocese, the Chapter of Canons, the Holy Shroud Commission, several relatives of Blessed Frassati, Cardinal Poletto and the prelates of the Episcopal Conference of Piedmont and Valle d'Aosta.

Next the Pope will go to Piazza Vittorio to celebrate the Eucharist and recite the Angelus. Then, passing by a line up of cadets from the adjacent military school, he will travel by car to the Archbishop's residence, where he will eat lunch with young inmates from the Ferrante

Aporti detention centre for minors, several immigrants and homeless people, and a Rom family.

In the afternoon visits are scheduled to the Shrine of the Consolata, to the Basilica of Maria Ausiliatrice, where he will meet Salesians and the young educators and animators of the oratories, and to the Church of Cottolengo, where he will meet with the sick and disabled. The first day in Turin will conclude at Piazza Vittorio where the Pope will meet to dialogue with children and young people.

Monday morning, 22 June, will be dedicated to ecumenism. Pope Francis will participate in a prayer meeting at the Waldensian Temple on Corso Vittorio Emanuele II. On arriving, the Holy Father will be welcomed by Pastor Eugenio Bernardini, Moderator of the Tavola Valdese,



Michelangelo, Pietà Bandini (1547-1555)

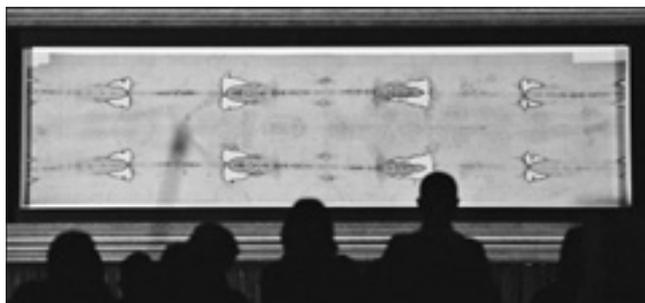
and Pastor Paolo Ribet, President of the Consistory of the Waldensian Evangelical Church. All three will deliver addresses. Afterwards, a choir will sing, the Our Father will be recited and gifts will be exchanged. The Pope will then celebrate a private Mass for his relatives in the chapel of the Archbishop's residence and will have lunch with them. That afternoon, before leaving the Archbishop's residence, he will briefly meet the members of the Shroud Exposition Committee, the organizers and sponsors of the visit. En route to the airport, the Holy Father will be greeted by the youth of *Estimate Ragazzi*. One hour after taking off from Turin the Pope will arrive at the Ciampino Airport, and will return to the Vatican by car.

Cardinal Gantin remembered in Rome

A father and pastor always at the service of the Lord, a point of reference of the young African Church. Cardinal Bernardin Gantin, who died in Paris on 13 May 2008, was remembered in this way seven years after his death. Cardinal Angelo Sodano, Dean of the College of Cardinals, recently presided at an evening held in honour of the Cardinal. Among those attending were Cardinal Francis Arinze, Cardinal Robert Sarah, the Ambassador of the Republic of Benin to the Holy See, Théodore C. Loko, and Ambassador of the Principality of the Munich to the Holy See and Dean of the Diplomatic Corps, Jean-Claude Michel.

Retracing the steps of the Cardinal's life – from his participation in the Council to his roles at *Propaganda Fide*, *Justitia et Pax*, *Cor Unum* and the Congregation for Bishops (he was the first African cardinal to lead the Vatican dicastery) – Cardinal Sodano wished to quote a passage of the Letter to the Hebrews: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith" (13:7).

In this way, the Cardinal Dean spoke about the 15 years in which Gantin, called at a very young age to lead the Diocese of Cotonou, "tirelessly served the people of his land", before move to Rome. He always held Africa in his heart and he was a veritable spiritual landmark for his people. Ambassador Michel underlined the Cardinal's "goodness, his generosity, his infinite love for humankind".



Pilgrims in the Cathedral of Turin in front of the Shroud (ANSA)

The 2014 report of the Autorità di Informazione Finanziaria

More supervision and cooperation

The "supervisory framework and international cooperation system has been further strengthened". This is the latest from the 2014 annual report presented by the Autorità di Informazione Finanziaria (AIF) of the Holy See and Vatican City State. The information was presented by President René Brühlhart and by Director Tommaso Di Ruzza in a briefing held in the Holy See Press Office on Friday, 29 May. The report "reviews the activities and statistics" concerning the "supervision and financial intelligence for the prevention and countering of money-laundering and financing of terrorism".

The year 2014 has seen "a continuous strengthening of the legal and institutional framework of the Holy See and the Vatican City State to regulate supervised entities, fostering international cooperation of the Vatican competent authority with its foreign counterparts and to consolidate the prevention and countering of potential illicit financial activities".

"With the introduction of Regulation No. 1, we have completed the prudential supervisory framework of the Holy See and Vatican City State", said René Brühlhart. "By signing Memoranda of Understandings

(MOUs) with other Financial Intelligence Units of 13 countries, including Australia, France and the UK as well as with the Regulators of Germany, Luxembourg and the United States of America, we have also massively strengthened international cooperation".

Furthermore, the "reporting system has been consolidated after having received six suspicious transaction reports (STR) in 2012, 202 in 2013 and 147 in 2014". "Such development is a consequence both of the full implementation of the legal framework and of the substantial improvement in the operational performance of the supervised entities with regard to the prevention of financial crime. Seven reports have been passed on to the Vatican Promoter of Justice for further investigation by judicial authorities".

The number of cases of bilateral cooperation between AIF and foreign competent authorities has increased from 4 in 2012 to 81 in 2013 and 113 in 2014. "This continuous increase is a result of the systematic efforts undertaken by AIF as well as the strong commitment of the Holy See and the Vatican City State to cooperate actively with other jurisdictions to prevent and combat potential illicit

financial activities globally," said Tommaso Di Ruzza, Director of AIF.

"Since 2012, the number of declarations of outgoing cash above the amount of 10,000 euros has steadily decreased from 1,782 (2012) to 1,557 (2013) and 1,111 in 2014. Declarations for incoming cash have also decreased from 598 (2012) to 550 (2013) and 429 in 2014. This is due to an increased monitoring by the competent authorities and the introduction of reinforced procedures at the supervised entities".

In the first "trimester of 2014, AIF conducted the first ordinary on-site inspection of the IOR to verify the implementation of the measures taken to prevent and counter money laundering and the financing of terrorism pursuant to Law No. XVIII of 8 October 2013". Tommaso Di Ruzza explained that "the first on-site inspection of the IOR is an important consequence and a concrete sign of the effectiveness of the AML/CFT system adopted by the Holy See and the Vatican City State". "To follow closely the implementation of and compliance with the new prudential regulatory framework by the supervised entities will be one of the key tasks of AIF in the near future".

Pope Francis recalls that science is useless when it does not serve mankind

The measure of a society

A just society recognizes the right to life from conception to its natural end. "The level of progress in a society is measured by its capacity to safeguard life, above all in its most fragile stages". Pope Francis made this statement on Saturday, 30 May, in the Clementine Hall during an audience with participants in a conference sponsored by the Science & Life Association based in Italy. The following is a translation of Pope's address, which he delivered in Italian.

Dear Brothers and Sisters,

I welcome you on the occasion of the tenth anniversary of the founding of your Association, and I thank you for this meeting and for your commitment. In particular, I thank the Madam President for the kind words she addressed to me on behalf of everyone.

Your service in support of the human person is important and encouraging. Indeed the protection and promotion of life is a fundamental duty, even more so in a society marked by the negative logic of waste. For this reason, I see your Association as hands which reach out to other hands and support life.

It is a demanding challenge, in which you are guided by the principles of openness, of attention, of closeness to people in their actual situations. This is excellent. Clasped hands not only guarantee solidarity



"Listening" by contemporary Russian painter Margarita Sikorskia

and balance, but also transmit human warmth.

In order to protect the person you focus your attention on two basic actions: *going out in order to encounter and encountering in order to support*. The reciprocal energy of this movement moves from the centre toward the peripheries. Christ is at the

centre. And from this centrality you direct yourselves toward the various conditions of human life.

The love of Christ urges us (cf. 2 Cor 5:14) to make ourselves the servants of the small ones and of the old, of every man and every woman, whose primordial right to life is to be recognized and protected. The existence of the human person, to whom you dedicate your solicitude, is also your founding principal; it is life

in its unfathomable depth which originates and accompanies all scientific progress; it is the miracle of life which always places in crisis any form of scientific presumption, restoring primacy to wonder and beauty. Thus Christ, who is the light of mankind and of the world, lights the way so that science may always be a knowledge at the service of life. When this light falters, when the knowledge forgets the contact with life, it becomes infertile. For this reason, I invite you to keep your gaze fixed on the sacredness of each human person, so that science may truly be at the service of mankind, and not mankind at the service of science.

Using a magnifying glass, scientific reflection pauses to analyze certain details. Thanks to this analytical

capacity too, we reaffirm that a just society recognizes as primary the right to life from conception to its natural end. I would like us, however, to go further, and to think carefully about the time that joins the beginning with the end. Therefore, in recognizing the inestimable value of human life, we must also reflect on how we use it. Life is first and foremost a gift. But this reality generates hope and future if it is enlivened by fruitful bonds, by familial and social relationships which open new prospects.

The level of progress in a society is measured by its capacity to safeguard life, above all in its most fragile stages, more than by the spread of technological instruments. When we speak of mankind, we must never forget the various attacks on the sacredness of human life. The plague of abortion is an attack on life. Allowing our brothers and sisters to die on boats in the strait in Sicily is an attack on life. Dying on the job because the minimum safety standards are not respected is an attack on life. Death from malnutrition is an attack on life. Terrorism, war, violence; so is euthanasia. Loving life means always taking care of the other, wanting the best for him, cultivating and respecting her transcendent dignity.

Dear friends, I encourage you to launch again a renewed culture of life, able to instill networks of trust and reciprocity and to offer horizons of peace, mercy and communion. Do not be afraid to undertake a fruitful dialogue with the entire world of science, also with those who, although not professing to be believers, are open to the mystery of human life.

May the Lord bless you and Our Lady keep you. And please, do not forget to pray for me! Thank you.

Pastoral letter by Australian bishops

Respect for everyone but marriage is one

"Don't mess with marriage" is the title of a lengthy pastoral letter published on 28 May by the Australian Catholic Bishops Conference (ACBC), in order to emphasize the importance of marriage between man and woman. The bishops explained that the 17-page document grew out of the current context in which there is "much discussion about the meaning of marriage", and preventing homosexuals from marrying is considered "discrimination". Thus, the bishops assert, it is important to be clear.

The pastoral letter begins with an essential principle: "respect for all" because every human being is created by God. According to the bishops, homosexuals must, therefore, "be treated with respect, sensitivity and love". The Church, they say, "opposes all forms of unjust discrimination. We deplore injustices perpetrated upon people because of religion, sex, race, age etc". However, advocating for same-sex marriage "gets things the wrong way", explains the prelates. "The union of a man and a woman is different from other unions", it is a union "designed to support people of the opposite sex to be faithful to each other and to the

children of their union", therefore it is "not discrimination to reserve it to them".

On the contrary, the Australian episcopate underlined, "what is unjust – gravely unjust – is to legitimise the false assertion that there is nothing distinctive about a man and a woman, a father or a mother"; it is unjust "to ignore the particular values that real marriage serves"; it is unjust "to ignore the importance for children of having, as far as possible, a mum and a dad, committed to them and to each other for the long haul"; it is unjust "to change retrospectively the basis upon which all existing married couples got married".

The Episcopal Conference underlined that marriage is not a mere "emotional tie", rather it is a "comprehensive union". "On this traditional view what allows for this special kind of union between a man and a woman in marriage is precisely their difference and complementarity". The bishops continued: "Same-sex friendships are of a very different kind: to treat them as the same does a grave injustice to both kinds of friendship and ignores the particular values that real marriages serve".

Secretary of State at the ordination of Nunzio Gualtieri

Natural and cultural riches of Madagascar

A "nation rich in original cultural expression, one with an extremely thriving nature and with a high level of biodiversity and a high number of species exclusive to the area, which must be protected". It was in this way that Cardinal Pietro Parolin, Secretary of State, described "the great and beautiful island of Madagascar" to the newly ordained Archbishop, Paolo Rocco Gualtieri. On 13 April Pope Francis appointed Gualtieri as Apostolic Nuncio in the African country.

At the episcopal ordination on Saturday, 30 May, held at the Altar of the Chair in the Vatican Basilica, the Cardinal underlined that in Madagascar the young prelate will be met by "a Church committed to the service to the poor, to the formation of young people and to protect-

ing the dignity of women". It is a Church "close to and supportive of the victims of natural disasters"; a Church which "dialogues with other Christian communities"; a Church which works "so that all political and social parties may find ways to peacefully settle disputes for the good of the country". Then Cardinal Parolin urged "the promotion of peace and dialogue in order to bring the Pope's words, which embody the Gospel in today's social and cultural situations, to difficult situations". But he warned, "in order to perform this mission well it is necessary to love the Church profoundly, welcome with generosity the many gifts with which she is adorned" and "to have the heart of shepherd who with humility and patience works for the good of all".

Audience for the Pontifical Council for the Promotion of the New Evangelization

On uncharted paths

The Church is called to proclaim the gift of mercy

The challenges posed today in proclaiming the Gospel call for "courage, creativity and the decision to take paths which are at times yet uncharted". Pope Francis stated this to those attending the Plenary of the Pontifical Council for the Promotion of the New Evangelization, received in audience on Friday morning, 29 May, in the Consistory Hall. The following is a translation of the Holy Father's address which was given in Italian.

Dear Brothers and Sisters,

I am delighted to be able to receive you at the conclusion of the Plenary Session in which you engaged with a theme of great importance to the life of the Church, namely the relationship between evangelization and catechesis. I am also pleased to welcome the members of the International Council for Catechesis, which has become an integral part of your Dicastery. I thank Archbishop Rino Fisichella for the initial greeting and, together with him, the entire Council for the Promotion of the New Evangelization which is now busy preparing for the Extraordinary Jubilee of Mercy: a Holy Year which I entrusted to you so as to bring gift of mercy more clearly into view as the message that the Church is called to pass on in her work of evangelization in this time of great changes.

These very changes are a happy incentive to understand the signs of the times that the Lord offers the Church so that she may be capable – as she has been capable of doing over the course of 2,000 years – of bringing Jesus Christ to the people of our time. The mission is still the same, but the language by which the Gospel is proclaimed must be renewed with pastoral wisdom. This is crucial both in order to be understood by our contemporaries, and so that the Catholic Tradition may speak to the cultures in the world today and help them to be open to the eternal fruitfulness of the message of Christ. The times are great challenges, which we must not be afraid to take on. Indeed, only in the extent to which we assume them will we be able to offer consistent responses because they are developed in the light of the Gospel. This is what people expect today from the Church: that she be able to walk with them, offering the fellowship of the witness of faith, which creates solidarity with all, especially with the loneliest and most marginalized. So many poor people – also poor in faith – are waiting for the Gospel that liberates! How many men and women, on the existential peripheries created by a consumerist, atheistic society, wait for our closeness and our solidarity! The Gospel is the message of the love of God who, in Jesus Christ, calls us to participate in his life. Therefore, this is new evangelization: to become conscious of the merciful love of the Father in

order that we may become pure instruments of salvation for our brothers.

This consciousness, which has been planted in the heart of every Christian since the day of Baptism, calls for growth, together in the life of grace, so as to bear much fruit. Included herein is the great theme of the catechesis as the space where Christian life matures, by enabling one to experience the mercy of God. It is not an abstract idea of mercy, but a concrete experience by which we comprehend our weakness and the power which comes from above. "What a beautiful thing that the Church begins her daily prayer with the words, 'O God, come to my assistance. O Lord, make haste to help

"The Holy Spirit, who is the protagonist of evangelization, is also the creator of the Church's growth in understanding the truth of Christ. It is He who opens the heart of believers"

me! (Ps 70:2). The assistance we ask for is already the first step of God's mercy toward us. He comes to assist us in our weakness. And his help consists in helping us accept his presence and closeness to us. Day

after day, touched by his compassion, we also can become compassionate towards others" (*Misericordiae Vultus*, n. 14).

The Holy Spirit, who is the protagonist of evangelization, is also the creator of the Church's growth in understanding the truth of Christ. It is He who opens the heart of believers and transforms it so that the forgiveness received can become the experience of love for our brothers and sisters. It is also the Spirit who opens the mind of the disciples of Christ to understand more deeply the commitment required and the forms which give substance and credibility to testimony. We have such need of him, of the Holy Spirit, to open our minds and hearts.

For this reason, the question of how we are educating in faith is not rhetorical, it is essential. The response calls for courage, creativity and the decision to take paths which are at times yet uncharted. The catechesis, as a component of the process of evangelization, needs to go beyond the simple realm of

scholastics, in order to educate believers, beginning with children, to encounter Christ, living and working in his Church. It is the encounter with Him that gives rise to the desire to know him better and thus to follow Him to become his disciples. The challenge for the new evangelization and for the catechesis, therefore, is played out precisely on this fundamental point: how to encounter Jesus, where is the most consistent place to find him and to follow him?

I assure you of my closeness and my support in this most important task for our communities. I entrust you to the Virgin Mother of Mercy so her support and her intercession may assist you in this most demanding task. I bless you wholeheartedly and I ask you to please pray for me.



WCC General Secretary writes to Cardinal Kurt Koch

Archbishop Romero's gift to ecumenism

Leaders of Churches and ecumenical organizations have expressed respect and appreciation following the beatification of Archbishop Oscar Romero. Among these included Pastor Angelo Peirò of the Church of the Disciples of Christ in Argentina, who took part in an ecumenical delegation that participated in the prelate's funeral in the Cathedral of San Salvador on 30 May 1980.

At the funeral Mass Peirò read the Gospel, recalling that "the spirit of the ceremony was truly ecumenical, as was the spirit of our work in Central America during those years". Peirò continued, explaining that as he was reading at the funeral, "snipers stationed in the buildings around the square opened fire on the audience outside the cathedral. They were shooting, and the people started running desperately for shelter". Later "we learned that 35 people died that day. And there were many wounded", he explained.

In a letter dated 28 May and addressed Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, the General Secretary of the World Council of Churches (WCC), Rev. Olav Fykse Tveit, expressed the joy experienced by Christians of many traditions at the beatification of the



Isabella Ducrot, "Oscar Arnulfo Romero" (2013)

Archbishop. "Romero has been a martyr for justice and peace", wrote Tveit. "In the middle of violence in El Salvador, he was an image of Christ, the good Shepherd, as His Holiness Pope Francis recalled in his letter on occasion of the beatification". The General Secretary of the WCC underlined that Romero "through his ministry, took care and loved especially the poorest and the victims of violence in his country". Tveit also suggested that

Romero's fearless service to the point of death is "an example and inspiration not only for El Salvador, and the Church in this country, but for all Christians worldwide". His beatification, the letter reads, "contributes to the healing of wounds of the past also ecumenically. The ecumenical movement's work for justice, peace and reconciliation is greatly encouraged by his testimony".

Considered a martyr in Latin America, Archbishop Romero left an important legacy of ecumenical social engagement in the region. Appreciation for his beatification was also expressed by former WCC president Bishop Federico Pagura from the Evangelical Methodist Church of Argentina.

In a letter sent on 24 May to the current Archbishop of El Salvador, Pagura expressed thankfulness for the "vision and strength of Pope Francis and his significant gestures that renew our faith, our hope and our love in the new generation that rises and grows in these critical and challenging times." "We pray strongly that in this new Latin American and Caribbean awakening he will make the words of Msgr Romero a reality and will continue seeding and planting in this new ecumenical Pentecost blowing among us," Pagura concluded.

The Pope asks Dominican Bishops on their 'ad limina' visit to help Haitian immigrants

No room for indifference

During an audience on Thursday morning, 28 May, the Pope emphasized to the Bishops of the Dominican Republic, whom he received on the occasion of their 'ad limina' visit, that "there is no place for indifferent pastors of the Church in the pastoral and charitable care of immigrants, especially those who come from neighbouring Haiti, in search of a better life". The following is a translation of the text consigned to them in Spanish, in which the Pontiff also recalled the beginnings of evangelization in South America.

Dear Brothers in the Episcopate,

Accept my most cordial welcome on the occasion of your visit *ad Limina Apostolorum*. I trust that these days of reflection and prayer at the Tombs of Sts Peter and Paul may be a source of renewal for you, and serve to cultivate the bonds of ecclesial communion in order to promote joint, coordinated action for the spiritual and material advancement of the segment of the People of God entrusted to you. I thank Bishop Gregorio Nicanor Peña Rodríguez of Nuestra Señora de la Altagracia en Higüey and President of the Conference of the Dominican Episcopate, for the kind words he addressed to me on your behalf.

The beginnings of evangelization on the South American continent always call to mind the Dominican land which was the first to receive the rich deposit of faith, which the missionaries brought with steadfast fidelity and proclaimed with constancy. Its effects are still perceived today through the Christian values that enliven coexistence and in the various social works in favour of education, culture and health. Additionally, the Church in the Dominican Republic can count on many active parishes, on a considerable group of committed lay faithful and a consistent number of vocations to the priesthood and to the consecrated life.

Thanks be to the Lord for what has been achieved and is being achieved in each one of your local Churches.

Today the Church which continues to walk in this beloved land with her children in search of a happy and prosperous future, is faced with the great challenges of our time with regard to social and ecclesial life, and especially to families. Therefore, I would like to appeal to you to accompany the people, to strengthen the faith and identity of all the members of the Church.

Marriage and family are experiencing a series of cultural crises. This does not mean that they have lost their importance, but that their need is felt even more. The family is the place where one learns to live side by side in difference, to forgive and to experience forgiveness, and it is where parents pass on values and especially faith to their children. Marriage "viewed as a form of mere emotional satisfaction" ceases to be

an "indispensable contribution to society" (cf. *Evangelii Gaudium*, n. 66). In this now approaching Jubilee of Mercy, do not disregard the work of matrimonial and familial reconciliation as a benefit of peaceful coexistence: "Hence there is urgent need of a broad catechetical effort regarding the Christian ideal of conjugal communion and family life, including a spirituality of fatherhood and motherhood. Greater pastoral attention must be given to the role of men as husbands and fathers, as well as to the responsibility which they share with their wives for their marriage, the family and the raising of their children" (*Ecclesia in America*, n. 46). Let us continue to present the beauty of Christian matrimony: "to marry in the Lord" is an act of faith and of love, in which the spouses, through their free consent, become a means of passing on the blessing and grace of God for the Church and society.

I invite you to devote time to priests and to assist them, to attend to each one of them, to protect them from the wolves who attack even the shepherds. The Dominican clergy is distinguished for its faithfulness and adherence to Christian life. May your commitment in favour of the weakest and poorest help you to overcome the worldly tendency toward mediocrity. In the seminaries, may there be no neglect of the human, intellectual and spiritual formation which ensures a true encounter with the Lord; while cultivating the pastoral devotion and emotional maturity that render seminarians fit to embrace priestly celibacy and capable of living and working in communion. "Seminaries cannot accept candidates on the basis of any motivation whatsoever, especially if those motivations have to do with affective insecurity or the pursuit of power, human glory or economic well-being" (*Evangelii Gaudium*, n. 107).

There is no place for indifferent pastors of the Church in the pastoral and charitable care of immigrants, especially those who come from neighbouring Haiti, in search of a

better life in the Dominican territory. It is important to continue to cooperate with the civil authorities to find practical solutions to the problems of those who are without documents or deprived of the benefit of their fundamental rights. It is unacceptable not to support initiatives of fraternity and peace between the two nations that form this beautiful Caribbean Island. It is important to know how to integrate immigrants into society and to welcome them into the ecclesial community. I thank you for being close to them and to all those who are suffering, as a gesture of loving concern for brothers and sisters who feel lonely and abandoned, with whom Christ identified.

I am aware of your efforts and of your concern to appropriately address the serious problems that afflict your peoples, including the trafficking of drugs and people, corruption, domestic violence, the abuse and exploitation of minors, and social insecurity. On the basis of the close connection between evangelization and human advancement, every action of Mother Church must seek to uphold the good of the most needy. All that will be done in this regard will further the presence of the Kingdom of God brought by Jesus Christ, and at the same time will give credibility to the Church and importance to the voice of her pastors.

The *Continental Mission*, called for by the Aparecida Document and the *Third National Pastoral Plan* must serve as two driving forces for the joint work of the local Churches. Keep in mind, however, that it is not enough to have well formulated plans and festive celebrations, but rather you must also permeate the everyday life of our peoples.

For this reason it is essential that the lay people of the Dominican Republic, who are so noticeably present in the works of evangelization on the national, diocesan, parish and community levels, do not overlook their doctrinal and spiritual formation, and receive constant sup-



"Nuestra Señora de la Altagracia" the protector of Dominicans

port, so as to be capable of bearing witness to Christ, within those environments which often bishops, priests and religious cannot enter. It is also necessary that the pastoral care of young people receive scrupulous attention in order that they not become distracted by the confusion of the counter-values which seek to lead youth astray today.

Without taking into account the guidance that parents and the Church wish to give to the formation of the younger generations, the civil legislation tends to replace religious teaching in schools with an education on religious facts of a multi-confessional nature or with the mere illustration of religious ethics and culture. Those employed in this service and in this educational mission must have a vigilant and courageous approach so that education "is given in all schools in accordance with the moral and religious principles of the family" (*Gravissimum Educationis*, n. 7). It is important to offer children and young people catechetical teaching consistent with the truth that we received from Christ, Word of the Father.

Finally, in conclusion, and bearing in mind the beauty and vivacity of the landscape of the beautiful Dominican Republic, I invite everyone to renew his or her commitment to the preservation and care of the environment. Man's relationship with nature must not be governed by greed, manipulation, nor by boundless exploitation, but must preserve divine harmony between creatures and Creation in order to place them at the service of all and of the future generations.

Brothers, I ask you to please take to your beloved Quisqueyan sons and daughters the warm greeting of the Pope, who entrusts you to the intercession of Nuestra Señora de la Altagracia, whom you contemplate in the mystery of her divine motherhood. I ask you to pray for me and I wholeheartedly impart the Apostolic Blessing to you.



The Pontiff ponders the difficult mystery of suffering children and reaffirms that abortion is never a solution

The courage to ask why

We must not be afraid to confront the mystery of why children suffer and to ask the Lord: "Why?". On Friday afternoon, 29 May, in the chapel of Santa Marta, the Pope met with a group of 20 gravely ill children accompanied by their parents as well as several volunteers and members of UNITALSI. The children, most of them between 7 and 14 years old (some as young as two or three), participated in pilgrimages to Lourdes and Loreto, and in the "Train of joy" that stops at the Marian shrine in The Marches. The Holy Father affectionately approached each one of them. A little girl named Masha said a few words, referring back to another meeting they had on 31 May 2013 at Santa Marta. She recalled all those present as well as those who are no longer with us, and assured the Pope that they all prayed for him a lot,

just as he had asked them. Then, the father of a sick child, Andrea Maria, together with his wife, also spoke, recalling their very difficult pregnancy and the decision to reject the advice to have an abortion, instead welcoming their child despite his serious illness. The man said he was convinced that "God had called them as parents to a vocation of greater love. To be parents not once, but twice: by human nature and by being chosen to accompany a special child, a special gift of God the Father". After the Pope's address, the hour-long meeting concluded with the recitation of the Hail Mary and his blessing. The Pope also spent time with each child and their parents. The following is a translation of the Pope's address, which was given in Italian.

different feeling, a strange feeling. And perhaps this feeling of tenderness toward your sick child will be the answer, because that is the gaze of the Father. Do not be afraid to ask God: "Why?", to challenge him: "Why?", may you always have your heart open to receiving his fatherly gaze. The only answer that he could give you will be: "My Son also suffered". That is the answer. The most important thing is that gaze. And your strength is there: the loving gaze of the Father.

You might ask, "but you, a bishop," you have "studied so much theology, and you have nothing more to tell us?". No. The Trinity, the Eucharist, the grace of God, the suffering of children are a mystery. And we can enter into the mystery only if the Father looks upon us with love. I honestly don't know what to say to you because I have so much admiration for your strength, for your courage. You said that you were advised to abort. You said: "No, let him come, he has a right to live". Never, never is a problem resolved by discarding a person. Never. This would be going by the Mafia rule-book: "There's a problem, let's just get rid of it...". Never.

I accompany you thus as I am, as I feel. And, in truth, the compassion I feel is not fleeting, it's not. I accompany you in my heart on this path, which is a path of courage, which is the path of the cross, and yet a path that will help me, your example helps me. And I thank you for being so courageous. Many times in my life I have been a coward, and your example has been good for me, it is good for me. Why do children suffer? It's a mystery. We need to call on God as a child calls his dad and says, "Why? Why?". To draw the gaze of God, which will tell us one thing: "Look at my Son, He

said to her: "He will be King, he will be great, he will be a prophet..."; and inside, surely, with that wounded body lying in her arms, that body that suffered so before dying, inside surely she wanted to say to the Angel: "Liar! I was deceived." She, too, had no answers.

As children grow, there comes a certain age when they don't quite understand what the world is like, when they are about two years old, more or less. And they begin to ask questions: "Papa, why? Mama, why? Why this?". When the father or mother begins to explain, they do not listen. They have another why this and why that? But they don't really want to hear the explanation. With this "why?", they are only drawing the attention of their mom and dad. We can ask the Lord: "Lord, why? Why do children suffer? Why this child?". The Lord will not speak words to us, but we will feel his gaze upon us and this will give us strength.

Do not be afraid to ask, even to challenge, the Lord. "Why?". Maybe no explanation will follow, but his fatherly gaze will give you the strength to go on. And he will also give you that strange thing about which this brother [referring to a testimony that was given by the father of one of the sick children] spoke in his double experience: a



spat on, bloodied and soiled. And what did Our Lady do? "Did she carry him away?". No, she embraced him, she carried him. Our Lady, too, did not understand. Because she, in that moment, remembered what the Angel had

Good evening everyone.

Take a seat, take a seat.

Let us begin with a prayer to the Lord [recitation of the Our Father].

When, during catechism class, we were taught about the Most Holy Trinity, they spoke to us of a mystery: that yes, there is the Father, the Son, the Holy Spirit, but it could not be entirely understood. It's true, we have evidence that it is true, but understanding it is another thing. Evidence we have. Here too, if we look at Jesus, the Eucharist, Jesus is there in that piece of bread, it's true. But how is it so? I don't grasp how it could be... but it's true, it is He. This is a mystery, we say. And in the same way, if we ask some other questions about the catechesis, they can't be understood in depth, but we have proof.

There is also a question, whose explanation one does not learn in a catechesis. It is a question I frequently ask myself and many of you, many people ask: "Why do children suffer?". And there are no answers. This too is a mystery. I just look to God and ask: "But why?". And looking at the Cross: "Why is your Son there? Why?". It is the mystery of the Cross.

I often think of Our Lady, when they handed down to her the dead body of her Son, covered with wounds,

Francis greets the children arriving at the Vatican train station

Free to dream and fly

Holding many colourful, butterfly-shaped kites, 200 children ran about the square in front of the entrance to the Paul VI Hall, where Pope Francis stood on Saturday morning, 30 May. The children from Bari, Triani and Rome, sons and daughters of men and women prison detainees, arrived directly at the Vatican station aboard a special train. Some of them were born in prison and at three years old were separated from their mothers and sent to live with grandparents or relatives.

During their meeting with the Pope, however, there was no room for sadness. Shouts of joy, a lot of energy, and red caps flew about, then everyone sat round Francis to hear his words in a face-to-face chat, a Q & A with many voices, a few moments of tenderness, fun and reflection.

To break the ice, the Pontiff asked the children if they were tired from their journey, also asking whether it's possible to fly in dreams, and what they dream about. Francis explained

that we can dream of anything we want, such as visiting dad, mom, an aunt, an uncle, grandpa, grandma, friends. It's also possible to let our imagination fly, he said, referring to the theme of the event. If flying means being free, he added, we can also fly like butterflies and birds. We can go far with these dreams, anywhere we want, as far as Our Lady and the Lord.

A child who isn't able to dream, the Pope said, is unhappy, because dreaming opens the door to happiness. But one who doesn't dream is closed, he added, the heart is closed, like a stone. If we don't dream, if we don't pray, if we don't listen to the Word of God, we risk having a heart of stone.

For this reason, the Pontiff concluded by recommending that the children never stop dreaming, but rather that they listen to the word of Jesus, because in doing so we grow, the heart expands and we love everyone. A boy then recited a short poem: "Friend Jesus". The festive encounter concluded

with the Our Father prayer. On everyone's behalf, Riccardo gave the Pontiff a white kite, painted with a dove of peace. Asia gave him several photographs taken during the train ride.

The meeting was led by Cardinal Ravasi, President of the Pontifical Council for Culture. Patrizia Martinez, head of the Courtyard of Children and curator of the initiative, explained the significance of the day's theme, "flight", explaining that one can fly with the imagination, just as one can fly by train, because the wheels are like the strings of the kites that unite all families.

The train which arrived at the Vatican was an ETR 600 Frecciargento, furnished by Gruppo Ferrovie dello Stato [Italian State Railways]. It departed early from the Bari rail station. The travellers from Puglia were then joined by children from Rome. All were greeted by Cardinal Ravasi and Cardinal Bertello, President of the Government of Vatican City State, and by Fr

Laurent Mazas, head of the Courtyard of the Gentiles. Along with several Italian railway managers, led by CEO Michele Mario Elia, the children were also welcomed by station manager, Antonio Carfino.

This was the third consecutive year that the children's train has come to the Vatican through the initiative of the Courtyard of the Gentiles of the dicastery for culture, in cooperation with Gruppo Ferrovie dello Stato. The department of corrections assisted in organizing the 2015 journey, with the support of the district prisons of Bari, Triani and Rebibbia. Also taking part in the trip were approximately 150 relatives and chaplains, members of associations which assist children of detain-



Borgognone, "Coronation of the Virgin" (1515)

At the Angelus the Pope speaks about the mystery of the Trinity

When we make the sign of the Cross

In Christian life, everything revolves around the Trinity. Pope Francis pointed this out at the Angelus on Sunday, 31 May, in St Peter's Square. He also invited the faithful, "all together and out loud", to make the sign of the Cross, which embraces the meaning of this "infinite mystery". The following is a translation of the Pope's reflection, which was delivered in Italian.

Dear Brothers and Sisters, Good morning and happy Sunday!

Today we are celebrating the feast of the Most Holy Trinity, which reminds us of the mystery of one God in three Persons: the Father, the Son and the

Holy Spirit. The Trinity is the communion of Divine Persons who are one with the others, one for the others, one in the others; this communion is the life of God, the mystery of the love of the Living God. Jesus revealed this mystery to us. He spoke to us of God as the Father; He spoke to us of Himself as the Son of God. Thus He revealed this mystery to us. After He rose, He sent the disciples to evangelize to the peoples, He told them to baptize them "in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). This command is entrusted with Christ in all ages to the Church, which has inherited the missionary mandate from the Apostles. He also directs it to each one of us who, through the power of Baptism, are part of His Community.

Therefore, today's liturgical solemnity, while making us contemplate the amazing mystery from which we come and toward which we are going, renews for us the mission of living in communion with God and living in communion among ourselves on the model of the divine communion. We are called to live not as one without the others, above or against the others, but one with the others, for the others, and in the others. This means to accept and witness in harmony the beauty of the Gospel; experiencing love for one another and for all, sharing joy and suffering, learning to ask and grant forgiveness, appreciating various charisms under the guidance of Pastors. In a word, we have been entrusted with the task of edifying ecclesial communities which increasingly become families, capable of reflecting the splendour of the Trinity and evangelizing not only with the words but with the power of the love of God that lives within us.

The Trinity, as I said, is also the ultimate goal toward which our earthly pilgrimage is directed. The journey of Christian life is indeed essentially a "Trinitarian" journey: the Holy Spirit guides us to full knowledge of Christ's teachings, and also reminds us what Je-

sus taught us. Jesus, in turn, came into the world to make the Father known to us, to guide us to Him, to reconcile us with Him. Everything in Christian life revolves around the Mystery of the Trinity and is fulfilled according to this infinite mystery. Therefore, we seek to



Closing the Marian month in the Vatican Gardens

On Sunday evening, 31 May, Cardinal Angelo Comastri, Vicar General of Vatican City State, led a prayer meeting which concluded the Marian month of May in the Lourdes Grotto of the Vatican Gardens.

In keeping with tradition, the event was preceded by a candle-lit procession across the Vatican Gardens. The procession, which was led by Cardinal Comastri, passed the Church of Santo Stefano degli Abissini behind St Peter's Basilica. Opening the procession were children and young people of the San Pio X Preseminary, followed by religious men and women of various orders, including the Friars Minor Conventual Penitentiaries and

always hold high the "tone" of our life, remembering what goal, what glory we exist for, work for, struggle for, suffer for; and what immense reward we are called to. This mystery embraces our entire life and our entire Christian being. We remember it, for example, each time we make the sign of the Cross: in the name of the Father, of the Son and of the Holy Spirit. And now I invite you, all together, and out loud, to make this sign of the Cross: "In the name of the Father and of the Son and of the Holy Spirit!"

On this last day of the month of May, the Marian month, let us entrust ourselves to the Virgin Mary. May she who, more than any other being, knew, worshipped, loved the mystery of the Most Holy Trinity, lead us by the hand; help us to grasp in the world's events the signs of the presence of God, the Father and Son and Holy Spirit; enable us to love the Lord Jesus with all our heart, to walk toward the vision of the Trinity, the marvelous destination toward which our life is drawn. Let us also ask her to help the Church to be the mystery of communion and hospitable community, where all persons, especially the poor and the marginalized, may find welcome and feel themselves the wanted and beloved children of God.

After the Angelus, the Holy Father said:

Today in Bayonne, France, the priest Louis-Edouard Cestay, founder of the

CONTINUED ON PAGE 11

International seminar on 'Women Church World' concludes

Hope for change

SILVIA GUSMANO

The original message must be restored to the Church: to the Church of Mary Magdalene, born of a revolutionary aspiration toward gender equality; to the Church which for centuries has taught respect for women to the Western world; to the Church which today, in countries of recent evangelization, is most deeply rooted in the hearts of women, assuring them an opportunity for the emancipation that society denies them; to the Church which, in the world's most heated regions, is the sole bulwark in defence of women, even at the cost of

The Church and the status of women today

An international seminar entitled: "The Church and the status of women today", was held in the Vatican's Casina Pio IV from 29-31 May. Organized by "Women Church World", *L'Osservatore Romano's* monthly, the seminar concluded on Sunday with Mass celebrated by Secretary of State, Cardinal Pietro Parolin, in the Church of Santa Maria Sopra Minerva in Rome.

human lives.

In order to rediscover forgotten values and lessons, and to foster that "profound theology of woman", for which Pope Francis has often expressed hope, it is essential that the original message be restored to this Church. This admonition was underscored by Lucetta Scaraffia on Sunday, 31 May, during the closing address at a seminar sponsored by *L'Osservatore Romano's* monthly "Women Church World". The seminar, entitled "The Church and the status of women today", enthusiastically explored the role of women, and to a lesser extent of men, from around the world.

In the face of the political crisis, Scaraffia explained, it is imperative to support the growth of religion and particularly the centrality of the role the Catholic Church is called to fulfil. This game cannot be played without the deep participation of women, the first victims of today's most searing problems. Hope for change in this sense is warranted, considering the intense interest shown by the various representatives of the Holy See who participated in the seminar, which included Nicola Spezzati and Flaminia Giovanelli — the only two women leading dicasteries — along with Fr Federico Lombardi, Archbishop Vincenzo Paglia and Msgr Paul Tighe.

Especially heartfelt thanks were directed to the participants by Cardinal Secretary of State Pietro Parolin who, following the first meeting with the participants in the evening of 29 May, celebrated Sunday Mass in the Church of

Santa Maria Sopra Minerva, where Catherine of Siena is interred. During his homily, the Cardinal asked that the extraordinary testimony of this holy Doctor of the Church never be forgotten when looking to her spiritual motherhood for the strength to face the burning problems of women. At the end of the event, in a moving and familiar atmosphere, he stopped to bid farewell individually to all who were present.

The complicity which developed in the seminar arose from the participants intently listening to one another, perhaps inspired by the Visitation celebrated by the Church on 31 May. This was also the essence of the discussion on Saturday, the second day of the seminar. Nurtured by an uncommon sense of freedom, various positions and several difficult and agonizing experiences emerged in the two sessions dedicated to the family and to the feminine identity, which were chaired by Ulla Gudmundson and Silvana Pérez, respectively.

Sr Rita Mboshu Kongo, a Congolese theologian who teaches at the Pontifical Urbaniana University, described the painful subordination to which many African women are subjected, by reason of a culture which sees man as head and master. This creates serious distortions even in the heart of the Church, generating problems linked to both charism and to religious vocations, and renders even more relevant Pope Francis' warning about women's service to the Church: a service which

must never become servitude. These words of the Holy Father were quoted in a greeting sent to the conference by Alicia Barrios, an Argentinian journalist who closely followed Pope Francis' pastoral work when he was Archbishop of Buenos Aires. Barrios also recalled another phrase revealing the Pontiff's sensitivity regarding the feminine question: "the Church is woman and mother".

María Cristina Perceval, also a compatriot of the Pontiff and permanent representative of Argentina to the United Nations, spoke on the role of women in international institutions. Still today, she said, women have difficulty getting men to listen. Around the corner, even in these high level international forums, there is always the accusation of being too emotional, of not having the necessary clarity of mind to confront certain issues rationally. It is therefore essential not only to increase the presence of women in organizations such as the UN, (Perceval also pointed out that there has never been a woman Secretary of the UN), but to reach a new understanding with men.

A recurring theme was that of renewing the worm-out relationship between the two sexes on different cultural grounds from the past. A message sent to the meeting by Massachusetts senator Elizabeth Warren, whose hopes for the centrality of



At the conference in the Casina Pio IV

woman's role without negating the differences with men, summarized the thought which underlies the theory in Catholicism regarding the complementarity of the sexes. Surely, as highlighted by various speeches on the theme of the family, the pursuit thus far of the emancipation of women has triggered a crisis in human relationships and a backlash against women themselves. As women work and find fulfillment outside the home, men struggle to take on roles and responsibilities which, historically, lay exclusively in the female domain. The burden of the family is by no means shared equally, and bringing a child into the world has become, according to statistician Roberto Volpi, "a mountain to climb". An exclusively female problem, bearing children is pushed as far back as women's biological clocks will allow.

Similarly, psychotherapist Nicole Janigro spoke of the "fear that the birth of another will conflict with the needs of one's own existence", and of the control issues that accompany the experience of motherhood today. Janigro emphasized that losing "the line of beauty" can be traumatic in a society where physical perfection is worshipped. Young women, added French writer Claude Habib, who teaches at the University of Paris III, "are constantly humiliated by the omnipresent representations of a femininity which is inaccessible to them", in the exemplary images of beauty conveyed by the media and the Internet.

The often nefarious role played by the media to the detriment of women's dignity was framed by Cristian Martini Grimaldi in an analysis of the phenomenon of sexual exploitation in Japan. Regarding the contradictions of certain Eastern cultures which, notwithstanding economic and cultural progress, have not let go of secular gender discrimination. On this point, Swedish sociologist Eva Lindskog addressed the situation in Vietnam, where "society is still dominated by masculine rules and ideas" which impose enormous sacrifices upon women. Although



Rutilio Manetti, "St Catherine before Gregory XI of Avignon" (17th century)

Homily at the end of the conference

Listening to Catherine

PIETRO PAROLIN

In entrusting to the Apostles the task of bringing salvation to all of humanity, Jesus does not take account of human guile, our potential capabilities or acumen for analyzing social processes. Christ chooses for himself a people with a mystery of predilection, but in sending his own, he entrusts himself to their frailty, and thus it is evident that the mission lives only through the work of the Holy Spirit. Christ wants to go out to meet the men and women of every era. Mission is his work.

This is why mercy, closeness, tenderness, to which Pope Francis always refers, are not "tactical manoeuvres" in a strategy for expansion, but are instead distinguishing traits. They are the telltale sign that it is Jesus himself, with his Spirit, who moves us toward the mission and nurtures it. Docility to the Spirit, the humble familiarity with the Trinitarian mystery, makes us fruitful and courageous. It renders us creative and free.

Celebrating the Holy Mass in this Basilica, at the conclusion of the days of study and dialogue on issues that touch upon the status of women in the present time, it is only natural to think of St Catherine of Siena. She, who with vertiginous intimacy contemplated the mystery of Trinitarian love, witnessed with her life that the pinnacle of docile participation in that mystery corresponds with absolute freedom. Christ freed us so that we would remain free, as she too was free when she turned to the Pope, to the "sweet Christ on earth", with impassioned tones of filial submission, but without human adulation, to advocate the interior reform of the Church.

In her familiarity with the Trinitarian mystery, Catherine said that God is "mad with love" for his creatures. And his "madness of love" is called mercy: "with Your Mercy" – as Catherine wrote, speaking to God in the *Treatise of*



Divine Providence – "You temper Justice. By Mercy You have washed us in the Blood, and by Mercy You wish to converse with Your creatures. Oh, Loving Madman! Was it not enough for You to become Incarnate, that You must also die?" (Chapter xxx).

God's love for each one of us is gratuitous and immeasurable: "I love you of grace, and not because I owe you My love", Catherine says to God in her work; and she then explains that God, while desiring that the same love be exchanged with those who love us, is well aware that we are not capable of doing so, and thus He asks us to direct this love to our neighbour, to the poor, to the frail human creatures with whom we share the journey. For this reason, the standards by which we treat the poor will be those by which we shall be judged.

I hope that as you confront, in the light of the Gospel, the often burning issues which affect the status of women in our time, you may feel the bewilderment of grace and freedom which resounded in the spiritual motherhood of St Catherine, the unmistakable freedom of the Children of God. That bewilderment alone also enables us to perceive in our discourses the sweet victory of Christ offered to all, called to savour His mercy and to be happy.

At the Angelus

CONTINUED FROM PAGE 8

Sisters Servants of Mary, is being proclaimed Blessed. His witness of love for God and for neighbour is, for the Church, a new impetus to live the Gospel of Charity with joy.

I greet all of you, dear Romans and pilgrims: families, parish groups, associations, schools.

I greet the young people who have received or are preparing to receive Confirmation, encouraging them to be joyful witnesses to Jesus.

At the end of the month of May, I join spiritually in the many expressions of devotions to Mary Most Holy.

May Our Lady help every family to be a "welcoming home". This

Thursday in Rome we will have the traditional procession of the *Corpus Christi*. At 7:00 pm in the Square of St John Lateran I will celebrate Holy Mass, and then we will adore the Most Holy Sacrament, walking to the Square of St Mary Major. I invite you here and now to take part in this solemn public act of faith and love for Jesus in the Eucharist, present in the midst of his people. Before ending, let us once again make the sign of the Cross, out loud, everyone! "In the name of the Father and of the Son and of the Holy Spirit", remembering the mystery of the Holy Trinity.

I wish everyone a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

Hope for change

CONTINUED FROM PAGE 10

starting from completely different settings, both Mario Benotti, who discussed the relationship between ethics and finance, and Susana Re, who reflected on the vital importance of education on the goal of emancipation, called attention to the rights of minors. Child poverty, denounced Benotti, is a scourge on society that strikes nearly 27 million children.

Last but not least was the enlightening contribution of theologian Giuliano Zanchi on the courage to make definitive choices. This courage is lacking in the contemporary society of the northern hemisphere, which, so lacking, is condemned to unhappiness. In a universe of fluid relationships dominated by a common persuasion of uncertainty, the completely free human being, terrified of the future, has given up hope and traded enjoyment for desire. Thus, it is up to the culture of believers, Zanchi continued, to nurture the charisma of giving courage, re-establishing the relationship between freedom and definitive choices. The discourse applies more than ever to the women at the centre of this meeting.

Pragmatism, typically a female characteristic, also made it possible for the recent days' reflections to bring about two precise objectives: to provide written proposals to Pope Francis who has shown so much interest in this subject, as did Benedict XVI who expressly asked the Editor-in-Chief of *L'Osservatore Romano* to

dedicate space and attention to women's themes; and to cast a small seed in favour of change; to raise funds to purchase an ambulance for the rape victims in Congo assisted every day by Sr Clotilde Bikafuluka, who testified to their plight on the opening day of the seminar.

An ambulance for female victims

"The female body is the battlefield of the 21st century". This grim indictment came from Sr Clotilde Bikafuluka from the Democratic Republic of Congo, who works against the brutality of gang rape and is the coordinator of the Fr Simone Vavassori Foundation (FPS) which aids the victims of this hideous crime which, the Sister said, is used as a weapon of war in her country. Testifying on the first day of the seminar on women and the Church, Sr Clotilde stated that in the past five years, more than 100,000 women and girls have been raped in Congo on account of the war. These women often die from the savagery of the attack, are repudiated by their husbands, or give birth to the children of their attackers. These victims find assistance only in the Church and in charitable organizations. FPS is to receive monies for an ambulance from a fundraiser to be organized following the seminar.

The courage to ask why

CONTINUED FROM PAGE 8

too".

The fact that in a world where it is routine to live according to the throw-away culture, what isn't easy gets tossed out, you bear this condition so well, allow me to say it – I'm not flattering you, I mean it with all my heart – this is heroic. You are life's little heroes. I have frequently heard the great concern of fathers and mothers like you and I am sure that it is the same with you: may [my son] not be alone in life, may [my daughter] not be alone in life. It may be perhaps the only occasion in which parents ask the Lord to take the child first, so that they not be left alone in life. This is love.

I thank you for your example. I don't know what more to say, honestly, because these things touch me so deeply. I too have no answers. "But you are the Pope, you ought to know everything!". No, there are no answers to these things, only the gaze of the Father. And then, what do I do? I pray, for you, for these children, for the feeling of joy, of sorrow, all mixed together, which our brother spoke about. And the Lord knows how to soothe this pain in a special way. Let Him be the One who gives the right consolation to each of you, whatever you need.

Thank you for this visit, thank you, thank you!

Fr Joannis [Msgr Gaid, one of the Pope's two private secretaries, who accompanied the group], who is quite special, you met him, suggested that I tell you a story. Perhaps it will help you look to the Lord. There once was a boy who was playing. His dad was watching him from the third-story window and the boy was trying to move a big rock, but he couldn't, it was very heavy. Then the smart boy went to get some iron tool to help him move it but he couldn't. Then he called his playmates and wanted to move it as a group, and they couldn't because it was a very heavy rock. And they wanted to move it in order to play there in that place and finally the father who was looking out from the window came down and with great strength and with an iron rod pushed away the rock. And the child admonished the father: "But dad, you saw that I couldn't do it?" – "yes" – "and you didn't come sooner?" – "because you didn't call me."

Don't forget this: call on the Lord. He will know how to come, when to come, and this will be your consolation. Pray for me too. Thank you.

Let us pray to Our Lady: "Hail Mary..."

PAUL R. GALLAGHER

What exactly do we mean by a culture of peace? Perhaps, it is useful to recall that the principal peace movements of the 20th century were born from the horrors of two devastating world wars. Fortunately, most of us born since the end of the Second World War have not had to suffer directly the consequences of war. In my own family, I am the first not to have been in a war: my father fought in the Second World War and his father before him, my grandfather, fought in the First World War. Peace is certainly more than an absence of war, as the Second Vatican Council reminded us, but it is a necessary starting point for the creation of a culture of peace. Unfortunately, this year, indeed in these past few days, we have recalled the 70th anniversary of the end of World War II, which has been the most destructive and devastating war of all human history. We consider the scale of that destruction, in terms of lives lost and lives destroyed, it bears recalling that it all happened within the short span of six years from 1939 to 1945. What is even more chilling to remember is that this most destructive war occurred within a generation of the conclusion of World War I, the so-called Great War, the War to end



In creating a culture of peace

What can religions do?

To Muslim students

Twenty eight students from the the Cambridge Muslim College in the United Kingdom and the Centre for Islamic Theology at the University of Tübingen in Germany participated in a conference entitled: "Creating a Culture of Peace: What can Religions Do?". At the conference, which was held at the Lay Centre of Foyer Unitas, Archbishop Gallagher, the Holy See's Secretary for Relations with States, delivered an address. Above is an abridged text of his speech. The full text can be found in both English and Italian on the newspaper's website (www.osservatoreromano.va).

all wars. Indeed, not only did it fail to end all wars, many consider that the terms of its conclusion led inevitably to the Second World War. Last year marked the first centenary of the outbreak of that war, and in these years we are recalling, remembering all the tragic events of that war, condemned in 1917 by Pope Benedict XV as a "senseless slaughter".

Even though Pope Benedict XV, in 1914, spoke of "the most awful weapons [of] modern military science" he surely could not have anticipated the cataclysmic destruction of the atomic bombs dropped from the skies in August 1945. The sheer scale of this destruction had ushered in the new age of modern warfare of nuclear weapons. And these are nothing compared with what we have today.

We rightly recall the horrors of war lest we forget the 'senseless slaughter' of millions, lest we forget that it could all so easily happen again, we rightly remember the dead, lest we forget their sacrifice,

but above all, we remember so that present and future generations may be spared the horrors of war. Just a few weeks ago we remembered the centenary of the start of the Gallipoli campaign which claimed 100,000 lives from both sides and we also recalled the terrible tragedy that befell the Armenian people. This act of remembrance is a crucial part of creating a culture of peace; indeed, to put it in religious terms, it is a collective examination of conscience so that humanity's sins may not be repeated. In his Message to the participants of the International Peace Meeting at Antwerp, in September 2014, organised to commemorate the centenary of the outbreak of World War I, Pope Francis reminded the participants that "this anniversary can teach us that war is never a satisfactory means of redressing injustice... and it sets the

scene for even greater injustices and conflicts." Remembering the past atrocities of war, however, must also be about challenging the present. In this regard, Pope Francis has called upon men and women of good will everywhere not to remain passive in the face "of the countless conflicts and wars, declared and undeclared, which presently afflict our human family, blighting the lives of young and old alike, poisoning age-old relationships of coexistence between different ethnic and religious groups, and forcing families and entire communities into exile." (cf. Message to the participants in the International Peace Meeting organized by the Community of Sant'Egidio, Antwerp, 7-9 September 2014).

While it is important to look to the "mistakes of the past" we can also look to the successes of the past, and in particular, the establishment of the United Nations in 1945. The preamble of the Charter of the United Nations states that the principal reason for the establishment of

the organisation is "to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind" and the Nations of the world committed themselves "to practice tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security." The Charter then goes on to state that its primary purpose and goal is "to maintain international peace and security".

In discussing the role of religions in creating a culture of peace we should also bear in mind the oft repeated accusation that religions are the cause of war and conflict and the utopian assertion that a world without religion would be a world without conflict. Such assertions do not stand up to even the most cursory critique: to begin with, most conflicts, whether political or economic, have nothing to do with religion, and oftentimes they have been fought by co-religionists. Even when a conflict appears to be religious in nature, closer inspection usually confirms that there are other elements, whether ethnic or cultural, which are the primary causes. There remains, however, an important issue to be addressed: religion can be manipulated – and is – to justify extremism and violence. Where this occurs, religious leaders must be prompt and unequivocal in condemning the use of religion to justify violence and war. Pope Francis has been very clear on this point. During his visit to Albania in September 2014 he stated the following: "This means that all those forms [of religion and ethics] which present a distorted use of religion, must be firmly refuted as false since they are unworthy of God or humanity. Authentic religion is a source of peace and not of violence! No one must use the name of God to commit violence! To kill in the name of God is a grave sacrilege. To discriminate in the name of God is inhuman ... What unites us is the path of life, is starting from our own

identity for the good of our brothers and sisters. To do good! And so, we walk together as brothers and sisters" (Meeting with the Leaders of Other Religions and Other Christian Denominations, Tirana, 21 September 2014).

On the basis of the religious statistics that I have quoted, religions have an immense potential to contribute to creating a culture of peace, indeed, the statistics would suggest that religions should be at the forefront of creating a culture of Peace. religions have an important role in promoting the values that are essential to creating a culture of peace. Thus, religious leaders have a particular responsibility to promote tolerance and reconciliation and to reject the misuse of religion as a justification for violence.

The two world wars of the 20th century left profound scars on humanity but they were also an impetus to create inter-governmental institutions to promote and safeguard peace. In his visit to the United Nations in 1965, Pope Paul VI paid tribute to its task as a builder of peace: "The United Nations is the great school where that education is imparted, and We are today in the Assembly Hall of that school. Everyone taking his place here becomes a pupil and also a teacher in the art of building peace. When you leave this hall, the world looks upon you as the architects and the builders of peace. Peace, as you know, is not built solely by means of politics and the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace. You labour in this great construction. But you are still at the beginning of your labours. Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has woven so much of its history: It is hard to foresee, but it is easy to affirm that it is toward that new history, a peaceful, a truly and fully human history, as promised by God to men

Morning Mass at the Domus Sanctae Marthae

Thursday, 28 May

What kind of Christian are we?

Showroom Christians – whether selfish, businessmen, worldly or rigorist – try to push away people seeking Jesus. Pope Francis warned of this temptation during Mass at Santa Marta on Thursday morning. Inviting each person to perform “an examination of conscience”, the Pope recalled that Christians must be able to hear the people’s “cry for help” and to support them on their journey to get close to the Lord.

Francis began his homily by highlighting the events in the day’s Reading from the Gospel according to Mark (10:46-52). “Jesus went with his disciples and with the people”, he said, “who followed Him because He spoke like a master, with real authority”. Bartimaeus, a blind man, “heard the noise and asked, ‘What’s happening?’”. It was Jesus”. Thus, Bartimaeus “began to cry out and, in an act of faith, he cried out loudly ‘Jesus, Son of David, have mercy on me!’”. His words were “truly an act of faith”, the Pontiff noted.

But, “among the people who were there with Jesus, each one had his own personality, his own way of seeing life, of feeling life”, the Pope explained. First of all, “there is a group of people who didn’t hear the cry” of the blind man. It is “that group of people who, even today, don’t hear the cry of the many who are in need of Jesus”. In short, it is a group of people who are “indifferent: they don’t hear, they believe that life is their own little group; they are happy, they are deaf to the clamour of so many people in need of salvation, in need of Jesus’ help, in need of the Church”. However, Francis remarked, “these are selfish people, they live for themselves”, unable “to hear the voice of Jesus”.

The Pope continued, saying “then there are those who hear this cry that pleads for help, but they want to silence it”. In fact, in the Gospel, Mark indicates that many people rebuked Bartimaeus to silence him, telling him “not to cry out”, and to leave the master “in peace”. Indeed, “even the disciples” do so. The Pope recalled that “the disciples keep the children away” as well, “so they don’t disturb the master”. Thus, the disciples also tried to silence Bartimaeus, “because the master was their own. He was for them, not for everyone”. In so doing, “these people keep separate from Jesus those who cry out, who are in need of faith, who need salvation”.

Then, Francis affirmed, there is another group, composed of the “businessmen: they were religious, it seems, but Jesus cast them out of the temple because they were doing business there, in the house of God”. These are people “who don’t hear, don’t want to hear the cry for help, but prefer to conduct their business and use the People of God, use the Church, to conduct their business”. Even “these businessmen distance the people of Jesus” and do

not allow the people to “ask for help”.

“Another group who push away the people of Jesus”, the Pope continued, are those who are “Christians in name only, without witness, who do not bear the witness of Christians”. Yes, “they are Christians in name, showroom Christians, reception Christians, but their inner life is not Christian, it’s worldly”. And “one who calls himself a Christian but lives as a socialite distances those who cry ‘help’ to Jesus”.

Finally, “there are the rigorists”, the Pope added, “those whom Jesus rebukes” because “they lay such heavy burdens on the people’s shoulders”. And “to them Jesus dedicates all of Chapter 23 of St Matthew”. He says to them: “hypocrites, you exploit the people!”. In fact, “instead of responding to the cry for salvation, they push the people away”.



“Jesus and the Blind Man of Jericho” (10th century, Codex Egberti)

The “first group”, the Pontiff summarized, is comprised of “those who do not hear”. The second, however, includes “many different, diverse people” who “hear the call, but separate” the people from Jesus. And “there is also a third group” and they are those “who help” the people “to approach Jesus” and who say to Bartimaeus: “Be brave, get up, he’s calling you!”. This is “the group of Christians who are consistent between what they believe and what they live”. It is the group of Christians who help “the people who cry out, asking for salvation, asking for grace, asking for spiritual health for their soul”, helping them to get close to Jesus.

In light of this reflection, Francis proposed “an examination of conscience” that “will do us good”, through a series of direct questions: “Which group am I in? In the first, with those who don’t hear the many cries asking for the help of salvation? Am I concerned with only my relationship with Jesus, closed, selfish? Do I belong to the second group, with those who separate people from Jesus, whether by lacking coherence in life, lacking testimony, whether by being too attached to money, or through rigidity?”. He continued: “Do I dis-

tance people from Jesus? Or do I belong to the third group, with those who hear the cry of so many people and help them to approach Jesus?”. These are questions that, the Pope concluded, “each of us can answer in our heart”.

Friday, 29 May

Three lifestyles

During Mass at Santa Marta on Friday morning Pope Francis explained that there are “three lifestyles”. He drew from the passage from the Gospel according to Mark (11:11-25), which presents three attitudes linked to figures: those “of the fig tree”, the “businessmen in the temple” and “the man of faith”.

Previously, during the morning celebration on Thursday, Pope Francis had spoken of the characteristics of three types of disciples of Jesus –

temple”. They “even exploit the sacred place of God by conducting business: they change coins, sell sacrificial animals, among them they even have a sort of union among themselves for protection”. Their lifestyle is “not only tolerated but even permitted by the priests of the temple”. For a clearer understanding, the Pontiff recalled another “really ugly” scene from the Bible, which describes “those who make a business of religion”: the story of the priest whose sons “urge the people to make offerings and really profit, even from the poor”. “Jesus spares no words” for these men, and says to the merchants in the temple: “My house shall be called a house of prayer.... But you have made it a den of robbers”. The Pope paused on this harsh passage: the people “went there in pilgrimage to ask the Lord’s blessing, to make a sacrifice” and even there “those people were exploited”; the priests “didn’t teach them to pray, didn’t give them the catechesis.... It was a den of robbers”. They didn’t care whether there was true devotion: “you pay, you enter...”. They performed the rites “without true devotion”. Francis digressed from this point to invite reflection: “I don’t know if it would do us good to consider whether something like this happens with us in certain places”: in other words, “utilizing the things of God for our own profit”.

There is, finally, a third type, the one “that Jesus advises, namely, the life of faith”. To describe it, the Pontiff returned to the Gospel of Mark and recalled that when the disciples saw the fig tree shriveled to the root “because Jesus had cursed it”, Peter said to him: “Master, look! The fig tree which you cursed has withered!”. And Jesus, taking the opportunity to point out the just lifestyle, responded: “Have faith in God.... whoever says to this mountain, ‘Be taken up and cast into the sea’, and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.... Whatever you ask in prayer, believe that you will receive it, and you will”. Therefore, the Pope explained, “what will come to pass is exactly what we ask with faith: it is the lifestyle of faith”.

One could ask: “Father, what must I do for this?”. To Francis, the answer is simple: “Ask the Lord, but with faith, that he help you do good things”. It’s simple, but has “one condition”, which is exactly what Jesus said: “Whenever you stand praying, forgive, if you have anything against any one. It’s the only condition, so that your Father also who is in heaven may forgive you your trespasses”.

Thus, the third lifestyle suggested is to live “the faith so as to help others, to be closer to God”, the faith “that works miracles”. The Pontiff then summarized the three paths presented to Christians: the first is that of the “barren person” who doesn’t wish to “bear fruit in life” and who leads “a comfortable, calm life without problems, and leaves”:

Such people, the Pope continued, “become neurotic” in the end. And “Jesus condemns the spiritual barrenness, the spiritual selfishness” of those who think: “I live for myself; so I never want for anything, let the others make do for themselves!”.

Then there is a second “lifestyle”, which is that “of those who exploit, the unscrupulous businessmen in the

Caritas India campaigns against suicide of farmers

Non-sustainable farming kills

The spread of organic farming, not only promotes healthy food for people and the planet but it also helps in the fight against extreme poverty which in India is now leading a growing number of farmers to commit suicide. Fr Frederick D'Souza, Executive Director of Caritas India, explained this pattern to Asia News on 20 May. Caritas India recently held a promotional campaign for organic farming making it central to the charitable activity of the local Church.

Traditionally Caritas India concentrates on two large sectors: development and managing emergencies which stem from natural disasters, such as floods and earthquakes. "As an agency of the Catholic Church", underlined Fr D'Souza, "we support the rights of children, women, and farmers. We aim to develop livelihoods to reduce poverty in the cities and in the countryside. We are also engaged in the fight against human trafficking and climate change".

Climate change – caused in large

part by pollution and which has a negative influence on harvests – is one of the largest contributing factors to the poverty of the people who live in the country. The farmers in turn apply for private loans from private entities which provide micro-credit services, however often these farmers find themselves in situations of loansharking. Suffocated by debt, these farmers often opt for extreme measures even to the point of suicide. This phenomenon is becoming increasingly prevalent and which has for a few years now become a true societal problem. The highest suicide rate is in Maharashtra, where 986 of the 1,109 confirmed cases in all of India occurred. Maharashtra is among the richest and most populous states in the country. "For us", Fr D'Souza said, "one of the biggest challenges of all is to give all the poor of the country a sustainable long term livelihood. If you have a job, you have food and you are not starving; you can send your children to school and take care of yourself if

you're sick".

This suicide emergency among farmers is linked precisely to this matter. "The main reason is the lack of earnings. In recent years non-sustainable agriculture has spread, in which it makes extensive use of chemical fertilizers and pesticides for so-called cash crops, crops that have an immediate economic return, but which are dependent on these chemicals". Farmers, the Head of Caritas continued, "go into debt to buy these products, but the harvest that results will never be enough to support his family and pay off the debt. These people feel a certain type of social honour, they have their own dignity, and prefer to commit suicide rather than admit failure". The problem is, however, that "this way of farming is creating



a vicious circle with no way out. Fertilizers and pesticides deplete the earth, which can only produce a certain type of seed and only if stimulated by chemicals. At that point it is difficult to change to a more organic form of agriculture".

Nevertheless, this is the path that must be taken, according to the heads of Caritas India which has already launched a campaign with the slogan: "Save the farmers, save India".

Morning Mass at the Domus Sanctae Marthae

CONTINUED FROM PAGE 13

the lifestyle of one who doesn't bother doing good. Then there are those "who take advantage of others, even in the house of God; the exploiters, the unscrupulous businessmen of the temple", those whom Jesus "drives out" with a whip. And finally, the lifestyle of those who have "trust in God", knowing that what they ask of the Lord with faith, "will come to pass". And this is precisely what "Jesus advises us: the path of Jesus", which can be taken only on one condition: "forgive, forgive others, so your Father may forgive you of so many things".

In conclusion, the Pope invited everyone to ask the Lord – "in the sacrifice of the Eucharist" – to teach "each one of us, the Church", to never fall "into barrenness or commercialism".

Monday, 1 June

Salvation is drawn from rejection

God always gives life to a "love story" with each one of us. And despite the seeming "failures", both great and small, the "dream of love" wins in the end. At Mass at Santa Marta on Monday morning, Francis reflected on this, our journey down a "difficult path", with a God who saves by what is rejected.

The day's reading from the Gospel according to Mark (12:1-12) presented the parable of the farmers and the master of the vineyard. According to the Pope, it "summarizes the history of salvation which Jesus delivers – as we heard – to the chief priests, the scribes, the elders: that is, to the leaders of the people of Israel, to those who held the govern-

ment of the people in their hands, to those who held the promise of God in their hands".

Francis noted that "it's a beautiful Parable", which "begins with a dream, a project of love: that man who plants the vineyard, sets a hedge around it, digs a pit for the wine press", and builds a tower. It is "all done with love". Indeed the man "loves this seedling vineyard" and therefore "rents it out, consigns it" so that it may bear fruit. Then, "when the time comes, he sends a servant to the farmers to collect his share of the harvest", and there "begins all that we have heard: they club one, beat another, and kill another". Finally "he sends his son" but those farmers "kill him: that's how the story ends".

In the final analysis, the Pope explained, "this story, which seems like a love story, which should trace the steps of love between God and his people", instead appears to be "a history of failures". At this point, "God – the Father of the people, who takes this people as they are, for they are a small people and they love Him, they dream with love – seems to fail". And "this history of salvation can well be called a history of failure". But "the failure", the Pontiff said, "begins from the first moment and even in this failure of God's dream, from the beginning, there is blood – the blood of Abel – and from there it continues: the blood of all the prophets who went to speak to the people, to help protect the vineyard, until the blood of his Son". However, Francis added, "in the end there is God's word, which makes us think".

"What, then, will the master of the vineyard do?", asked Francis. He answered: "He will come and place his people before the judge". On this subject, Jesus says "a word that

seems somewhat out of place: 'Have you not read this scripture: The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes'. The Pope then clarified that "that history of failure turns around, and what was rejected becomes strength". Thus, "the prophets, the men of God who spoke to the people, who weren't listened to, who were rejected, will be his glory". And "the Son, the last one sent, who was truly cast out, judged, not listened to and killed, will become the cornerstone".

It is here, then, that "this history, which begins with a dream of love and seems to be a history of love, but then seems to end in a history of failures, ends with the great love of God, who draws forth salvation from rejection; by his outcast Son, He saves us all".

"Reading in the Bible the many, many lamentations of God" is a beautiful thing, according to the Pontiff. After all, "when God speaks to his people He says: 'Why do you do this? Remember all that I have done for you: that I chose you, that I set you free. Why do you do this to me?'. The Father "laments, even weeps", Francis remarked. And in the end there is "Jesus weeping over Jerusalem: 'Jerusalem, Jerusalem, which kills the prophets'. This, the Pope explained, "is the history of a people who cannot free itself from that desire that Satan sowed in the first parents: you will become gods". It is "a people who don't know how to obey God, because they want to become gods" in their own right.

This attitude renders them "a closed people, a people whose ministers are rigid". This is why, the Pope noted, "the end of this passage that we read is sad", because what emerges is "the rigidity of those

priests, of those doctors of the law: they try to capture Jesus in order to kill Him but they were afraid of the crowd". In fact, "they understand that He told that parable against them". And thus, "they leave Him and they go".

"The path of our redemption is a road on which there is no shortage of failures", the Pontiff acknowledged. Indeed, "even the last, that of the Cross, is a scandal: but precisely there, love wins". And "that history, which begins with a dream of love and continues with a history of failures, ends in the victory of love: the Cross of Jesus". Pope Francis asked that we "not forget this path", even though "it is a difficult path". But "ours too" is always a difficult path. Thus, "if each one of us examines his conscience, we will see how many times we have cast out the prophets; how many times we have said to Jesus: 'Go away!'; how many times we have wanted to save ourselves; how many times we have thought of being just".

"The love of God for his people is manifest in the sacrifice of his Son who we will now celebrate once again, truly", Francis said before taking up the Eucharistic celebration. "When He descends upon the altar and we offer Him to the Father, it will do us good to remember this story of love which seems to fail but wins in the end". Therefore it is important "to remember, in the history of our life, that seed of love which God has sown in us". And as a result, "to do what Jesus did on our behalf: He humbled Himself". Thus, we too, the Pope concluded, "will do well to humble ourselves before this Lord who now comes to celebrate with us the remembrance of his victory".

Holy See Statement at the United Nations Security Council in New York

Protecting journalists in conflict situations

The following is a statement delivered by Archbishop Bernardito Auza, Apostolic Nuncio and Permanent Observer of the Holy See, at the United Nations Security Council Open Debate on the "Protection of Journalists in Conflict Situations" in New York on 27 May. The following are excerpts of the Archbishop's address.

At the outset, the Holy See offers prayers for the journalists who have lost their lives in the faithful exercise of their profession and expresses solidarity and sympathies to their families. Let us acknowledge their tremendous contribution to our world.

Society has a right to objective information and it is through the observance of this exigency that the media are at the service of the common good. The role of journalists in providing information is not only among the principal instruments of democratic participation; it is also fundamentally necessary for sustaining the human community.

In promoting access to and providing information, dedicated journalists in conflict settings provide a lifeline to those trapped behind combat lines or caught in the crossfire. They also offer policymakers and the international community the information necessary to make informed and responsible decisions on how to end conflicts and assist those affected by them.

My delegation deplors the fact that over the last decade hundreds

of journalists have been killed. In 2014 alone 69 journalists lost their lives and another 221 were imprisoned. In the current year, already 25 journalists have been killed and another 156 imprisoned. While danger is sadly a constant feature of life in conflict situations, there is no excuse for parties in conflict not to respect and protect journalists.

The importance of the role of journalists in conflict settings continues to increase in today's interconnected world. The tremendous progress in information technology and the social media makes individuals and communities across the globe hunger for constantly evolving news from conflict zones. While such access to information has been a powerful tool in promoting global solidarity for victims of conflict and in expediting humanitarian assistance to those in need, it has also made it increasingly difficult for us, especially for policymakers, to assess the objectivity of the information being provided.

The parties in conflict are obviously not always reliable sources of objective information. The exigencies of and the need to justify military operations often trump the right to objectivity in information. Here lies the fundamental importance of journalists dedicated to truth and to the promotion of the common good. Here lies, as well, the grave danger that a party or parties in conflict

would specifically target journalists faithful to their duty of objective reporting.

Today's debate has highlighted a number of tools already at the disposal of the international community. The Geneva Conventions and their Additional Protocols grant protection for journalists and civilians in conflict settings. However, military protection policies and judicial accountability mechanisms remain insufficient and in many places nonexistent. In fact, according to the last report of the Secretary General on the protection of civilians (S/2013/689), in 90 percent of the cases, murders of journalists ended without convictions and only in less than five percent of the cases were the perpetrators apprehended and prosecuted.

The protection of journalists in conflict situation gains more urgency in the context of the new challenges that today's conflict situations present. My delegation believes it is relevant to re-examine the current rights and protections of journalists in conflict situations, to see if they are still adequate, or whether more specific protection measures for journalists are needed, particularly in the context of conflicts perpetrated by non-state actors.

While it is the duty of governments to ensure that the measures already in place to protect journalists are fully applied, more often than not, in conflict situations State

institutions break down or are impeded. Indeed, conflicts are frequently symptoms of deeper problems, including the weakness of State institutions themselves. To this end, the international community can play an important role in providing technical and financial assistance for needy countries to improve policies both to protect journalists and to address violations of already existing rules for their rights and protection.

Media organizations also have responsibilities in assuring the safety of their journalists. Journalists themselves should exercise tact, especially in situations in which the duty to objective reporting seems to collide with respect for the cultural values and religious beliefs of peoples involved in the conflict. While lack of objective information is a disservice to the truth, could put lives at risk and misguide policymakers and the public in general, lack of respect for cultural values and religious beliefs could only exacerbate the conflict.

My delegation salutes those who put their lives on the line so that the cries of those trapped in conflict situations can be heard and the voices of those longing for peace can find an echo. May the appreciation we have for journalists' valuable work translate itself into greater efforts to protect them better in armed conflicts. Above all, let us all work together to banish wars and conflicts, so that no one may ever have to risk life and limb.

What can religions do?

CONTINUED FROM PAGE 12

of goodwill, that we must resolutely set out. The roads lie well marked before you; the first one is that of disarmament" (*Address to the General Assembly of the United Nations*, 4 October 1965).

As Pope Paul VI noted peace is built not solely by means of politics but also with the mind, with ideas, with works of peace. With our minds and ideas, and in this activity religions have a particular role, we are called to reflect, and in the light of our religious traditions, develop appropriate ethics regarding war and peace. In this regard, a culture of peace should not be reduced to pacifism. As Pope Francis reminded us upon his return flight from Korea last year, in the face of evil, it is legitimate to stop the unjust aggressor. But to determine what is just and unjust, religion has a particular role in providing the moral and ethical framework for such reflection.

Another aspect of building peace, noted by Pope Paul VI, are the 'works of peace' which characterised the many religious peace movements that were founded in the immediate aftermath of World War II, founded on the need to promote reconciliation among nations and peoples as the path to peace.

One such movement, in the Catholic-Christian tradition, is *Pax*

Christi which was founded in France in the months prior to the end of the Second World War by Bishop Pierre-Marie Théas, the Bishop of Montauban in the South of France, and a laywoman, Marthe Dortel-Claudot. How they came to found *Pax Christi* is a remarkable testimony of the positive role that religion can play in creating a culture of peace. Bishop Théas, imprisoned in 1944 for his protests against the deportation of French Jews, encouraged his fellow prisoners to pray for their gaolers. Not surprisingly his preaching of forgiveness and reconciliation was not easily accepted by his fellow prisoners. After his release, his time in a prison camp affected him profoundly and gave him a deep appreciation of how difficult it was for people to forgive their enemies. Marthe Dortel-Claudot, a housewife and mother, and a deeply devout Catholic, as Christmas 1944 approached, was moved to pray for the suffering of the German people. She wrote in her Journal: "Jesus died for everyone. Nobody should be excluded from one's prayer." With the encouragement of her parish priest she formed a small prayer group to pray for the German people and for peace between Germany and France. In March 1945, she sought the support of Bishop Théas for her "Crusade of Prayer"

for Germany which would later adopt the name *Pax Christi*.

Both Bishop Théas and Marthe Dortel-Claudot were inspired by their religious conviction that peace comes through forgiveness, reconciliation and praying for one's enemies. The prayer initiatives of *Pax Christi* groups, which quickly spread throughout France and Germany, in no small way contributed to Franco-German reconciliation in the post war years.

There are many other examples of movements and individuals who have been inspired by the values of religious faith to promote peace. The role of Marthe Dortel-Claudot in founding *Pax Christi* is a powerful reminder that individual believers have a role and a responsibility to create a culture of peace, within their families, within their workplaces and communities. Her example, and of countless men and women of faith, is the answer to the question where should creating a culture of peace begin: it begins with each of us and it reaffirms that the personal witness and prayer of individual members of a faith community can be transformative.

The most important and specific contribution that religions can make to creating a culture of peace is the gift of prayer, especially that of praying for one's enemies which is the ultimate act of charity that trans-

forms hate to love and brings about reconciliation. Pope Francis has highlighted that "prayer and dialogue are profoundly interrelated and mutually enriching" (cf. Message to the participants in the International Peace Meeting organized by the Community of Sant'Egidio, Antwerp, 7-9 September 2014). Through the power of prayer and dialogue, the various religious traditions can make a specific contribution to peace, by reaching out to the 'other' in prayer, religious traditions promote respect and dialogue and are thus they are better able to foster the culture of encounter and peace, to cultivate just and peaceful relations between peoples and social groups, who are all brothers and sisters of the one human family.

Peace is a central concept to all religions. We pray for the blessing of peace, for the gift of peace. During the Easter season, Christians are conscious that the first gift bestowed by the Risen Christ was the gift of peace. He greeted the disciples with the gift of peace: "Peace be with you". During this time of Easter we receive anew the gift of Christ's peace, but it is a gift that is meant to transform our lives so that we may in turn be bearers of that gift of peace in the world in which we live, so that it too may be transformed by the gift of peace.

Marc Chagall at the Vatican

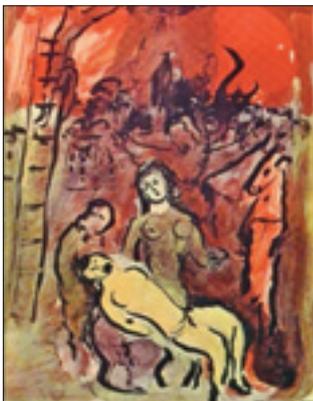
More than just subject matter

CHRISTOPHER EVAN LONGHURST

Visitors to the Vatican Museums should expect to find paintings of Jesus on the cross. It might surprise some, however, to see among them works by an Ashkenazi Jew. A Jew depicting the solemn moment of atonement by Christian Messiah, a figure Jews historically reject as a blasphemer. This is, nevertheless, what Marc Chagall has done and what the Vatican Museums are celebrating in their Collection of Modern Religious Art.

Although Chagall's paintings are not new to the Vatican Museums their meaning may be more relevant today than ever before. What the Vatican originally achieved over 40 years ago when it first displayed Chagall's works, at a time when art and religion were estranged, was the reconciliation between modern art and religious subject matter. Today, however, those same artworks convey the sense of another kind of reconciliation, one which promotes overcoming disunity through common suffering and overcoming suffering through religious unity.

This conciliatory theme is close to the heart of the present pontiff to the degree where it reflects defining characteristics of the Pope's new-world pontificate. In fact, Pope



"Red Pietà" (1956, Vatican Museums)

Francis has already spoken extensively on religious unity through common suffering. Recent meetings with Patriarch Bartholomew I as well as that unprecedented gathering with Israeli and Palestinian leaders in the Vatican gardens revolved around this theme.

Like the Pope's vision of religious unity for today's world Chagall's paintings speak to modern society in a manner that is not bound to religious distinctions, sentimentality, piety, and even the sacred stories which have characterized so much of religious art for so long. Furthermore, Pope Francis' predilection for *White Crucifixion* undoubtedly lies not only in the artist's virtuosity but also in his having made connections on two scores: Judaism and Christianity on the one hand; and modern art and religion on the other. This double parallel is surely more

meaningful today than it was in Chagall's time because in the present day when the world is breaking up into its smaller ethnic units while simultaneously globalizing, the expression of unity is ever more pressing.

What Chagall does in *White Crucifixion* is dramatize the martyrdom of Europe's Jews by presenting Jesus the Jew crucified amidst communist soldiers storming a village on one side and Nazis desecrating a synagogue on the other. To some this association is disturbing, to others mystifying, to many delightful, and to those who count, controversial. Yet in going so far as to depict the Jewish people's suffering in Christianity's most powerful symbol Chagall has identified the crucified Jesus not only with the suffering of his own people, but with that of all humanity. He has reminded viewers that Jesus was a Jew, though he was first and foremost a human being. He therefore recognizes both the particularity and the universality of the human condition while dissolving the former in the latter. Furthermore, he reveals the sensitivity of an artist who identifies one of his own race as a portent of humanity's ignorance and brutality. To sensitive believers such complementarity need not be upsetting because it portrays the painful predicament of all those who are violently victimized by hatred, discrimination or marginalization. This is the intimate and personal meaning of crucifixion for not only devout Christians but for everyone and most evidently for the artist, a devout Jew who uses Christianity's most powerful symbol to overcome suffering and division by relating that image to the existential and historical reality of his own people.

Another version of Chagall's crucified Jesus with loins draped in a tallit presents the artist at the foot of the cross (*Christ en le Peintre*, 1951 Vatican Museums). This powerful image again unites significant Jewish and Christian symbolism while instigating an extraordinary contextualization on the level of religious meaning. Such an association still demands careful thought today though by representing Jesus on the cross in contemporary situations Chagall has recreated the relevancy of an ancient historic event for modern times. He has united the crucified Christ with human suffering in the modern world thereby allowing the intense presence of contemporary horrors to foster devotion for the suffering Jesus who represents anew the plight of his own people along with that of all humanity.

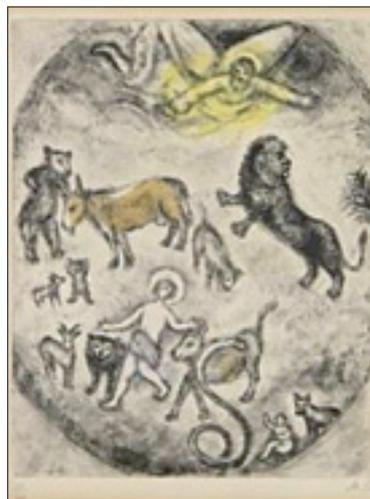
What Chagall's paintings both absorb and transmit are not just biblical and historical themes reflecting his own Jewish heritage and Belarusian folk-life. Wittingly or not, through poignant contrapositions Chagall has given new meaning and content to the

brutal reality which he escaped and then transformed by likening it to the meaning of Jesus' own life and death. Moreover, he has made it relevant again and attractive on the level of art.

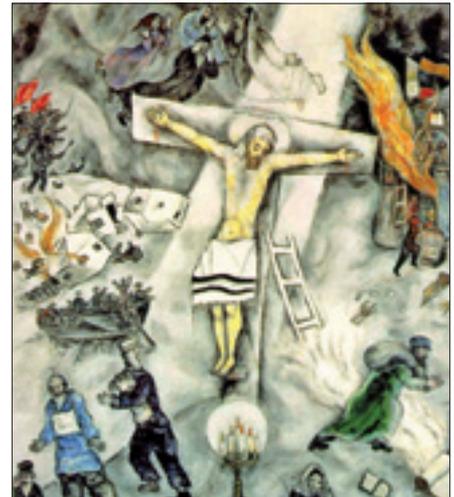
On the level of promoting inter-religious unity, what seems most fascinating about Chagall's paintings is how they provide a hint at resolution to religious conflict. While visualising human pain and suffering, and emphasising the horrors of religious intolerance and theological ignorance, they simultaneously transform those horrors into delightful colours, shapes, and contexts. *Red Pietà*, for example, offers a peaceful way to lament religious intolerance when confronted with modern barbarism by mourning the separation and loss of unity without resorting to war or retaliating in destructive ways.

To further convey the idea of unity Chagall combines other concepts in meaningful ways as well. *The Cellist* (1939, private collection) portrays the musician as one with his instrument just as God is one with creation. Though perhaps Chagall's greatest image of unity is *Reconciliation of all Creatures*, a visual portrait of Isaiah's prophecy (11:6-9):

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be



"Reconciliation of all Creatures" (c. 1956, Nice, France)



"White Crucifixion" (1938, Art Institute of Chicago)

filled with the knowledge of the Lord as the waters cover the sea.

Chagall is not the typical master of great religious artworks at the Vatican Museums and his paintings certainly do vie with others in a collection vaunting masterworks from the heights of papal patronage of the arts, though what Chagall's paintings do is make a distinctive point, perhaps deliberately, perhaps by accident, against the currents of his time and without racing after the ruses of Impressionism. In trapping Jesus' crucifixion in modern scenes all the while ignoring the hidden spiritual meanings and interior codes of his own age's avant-gardism. In so doing he has captured the essence of all great pictorial artworks – timelessness. When radical modernism was moving away from religion and figurative painting, Chagall remained committed to a visual pictorial narrative making him one of modernism's antagonists and a prominent exponent of the traditional style.

Today Chagall's paintings give exigency not only to art's capacity to mediate between modernity and the past but also between diverse religious traditions. They may, in fact, be counted amongst the world's most robust pictorial proclamations of mutual respect, goodwill, cooperation and friendship among members of different faith groups. Their allusions to trans-institutional values and their delightful metaphysical subject matter are surely why art critic Guillaume Apollinaire acclaimed them as "supernatural".

No matter how awkward Chagall's paintings may seem to undiscerning minds, what they achieve is a remarkable feat of unity which astute observers could only marvel at equally as much as sensitive believers are filled with wonder by the meaning behind the passion filled event of Jesus' death. Through the childlike wonder of real folk art and a keen sense of humanity's common suffering Chagall has converted horror, death, destruction, and the isolation experienced through separation, into external manifestations of fantasy filled figures, colours, and imagery. Like the transformation of one's death into an act of love for another, he has made it all beautiful.