

L'OSSERVATORE ROMANO

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Friday, 3 July 2015

On the Solemnity of Sts Peter and Paul

An angel at the door



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Motu Proprio institutes the Secretariat for Communications

In the age of digital media

Pope Francis promulgated on Saturday, 27 June, a Motu Proprio instituting the Secretariat for Communications. All communications offices of the Holy See will be incorporated under the direction of the new Secretariat, which will also work with the Secretariat of State in directing the official website, www.vatican.va, and the Pope's Twitter account. The Pope has appointed as Prefect, Msgr Dario Edoardo Viganò, current Director of the Vatican Television Center. Others appointed are: Msgr Lucio Adrian Ruiz as Secretary; Paolo Nusiner as Director General; Giacomo Ghisani as Vice Director General.



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No one is excluded



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Looking forward to his visit in Ecuador, Bolivia and Paraguay

Three sisters

"Three sister nations" with the same faith. Pope Francis thus described Ecuador, Bolivia and Paraguay in a video message broadcast on Saturday, 27 June. He will be visiting these countries from 5-12 July. The following is a translation of the video message which was delivered in Spanish.

Dear Brothers and Sisters of Ecuador, Bolivia and Paraguay,

There is little time before my visit. With this preliminary greeting, I would like to express my closeness, my affection and my good will. My wish is to be with you, to share your concerns, to express my love and closeness, as well as rejoice with you.

I want to be a witness of the joy of the Gospel and bring to you the tenderness and caress of God, our Father, especially to his children most in need, to the elderly, the sick, the imprisoned, the poor, to those who are victims of this throw-away culture. The love of the merciful Father allows us beyond measure to discover the face of his Son Jesus in each of our brothers, in each of our sisters, in our neighbour. One only needs to come close, to be a neighbour. As Jesus said to that young doctor of the law when he asked: Who is my neighbour? Go

Signed between the Holy See and the State of Palestine

A comprehensive agreement

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which forms family of families, it fosters harmony and encourages the desire and commitment to peace.

In these days before our meeting, I give thanks to God for you, and I ask that you be steadfast in the faith, that you may have the fire of love, of charity and that you hold fast to the hope that never disappoints. I urge you to unite your prayers to mine so that the announcement of the Gospel can reach to the farthest outskirts and continue to make the values of the Kingdom of God a leaven of the earth in our days as well.

May the Blessed Virgin take care of you, as Mother of America and may the Lord bless you. Thank you, see you soon and please, do not forget to pray for me.

and do what the Good Samaritan did, go and do the same, be close, do not pass by.

On this visit I will visit three sister nations in the lands of the American continent. The faith that we all share is a source of brotherhood and solidarity, which builds villages,

General Audiences suspended in July

The Wednesday General Audiences have been cancelled for the entire month of July. The Audiences will begin again in August in the Paul VI Hall. With the exception of the previously scheduled audience with the Renewal in the Spirit Movement on Friday, 3 July, in St Peter's Square, all other audiences have also been suspended. The Holy Father will still, however, pray the Angelus on Sundays with the faithful in St Peter's Square. The Pope's morning Mass in Santa Marta have been cancelled for July and August; these Masses will recommence at the beginning of September.

Motu Proprio for the establishment of the Secretariat for Communications

In the age of digital media

An Apostolic Letter in the form of a Motu Proprio was made public on 27 June establishing the Secretariat for Communications. The following is a translation of the Letter, which was written in Italian.



Apostolic Letter
in the form of a *Motu Proprio*
by the Supreme Pontiff Francis

Establishment of the Secretariat
for Communications

The current context of communications, characterized by the presence

and development of digital media, by the factors of convergence and interaction, demands both a rethinking of the Holy See's information system, and a commitment to reorganize it, while appreciating what has been developed historically within the framework of communications of the Apostolic See, certainly moves towards a unified integration and management.

For these reasons I believe that all of the realities which, in various ways up to the present have dealt with communications, should be incorporated into a new Dicastery of the Roman Curia, which will bear the title Secretariat for Communications. In this way, the Holy See communications system will respond ever better to the needs of the mission of the Church.

Therefore, after having examined the reports and studies submitted, having recently received the study on its feasibility, and having heard the unanimous opinion of the Council of Cardinals, I institute the Secretariat for Communications and establish it as follows.

Art. 1

The Dicastery, according to what was presented by the Vatican Media Commission, instituted on 30 April 2015, will combine the following Bodies within the set time limit: the Pontifical Council for Social Communications; the Holy See Press Office; the Vatican Internet Service; Vatican Radio; the Vatican Television Centre; *L'Osservatore Romano*; the Vatican Printing Press; the Photo Service; and the Vatican Publishing House.

Art. 2

Such Bodies, from the date of publication of the present *Motu Proprio*, shall continue their respective activities, observing however, the indications provided by the Secretariat for Communications.

Art. 3

The new Dicastery, in accord with the Secretariat of State, will assume

responsibility for the Holy See's institutional website: www.vatican.va, and the Twitter service of the Supreme Pontiff: @pontifex.

Art. 4

The Secretariat for Communications will begin its proper functions on 29 June 2015, having as its provisional headquarters Palazzo Pio, Piazza Pia, 3, 00120 Vatican City State.

All that I have determined with this Apostolic Letter, issued *Motu Proprio*, I prescribe that it be observed in all its parts, notwithstanding anything to the contrary, even if worthy of special mention, and I dispose that it shall be promulgated by publication in the daily newspaper *L'Osservatore Romano*, and thereafter in the *Acta Apostolicae Sedis*.

Given in Rome, at St Peter's, on 27 June of the year 2015, the third of my Pontificate.

Franciscus

AUDIENCES

Friday, 25 June

His Most Eminent Highness Fra' Matthew Festing, Prince and Grand Master of the Sovereign Military Order of Malta, and entourage

Cardinal George Pell, Prefect of the Secretariat for the Economy

Archbishop Salvador Piñero Garcia-Calderón of Ayacucho, Peru, President of the Episcopal Conference of Peru with: Archbishop Héctor Miguel Cabrejos Vidarte, OFM, of Trujillo, Vice-President; Archbishop Pedro Ricardo Barreto Jimeno, SJ, of Huancayo, Vice-President; Bishop-Prelate Fortunato Pablo Urcey, OAR, of the Territorial Prelature of Chota, General Secretary

Cardinal João Braz de Aviz, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, with Secretary Archbishop José Rodríguez Carballo, OFM, titular Archbishop of Belcastro

Archbishop Eduardo Eliseo Martín of Rosario, Argentina

Bishop Gustavo Óscar Zanchetta of Orán, Argentina

Friday, 26 June

Mr Peter Sutherland, President of the International Catholic Migration Commission

H.E. Mr Georgios Papadopoulos, Ambassador of Greece to the Holy See, on a farewell visit

Cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches

Archbishop Blase J. Cupich of Chicago, USA

Saturday, 27 June

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

Tuesday, 30 June

H.E. Mr Jean-Claude Michel, Ambassador of the Principality of Monaco, on a farewell visit

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Gonzalo Galván Castillo of Autlán, Mexico. It was presented in accord with can. 401 § 2 of the Code of Canon Law (25 June).

The Holy Father appointed Bishop Uriah Ashley as Auxiliary Bishop of Panamá, Panamá, assigning him the titular episcopal See of Agbia. Until now he has been Bishop of Penonomé, Panamá (25 June).

Bishop Ashley, 71, was born in Almirante, Panamá. He was ordained a priest on 15 August 1979. He was ordained a bishop on 6 January 1994, subsequent to his appointment as Bishop of Penonomé.

The Holy Father accepted the resignation of Bishop Héctor Luis Gutiérrez Pabón of Engativá, Colombia. It was presented in accord with can. 401 § 1 of the Code of Canon Law (26 June).

The Holy Father appointed Bishop Francisco Antonio Nieto Súa as Bishop of Engativá, Colombia. Until now he has been Bishop of San José Guaviare, Colombia (26 June).



Bishop Nieto Súa, 66, was born in Panqueba, Colombia. He was ordained a priest on 30 November 1973. He was ordained a bishop on 17 November 2008, subsequent to his appointment as titular Bishop of Teglata in Numidia and Auxiliary of Bogota.

The Holy Father appointed Fr Juan Carlos Cárdenas Toro, from the clergy of Cartago, Costa Rica, as Auxiliary Bishop of Cali, Colombia, assigning him the titular episcopal See of Nova (26 June)

Bishop-elect Cárdenas Toro, 47, was born in Cartago, Costa Rica. He holds a licence in philosophy. He was ordained a priest on 6 September 1997. He has served in parish ministry and as: diocesan delegate for family pastoral care; professor and spiritual director at the Minor Seminary of Cartago; rector of *Divino Ecce Homo* Shrine in Ricaurte; formator, treasurer and spiritual director at the Major Seminary of Cartago; diocesan delegate for social communications; diocesan assessor for the *Cursillos de Cristiandad*; diocesan delegate for the New Evangelization; director of social development for the *Corporación diocesana pro comunidad cristiana*; deputy director of the national secretariat for social pastoral care and coordinator of the pastoral centre for social evangelization of the Episcopal Conference of Colombia; adjunct secretary of the Episcopal Conference of Colombia.

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The Pope remembers the 50th anniversary of 'Nostra Aetate'

Our Jewish roots

The Conciliar Declaration 'Nostra Aetate' represents "a definitive 'yes' to the Jewish roots of Christianity and an irrevocable 'no' to anti-Semitism". The Holy Father affirmed this on 30 June in the Clementine Hall to the participants in a conference organized by the International Council of Christians and Jews. The following is the English text of the Pope's address.

Dear Brothers and Sisters,

I am pleased that your meeting is taking place this year in Rome, the city where the Apostles Peter and Paul are buried. For all Christians, both Apostles are an important point of reference: they are like "pillars" of the Church. Here in Rome, we also find the most ancient Jewish community in Western Europe, whose origins can be traced to the time of the Maccabees. Christians and Jews therefore have lived together in Rome for almost two thousand years, even though their relations in the course of history have not been without difficulty.

The development of an authentic fraternal dialogue has been made possible since the Second Vatican Council, following the promulgation of the Declaration *Nostra Aetate*. This document represents a definitive "yes" to the Jewish roots of Christianity and an irrevocable "no" to anti-Semitism. In celebrating the 50th anniversary of *Nostra Aetate*, we are able to see the rich fruits which it has brought about and to gratefully appraise Jewish-Catholic dialogue. In this way, we can express our thanks to God for all the good which has been realized in terms of friendship and mutual understanding these past 50 years, as his Holy Spirit has accompanied our efforts in dialogue. Our fragmented humanity, mistrust and pride have been overcome thanks to the Spirit of Almighty God, in such a way that trust and fraternity between us have continued to grow. We are strangers no more, but friends, and brothers



and sisters. Even with our different perspectives, we confess one God, Creator of the Universe and Lord of history. And he, in his infinite goodness and wisdom, always blesses our commitment to dialogue.

Christians, all Christians, have Jewish roots. Because of this, since its inception, the *International Council of Christians and Jews* has welcomed the various Christian confessions. Each of them, in its own way, has drawn near to Judaism, which in its time, has been distinguished by diverse trends and sensibilities. The Christian confessions find their unity in Christ; Judaism finds its unity in the Torah. Christians believe that Jesus Christ is the Word of God made flesh in the world; for Jews the Word of God is present above all in the Torah. Both faith traditions find their foundation in the One God, the God of the Covenant, who reveals himself through his Word. In seeking a right attitude towards God, Christians turn to Christ as the fount of new life, and Jews to the teaching of the Torah. This pattern of theological reflection on the

relationship between Judaism and Christianity arises precisely from *Nostra Aetate* (cf. n. 4), and upon this solid basis can be and must be developed yet further.

In its reflection on Judaism, the Second Vatican Council took account of the 10 theses of Seelisberg, formulated in that same Swiss town. These theses are closely linked to the founding of the *International*

Council of Christians and Jews in 1974. We can say that there was already in embryonic form an initial concept of cooperation between your organization and the Catholic Church. This cooperation was officially inaugurated after the Council, and especially after the establishment of our *Commission for Religious Relations with the Jews* in 1947. This Commission of the Holy See always follows your organization's activities with great interest, in particular the annual international meetings, which offer a notable contribution to Jewish-Christian dialogue.

Dear friends, I thank all of you for this visit and I wish you well for your meeting. May the Lord bless you and keep you in his peace. I ask you please to pray for me. And I invite you all together to ask for the blessing of God our Father, I will say it in my mother tongue.

(English translation of the Spanish prayer)

May the Lord bless you and keep you:

the Lord make his face to shine upon you, and be gracious to you:

the Lord lift up his countenance upon you, and give you peace (cf. Num 6:24-26).

Amen.

A woman named head of the Jewish Community of Rome

Forty-eight years old, two children, a law degree and business woman by profession, Ruth Dureghello is the first woman to be named head of the Jewish Community of Rome. The new president was elected with 24 out of the Council's 26 votes on Tuesday, 23 June. Dureghello, the outgoing commissioner of the Community's school, succeeds Riccardo Pacifici, who is leaving after seven years and three consecutive terms. "The moment has arrived to set down all rivalries and to work together for the good of the Community", she said after her election. The newly-elected president received best wishes from the Mayor of Rome, Ignazio Marino, and the President of the Region of Lazio, Nicola Zingaretti.

Francis will meet with many border realities in Latin America

Traveling with alegría

The joy of proclaiming the Gospel, *Evangelii gaudium*, will be the underlying theme of Pope Francis' ninth international visit, his first visit to three different countries in a single trip. The conditions and the most important moments in Ecuador, Bolivia and Paraguay were described in the Holy See Press Office on Tuesday, 30 June. That same day the Director of the Press Office, Fr Federico Lombardi, also held another briefing which announced the official schedule of the Holy Father's visit in Cuba and the United States of America in September.

In the meantime, Pope Francis will return to Latin America on 5-12 July, exactly two years after visiting Brazil for World Youth Day in Rio

de Janeiro. This time, however, he is going to countries which speak his native language and he is scheduled to deliver 22 addresses in Spanish, encouraging the local people to renew peace and develop active democracy.

This visit focuses on three realities which are not considered among the most significant in geopolitics and this, in a certain way, highlights Bergoglio's attention to the geographical and existential outskirts of the world.

All three countries have used the word "alegría" in their motto, thus highlighting the people's joy in welcoming their Pope. Also for this reason, Fr Lombardi explained that enormous attendance is expected

and the Pope has decided to travel long distances in the open-air pope-mobile.

His visit in Latin America is packed with appointments; he will spend approximately 48 hours in each country and will visit at least two cities in each nation, reserving encounters for those most marginalized: the elderly in Ecuador, detainees in Bolivia, children and the sick in Paraguay. The Pope will also dedicate much time to indigenous people, who are a true wealth for these countries.



San Francisco Square in La Paz, Bolivia awaits the Pope

The numerous airplane rides will include considerable changes in altitude. "We are aware," Fr Lombardi explained to those who were concerned about the possible ramifications for Pope Francis' health, "that it may be challenging to make a trip with these changes", however Francis, he said, "is not the least bit concerned or hesitant".

Signed at the Vatican Apostolic Palace

A Comprehensive Agreement between the Holy See and the State of Palestine

On Friday 26 June, at the Vatican Apostolic Palace, a Comprehensive Agreement was signed between the Holy See and the State of Palestine.

The accord follows on the Basic Agreement which was signed between the Holy See and the Palestine Liberation Organization (PLO) on 15 February 2000 and is the result of the negotiations undertaken by a bilateral working commission over the past number of years.

Archbishop Paul R. Gallagher, Secretary for Relations with States, signed for the Holy See and Dr Riad Al-Malki, Minister of Foreign Affairs, signed for the State of Palestine.

The following took part in the solemn act:

For the Holy See: Archbishop Giuseppe Lazarotto, Apostolic Delegate to Jerusalem and Palestine; Archbishop Antonio Franco, Apostolic Nuncio; His Beatitude Fouad Twal, Patriarch of Jerusalem for Latins; Msgr Antoine Camilleri, Undersecretary for the Holy See's Relations with States; Fr Lorenzo Lorusso, OP, Undersecretary of the Congregation for the Oriental Churches; Msgr Alberto Ortega, Official of the Section for Relations with States of the Secretariat of State; Msgr Paolo Borgia, Official of the Section for Gen-



eral Affairs of the Secretariat of State; and Fr Oscar Marzo, OFM, member of the Custody of the Holy Land and Official of the Congregation for the Oriental Churches.

For the State of Palestine: Dr Ramzi Khoury, Advisor to the President, Deputy Head of the Presidential Higher Committee on Church Affairs in Palestine; Ambassador Issa Kassissieh, Representative of the State of Palestine to the Holy See; Ambassador Rawan Sulaiman, Assistant Foreign Minister for Multilateral Affairs; Mrs Vera Baboun, Mayor of Bethlehem; Mr Moussa Abu Hadeed, Mayor of Ramallah; Mr Ammar Hijazi, Deputy Assistant Foreign Minister for Multilateral Affairs; Mr Azem Bishara, Legal Advisor of the PLO; Mr Ammar Nisnas, Counselor of the Diplomatic Representation of the State of Palestine to the Holy See.

The Agreement is comprised of a Preamble and 32 Articles distributed in 8 Chapters. It deals with essential aspects of the life and activity of the Catholic Church in the State of Palestine, while reaffirming support for a negotiated and peaceful resolution of the situation in the region.

The Agreement shall come into force when both Parties have notified each other in writing that the constitutional or internal requirements for the coming into force of the Agreement have been met.

Address of the Secretary for Relations with States

Courageous decisions

Your Excellency,

I would like, first and foremost, to welcome you and your Delegation to the Secretariat of State, on the auspicious occasion of the signing of the Comprehensive Agreement between the Holy See and the State of Palestine, which marks an important step on the path of good relations which for some time have happily existed between the Parties.

This present Agreement follows on from the Basic Agreement between the Holy See and the Palestinian Liberation Organization, which was signed on 15 February 2000. It is the result of the negotiations of a special Bilateral Commission which has worked at various levels over recent years, with dedication and competence, in a most cordial atmosphere.

In contrast with the earlier Agreement, the present one is being signed by the Holy See and the State of Palestine; this is indicative of the progress made by the Palestinian Authority in recent years, and above all of the level of international support, which culminated in the Resolution of the United Nations of 29 November 2012, which recognized Palestine as a non-member Observer State at the United Nations.

In this context, it is my hope that the present Agreement may in some way be a stimulus to bringing a definitive end to the long-standing Israeli-Palestinian conflict, which continues to cause suffering for both Parties. I also hope that the much desired two-State solution may become a reality as soon as possible. The peace process can move forward only if it is directly

negotiated between the Parties, with the support of the international community. This certainly requires courageous decisions, but it will also offer a major contribution to peace and stability in the region.

The Comprehensive Agreement, while constituting an understanding between two subjects of international law, basically concerns the life and activity of the Church in Palestine. In this respect, I am pleased that juridical recognition is clearly established and that guarantees have been given for the work of the Catholic Church and her institutions. Catholics do not seek any privilege other than continued cooperation with their fellow-citizens for the good of society. I am also pleased to say that the local Church, which has been actively involved in the negotiations, is satisfied with the goal attained and is happy to see the strengthening of its good relations with the civil Authorities.

In the complex reality of the Middle East, where in some countries Christians have even suffered persecution, this Agreement offers a good example of dialogue and cooperation, and I earnestly hope that this may serve as a model for other Arab and Muslim majority countries. With this in mind, I would like to emphasize the importance of the chapter dedicated to freedom of religion and freedom of conscience.

To conclude, may I once again reaffirm the Holy See's particular solicitude for the Middle East and for the Holy Land, and its joy at the Agreement that has been reached, which I am hopeful will take effect without delay. Thank you!

Speech by Minister of Foreign Affairs of the State of Palestine

An historic step



Minister Al-Malki and Archbishop Gallagher shake hands

Your Excellency Archbishop Gallagher, Esteemed members of the delegations of the Holy See and the State of Palestine,

We are pleased and honored to have officially signed the Comprehensive Agreement between the State of Palestine and the Holy See, following a number of years of intensive negotiations in a spirit of partnership. This Agreement is an historic agreement. It would have not been possible without the support and personal dedication of President Abbas, and the blessing of His Holiness, Pope Francis, to our efforts in this regard.

This Agreement builds on the special relations between the State of Palestine and the Holy See, and expands further on the Basic Agreement signed between the PLO and the Holy See in the year 2000.

The Agreement is comprehensive. Its provisions span the shared vision of the two Parties for peace and justice in the region, the protection

of fundamental freedoms, the status and protection of Holy Sites, and the means of enhancing and furthering the presence and activities of the Roman Catholic Church in the State of Palestine.

For the first time, the Agreement includes an official recognition by the Holy See of Palestine as a State, in recognition of the right of the Palestinian people to self-determination, freedom and dignity in an independent state of their own, free from the shackles of occupation. It also supports the vision for peace and justice in the region in accordance with international law and based on two states, living side by side in peace and security, on the basis of the 1967 borders.

The Agreement reinforces our bond with new and unprecedented provisions related to the special status of Palestine as the birthplace of Christianity and as the cradle of

The Holy Father to a delegation of the Ecumenical Patriarchate on the eve of the Feast of Sts Peter and Paul

Synodality and service

Reaching full unity, "represents one of my main concerns", the Pope said in an audience granted Saturday morning, 27 June, to a delegation of the Ecumenical Patriarchate of Constantinople, which was in Rome for the Solemnity of Sts Peter and Paul. Accompanied by leaders of the Pontifical Council for Promoting Christian Unity, they were received by the Pope in the Private Library of the Apostolic Palace. Members of the delegation were Metropolitan Ioannis of

Pergamon, Metropolitan Maximos of Selyvria and Protopresbyter Heikki Huttunen, bearing a message from the Ecumenical Patriarch. In it Bartholomew recalled the Pope's "personal visit" and his "participation in the celebration of our Thronal feast last year". "This communion person-to-person left behind an indelible joy in our heart", he said. The Pope then gave an address, of which the following is the English text.



Dear Brothers in Christ,

It is with joy and heartfelt friendship that I greet you and welcome you to Rome on the feast of the Blessed Apostles Peter and Paul, principal patrons of this Church. Your presence at the celebrations of our feast testifies once again to the deep relationship between the sister Churches of Rome and Constantinople, foreshadowed by the bond which unites the respective patron Saints of our Churches, the Apostles Peter and Andrew, brothers in blood and faith, united in apostolic service and martyrdom.

I recall with gratitude the warm welcome given to me at the Phanar of my beloved brother, Bartholomew, by the clergy and faithful of the Ecumenical Patriarchate, on the feast of St Andrew last November. The ecumenical prayer on the vigil of the feast, and then the Divine Liturgy in the Patriarchal Church of St George, offered us the possibility of together praising the Lord and asking him with one voice for that day to draw nearer when full, visible communion between Orthodox and Catholics may be reestablished. The embrace of peace exchanged with His Holiness was an eloquent sign of that fraternal charity which encourages us along the path of reconciliation, and which will enable us one day to participate together at the altar of the Eucharist.

Attaining that goal, towards which we have set out together in trust, represents one of my main concerns, for which I do not cease to pray to God. I hope, therefore, that opportunities may increase for meeting each other, for exchange and cooperation among Catholic and Orthodox faithful, in such a way that as we deepen our knowledge and esteem for one another, we may be able to overcome any

prejudice and misunderstanding that may remain as a result of our long separation. It is my desire that we may be able to face, in truth but also with a fraternal spirit, the difficulties which still exist. In this way, I wish also to renew my support for the important work of the *Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church*. The problems which we may encounter in the course of our theological dialogue must not lead us to discouragement or resignation. The careful examination of how in the Church the principle of synodality and the service of the one who presides are articulated, will make a significant contribution to the progress of relations between our Churches.

Dear brothers, as preparations for the Pan-Orthodox Synod are intensifying, I assure you of my pray-

ers and that of many Catholics, that these extensive efforts may come to fruition. I trust also in your prayers for the Ordinary Assembly of the Synod of Bishops of the Catholic Church, on the theme of the family, which will take place here in the Vatican this coming October, at which we are looking forward also to the participation of a fraternal delegate from the Ecumenical Patriarchate.

With regard to agreement and cooperation on the most urgent issues, I am pleased to recall that in the recent conference that presented my Encyclical *Laudato Si'* on care for our common home, the Patriarch Bartholomew sent you, dear Metropolitan John, to address the conference on this occasion.

I renew my gratitude for your presence and for your cordial expressions of closeness. I ask you to

convey my fraternal greeting to His Holiness Patriarch Bartholomew and to the Holy Synod, together with my most heartfelt appreciation for having desired to send eminent representatives to share our joy. Please pray for me and for my ministry.

"Peace to all of you that are in Christ!" (1 Pt 5:14).

Patriarch Bartholomew to Pope Francis

Person to person

The following is the address from the Ecumenical Patriarch of Constantinople, which was read to Pope Francis for the Feast of Sts Peter and Paul.

His Holiness and Beatitude Pope Francis of Elder Rome: rejoice in the Lord.

It is with delight and thanksgiving to the God in Trinity that we hasten once again this year to celebrate with you the sacred commemoration of the Chief among the Apostles, Peter and Paul, founders and protectors of your most holy Church and unshakable pillars of the universal One, Holy, Catholic and Apostolic Church of

Christ. We do so again herewith in adherence to an already long and blessed tradition of the exchange of formal visits of Delegations from our two ancient Churches during one another's Thronal feast as an expression and manifestation of the bond of love, which by God's grace holds us together, guiding our steps to greater rapprochement between us until the dawn of that much-desired day of our unity in the common faith of the Gospel and of the Fathers in the same Chalice of life.

Following this sacred custom, this year we again recall with profound sentiments and much gratitude the great gift from God toward our most holy Church of Constantinople that was honored by Your Holiness' personal visit and participation in the celebration of our Thronal feast last year. This communion person-to-person left behind an indelible joy in our heart, and so we would like to use this occasion to express once more the thanks of our Church and ourselves personally in the hope and wish that we shall again have in the not too distant future the joy of this personal communion with each other.

The celebration of the Thronal feast of our Churches is a reminder, Your Holiness, of the very significant fact that, despite the regrettable interruption of full communion among us, both of our Churches remain united in honoring the

memory of our common Saints, who comprise the stable foundation on which we are called to build full union inasmuch as the Church of Christ is essentially a communion of Saints. This holds true especially for the Chief among the Apostles, Peter and Paul, who through their preaching but also with their blood invite us even today to increase our efforts in order that our already existing communion in honoring the Saints may as in the past become a communion also in the body and blood of the Leader of our Faith, our Lord Jesus Christ.

Our efforts toward this sacred goal are rendered for years in the field of erasing theological differences, which have been accrued by an entire millennium of estrangement among our Churches, through our ongoing Dialogue. We are called to support this Dialogue with all our strength by means of active participation in the appropriate Committee of the best theological representatives at the disposal of our Churches, so that this difficult work may continue beyond political or other forms of motivations, particularly in the present critical phase when we are examining the thorny issue of Primacy in the Church.

However, as Your Holiness has emphasized, our unity must be sought and edified not only in our common past, but also in the con-



On the Feast of Sts Peter and Paul, the Holy Father recalls the courage of the Apostles in the face of martyrdom

An angel at the door

Today too Christians are being subjected to every kind of persecution

Still today in many parts of the world Christians are subjected to "atrocious, inhuman and incomprehensible persecutions", which are "often under the silent gaze of all". Pope Francis once again denounces the violence which continues to afflict believers, inviting everyone to look to the example of the apostles' courage. "Courage", he explained during his homily at the Mass he celebrated in St Peter's on Monday, 29 June, the Solemnity of Sts Peter and Paul, "is carried forward the work of evangelisation, free of fear of death and martyrdom". The following is the English text of the Holy Father's homily.

The reading, taken from the Acts of the Apostles, speaks to us of the first Christian community besieged by persecution. A community harshly persecuted by Herod who "laid violent hands upon some who belonged to the Church ... proceeded to arrest Peter also ... and when he had seized him he put him in prison" (12:1-4).

However, I do not wish to dwell on these atrocious, inhuman and incomprehensible persecutions, sadly still present in many parts of the world today, often under the silent gaze of all. I would like instead to pay homage today to the courage of the Apostles and that of the first Christian community. This courage carried forward the work of evangelisation, free of fear of death and martyrdom, within the social context of a pagan empire; their Christian life is for us, the Christians of today, a powerful call to prayer, to faith and to witness.



appeared, and a light shone in the cell; and he struck Peter on the side.... And the chains fell off his hands" (12:6-7).

Let us think about how many times the Lord has heard our prayer and sent us an angel? An angel who unexpectedly comes to pull us out of a difficult situation? Who comes to snatch us from the hands of death and from the evil one; who points out the wrong path; who rekindles in us the flame of hope; who gives us tender comfort; who consoles our broken hearts; who awakens us from our slumber to the world; or who simply tells us, "You are not alone".

How many angels He places on our path, and yet when we are overwhelmed by fear, unbelief or even euphoria, we leave them outside the door, just as happened to Peter when he knocked on the door of the house and the "maid named Rhoda came to answer. Recognizing Peter's voice, in her joy she did not open the door" (12:13-14).

No Christian community can go forward without being supported by persistent prayer! Prayer is the encounter with God, with God who never lets us down; with God who is faithful to his word; with God who does not abandon his children. Jesus asked himself: "And will not God vindicate his elect, who cry to him day and night?" (Lk 18:7). In prayer, believers express their faith and their trust, and God reveals his closeness, also by giving us the angels, his messengers.

A call to faith: in the second reading St. Paul writes to Timothy: "But the Lord stood by me and gave me strength to proclaim the word fully.... So I was rescued from the lion's mouth. The Lord will rescue me from every evil and save me for his heavenly Kingdom" (2 Tim 4:17-18). God does not take his children out of the world or away from evil but he does grant them strength to prevail. Only the one who believes can truly say: "The Lord is my shepherd, there is nothing I shall want" (Ps 23:1).

How many forces in the course of history have tried, and still do, to destroy the Church, from without as well as within, but they themselves are destroyed and the Church remains alive and fruitful! She remains inexplicably

solid, so that, as St Paul says, she may acclaim: "To him be glory for ever and ever" (2 Tim 4:6-8).

Everything passes, only God remains. Indeed, kingdoms, peoples, cultures, nations, ideologies, powers have passed, but the Church, founded on Christ, notwithstanding the many storms and our many sins, remains ever faithful to the deposit of faith shown in service; for the Church does not belong to Popes, bishops, priests, nor the lay faithful; the Church in every moment belongs solely to Christ. Only the one who lives in Christ promotes and defends the Church by holiness of life, after the example of Peter and Paul.

In the name of Christ, believers have raised the dead; they have healed the sick; they have loved their persecutors; they have shown how there is no power capable of defeating the one who has the power of faith!

A call to witness: Peter and Paul, like all the Apostles of Christ who in their earthly life sowed the seeds of the Church by their blood, drank the Lord's cup, and became friends of God.

Paul writes in a moving way to Timothy: "My son, I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on

that Day, and not only to me but also to all who have loved his appearing" (2 Tim 4:6-8).

A Church or a Christian who does not give witness is sterile; like a dead person who thinks they are alive; like a dried up tree that produces no fruit; an empty well that offers no water! The Church has overcome evil thanks to the courageous, concrete and humble witness of her children. She has conquered evil thanks to proclaiming with conviction: "You are the Christ, the Son of the living God" (cf. Mt 16:13-18).

Dear Archbishops who today receive the Pallium, it is a sign which represents the sheep that the shepherd carries on his shoulders as Christ the Good Shepherd does, and it is therefore a symbol of your pastoral mission. The Pallium is "a liturgical sign of communion that unites the See of Peter and his Successor to the Metropolitan, and through them to the other Bishops of the world" (Benedict XVI, *Angelus* of 29 June 2005).

Today, by these Palliums, I wish to entrust you with this call to prayer, to faith and to witness.

The Church wants you to be men of prayer, masters of prayer; that you may teach the people entrusted to your care that liberation from all forms of imprisonment is uniquely God's work and the fruit of prayer; that God sends his angel at the opportune time in order to save us from the many forms of slavery and countless chains of worldliness.

Consigning the Pallium

At Mass on Monday, the faithful prayed for "violent people and sowers of hate" with a special attention to "those who fight for the faith". During the celebration, the Holy Father consigned the Pallium to 42 new metropolitan archbishops, four archbishops were unable to travel to Rome. This year Francis did not impose the Pallium, rather he handed it to them after Mass in front of the Chapel of the Pietà, where he had greeted each one before the celebration. Instead the actual imposition will take place in their diocese with the faithful by the papal representative in their country. This change was communicated by Msgr Guido Marini, Master of Apostolic Ceremonies, on 12 January 2015 following the Holy Father's decision to revise the rite, so as to underline the archbishops' link to the local Church. Of the 46 new metropolitan archbishops, four are from Spain, three from Germany and from Italy, two from India, from Ireland, from the United States of America, from Mexico and from Slovenia; and one from Malaysia, Argentina, the Philippines, Greece, Japan, Australia, Bolivia, Niger, Perù, Cameroon, Paraguay, Tanzania, Haiti, Angola, Kenya, Senegal, Brazil, Eritrea, Equatorial Guinea, Indonesia, Dominican Republic, Malta, Martinica, Hungary, Canada and Lithuania.

brothers: "Preach the Gospel always, and if necessary, use words!" (cf. *Franciscan sources*, 43). There is no witness without a coherent lifestyle! Today there is no great need for masters, but for courageous witnesses, who are convinced and convincing; witnesses who are not ashamed of the Name of Christ and of His Cross; not before the roaring lions, nor before the powers of this world. And this follows the example of Peter and Paul and so many other witnesses along the course of the Church's history, witnesses who, yet belonging to different Christian confessions, have contributed to demonstrating and bringing growth to the one Body of Christ. I am pleased to emphasize this, and am always pleased to do so, in the presence of the Delegation of the Ecumenical Patriarchate of Constantinople, sent by my beloved brother Bartholomew I.

This is not so straightforward: because the most effective and authentic witness is one that does not contradict, by behaviour and lifestyle, what is preached with the word and taught to others!

Teach prayer by praying, announce the faith by believing; offer witness by living!

For those most in need, may you also be angels and messengers of charity!

The Church desires you to be men of faith, masters of faith, who can teach the faithful not to be frightened of the many Herods who inflict on them persecution with every kind of cross. No Herod is able to banish the light of hope, of faith, or of charity in the one who believes in Christ!

The Church wants you to be men of witness. St Francis used to tell his

At the Angelus the Pope speaks again about the heritage of the Apostles and asks the faithful to pray for his visit in Latin America

The foundation of Rome

After celebrating Mass, on the Feast of Sts Peter and Paul, the Holy Father went to the windows overlooking St Peter's Square to lead the faithful in the recitation of the Angelus.

Dear Brothers and Sisters,
Good morning!

Today the Solemnity of Sts Peter and Paul is celebrated, as you know, by the universal Church, but particularly with joy by the Church of Rome, because in their witness, sealed in blood, she has her very foundations. Rome bears special appreciation and gratitude for these men of God, who came from a distant land to proclaim, at the cost of their lives, the Gospel of Christ to whom they were totally dedicated. The glorious legacy of these two Apostles is a source of spiritual pride for Rome and, at the same time, it is a call to live the Christian virtues, especially faith and charity: faith in Jesus as Messiah and Son of God, which Peter first professed and Paul proclaimed to the Gentiles; and charity, which this Church is called to serve with a universal horizon.

In praying the Angelus, we connect the memory of Sts Peter and Paul to that of Mary, the living image of the Church, the bride of Christ whom the two Apostles "made fruitful by their blood" (*Entrance Antiphon in the Mass of the Day*). Peter knew Mary personally and conversed with her, especially in the days preceding Pentecost (cf. Acts 1:14), and he was able to deepen his understanding of the mystery of Christ. Paul, in proclaiming the fulfill-

ment of the plan of salvation 'in the fullness of time,' did not neglect to remember the 'woman' from whom the Son of God was born in time (cf. Gal 4:4). In the evangelization of the two Apostles here in Rome, there are also the roots of the deep and secular devotion of the Romans to the Virgin, invoked especially as *Salus Populi Romani*. Mary, Peter and Paul are our travel companions on the quest for God. They are our guides on the path of faith and holiness. They direct us to Jesus, urging us to do everything He asks of us. Let us invoke their help, that our hearts may always be open to the inspirations of the Holy Spirit and to an encounter with our brothers and sisters.

In the Eucharistic Celebration, which was carried out this morning in St Peter's Basilica, I blessed the Pallium of Metropolitan Archbishops from various parts of the world who were appointed in the last year. I renew my greeting and my best wishes to them, to their families and to those accompa-

nying them on this important occasion, and I hope that the Pallium, while strengthening the bonds of communion with the See of Peter, be a stimulus for ever more generous service to the people entrusted to their zealous pastoral care. In the same liturgy I had the pleasure of greeting members of a Delegation in Rome on behalf of the Ecumenical Patriarch, our beloved brother Bartholomew I, in order to participate, as they do every year, in the Feast of Sts Peter and Paul. This presence too is a sign of the existing brotherly bonds between our Churches. Let us pray that, among ourselves, we strengthen the path to unity.

Our prayer today is especially for the city of Rome, for its spiritual and material well-being: may divine grace sustain the whole of the Roman people, that it may live in the fullness of Christian faith, testified to with the intrepid ardour of Sts Peter and Paul. May the Holy Virgin intercede for us, Queen of the Apostles.



"Sts Peter and Paul" by El Greco (1605-08, National Museum, Stockholm)

After the Angelus:

Dear brothers and sisters, I greet you all, families, parishes, associations from Italy and from many parts of the world; but above all today I greet the faithful of Rome, on the feast of the Patron Saints of the City!

I greet the students of several Catholic schools from the United States and from Scotland.

I congratulate the artists who arranged this large, beautiful floral display, and I thank the "Pro Loco" of Rome for sponsoring it. Thank you so much!

Best wishes for the traditional fireworks display that will take place tonight at Castel Sant'Angelo, the proceeds from which will support a charity initiative in the Holy Land and Countries of the Middle East.

Next week, from 5-13 July, I will travel to Ecuador, Bolivia and Paraguay. I ask you all to accompany me in prayer, that the Lord may bless my journey to the continent of Latin America which is so dear to me, as you can imagine. I express to the dear people of Ecuador, Bolivia and Paraguay my joy in visiting their home, and I ask you, in a particular way, to pray for me and for this visit, that the Virgin Mary may give us the grace of accompanying us all with her maternal protection.

To all of you I wish a happy Feast. Please don't forget to pray for me. Have a good lunch and *arrivederci*.



A call to prayer: the first community was a Church at prayer: "Peter was kept in prison; but earnest prayer for him was made to God by the Church" (Acts 12:5). And if we think of Rome, the catacombs were not places to escape to from persecution but rather, they were places of prayer, for sanctifying the Lord's day and for raising up, from the heart of the earth, adoration to God who never forgets his sons and daughters.

The community of Peter and Paul teaches us that the Church at prayer is a Church on her feet, strong, moving forward! Indeed, a Christian who prays is a Christian who is protected, guarded and sustained, and above all, who is never alone.

The first reading continues: "Sentries before the door were guarding the prison; and behold, an angel of the Lord



Pope Francis sends his condolences

Nerses Bedros XIX Tarmouni dies

Deep sadness at the sudden death of the Patriarch of Cilicia for Armenians, His Beatitude Nerses Bedros XIX Tarmouni, was expressed by Pope Francis in a telegram addressed to the Patriarchal Synod. Joining the prayers of the ecclesial community, the Pontiff recalled the close collaboration instituted by the Patriarch, pointing to the "recent declaration of St Gregory of Narek as Doctor of the Church" as a highlight of their collaboration. "I entrust to the merciful Father" the telegram reads, "the soul of this devoted pastor who, as a priest dedicated himself tirelessly to the service of the communities for whom he was responsible, and later, as bishop, carried out his ministry with faith and zeal, first in Alexandria and then as Patriarch of Cilicia for the Armenians".

H.B. Nerses Bedros XIX Tarmouni died on Thursday, 25 June in Beirut, after recently undergoing a knee operation. On Wednesday he had celebrated Mass for the Order of Malta in the Cathedral of the capital of Lebanon. Born in Cairo on 17 January 1940, he was ordained a priest on 15 August 1965. He was elected Episcopal Bishop of Alexandria for Catholic Armenians in Egypt and Sudan on 21 August 1989 and received his episcopal ordination on 18 February 1990 from Patriarch Kasparian. From 1992-97 he served as general secretary of the Pastoral Council of the Catholic Church of Egypt and from 1993-95 as a member of the Council

of Armenian Bishops of the Patriarchal Curia. He also headed the commission for vocations.

On 7 October 1999 the Synod of the Armenian Church elected him Patriarch of Cilicia and he took the name Nerses Bedros XIX. Enthroned the following 24 October, he received ecclesiastical communion from John Paul II on 13 December. He took part in Pope Wojtyła's visits in Egypt (February 2000), Jordan (March 2000), Syria (May 2001) and Armenia (September 2001); as well as Benedict XVI's pilgrimage in Jordan (May 2009) and his visit in Cyprus (2009).



With Francis at the end of Mass for the centenary of the Armenian martyrs (12 April 2015)

Ordinary Public Consistory for the vote on several causes

Canonization on 18 October

On Saturday, 27 June, Pope Francis held an Ordinary Public Consistory for the canonization of Blessed Vincenzo Grossi, diocesan priest and founder of the Institute of the Daughters of the Oratory; Mary of the Immaculate Conception, woman religious and superior general of the Congregation of the Sisters of the Company of the Cross; and married couple: Louis Martin, layman and father; and Marie-Azélie Guérin, laywoman and mother.

The Holy Father arrived around 10 am in the Consistory Hall of the Apostolic Palace where he was awaited by more than 40 cardinals, including Angelo Sodano, Dean of the College of Cardinals, and Pietro Parolin, Secretary of State. Also present were Archbishop Georg Gänswein, Prefect of the Pontifical Household; Archbishop Paul Richard Gallagher, Secretary for Relations with State; Archbishop Jean-

Louis Bruguès, Archivist and Librarian of Holy Roman Church, and Archbishop Marcello Bartolucci, Secretary of the Congregation for the Causes of Saints, with Fr Turek Boguslaw, Undersecretary of the same dicastery, and Bishop Fabio Fabene, Undersecretary of the Synod of Bishops.

Then the celebration of Terce followed with the readings of Psalms 118 and 44 and the proclamation of the *lectio brevis* from the Prophet Daniel (6:27b-28a). Then Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints, the pleading of the causes, preceded by a reading of a short biography of each blessed in Italian.

The Bishop of Rome, after receiving the cardinals' counsel, decided to inscribe the four blessed in the list of saints. The date chosen for the canonization is 18 October of this year.

Subsequently the Master of Apostolic Ceremonies, Msgr Guido Marini, invited Msgr Leonardo Sapinza, Apostolic Protonotary, to draft the public instrument *ad perpetuum rei memoriam*.

Then around 10:20 Pope Francis stayed with the cardinals to continue their discussion.



An historic step

CONTINUED FROM PAGE 4

monolithic religions. It embodies our shared values of freedom, dignity, tolerance, co-existence, and equality of all. This comes at a time when extremism, barbaric violence, and ignorance threaten the social fabric and cultural identity of the region and indeed of human heritage. At this backdrop, the State of Palestine reiterates its commitment to combat extremism, and to promote tolerance, freedom of consciousness and religion, and to equally safeguard the rights of all its citizens. These are the values and principles that reflect the beliefs and aspirations of the Palestinian people and its leadership, and they are the pillars upon which we continue to endeavor to establish our independent and democratic State.

This Agreement consolidates and improves the current state of affairs, in which the Roman Catholic Church enjoys rights, privileges, immunities, and free access. It upholds the Church's standing as an

important contributor to the lives of many Palestinians.

This Agreement is the product of a number of years of detailed and exhaustive negotiations between both of our teams, in a spirit of friendship and partnership. I would like to take this opportunity to extend our thanks and appreciation to them and to all others who contributed to this effort, for their hard work and commitment. In particular to the members of the Palestinian team composed of Ambassador Rawan Sulaiman, Ambassador Issa Kassissieh, Ammar Hijazi and Azem Bishara, and to the team of the Holy See, in particular Msgr Antoine Camilleri, Archbishop Giuseppe Lazzarotto, Archbishop Antonio Franco, Msgr Alberto Ortega, and Fr Emil Salayta.

On behalf of President Abbas and the Palestinian leadership, I wish to reiterate the commitment of the State of Palestine to implement this historic agreement, in both letter and spirit, and to further deepen our partnership.

Congratulations and thank you.

Person to person

CONTINUED FROM PAGE 5

temporary reality lived in the world, which invites us jointly to transmit to modern man the message of the Gospel about joy, hope and love. Therefore, we personally greet the recent Apostolic Exhortation of Your Holiness to the world, namely *Evangelii Gaudium* in 2013 and especially the Encyclical only days ago and entitled *Laudato Si'*. The latter filled us with immense satisfaction, given that our most holy Church of Constantinople was the first in the Christian world to proclaim publicly the urgent need to protect the natural environment, which is deplorably threatened by human greed, which we did through the Encyclical of our late predecessor Ecumenical Patriarch Demetrios in 1989, as well as with a series of conferences and other activities initiated by our Modesty.

Wherefore, by together conveying the message of the Gospel to the contemporary world and the existential problems of concern to it, we also approach one another in our

responsibility of continuing the work of the saintly Apostles that we honor, thereby manifesting through our efforts that "they did not run their course in vain" (Phil 2:16) and that our faith "is declared throughout the world" (Rom 1:8).

These personal thoughts and sentiments, together with our congratulatory fraternal wishes on the occasion of the Thronal feast of Your sister Church, will be brought to Your Holiness by our Delegation led by His Eminence Metropolitan John of Pergamon, accompanied by His Eminence Metropolitan Maximus of Selyvria and the Very Reverend Protopresbyter Heikki Huttunen, who will assure You of the deepest feelings of love and great honour of our most holy Church to Your Holiness and Your most holy Church. May the Protocoryphaei Apostles, whom we honor together, always intercede "for the stability of the holy churches of God and for the unity of all." Amen.

June 19, 2015
Your Holiness'
Beloved brother in the Lord

To future diplomatic representatives of the Holy See the Pope speaks of true authority is charity

Human bridges

The Holy See diplomatic representatives must become "bridges". This was emphasized by the Holy Father to the members of the Pontifical Ecclesiastical Academy on Thursday morning, 25 June, in the Consistory Hall. The following is a translation of the Pope's address, which was given in Italian.

Dear Brothers,

I receive you at the end of the year of study and community life. We thank the Lord for this time He has given you to be formed and to grow together in the service of the Church. I express my heartfelt gratitude to the President, Archbishop Giampiero Gloder, as well as to all those that, in different offices and various ways, collaborate in your cultural and spiritual formation, and in the ordered and serene development of your life at the Academy. I gladly take this opportunity to thank you for having put your life at the disposition of the Church and of the Holy See, and I encourage you to continue on the path undertaken with joy and serenity, it's not easy. I would like to underscore some points of this your path.

First of all, your mission: you are preparing yourselves to represent the Holy See to the Community of Nations and in the local Churches to which you will be destined. The Holy See is the see of the Bishop of Rome, the Church that presides in charity, which is not seated in the vain pride of herself, but in the daily courage of condescension – namely the abasement – of her Teacher. The charity of Christ is the true authority of the Church of Rome, there is no other. This is the only strength that renders her universal and credible to mankind and the world; this is the heart of her truth, which does not erect walls of division and exclusion, but makes herself a bridge that builds communion and calls the human race to unity; this is her secret power, which nourishes her tenacious hope, invincible despite momentary defeats.

One cannot represent someone without reflecting his features, without evoking his face. Jesus says: "He who has seen me has seen the Father" (Jn 14:9). You are not called to be high officials of a State, a superior, self-preserving caste and pleasing to worldly drawing-rooms, but to be custodians of a truth that profoundly sustains those that propose it, and not the contrary. It is important that you not allow yourselves to become withered by continuous transfers, rather, you must cultivate deep roots, guard the living memory of the reason you have undertaken your path. Do not allow yourselves to be emptied by cynicism, or permit that the face of Him who is at the root of your course fade, or confuse the voice that gave origin to your journey.



"Remember Jesus Christ" (2 Tim 2:8), Paul said to his disciple. Do not forget Jesus Christ, who is at the beginning of your path. The specific preparation that the Academy offers you is aimed at increasing the realities that you will encounter, loving them even in the insufficiency that perhaps they demonstrate. You are preparing yourselves, in fact, to become "bridges", pacifying and integ-

"In order to best carry out this mission, it is necessary to put down the attitude of a judge and to put on the clothing of a pedagogue, of he who is capable of drawing from the Churches and from their ministers the potentialities of goodness that God does not fail to sow"

rating in prayer and in spiritual combat, the tendencies to affirm oneself above others, the presumed superiority of the gaze that impedes access to the essence of the reality, the presumption of already knowing enough. To do this it is necessary not to transport, in the realm in which one works, one's schemes of understanding, one's cultural parameters, one's ecclesial background.

The service to which you will be called requires protecting the freedom of the Apostolic See that, in order not to betray its mission before God and for the true good of men, cannot allow itself to be imprisoned by the logic of groups, be taken hostage by the calculating division of factions, be content by the division between consuls, submit oneself to political powers and allow oneself to be colonized by strong thoughts in vogue or mainstream illusory hegemony. You are called to seek, in the Churches and in the peoples in the midst of which they live and serve, the good that must be encouraged. In order to best carry out this mission, it is necessary to put down the attitude of a judge and to put on the clothing of a pedagogue, of he who is capable of drawing from the Churches and from their ministers the potentialities of goodness that God does not fail to sow.

cline. Seek men of God, fatherly with those that are entrusted to Him; dissatisfied with the world because they are aware of its "penultimate" and with the profound certainty that in any case it will always remain needy of what it seems to scorn.

Dear Brothers, the mission to which you will be called one day to carry out will take you to all parts of the world. Europe is in need of an awakening; Africa is thirsty for reconciliation; Latin America is hungry for nourishment and interiority; North America is intent on re-discovering the roots of an identity that is not defined by exclusion; Asia and Oceania are challenged by the capacity to ferment in diaspora and to dialogue with the vastness of ancestral cultures.

In leaving you these reflections, I thank you for your much appreciated visit and I exhort you not to allow yourselves to be discouraged by the difficulties that you will inevitably encounter. Be certain of the help and support of the Lord, who is always faithful to us! I promise to accompany you with my prayer, but I ask you also, please, to pray for me. May Our Lady follow you on your path and in your preparation, may she teach you profound love for the Church which will be so necessary and profitable for you in the mission that awaits you. Your whole life is at the service of the Gospel and the Church. Never forget it!

With these wishes and exhortations, I invoke upon you, upon your formators and teachers, coming – and upon all the staff, the abundance of the Holy Spirit's gifts while I truly bless you from my heart.

Let us pray the Angelus together...

I urge you not to expect ready ground, but to take courage and plough it with your own two hands – without tractors or other more efficient tools which we can never be sure of. Prepare the ground yourselves for the sowing, and wait with God's patience for the harvest, of which perhaps you may not be the beneficiaries; do not fish in aquariums or farms, but have the courage to move away from the safety of what is already known and cast your nets and fishing rods out into less predictable places. Don't grow used to eating packaged fish.

The mission of the Papal Representatives requires searching for authentic pastors, with restlessness for God and the mendicant perseverance of the Church, which never tires and knows that they exist, because God won't allow them to run short. Seek, guided not by external prescriptions but by the interior compass with which one orients one's vocation as pastor, with the exacting measure that one must apply to oneself so as not to get lost in de-

Audience with the Grand Master of the Sovereign Military Order of Malta



On Thursday, 25 June, Pope Francis received the Prince and Grand Master of the Sovereign Military Order of Malta, Fra' Matthew Festing, and his entourage.

The Holy See's statement at the United Nations

The answer to terrorism cannot be a military response

The following is a statement by Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations and Other International Organizations, in Geneva at the 29th Session of the Human Rights Council Panel on the Effects of Terrorism on the Enjoyment by All Persons of Human Rights and Fundamental Freedoms on 30 June.

Mr President,

The Holy See is grateful to the Human Rights Council for devoting a special panel of this 29th Session to discuss the effects of terrorism on the enjoyment of human rights and fundamental freedoms. In particular, we acknowledge the thorough and enlightening report of the Special Rapporteur. Terrorism is a terrible reality that is affecting all parts of the globe, destroying countless lives, threatening societies and annihilating cultures and their histories. Sadly, one must admit that the international community has not always been effective in preventing and curbing terrorism, especially in the Middle East and different parts of Africa. Since 2000, the world has witnessed a staggering 500% increase in the number of victims of terrorists attacks. In particular, the past two years have seen a startling increase in the body count of innocent victims at the hands of ISIS and Boko Haram groups, among many others. In 2013, for example, 82% of those victims were killed in just five countries: Iraq, Afghanistan, Pakistan, Nigeria and Syria. While considering the negative effects of terrorism on the enjoyment of human rights and fundamental freedoms, we should also be clear in our reasoning that these effects will continue, and indeed will become worse, if the causes of terrorism are not clearly and swiftly addressed by the national States concerned and the international community (cf. Global Report on Terrorism for 2013).

Mr President, the Holy See Delegation would like to denounce most especially terrorist acts carried out in the name of religion. As Pope Francis states, "Religious fundamentalism, even before it eliminates human beings by perpetrating horrendous killings, eliminates God himself, turning him into a mere ideological pretext" (Pope Francis, *Address to the Members of the Diplomatic Corps Accredited to the Holy See*, 12 January 2015). Terrorism is a political means to influence behavior and to reach objectives through fear. Acts of terrorism cause the destruction of human rights, political freedoms and the rule of law. Terrorism is the antithesis of the shared values and commitments which serve as the basis for peaceful coexistence domestically and internationally. Indeed, with the proliferation of ter-

rorism and the impunity which its proponents enjoy, we can say that there is also a "globalization of terrorism". Developing from "a subversive strategy typical of certain extremist organizations, aimed at the destruction of material goods or the killing of people, terrorism has now become a shadowy network of political collusion" (*Compendium of Catholic Social Teaching*, n. 513), in which antagonistic political powers are tempted to play a role by supplying resources of modern technology, advanced weaponry and financing to these terrorist organizations. A situation is thus created where the positive political will of the major players is required in order to address and resolve the problem of global terrorism and its disastrous effects.

Mr President, the tragic humanitarian and social effects of terrorism are already well known. In the first place, the gravest violation is complete contempt for innocent human



life, the basic right upon which all other human rights are founded. "As such, there is an obligation on the part of the State to protect the right to life of every person within its territory and no derogation from this right is permitted, even in times of public emergency" (OHCHR, "Human Rights, Terrorism and Counter-Terrorism", Fact Sheet n. 32, p. 8). Since terrorism does not recognize the dignity of its victims, there remains no other basis or logic by which the other fundamental rights and freedoms of the human person will be respected. As such, we see a sort of "domino effect", namely, once you deny a person his/her right to life, you abuse other fundamental rights, including the right to freedom of belief and worship, the right to expression and freedom of conscience, the right to education and the right to be treated with equal dignity as any other citizen of a nation, despite difference in religion, social and economic status, language or ethnicity.

Due to the violence of new forms of terrorism and the breach of international humanitarian law, the inter-

national community faces the challenge of responding to the influx of refugees fleeing these troubled areas to find a safe haven. Those receiving countries must not only be lauded for their willingness to provide protection, but they too need the assistance of the international community to deal with the humanitarian crisis so as to avoid the eruption of further problems on their own soil. Terrorism also facilitates trafficking of persons and weapons, thus creating a black market for human commerce. Where terrorism has effectively taken hold, irreparable social and cultural damage has been done that will resonate through future generations. By destroying the infrastructure of cities and regions, especially by attacking government buildings, schools and religious institutions, terrorism literally brings a society to its knees. In addition the demolition of cultural and ancient sites by terrorists threatens to anni-

some cases using terrorism as an excuse, are preoccupied with national security and counterterrorism efforts, some of which also infringe upon the enjoyment of human rights and fundamental freedoms. This shows that the political instability and fragmentation caused by terrorism creates an equal and opposite reaction with serious political consequences. In this sense, collaborative effort on the part of the international community is all the more necessary. Efforts to reach a mutual approach to fighting terrorism must always give priority to the victims of terrorism; financial, political or ideological motives should never take precedence over coming to a unified vision as to how the plague of terrorism should be combated.

The most obvious way in which terrorism can influence the political process is by bringing about changes in public opinion, which Governments then tend to take into account when formulating their policies. It can be very hard for Governments to resist the pressure from public opinion for a strong reaction in the wake of a terrorist attack. The impact of terrorism on public opinion, however, is not as straightforward or predictable as one might imagine. There is no uniform public response to a terrorist attack. Nor do terrorist attacks necessarily change people's political opinions. The greater people's confidence in their own values, the less likely they are to change as a result of a major event, like a terrorist attack. Finally, the role and the power of media in forming and informing public opinion when addressing terrorist events are of the utmost importance.

hilate the history of cultures and populations. Such destruction creates the breeding grounds for more violent extremism, thus continuing the vicious circle of violence propagating further violence.

Mr President, apart from the devastating social and humanitarian effects which, in reality, are much more immediate and concrete, the ongoing negative political effects of terrorism will continue to resonate, in many ways in an unforeseeable manner for generations yet to come. The political impact of terrorism is multifaceted and the parties occultly facilitating or supporting, financially or otherwise, terrorist activity for ulterior political agendas are not always so clearly identified. Nevertheless, it can hardly be doubted that terrorism has political effects and influences the political process, at least in democratic and partially democratic states. In addition to creating an environment of political instability for the countries and regions which suffer the most from terrorism, the political effect on a global level continues to grow. Governments throughout the world, in

Mr President, the Holy See is deeply convinced that terrorism, especially those forms that derive from religious extremism, must be confronted with concerted political efforts by all players, especially by all the local and regional parties involved, as well as by the major international players, whose role is indispensable in negotiating and finding a viable solution, diplomatic or otherwise, to protect life and the future stability of the regions touched by terrorism. The response to terrorism cannot be merely by way of military action. Political participation, fair and just legal systems, and cutting all forms of public and private support for terrorism are means not only to respond, but also to prevent, terrorism. It is also important to remember the positive obligation that States have to undertake in order to protect their citizens and, where that is not possible, to collaborate with other regional authorities in order to address the threats posed by terrorist groups.

Thank you, Mr President.

Francis recalls Jan Hus and urges the study of historical truth

From contention to dialogue

Continue to study "the person and activity of Jan Hus", "who for a long time was the subject of contention among Christians, however today he has become a reason for dialogue". The Pope said this to representatives of the Church in the Czech Republic, of the Czechoslovak Hussite Church and of the Evangelical Church of Czech Brethren on Monday, 15 June, who were participating in the meeting on the sixth centenary of Hus' death. The following is a translation of the Holy Father's address, which was given in Italian.



Dear Friends,

I welcome you, distinguished representatives of the Czechoslovak Hussite Church and of the Evangelical Church of Czech Brethren, who have come to Rome to celebrate a Liturgy of Reconciliation at the tombs of the Apostles Peter and Paul on the occasion of the 600th anniversary of the Reformer Jan Hus. I address a cordial greeting to Cardinal Miloslav Vlk.

This meeting gives us the opportunity to renew and deepen the relations between our communities. In obedience to the will of the Lord Jesus, who on the eve of his Passion and death prayed to the Father for the unity of his disciples (cf. Jn 17:21), we have the duty to promote increasing mutual knowledge and active collaboration. Many disputes of the past beg to be revisited in the light of the new context in which we live, and agreements and concurrences will only be reached if we address the traditional issues of conflict with a new view. Above all, we cannot forget that our shared profession of faith in God the Father, in the Son and in the Holy Spirit, in which we were baptized, already unites us in bonds of genuine fraternity.

Six centuries have passed since the day that the renowned preacher and Rector of the University of Prague, Jan Hus, died tragically. Previously in 1999, St John Paul II, in an intervening international symposium dedicated to this memorable figure, expressed his "profound regret for the cruel death inflicted [on him]," and he numbered him among the Reformers of the Church. In the light of this approach, the study must continue on the person and activity of Jan Hus, who for a long time was the subject of contention among Christians, however today he has become a reason for dialogue. This research, carried out without conditioning of an ideological type, will be an important service to the historical truth, to all Christians and to the

whole society, even beyond the boundaries of your Nation.

The Second Vatican Council stated: the "renewal of the Church", which "essentially consists in an increase of fidelity to her own calling ... Church renewal therefore has notable ecumenical importance" (*Unitatis Redintegratio*, 6). Today, in particular, the need for a new evangelization of so many men and women that seem indifferent to the joyful news of the Gospel, renders urgent the duty of renewal of every ecclesial structure, in order to foster the positive response from all those to whom Jesus offers his friendship (cf. Apostolic Exhortation *Evangelii Gaudium*, 27). And the visible communion among Christians will surely render the proclamation more credible.

Responding to Christ's call to continuous conversion, of which we are all in need, we can move forward together on the path of reconciliation and peace. Along this path we learn, by the grace of God, to recognize one another as friends and to consider others' motivations in the best possible light. Through this connection, I hope the bond of friendship will be developed also at the level of the local and parish communities.

With these sentiments, I unite myself spiritually to the Penitential Liturgy that you will celebrate here in Rome. May God, rich in mercy, grant us the grace to acknowledge ourselves all sinners and to be able to forgive one another; I assure you of my prayer and I ask all of you, please, to pray for me and for my ministry. Thank you.

The Pope to athletes from Special Olympics Italia

No one is excluded

Sport as an experience of promotion and growth, even in the face of frailty. Pope Francis spoke of this on Friday morning, 19 June, receiving in audience a delegation of athletes with mental disabilities from Special Olympics Italia who will participate in the World Games in Los Angeles. The following is a translation of the Pope's address, which was delivered in Italian.



Dear Friends,

Welcome, and thank you for wanting this meeting before the World Games in Los Angeles, in which you will participate at the end of July. I hope you have a wonderful adventure!

The world of sport is usually regarded by the Church with trust and attention, because she knows that together it is possible to work to bring back to sport its true meaning: an educational, playful, recreational sense; and also its cultural and social dignity. You know it well, you who have chosen sport as an experience of promotion and growth, in the presence of a condition of frailty and limitation. Indeed, the plan of Special Olympics includes – by its Charter – people with different abilities to improve their quality of life.

It is beautiful and significant that children and adults find in sports training and in participating in even international competitions an incentive to live their life to the fullest. It is surely a challenge. And you have accepted it and you have "taken the field"! I encourage you to remain committed to helping one another discover your potential and to love life, to appreciate it with all its limitations and especially in all its beauty. Never forget beauty: the beauty of life, the beauty of sport, that beauty which God has given us. Sport is a very suitable path for this discovery, to open ourselves, to go outside of our own walls and get in the game. This is how we learn to participate, to overcome, to struggle together. And all this helps us to become active members of society and also of the Church; and it

helps society itself and the Church to overcome all forms of discrimination and exclusion.

Please, remain loyal to this ideal of sport! Do not let yourselves be "infected" by the false culture of sport, that of economic success, of victory at all cost, of individualism. It is important to rediscover "amateur" sport, the one without pay, sport for the sake of sport. Sport must instead be safeguarded and protected as an experience of human values, of competition yes, but in loyalty, in solidarity. Dignity for every person: always! Let no one feel excluded from playing sport. And to achieve this objective it takes generous action and agreement of the various institutional and social organizations.

I hope you experience the upcoming World Championships in a joyful, enthusiastic, peaceful way. Have fun and make beautiful friendships with brothers and sisters from around the world! Upon each one of you, on your family members and on those who are accompanying you in this sporting adventure I invoke the Lord's blessing. And you, please, do not forget to pray for me. Thank you.

[Blessing]

VATICAN BULLETIN

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The Holy Father accepted the resignation of Bishop Pierre Farine, titular Bishop of Traù, from his office as Auxiliary of the Diocese of Lausanne, Geneva and Fribourg, Switzerland. It was presented in accord with cann. 401 § 1 and 411 of the Code of Canon Law (30 June).

SECRETARIAT FOR COMMUNICATIONS

Following the Apostolic Letter issued *Motu Proprio*, 27 June 2015, the Holy Father appointed the following as members of the Secretariat for Communications:

- Prefect: Bishop Dario Edoardo Viganò, Director of Vatican Television Centre;
- Secretary: Msgr Lucio Adrian Ruiz, Head of the Vatican Internet Service;
- Director General: Dr Paolo Nusiner, Director General of *Avvenire*, *Nuova Editoriale Italiana*;

– Vice-Director General: Dr Giacomo Ghisani, Head of the International Relations and Legal Affairs Office of the Vatican Radio and Member of the Administrative Council of the Vatican Television Centre.

ORIENTAL CHURCHES

The Holy Father appointed the following as members of the said Congregation: Cardinal Péter Erdő, Archbishop of Esztergom-Budapest; Cardinal Thomas Christopher Collins, Archbishop of Toronto; Cardinal Ricardo Blázquez Pérez, Archbishop of Valladolid; Archbishop Menghesteab Tesfamariam, MCCJ, of Asmara; Archbishop Fülöp Kocsis, of Hajdúdorog for Catholics of the Byzantine rite (27 June).

NECROLOGY

H.B. Nerses Bedros XIX Tarmouni Patriarch of Cilicia for Armenians, at age 75 (25 June).

At the Angelus a new appeal for an integral ecology

On behalf of life

On Sunday, 28 June, the Pope launched an appeal "to promote life in every situation". After the Holy Father prayed the Angelus with the faithful in St Peter's Square, he encouraged collaboration in the promotion of an integral ecology. The following is a translation of the Holy Father's words which were delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Today's Gospel presents the account of the resurrection of a young, 12-year-old girl, the daughter of one of the leaders of the synagogue, who falls at Jesus' feet and beseeches him: "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live" (Mk 5:23). In this prayer we hear the concern of every father for the life and well-being of his child. We also hear the great faith which that man has in Jesus. And when news arrives that the little girl is dead, Jesus tells him: "Do not fear, only believe" (v. 36). These words from Jesus give us courage! And He frequently also says them to us: "Do not fear, only believe". Entering the house, the Lord sends away all those who are weeping and wailing and turns to the dead girl, saying: "Little girl, I say to you, arise" (v. 41). And immediately the little girl rose and began to walk. Here we see Jesus' absolute power over death, which for Him is like a dream from which one can awaken.

The Evangelist inserts another episode in this account: the healing of a woman who had been bleeding for 12 years. Because of this ailment, which, according to the culture of the time, rendered her "impure", she



was forced to avoid all human contact. The poor woman was condemned to a civic death. In the midst of a the crowd following Jesus, this unknown woman says to herself: "If I touch even his garments, I shall be made well" (v. 28). And thus it happened. The need to be freed urges her to dare and her faith "snatches", so to speak, healing from the Lord. She who believes "touches" Jesus and draws from Him a saving grace. This is faith: to touch Jesus is to draw from Him the grace that saves. It saves us, it saves our spiritual life, it saves us from so many problems. Jesus notices and, in the midst of the people, looks for the woman's face. She steps forward trembling and He says to her: "Daughter, your faith has made you well" (v. 34). It is the voice of the heavenly Father who speaks in Jesus: "Daughter, you are not cursed, you are not excluded, you are my child!". And every time Jesus approaches us, when we go forth from

Him with faith, we feel this from the Father: "Child, you are my son, you are my daughter! You are healed. I forgive everyone for everything. I heal all people and all things.

These two episodes – a healing and a resurrection – share one core: *faith*. The message is clear, and it can be summed up in one question: *do we believe that Jesus can heal us and can raise us from the dead?* The entire Gospel is written in the light of this faith: Jesus is risen, He has conquered death, and by his victory we too will rise again. This faith, which for the first Christians was sure, can tarnish and become uncertain, to the point that some may confuse resurrection with reincarnation. The Word of God this Sunday invites us to live in the certainty of the Resurrection: Jesus is the Lord, Jesus has power over evil and over death, and He wants to lead us to house of the Father, where life reigns. And there we will all meet again, all of us here in this square today, we will meet again in the house of the Father, in the life that Jesus will give us.

The Resurrection of Christ acts in history as the principle of renewal and hope. Anyone who is desperate and tired to death, if he entrusts himself to Jesus and to his love, can begin to live again. And to begin a new life, to change life is a way of rising again, of resurrecting. Faith is a force of life, it gives fullness to our humanity; and those who believe in Christ must acknowledge this in order to promote life in every situation, in order to let everyone, especially the weakest, experience the love of God who frees and saves.

Let us ask the Lord, through the intercession of the Virgin Mary, for the gift of a strong and courageous faith, that might urge us to be diffusers of hope and life among our brothers and sisters.

After the Angelus:

Dear brothers and sisters, I address my greeting to all of you, Romans and pilgrims! I greet in particular the participants in the march: "One earth, one human family". I encourage collaboration among people and associations of different religions for the promotion of an integral ecology. I thank FOCSIV, Our Voices and the other organizers, and

I send my best wishes for the work of the young people of various Countries who, in these days, are gathering on the care of our common home.

I greet the Guides, that is, women-scouts. They are very good, these women, very good, and they do so much good! These women-scouts are taking part in the International Catholic Conference and I renew my encouragement to them.

I greet the faithful of Novoli, the polyphonic choir of Augusta, children of several parishes in Padua who have recently been confirmed; the "Grandparents of Sydney", an association of elderly emigrants to Australia who have gathered here with their grandchildren; the children of Chernobyl and the families of the East and of Ospedaletto who are hosting them.

I wish everyone a good Sunday and a good lunch. Please, do not forget to pray for me. *Arrivederci!*

Benedict XVI leaves for Castel Gandolfo



On Tuesday, 30 June, Pope Francis went to Benedict XVI's residence in the Vatican Gardens to greet him and wish him a good stay in Castel Gandolfo, where the Pope emeritus will be on holiday for two weeks, coming back to the Vatican on 14 July. Arriving at about 10 am, Francis was welcomed at the door by Benedict XVI, who was with Archbishop Ganswein, Prefect of the Papal Household. The Pope emeritus invited him inside for a brief private chat, which lasted about 20 minutes. Benedict XVI then accompanied him to the door and bade farewell from the entrance.

Pope Francis expresses his closeness to the people of Greece

"The news from Greece regarding the economic and social situation of the country is worrying. The Holy Father wishes to convey his closeness to all the Greek people, with a special thought for the many families gravely beset by such a complex and keenly felt human and social crisis". With these words the Director of the Holy See Press Office, Fr Federico Lombardi, highlighted the Pontiff's concern for the country on Wednesday, 1 July. "The dignity of the human person", he said, "must remain at the centre of any political and technical debate, as well as in the taking of responsible decisions". Pope Francis "invites all the faithful to unite in prayer for the good of the beloved Greek people", he concluded.