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The Pope speaks to mayors at a meeting in the Vatican on the environment, climate change and modern slavery

A human ecology

And expresses his hopes for the outcome of the Paris summit

Taking care of the environment is an act of human ecology, Pope Francis said to city officials. The address took place in the New Synod Hall on Tuesday afternoon, 21 July, during a meeting organized by the Pontifical Academy of Sciences on the theme: "Modern Slavery and Climate Change: the Commitment of the Cities". Among those attending were approximately 60 mayors, as well as officials of the Holy See. At the end of the meeting, the Pope signed the final declaration. The following is a translation of the Pope's impromptu address, which he gave in Spanish.

Allow me to speak in Spanish. Good evening, welcome.

I offer you my sincere and heartfelt thanks for the work that you have done. It's true that it has all revolved around the theme of looking after the environment, this culture of care for the environment. However this culture of care for the environment is not simply a "green" – I say it in the true sense of the word – attitude, it isn't just a "green" attitude, it's much more than that. Taking care of the environment means having an attitude of human ecology. That is, we cannot say that mankind is here and *Creation*, the environment, is there. Ecology is total, it's human. This is what I sought to express in the Encyclical *Laudato Si'*: man cannot be separated from the rest; there is a relationship which is reciprocally influential, both the en-



vironment on the person, and the person in a way which affects the environment; and the effect bounces back to man when the environment is mistreated. For this reason, in response to a question I was asked I said: "No, it's not a 'green' encyclical, it's a social encyclical". For in society, in the social life of mankind, we cannot forget to take care of the environment. Moreover, looking after the environment is a social attitude, which socializes us, in one sense or another – each person can give it the meaning he chooses – on

the other hand, it enables us to welcome – I like the Italian expression, when they speak of the environment – *Creation*, what we are given as a gift, namely, the environment.

On the other hand, why this invitation – which seems to me to have been a very fruitful idea of the Pontifical Academy of Sciences, of Bishop Sánchez Sorondo – inviting the mayors of cities both large and not-so-large, why invite them here to talk about this? Because one of the most notable things when the environment, when creation isn't looked

after, is the unfettered growth of cities. It is a worldwide phenomenon. It is as if the heads, the big cities, made themselves large, but each time with greater areas of poverty and misery, where the people suffer the effects of environmental neglect. The phenomenon of migration is included in this sense. Why do people come to the big cities, to the poverty belts of big cities – the shanty towns, slums and favelas? Why do they do this? It is simply because the rural world doesn't offer them opportunities. One point that is made in the Encyclical – and with all due respect, but it must be denounced – is the idolatry of technocracy. Technocracy leads to the destruction of jobs, it creates unemployment. The phenomena of *unemployment* are widespread and people are forced to emigrate, seeking new horizons. The high number of unemployed people is alarming. I don't have the statistics at hand, but in a few European countries, especially among young people, youth unemployment – of those aged 25 years and under – is higher than 40 percent and in some cases even 50 percent. Between 40, 47 – I'm thinking of other countries – and 50 [percent]. I am thinking of other serious statistics given by heads of state, directly by heads of state. Projecting into the future, this makes us see a ghost, in other words, an unem-

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At the Angelus

As shepherds do



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To journalists on the return flight from South America

Consider the context

During his return flight to Rome at the end of his Apostolic Visit in Ecuador, Bolivia and Paraguay, the Holy Father spoke at length with journalists, answering some 20 questions on a wide range of topics. Throughout the interview, the Pope asked that his comments always be taken in context.

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Archbishop emeritus of Bologna

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VATICAN BULLETIN

AUDIENCES

Between Monday, 13 July – Saturday, 18 July

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

Archbishop Salvatore Fisichella, titular Archbishop of Voghenza, President of the Pontifical Council for Promoting the New Evangelization

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Simon Poh Hoon Seng as Auxiliary Bishop of the Archdiocese of Kuching, Malaysia, assigning him the titular episcopal See of Sfasferia. Until now he has been chancellor and parish priest of St Joseph's Cathedral (9 July).

Bishop-elect Poh Hoon Seng, 52, was born in Sri Aman, Malaysia. He was ordained a priest on 31 July 1988. He holds a licence in missiology. He has served in parish ministry and as: director of the Commission of Vocations; spiritual counsellor for the Commission for Youth; member of the College of Consultors; lecturer in missiology; spiritual director at St Peter's College Major Seminary in Kuching; coordinator of the Archdiocesan commission "Mission and Evangelisation"; coordinator of the Human Development Commission.

The Holy Father appointed Fr George Bugeja, OFM, as Coadjutor of the Apostolic Vicariate of Tripoli, Libya, assigning him the titular episcopal See of San Leone. Until now he has been custodian of St Anthony of Padua Convent in Ghajnsielem, Malta (10 July).

Bishop-elect Bugeja, 53, was born in Xaghara, Malta. He made his solemn vows for the Order of Franciscan Minors on 28 August 1983 and was ordained a priest on 5 July 1986. He holds a diploma in journalism. He has served in parish ministry and as: auditor of the ecclesiastical tribunal; pastoral activities of the Diocese of Gozo; custodian of the communities of Hamrun, Rabat, Gozo and Sliema; official at the Congregation for the Evangelization of Peoples.

The Holy Father accepted the resignation of Archbishop Jean-Charles Descubes of Rouen, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (10 July).

The Holy Father appointed Bishop Dominique Lebrun as Archbishop of Rouen, France. Until now he has been Bishop of Saint-Etienne, France (10 July).

Archbishop Lebrun, 57, was born in Rouen, France. He was ordained a priest on 9 June 1984. He was ordained a bishop on 9 September 2006, subsequent to his appointment as Bishop of Saint-Etienne.

The Holy Father appointed Fr Benedictus Son Hee-Song as Auxiliary of the Archdiocese of Seoul, Korea, assigning him the titular episcopal See of Campi. Until now he has been director of the Archdiocesan Pastoral Apostolate (14 July).

Bishop-elect Son Hee-Song, 58, was born in Kyenki Yeonchenun Chadari, Korea. He was ordained a priest on 4 July 1986. He holds a doctorate in theology. He has served in parish ministry and as: lecturer at the Major Seminary of Seoul (Catholic University); deputy director of the Commission for reviewing publications; member of the Episcopal Conference and secretary general of the Episcopal Commission for the doctrine of the faith; member of the presbyteral council, of the pastoral council, of the Commission: for the ongoing formation of the clergy, for

foreign missions, and for the management of daycare centres for the elderly of Seoul; member and deputy director of the Commission for the protection of the holy sites of martyrdom in Seoul; secretary general of the Episcopal Commission for the lay apostolate.

The Holy Father appointed Fr Jorge Enrique Concha Cayuqueo, OFM, as Auxiliary Bishop of the Archdiocese of Santiago de Chile, Chile, assigning him the titular episcopal See of Carpi. Until now he has been provincial minister of the Franciscan Province (14 July).

Bishop-elect Concha Cayuqueo, 57, was born in Carahue, Chile. He holds a doctorate in the social sciences. He made his solemn vows for the Order of Friars Minor Capuchin on 23 December 1983, and was ordained a priest on 20 December 1986. He has served in parish ministry and as: provincial secretary for formation and studies; custodian of the *San Felipe de Jesus* formation house in Santiago; commissioner for the Holy Land in Chile; president of

the Conference of Provincial Ministers of the Southern Cone; first deputy president of the Conference of Religious in Chile.

The Holy Father accepted the resignation of Bishop Francis Anani Kofi Lodonu of Ho, Ghana. It was presented in accord with can. 401 § 1 of the Code of Canon Law (14 July).

The Holy Father appointed Fr Emmanuel Fianu, SVD, as Bishop of Ho, Ghana. Until now he has been secretary of the General Council of the Society of the Divine Word (14 July).

Bishop-elect Fianu, 58, was born in Tegbi, Ghana. He made his perpetual vows for the Society of the Divine Word in 1984, and was ordained a priest on 14 July 1985. He studied biblical theology. He has served in parish ministry and: administrative and academic offices and as: admonitor of the SVD district in Lome; lecturer in biblical sciences; secretary of the Commission for liturgical publications in Ghana-Togo; rector of the College of the Divine Word in Rome; secretary for formation for the Africa-Madagascar SVD Provinces; coordinator of the AFRAM zone at its headquarters in Accra.

The Holy Father accepted the resignation of Archbishop Antônio Carlos Altieri, SDB, of Passo Fundo, Brazil. It was presented in accord with can. 401 § 2 of the Code of Canon Law (15 July).

The Holy Father appointed Fr Laurent Camiade as Bishop of Cahors, France. Until now he has been vicar general of the Diocese of Agen, France (15 July).

Bishop-elect Camiade, 48, was born in Agen, France. He holds a degree in philosophy and a doctorate in theology. He was ordained a priest on 28 June 1992. He has served in parish ministry and as: diocesan director of the youth pastoral ministry; teaches spiritual theology at the *Institut Catholique de Toulouse*.

The Holy Father appointed Fr Udo Bentz from the clergy of Mainz, Germany, as Auxiliary Bishop of the same diocese, assigning him the titular episcopal See of Sita. Until now he has been rector of the Major Seminary of Mainz (15 July).

Bishop-elect Bentz, 48, was born in Rülzheim, Germany. He holds a doctorate in theology. He was ordained a priest on 1 July 1995. He has served in parish ministry and as: private secretary to Cardinal Karl Lehmann; president of the Confer-

Congregation for the Causes of Saints

Promulgation of Decrees

On Thursday afternoon, 16 July 2015, Pope Francis received in a private audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints. During the audience, the Holy Father authorized the Congregation to promulgate eight decrees regarding the heroic virtues of:

– the Servant of God Andrzej Szeptycky, (in the world: Roman Aleksander Maria) of the Order of St Basil; Major Archbishop of Leopoli for Ukrainians and Metropolitan of Halyč; born in Prylbychi, Ukraine on 29 July 1865 and died in Lviv on 1 November 1944;

– the Servant of God Giuseppe Carraro, Bishop of Verona, Italy; born in Mira, Italy on 26 June 1899 and died in Verona on 30 December 1980;

– the Servant of God Agostino Ramirez Barba, diocesan priest, Founder of the Congregation of the Sister Servants of the Lord of Mercy; born in San Miguel el Alto, Mexico on 27 August 1881 and died in Tepatlán on 4 July 1967;

– the Servant of God Simpliciano of the Nativity (in the world: Aniello Francesco Saverio Maresca), professed priest of the Order of the Friars Minor, Founder of the Congregation of the Franciscan Sisters of the Sac-

red Hearts; born in Meta di Sorrento, Italy on 11 May 1827 and died in Rome on 25 May 1898;

– the Servant of God Maria del Rifugio Aguilar y Torres, widow of Cancino, Foundress of the Congregation of the Mercedarian Sisters of the Blessed Sacrament; born in San Miguel de Allende, Mexico on 21 September 1866 and died in Mexico City on 24 April 1937;

– the Servant of God Maria Teresa Dupouy Bordes, professed religious of the Society of the Sacred Heart of Jesus and Foundress of the Congregation of the Missionaries of the Sacred Hearts of Jesus and Mary; born in Saint Pierre d'Irube, France on 6 May 1873 and died in San Sebastián, Spain on 26 May 1953;

– the Servant of God Elisa Miceli, Foundress of the Institute of the Rural Catechist Sisters of the Sacred Heart; born in Longobardi, Italy, on 12 April 1904 and died in Frascati on 19 April 1976;

– the Servant of God Isabel Méndez Herrero (in the world: Isabel of Mary Immaculate), professed nun of the Congregation of the Servants of St Joseph; born in Castellanos de Moriscos, Spain on 30 August 1924 and died in Salamanca on 28 December 1953.

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A human ecology

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ployed body of youth which, today, is offered what horizon and what future? What is left for these young people: addiction, boredom, not knowing what to do with one's life – a very hard life without meaning, youth suicide – the statistics on youth suicide among young people have not been published in their entirety – or searching for an ideal life under other horizons, even in guerilla projects.

On the other hand, health is at stake. The multitude of "rare diseases", as they are called, comes from many elements used to fertilize fields – or who knows, no one yet understands the cause – however they come from excessive technicization. One of the greatest problems at issue relates to oxygen and water. Namely, the desertification of large areas through deforestation. Next to me is the Cardinal Archbishop representing the Brazilian Amazon, who can tell us what deforestation means today in the Amazon, which is the world's lungs. Congo and Amazonia are the world's great lungs. The deforestation in my homeland for several years – eight, nine years – reminds me that the Federal Government began a process in one province to stop the deforestation that was impacting the population.

What happens when all these phenomena of excessive technicization, without caring for the environ-



ment, in addition to natural phenomena, affect migration? Unemployment and then human trafficking. Illegal work, without contracts, working "under the table" is occurring more and more frequently. How it has increased! Illegal work is truly pervasive, and this means that people don't earn enough to live. This can lead to criminal behaviour all the problems that occur in large cities due to these migrations caused by excessive technicization. I refer in particular to the agricultural environment and also to human trafficking in the mining industry. Slavery in mines is a major issue. It involves the use of certain elements in the treatment of minerals – arsenic, cyanide which cause diseases in the population. There is a very great responsibility in this. It all bounces back, it all turns around, everything has a rebound effect against the person himself. It can include human trafficking for purposes of slave labour or prostitution – sources of work to enable survival today.

This is why I am pleased that you have reflected on these phenomena – I have mentioned merely a few – impacting the large cities. Finally, I would say that this requires the involvement of the United Nations. I have high hope that the Paris summit this November will lead to a basic and fundamental agreement. I am very hopeful. However, the United Nations must take greater interest in this phenomenon, especially in human trafficking caused by environmental issues, this exploitation of people.

Several months ago I received a delegation from the United Nations, of women involved with the issue of the sexual exploitation of children in countries at war – children as an object of exploitation. This is another phenomenon. Wars are another element con-



Officials of the Holy See attending were: Cardinal Francesco Montenegro, Archbishop of Agrigento; Cardinal Cláudio Hummes, OFM, Prefect of the Congregation for the Clergy; Archbishop Paul R. Gallagher, Secretary for Relations with States; Bishop Marcelo Sánchez Sorondo, the Academy's Chancellor; Msgr Peter Wills, Assessor of the Secretariat of State; Msgr José Avelino Bettencourt, Head of Protocol, and Msgr Guillermo Javier Karcher.

tributing to environmental imbalance.

I would like to conclude with a reflection which isn't mine but which is from the theologian and philosopher Romano Guardini. He speaks of two forms of ignorance: the ignorance that God gave us, to be transformed into culture, which is why he gave us the mandate to care for, make fruitful and have dominion over the earth; the second form of ignorance, when man fails to respect this relationship with the earth, and doesn't look after it – it's very clear in the biblical account, it's a mystical sort of reading. When he does not look after it, man falls prey to this second form of ignorance and steers the earth off its intended course. It is ignorance, that is to say, man changing its course, losing control of it, thus giving rise to a second form of ignorance. Atomic energy is good, it can be helpful. Up to a point it's okay, but let's think about Hiroshima and Nagasaki. In other words, disaster and destruction are created, to give a longstanding example. Today, in all forms of ignorance, as in those which you have considered, this

second form of ignorance is what is destroying man. In a "midrash", a mediaeval rabbi from about the time of St Thomas Aquinas – perhaps someone has heard me speak about him – explained the problem of the Tower of Babel to his "parishioners" in the Synagogue. He said that building the Tower of Babel took a lot of time and work, especially in making the bricks. It called for preparing mud, finding hay, baling it, cutting it, drying it, then putting it in the oven, baking... Each brick was like a gem, they were really valuable. They carried the bricks up to place them on the tower. When a brick fell it was a very serious problem, and the culprit who had neglected his work and dropped the brick was punished. When a construction worker fell, nothing would happen. This is the tragedy of the second form of ignorance: man as creator of ignorance rather than culture; man as creator of ignorance because he doesn't care for the environment.

Why did the Pontifical Academy of Sciences convoke the officials, mayors and superintendents of cities? It's because this awareness comes from the centre toward the peripheries, while the most serious and profound work is starts at the peripheries and moves toward the centre; in other words, from you to the conscience of humanity. The Holy See, or this country or that one, can deliver a good speech before the United Nations, but unless the work moves from the peripheries to the centre it will have no effect; hence the responsibility of city officials, mayors and superintendents.

For this reason I am most grateful that you have come together as the peripheries, taking this issue very seriously. Each of you, within your own city, has problems like those I mentioned, and you must govern and resolve them, and so on. I thank you for your cooperation. Bishop Sánchez Sorondo told me that many of you gave speeches and that all this is most valuable.

I thank you and I ask the Lord to give us the grace that we may raise awareness of this problem of destruction that we ourselves propel through our lack of an ecological awareness such as that given to us in the beginning, in order to transform the first form of ignorance into culture; to stop there and not transform this culture into ignorance.

Many thanks.

An urban alliance for sustainable development

SILVINA PÉREZ

Mayors from cities ranging from Vatican City to New York have launched an urban alliance for sustainable development. The official inauguration will take place at the United Nations this coming 24 September, the first day of the Pope's visit. This was decided at a conference, organized by the Pontifical Academy for Social Sciences and held at the Vatican on 22 and 23 July.

After Tuesday's meeting on human trafficking and care for the environment which culminated with a visit from the Pope in the New Synod Hall, attended by more than 60 mayors from around the world, a second smaller symposium was held on Wednesday and Thursday in the Casina Pio IV. The symposium's theme was "Sustainable Cities: Empowering People, Enabling Prosperity and Protecting the Planet". The meeting culminated with the signing a joint declaration, in which participants pledged to "work towards the success of the Sustainable Development Goals

(SDGs) in our own cities and respective areas of endeavour, and to partner with others across the globe to help all cities to achieve the new SDGs with success". To this end, they pledged to "work together cooperatively and actively across cities and across sectors to coalesce in an Urban SDG Alliance", that "will be open, voluntary, participatory". In practice, it means formulating a "common plan" so as to reach "global consensus" on development goals, above all, to end extreme poverty and hunger.

The conference was opened by the mayors of Rome and New York, Ignazio Marino and Bill De Blasio, after an introduction by US economist Jeffrey Sachs, with speeches from the mayors of, among others, Seoul, South Korea; Bogotá, Colombia; Gaborone, Botswana; Stockholm, Sweden; Johannesburg, South Africa; San Francisco, USA; New Orleans, USA; and Porto Alegre, Brazil.

These municipal leaders all described grave environmental and social problems which are occurring around the globe. According to

Park Won-soon, Mayor of Seoul, in 2014 almost 20 million people were forced to flee their homes because of natural disasters. Earthquakes and volcanic eruptions have displaced 1.7 million people. On Thursday, Kagiso Thutlwe, Mayor of Gaborone, said that the likelihood of a person being displaced is 60 percent higher than it was in 1970. He also described how climate change will cause ever more extreme events.

This situation won't spare more developed regions either: In August 2014 in Japan, Typhoon Halong forced half a million people to abandon their homes.

"Pope Francis called upon the mayors to take leadership in overcoming the growing crises of social exclusion, marginalization, and climate disruption". the declaration states. And, it continues, "we, the mayors and others assembled in this symposium, have heard this call from Pope Francis and from our own citizens. We recognize the dire threats to future generations. We must act now".

Archbishop of Bologna from 1984-2003

Cardinal Giacomo Biffi dies

On Saturday, 11 July, at 2 am, Cardinal Giacomo Biffi, Archbishop emeritus of Bologna, Italy died at Toniolo nursing home. On learning of the news Pope Francis sent a telegram to Cardinal Carlo Caffarra, the current Archbishop of Bologna. The following is a translation of the Holy Father's telegram which was written in Italian.

I learned with sadness of the news of the death of Cardinal Giacomo Biffi after a long illness, who lived with a serene spirit and with trusting abandonment to the Lord's will. I desire to express to you, to the entire diocesan community of Bologna and to the relatives of the deceased cardinal my profound participation in your sorrow. I think with affection of this dear brother in the episcopate who served the Gospel with joy and wisdom and loved the Church tenaciously. I recall with gratitude his intense and profuse pastoral work first as a zealous priest and auxiliary bishop of Milan, then as an attentive and wise guide of the same archdiocese. Of note were his tireless service to human and Christian formation of entire generations through teaching and the publication of various works. Particularly effective were his direct and current language placed at the service of the Word of God, as well as his appreciated preaching of the spiritual exercises especially for the Roman Curia. In this moment of mourning, I raise fervent prayers to the Lord so that, through the intercession of the Blessed Virgin of St Luke, he may receive his faithful servant and distinguished pastor in heavenly Jerusalem. I also impart a special Apostolic Blessing to you, to the dear Church in Bologna and to those who knew and respected him.

FRANCISCUS PP.

Pope's message for the funeral of Nersès Bédros XIX Tarmouni

Three legacies



A pastor "profoundly rooted in the Rock that is Christ". This is how Pope Francis recalled the Patriarch of Cilicia for Armenians, His Beatitude Nersès Bédros XIX Tarmouni in a message sent to Bishop Grégoire Ghabroyan, Administrator of the Patriarchate of Cilicia for Armenians, on the occasion of the Funeral Mass, which took place on Tuesday, 30 June, in the Cathedral of St Gregory and Elias in Beirut. His words were read by Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches. The following is a translation of the Pope's message, which was written in French.

To His Excellency
Bishop GRÉGOIRE GHABROYAN
Administrator of the Patriarchal
Church of Cilicia for Armenians

It is with profound sadness that I learned the news of the return to the House of the Father of our beloved brother in Christ, His Beatitude Nersès Bédros XIX Tarmouni, Patriarch of Cilicia for Armenians. I carry in my heart the memory of my meeting with him, accompanied by the Bishops of the Synod and the faithful of this Patriarchal Church, on the occasion of the commemoration of the victims of Metz Yegern and of the proclamation of St Gregory of Narek as Doctor of the Universal Church. It is as if these events which took place alongside the relics of the Apostle St Peter fulfilled the long and faithful journey of your *Caput et Pater*, making it possible to highlight some of the characteristic aspects of his person.

He was, first of all, profoundly rooted in the Rock that is Christ. He held that the most precious

treasure that a bishop is called to administer is the faith which stems from apostolic preaching. His Beatitude dedicated himself generously for its diffusion, in particular by fostering the permanent formation of the clergy so that, even in difficult contexts, God's ministers would renew their adherence to Christ, humanity's only hope and consolation.

He worked to ensure the just commemoration of the sufferings endured by the Armenian people throughout their history should become an act of giving thanks to God, considering the example of martyrs and of witnesses, and at the same time obtain from Him the comfort of consolation and reconciliation, which alone can heal the deepest wounds of souls and of peoples.

Patriarch Nersès was at last able to rejoice with all the Armenian people at the elevation of St Gregory of Narek to the luminous title of Doctor of the Church. His Beatitude often wished that the

Giacomo Biffi was born on 13 June 1928 in Milan, where he was ordained a priest on 23 December 1950 by Cardinal Alfredo Ildefonso Schuster.

After earning a degree in theology in 1955, he began teaching dogmatic theology in seminaries in Milan and then went to serve in pastoral ministry in several parishes: from 1960-1969 at Santi Martiri Anauni, in the city of Legnano and from 1969-1975 at Sant'Andrea in Milan. He began serving as episcopal vicar for culture in 1974, and in 1975 he was appointed director of the Pastoral Institute of Lombardy – which he founded – and also served as head of the commission for the Ambrosian Rite. On 11 February 1975 he was appointed canon theologian of the metropolitan chapter of Milan. Several months later, on 7 December 1975, Paul VI appointed him Auxiliary of the Archdiocese of Milan and titular



Bishop of Fidene. He received his episcopal ordination on 11 January 1976.

In the years that followed, he curated the liturgical reform of the Ambrosian Rite, and from 1976 to 1982 took part in the episcopal commission of the Italian Bishops' Conference for the doctrine of the faith, catechesis and culture, for which he became secretary in 1979. He also participated in the episcopal commission for the liturgy in 1982.

On 19 April 1984, John Paul II appointed him Archbishop of Bologna. On 7 July of that year he was elected president of the Bishops' Conference of Emilia-Romagna. Pope Wojtyła created him a cardinal in the Consistory of 25 May 1985.

The Church of Bologna was enriched by his theological depth, combined with his authoritative and incisive pastoral style, offering reflections on many important events of the Archdiocese. Notable among others were his remarks at the centenary of the birth of Cardinal Giacomo Lercaro in 1992; at the funeral of Don Giuseppe Dossetti in December 1996; at the national Eucharistic congress in Bologna in 1997, to which he welcomed John Paul II; and in Marzabotto in November of 1998 at the opening of the process of the cause for the beatification of three Bolognese priests massacred by Nazis along with many innocent civilians in the autumn of 1994. Cardinal Biffi often addressed the theme of Europe's Christian roots, highlighting the contribution of believers to the constitution of the new common home: the European Union.

Cardinal Biffi was a member of the Congregations for the Clergy and for Catholic Education. On 16 December 2003, he resigned his post as Archbishop of Bologna, continuing as apostolic administrator until 15 February 2004. He was the author of numerous theological, catechetical and meditative publications.

He suffered serious health problems over the last several years. When his condition worsened just over a month ago, Pope Francis sent the cardinal a letter in which the Holy Father expressed his closeness, assured him of his prayers, wished him "faith and serenity" in the face of his "physical limitations", and affirmed his esteem and fraternal affection.

Cardinal Archbishop Carlo Caffarra celebrated the Cardinal's funeral in the Cathedral of Bologna and his body will be interred in a private crypt.

spiritual charisma of this great Saint should become an example for pastors and for the faithful, certain that in St Gregory of Narek each one could come to know the wonders that the Lord is capable of accomplishing in a heart that opens to Him, in the simplicity and daily abasement, thereby sharing in the turmoil of humanity through a constant intercession.

Invited to receive this threefold legacy that Patriarch Nersès has left us, let us implore the Holy Spirit to continue to renew the face of the Armenian Catholic Church, thanks to the commitment of the pastors and the faithful, and let us also entrust to the Father of all Mercies the weariness related to the limitations and fragilities of our condition as pilgrims on the way to the eternal Homeland.

Upon the family of His Beatitude and upon all those taking part in his funeral rites, I impart my heartfelt Apostolic Blessing, invoking the protection of the Mother of God and, presenting to the Lord the soul of our brother Nersès Bédros with the words of St Gregory of Narek:

"With all our souls we pray and beseech you with tearful cries,
O glorious Creator,
incorruptible and uncreated,
timeless Spirit of compassion.

You are the intercessor of our silent sighs to your merciful Father.

You who keep the saints,
purify the sinners and build the temple, of the living and life-giving will of your Father in the highest".

From the Vatican, 27 June 2015

FRANCIS

A diamond mine
in Ghana



Man and nature together cry out against oppression, violence and contamination: One voice seeking justice. This was the topic of discussion at a three-day conference organized by the Pontifical Council for Justice and Peace. From 17 to 19 July, participants gathered in Rome from various continents, representing communities which suffer due to the consequences of mining. The Pope sent a message to the participants, calling on "the entire mining sector" to "effect a radical paradigm shift to improve the situation in many countries". The following is a translation of the Pope's letter in Spanish, which was read aloud during the opening session.

The Pope's message on the repercussion of mining activities

A cry rises from the mines

small enterprises or informal operators. You have chosen to gather in Rome on this day of reflection that recalls a passage from the Apostolic Exhortation *Evangelii Gaudium* (cf. nn. 187-190), to echo the cry of the many people, families and communities who suffer directly and indirectly as a result of the consequences, too often negative, of mining activities. A cry for the lands lost; a cry for the extraction of riches from the soil which paradoxically has not produced wealth for the local populations, who remain poor; a cry of pain in reaction to violence, threats and corruption; a cry of indignation and for help for the violations of human rights, blatantly or discreetly trampled with regard to the health of populations, working conditions, and at times the slavery and human trafficking which feed the tragic phenomenon of prostitution; a cry of sadness and impotence for the pollution of the water, air and land; a cry of incomprehension for the lack of inclusive and supportive processes from civil, local and national authorities, which have the fundamental duty to promote the common good.

Minerals and, in general, the riches of the earth, of the soil and subsoil, constitute a precious gift of God, which humanity has used for thousands of years (cf. Job 28:1-10). Indeed, minerals are fundamental to many sectors of human life and activity. In the Encyclical *Laudato Si'* I wished to make an urgent appeal for collaboration in the care of our *common home*, countering the dramatic consequences of environmental degradation in the life of the poorest and the excluded, and advancing toward integral, inclusive and sustainable development (cf. n. 13). The entire mining sector is decisively called to effect a radical paradigm shift to improve the situation in many countries. To this change a contribution can be made by the governments of the home countries of multinational companies and of those in which they operate, by businesses and investors, by the local authorities who oversee mining operations, by workers and their representatives, by international supply chains with their various intermediaries and those who operate in the markets of these materials, and by the consumers of goods for whose production the minerals are

required. All these people are called upon to adopt conduct inspired by the fact that we constitute a *single human family*, "that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others" (*ibid.*, n. 70).

I encourage the communities represented in this meeting to reflect on how they can interact constructively with all the other actors involved, in a sincere and respectful dialogue. I hope that this occasion may contribute to a greater awareness of and responsibility towards these themes: it is from human dignity that the necessary culture may be created so as to face the current crisis. I pray to the Lord that your work in these days may be fruitful, and that these fruits may be shared with all those in need. I ask you, please, to pray for me, and with affection I bless you, your communities and your families".

From the Vatican, 17 July 2015

Francis

To the Venerable Brother
Cardinal PETER KODWO
APPIAH TURKSON

President of the Pontifical Council
for Justice and Peace

Dear Cardinal,

I am pleased to send my greeting and my encouragement to those attending the meeting of representatives of communities affected by mining activities, organized by the Pontifical Council for Justice and Peace in cooperation with the Latin American *Iglesias y Minería* network on the theme: "United with God, we hear a cry".

You come from different situations and in various ways you experience the repercussions of mining activities, whether they are conducted by large industrial companies,

From Carmel International Publishing House in India

Laudato Si' in Malayalam

L'Osservatore Romano's collaborator in India, Carmel International Publishing House (CIPH), is proud to present a translation of the Pope's Encyclical, *Laudato Si'*, in Malayalam. The translation was overseen by Fr Mathew Thundathil, OCD, Director of CIPH. In addition to being responsible for printing and distributing the English edition in India and Oceania, CIPH also translates the edition into the Indian dialect on a weekly basis.

Its official release took place at the Catholic Centre of the Malankara Catholic Church in Trivandrum, India, on 15 July, with Cardinal Peter Turkson presenting the first copy of the translated encyclical to H.B. Cardinal Baselios Cleemis, Major Archbishop of the Malankara Catholic Church. The translation is available in PDF format at www.osservatoreromano.va, along with the weekly edition in Malayalam.



'Evangelii Gaudium' in Bahasha

Pope Francis' Apostolic Exhortation *Evangelii Gaudium* is in the process of being translated in Bahasha, the indigenous language of the majority of the populations of Malaysia and Indonesia.

The translation – according to Fides News Agency – has been entrusted to the Pontifical Missionary Societies (POM) in Malaysia, and is intended for use by the faithful, especially for catechists and those teaching the faith. The text will be distributed free of charge to parishes and communities.

The document is considered crucial for a correct approach to evangelization, as highlighted in a recent meeting of diocesan directors of POM of Malaysia, Singapore and Brunei.

The Pope's in-flight interview with journalists during his return from Paraguay to Rome

It's a matter of interpretation

One must look at the context as a whole, see the situation, even the historical context



On 12 July, during the flight from Asunción to Rome at the end of the Pope's Apostolic Visit to Ecuador, Bolivia and Paraguay, the Holy Father met with journalists on board for a press conference. Published here is an English translation of the transcribed interview moderated by the Director of the Holy See Press Office, Fr Federico Lombardi, SJ. The first three questions were asked and answered in Spanish and the remainder in Italian.

Arnab Velázquez: We thank you for elevating the Shrine of Our Lady of Caacupé to a basilica, but the people of Paraguay ask: Why don't we have a cardinal? What sin has Paraguay committed to have no cardinals?

Not having a cardinal isn't a sin. The majority of countries in the world do not have a cardinal. The nationalities of cardinals - I don't remember



how many there are - constitute a minority with respect to the whole. It's true, Paraguay up to now has not had a cardinal. I wouldn't be able to give you a reason. In the choosing of cardinals, an evaluation is made, the files of each candidate are read and studied, especially pertaining to his charisma, which should be that of advising the Pope in governing the Universal Church. A cardinal, though he belongs to a particular church, is - and this is where the word comes from - incardinated into the Church of Rome, and he must have a universal vision. That doesn't mean that in Paraguay there are no bishops who have just that, who could have it, but again there can only be a certain number of them - no more than 120 cardinal electors can be chosen - therefore, that would be why. Bolivia has had two. Uruguay has had two, Barbieri and the current one. There are several central American countries that have none, but it is not a sin and being incardinated depends entirely on the circumstances, the person and the charisma. And this does not mean disrespect or that Paraguay does not have good bishops. There are extremely gifted bishops in Paraguay. I remember the two Archbishops Bogarin who made history in Paraguay. Why weren't they made cardinals? Well, they weren't. It's not a promotion, right? I would ask another question. If we look at the Church in Paraguay, does the country

deserve to have a cardinal? I would say she deserves to have two, but for another reason, which has nothing to do with merit. She is a living Church, a joyful Church, a fighting Church and one with a glorious history.

Priscila Quiroga and Cecilia Donado Nava: Your Holiness, please, we would like to know if you think it right for Bolivians to have sovereign access to the Pacific Ocean once more. And Holy Father, in the case that Chile and Bolivia were to ask for your mediation, would you accept?

The question of mediation is a very delicate matter and would be a last resort. Argentina went through that with Chile and it was really in order to avoid war. It was an extreme situation and dealt with very well by those appointed by the Holy See - with John Paul II always behind them with great care - and there was the good will of both countries who said: "Let's see if this way will work out".

Curiously enough, there was a group, at least in Argentina, who didn't want mediation, and when President Alfonsín called for a referendum - to see whether or not he should accept the proposal of mediation - obviously the majority of the country said yes, but there was a group that opposed it. In the case of mediation, it is always rare for a country to be in total agreement, but it is a last resort. There are always other diplomatic figures to help, in this case, facilitators and so forth. At this point, I have to be very respectful of the situation, because Bolivia appealed to an international court. So right now should I make a comment, as a head of state, it could be interpreted as interference or pressure. I must be very respectful of the decision made by the Bolivian people to present this appeal. I also know there have been previous attempts to dialogue. I'm not entirely clear about this. The person who told me something of the kind and that they were close to a solution, was someone during the term of office of Chile's President Lagos. But I say this without knowing the facts. It was a comment by Cardinal Erzáuriz. I don't want to say anything foolish about the matter. There is a third point that I would like to clarify. In the Cathedral in Bolivia, I touched on this theme in a very delicate way, taking into account the appeal to the international court. I remember the context

perfectly: "brothers have to dialogue, the Latin American peoples have to dialogue in order to create the great homeland, dialogue is necessary". Then I stopped, I waited in silence, and I said: "I imagine a sea". And I continued: "Dialogue and dialogue". I hope it was clear that my reflection was referring to this problem, while respecting the current situation. While it is with an international court, it is not possible to speak about mediating, or facilitating; we need to wait.

Are the aspirations of the Bolivians just or not?

Justice is always a question when there is a border change, especially after a war. This is continually being reviewed. I would say that it is not unjust to envisage something like this, to have this aspiration. I remember in 1961, I was in the first year of philosophy, they had us watch a documentary on Bolivia - it was a father from Bolivia - I believe it was called *The Twelve Stars*. How many provinces does Bolivia have? [Someone responds that it has nine departments]. Then it was called *The Ten Stars*. It presented each of the nine departments, and then the tenth: it showed the sea, in silence. It made an impression on me. That was in 1961. In effect, one sees that there is a longing. Clearly, after a war of that type there are losses, and I believe what's important, above all, is dialogue, healthy negotiation. At present, there is a pause in this dialogue due to the appeal at The Hague.

Fredy Paredes: Ecuador was in turmoil before your visit. After you left the country, people opposing the government returned to the street. It seemed that they wanted to use your presence in Ecuador for political purposes. Especially when you said: "The Ecuadorian people have stood up with dignity..."

Clearly, I know there were some political problems and strikes; this I know. I don't know the political difficulties of Ecuador and it would be foolish to give an opinion. Afterwards, they told me that these were temporarily suspended during my visit, for which I am grateful, because it was the gesture of a people on their feet out of respect for the Pope's visit. I am grateful and I appreciate it. Now, if the situation has resumed, evidently the problems and political debates continue. Concerning the phrase you spoke about - I'm referring to the greater awareness that the Ecuadorian people have of their own value - there was a border war with Peru not long ago. There is a history of war. Then, a greater awareness of the riches of Ecuador's ethnic variety. And this gives dignity. Ecuador is not a throw-away country. And this applies to the people as a whole and to the comprehensive dignity of that people who, after the border war, was able to stand up again, with ever greater awareness of their own dignity and the richness of their unity in diversity. That is to say, it cannot be attributed to one concrete situation. Because that same phrase - I

was told, I did not see it myself - was manipulated to explain both situations: namely, that the government put Ecuador back on its feet or that the Ecuadorian people stood up against the government... A phrase can be manipulated, and I believe that it is important to be very careful in the regard. And I thank you for your question because it shows prudence. You are giving an example of what it means to be careful.

Allow me, although no one asked me for this, to give you an extra five minutes, if necessary. In your line of work, the interpretation of a text is very important. A text cannot be interpreted through a single statement. The text as a whole has to be understood. Certain phrases are key for that interpretation but others are said only in passing or superficially. So, one must look at the context as a whole, see the situation, see even the historical context. To see the evolution of a situation or, if we are talking about the past, to interpret a past event with the hermeneutics of that time. For instance, the crusades; let us interpret the crusades with the hermeneutics of how they thought then. It is essential to interpret an address, or any text, with an interpretation which is comprehensive and not isolated. Now we can pass on to Guarani.

Stefania Palasca: In the speech you gave in Bolivia to the popular movements, you spoke of the new colonialism and of the idolatry of money... What do you think about what is happening in Greece, which also concerns all of Europe?

Beside all else, [I will give] the reason for this intervention of mine in the meeting with popular movements. It was our second [meeting]. The first was held at the Vatican, in the old Synod Hall; there were some 120 people.... It is something that [the Pontifical Council for] Justice and Peace organizes. I am close to this reality because it is a phenomenon present all over the world, also in the East, in the Philippines, in India, in Thailand. These are movements that organize themselves, not just to protest but also to move forward, to be able to live, and these movements are strong. These people - and there are many - don't feel represented by the unions because they say that unions today have become a corporation and they don't fight - although I am simplifying a little - for the rights of the poor. The Church cannot be indifferent. The Church has a social doctrine, and she dialogues with these movements, and she dialogues well. You saw it. You saw their enthusiasm that the Church is not distant, that the Church has a doctrine that helps people in their struggle. It is a dialogue. The Church does not opt for anarchy. No, they are not anarchists. They work. They try to do many kinds of work, even those connected with waste, with things that have been discarded. They are real workers. That is the first thing, the importance of this movement.

Then, Greece and the international system. I am considerably allergic to all

things economic, because my father was an accountant and when he couldn't finish his work at the factory, he brought the work home, on Saturday and Sunday; old books with gothic titles. My father worked... and I would just watch him.... I am quite allergic. [With regard to the Greek issue,] I don't really understand the situation. Certainly, it would be all too simple to say that the fault is only on one side. If the Greek government has brought forward this situation of international debt, they too have a responsibility. With the new Greek government we see a review that seems to be heading in the right direction... I hope - and this is the only thing I have to say, because I do not quite know - that they find a way to resolve the Greek problem and establish forms of supervision so that the problem does not occur in other countries. And I hope this will help us move forward because the path of loans and debts, in the end... it never ends. I was told something about a year ago, although it's just information I heard and I don't know if it's true, that there was a project at the UN - if any of you know anything about it, it would be good if you could explain it - there was a project whereby a country could declare itself bankrupt, which is not the same as a default. It is a work in progress, I was told and I don't know how it ended up, or whether or not it was true.... But, if a company can declare bankruptcy, why can't a country do it? And why wouldn't we come to their aid? And, this is one of the underlying reasons of the project, but I can't say anything more about it.

And, then, regarding new forms of colonialism, clearly they are all based on value. The colonization of consumerism, for example. The habit of consumerism was a process of colonization.



It's a habit, no? It gives rise to a habit that is not your own and it brings imbalance to human personality; it also upsets the balance of a national economy and the balance of social justice, even affecting physical and mental health, to offer but some examples.

Anna Matranga: Your Holiness, one of the strongest messages of this trip was that the global economic system often imposes a mentality of profit at any cost, to the detriment of the poor. This is perceived by some in the US as a direct criticism of their system and their way of life. How do you respond to this perception?

What I said, that phrase, is not new. I said it in *Evangelii Gaudium*: "This economy kills (n. 53). I remember that phrase well. It had a context. And I said it in *Laudato Si'*. It's not a new thing, this is known. I heard that there was some criticism from the United States. I have heard but I haven't read about it, I haven't had the time to study this well - for every criticism must be received, studied, and dialogue must ensue. You ask me what I think but if I have not dialogued with those making the criticism, I don't have the right to state an opinion, isolated from dialogue. This is what comes to mind.

Now you will go the United States. You must have an idea how it will be, you must have some thoughts about the nation.

No, I have to start studying now. Until now I studied these three beautiful countries [Ecuador, Bolivia, Paraguay]. Such richness, such beauty.... Now I must begin to study Cuba, because I will spend two and a half days there. And then the United States. Three cities in the east - because I cannot make it to the west - Washington, New York and Philadelphia. Yes, I must start studying these criticisms and then dialogue a little.

Aura Vistas Miguel: Your Holiness, what did you think when you saw the hammer and sickle with the Christ on it, given to you by President Evo Morales? And where did this object end up?

It's a strange thing. I wasn't familiar with this, nor did I know that Fr Espinal was a sculptor and a poet. I learned of that only these days. I saw it and I was surprised. Second: one could categorize it as a kind of protest art. For example, in Buenos Aires, some years ago, there was an exhibit of a good sculptor, creative, Argentinean, who is now dead. It was protest art, and I recall one piece, it was a crucified Christ on a bomb that was falling down. It was a criticism of Christianity allied with imperialism, represented by the bomber. I was not aware of that first point. Secondly, I would qualify it as protest art, which in some cases can be offensive. Thirdly, in this concrete case, Fr Espinal was killed in 1980. It was a time when liberation theology had many different branches, one of which involved a Marxist analysis of reality. Fr Espinal belonged to this. Yes, I knew that because at that



time I was rector of the faculty of theology and we talked a lot about it, about the different branches and who the representatives were. In the same year, the Father General of the Society [of Jesus], Fr Arrupe, wrote a letter to the whole Society on the Marxist analysis of reality in theology, helping to restrain this tendency. He wrote: "it's no good", these are different things, it's not right, it's not correct. And, four years later, in 1984, the Congregation for the Doctrine of the Faith published the first small volume, the first declaration criticizing liberation theology.

Then comes the Second, which opens to a more Christian perspective. I'm simplifying. Let's apply the hermeneutics of that time: Espinal was an enthusiast of this Marxist analysis of reality, but also of a theology that uses Marxism. From this, he came up with this art piece. Espinal's poetry was also of this kind of protest. It was his life, it was his thought. He was a special person, with so much human geniality, who fought in good faith. Under this kind of hermeneutic, I understand this work. To me it wasn't offensive, but I had to apply this hermeneutic, and I am telling you this so that there be no misguided opinions. I'm taking [the object] with me. Maybe you heard that President Morales wished to bestow on me two honorific titles, Bolivia's highest and then the Order of Fr Espinal, a new order. Now I've never accepted titles of honor. I don't do it. But, he did it with such good will and with so much desire to please me. And, I thought that this comes from the people of Bolivia. So I prayed about what I should do: if I bring them to the Vatican [I thought] they will end up in the museum and no one will see them.... I decided then to leave them with Our Lady of Copacabana, the Mother of Bolivia, to be placed at the Shrine. The two honors that I consigned will go to the Shrine of Our Lady, and the Christ is coming with me. Thank you.

Anais Fanga: During the Mass in Guayaquil, you said that the Synod needed to help a true discernment mature in order to find concrete solutions to the difficulties of the family, and then you asked the people to pray so that God may transform what seems to be impure, scandalous, or scary into a miracle. Can you explain to us what "impure", "scary" or "scandalous" situations you were referring to?

Here, too, I will apply some 'hermeneutics' to the text. I was speaking of the miracle of the good wine [at the wedding at Cana]. I said that the jars of water were full, but they were meant for purification. In other words, every person who came to the celebration performed his purification and left his spiritual dirt. It was a rite of purification before entering a house or the temple. It is a ritual that we too have in holy water: it comes from the Jewish rite. I said that Jesus makes the best wine from dirty water, from the worst. In general, I wanted to make this comment: the family is in crisis, we all know this, just read the *Instrumentum Laboris* which you all know well since its presentation. I included there.... I was referring in a general way to this: that the Lord may purify us from the crises and many things described in the *Instrumentum Laboris*. It was a general reference, and I wasn't thinking of any point in particular. Just that the Lord make us better families, more mature and better. The family is in crisis, may the Lord purify us, and let's move forward. But the specifics of this crisis are all in the *Instrumentum Laboris* of the Synod, which is finished and you have it.

Javier Martínez Brocal: I pose this question in the name of all of the Spanish language journalists: We watched how well the mediation went between Cuba and the US. Do you think it would be possible to do something similar in other delicate situations in other countries on the



Wooden sculpture of St Michael from the missions of Paraguay

It's a matter of interpretation

CONTINUED FROM PAGE 6

Latin American continent? I'm thinking of Colombia and also Venezuela. Also, out of curiosity, my father, who is a few years younger than you, has half your energy. We've seen it on this visit and over these last two-and-a-half years. What is your secret?

What is your "drug?", he means to ask... [laughs], that's the question! The process between Cuba and the United States was not mediation. It did not have the character of mediation. It arose from a desire; a desire which was matched by a desire on the other side. And then, to tell you the truth, this was January of last year, and then three months went by during which I prayed hard about this, without coming to a decision; I thought to myself, what could I do with these two who had been like this for more than 50 years? Then the Lord made me think of a cardinal, and he went there and spoke. Then I didn't hear anything; months went by. One day the Secretary of State, who is here, told me, "Tomorrow we will have a second meeting with the two teams." — "What?" — "Yes, they are talking to each other, the two groups are both talking, they are making progress..." It progressed by itself. It was not mediation. It was the goodwill of two countries. The merit is theirs, the merit is theirs for doing this. We hardly did anything, only small things. And in mid-December, it was announced. This is the story, truly, there is no more to it. Right now, my concern is that the peace process in Colombia not be interrupted. I must say this, and I hope that this process goes ahead. In this sense, we are always available to help, and in many ways. It would be unfortunate if the process didn't go ahead. In Venezuela, the bishops' conference is working to bring some peace there, too, but also in this instance there is no mediation. In the case of the United States [and Cuba], it was the Lord, two chance circumstances, and then things happened on their own. As for Colombia, I hope and pray, and we must pray, that this process does not stop. It is a process that has gone on for more than 50 years and how many have died! I've heard the number is millions. And then, about Venezuela, I have nothing to offer you. Oh yes, the "drug". Well, the mate helps me, but I haven't tried the coca. Let that be clear!

Ludwig Ring-Eijfel: why are there so few messages for the middle class in the teaching of the Holy Father? If you had a message, what would it be?

Thank you so much. That's a good correction, thanks! You are right. It's my mistake. I must think about this. I will make a comment, but not to justify myself. You're right. I have to think a bit. The world is polarized. The middle class is shrinking. The polarization between the rich and the poor is wide. This is true. And, perhaps this has led me not to consider this. I am speaking about the world, in some nations this is not true, but in general polarization can be seen around the world. And the number

of poor is high. And why do I speak of the poor? Because they're at the heart of the Gospel and I always speak from the Gospel on poverty, although it's sociological. Then about the middle class, I've said a few words, but in passing. But simple folk, workers... that is of great value. But, I think you're telling me about something I need to do. I need to examine further this teaching. Thank you. I thank you for this help. Thank you.

Vania de Luca: In these days you've insisted on the necessity of methods for integration, social inclusion, to combat the throw-away culture. Even though you've already said you still have to think about the visit to the United States, will you touch on these things when you go to the United Nations, to the White House? Were you also thinking of that visit when you mentioned those issues?

No, I was just thinking about this trip and the world in general. Na-



tional debts right now are terrible. Every country is in debt. There are one or two countries that have purchased the debt of big countries. It's a global problem. But when speaking about this I wasn't specifically thinking about my visit to the United States.

Courtney Walsh: Now that Cuba will have a major role in the international community, in your opinion, should Havana improve its record on human rights and religious freedom? And, do you think Cuba risks losing something in this new relationship with the most powerful country in the world?

Human rights are for everyone. And it's not just in one or two countries that human rights are not being respected. I would say that in many countries around the world human rights are not respected! What would Cuba lose or the US have to lose? Both will gain something and lose something, because this is what happens in negotiations. What they will both gain is peace. This is certain. Encounter, friendship, collaboration: these things are gained. I cannot imagine what they will lose. They may be concrete things. In negotiations one always both wins and loses. Returning to human rights

and religious freedom, just think, in the world there are countries, in Europe as well, where, for different reasons religious signs are not permitted, and on other continents it is the same situation. Yes, this is so. Religious freedom is not respected everywhere in the world, there are many places where it is not respected.

Benedicte Lutaud: Your Holiness, you present yourself as a new world leader of alternative politics. I would like to know: why do you touch on popular movements so much, and less on the business world? And do you think the Church will follow your outstretched hand to popular movements, which are very secular?

Thank you! The world of popular movements is a reality, a very big reality, it's all over the world. What did I do? What I gave them is the social doctrine of the Church, just as I do with the business world. The Church has a social doctrine. If you

I am somewhat repeating what I said earlier. Every word, every sentence can be exploited. That was what the journalist from Ecuador asked me. Using the same phrase, some said it was pro-government, others said it was the opposite. That is why I allowed myself to speak of a comprehensive interpretation. Words can always be manipulated. At times some news stories take a phrase out of context. I am not afraid. I am simply saying: look at the context! If I make a mistake, with some shame I will ask for forgiveness, and move forward.

Can I ask another quick question? What do you think about the young people and children taking selfies with you at Mass?

What do I think? It's another culture. I feel like a great-grandfather! As I was leaving today, a policeman in his 40s asked me for a selfie! I told him: you're a teenager! Yes, it's another culture but I respect it.

Andrea Torrielli: I wanted to ask you, Holy Father, in brief, what was the message you wished to give to the Latin American Church during these days? What role can the Latin American Church play also as a sign to the world?

The Latin American Church has a great wealth. She's a young Church. And this is important. She's a young Church with a certain freshness, with some informalities, not so formal. Her theology is rich, it's searching. I wanted to give encouragement to this young Church and I believe that this Church can offer us much. I'll say one thing that really struck me. In all three countries, all three of them, along the streets there were mothers and fathers with their children, holding up their children. I've never seen so many children, so many. They are a people — and the Church is like this — they are a lesson for us, for Europe, where the decline in birthrate is quite alarming and the policies for helping big families are few. I think of France, which has good policies in place for helping large families. I believe, [the birth rate in France] has reached over two percent, but others are at zero percent, though not all of them. I think that in Albania 45 percent of the population is under the age of 40, and in Paraguay over 70 percent are. The richness of this people, of this Church, is that she is a young Church; a treasure, a living Church. This is important. I believe we need to learn from this and correct ourselves because if, on the contrary, children don't come, then... and this is what touches me so much about "waste", the elderly are discarded, children are discarded and due to lack of work, young people are discarded. For this reason, these new nations of young people strengthen us. As for the Church, a young Church with so many problems, this is the message I find: Don't be afraid of this youth and freshness of the Church. She may also be a little disorganized, but in time she will become organized and she will do us so much good.

Cristina Cabrejas: Holy Father, are you somewhat afraid that you or your speeches might be exploited by governments, by leaders, by movements?

Morning Mass at the Domus Sanctae Marthae

Thursday, 25 June

Listen first

How can you recognize a Christian? By her attitude. During Mass at Santa Marta on Thursday, Pope Francis commented on the Gospel passage from the liturgy of the day, likening the image of the house built on rock to the everyday life of the faithful.

The Holy Father began by pointing out that the passage from Matthew (7:21-29) concludes "a series of catecheses that Jesus gives to the people" and that the people following the Lord are "astonished", because "he taught them as one with authority, and not like their scribes". Francis immediately drew from it a lesson for everyone: "people know when a priest, a bishop, a catechist, a Christian, has that consistency which gives them authority", when he "really knows how to discern".

After all, in an earlier passage, Jesus himself "admonishes his disciples, the people, everyone: 'Beware of false prophets'. The correct word, 'although it is a neologism', the Pope said, would be 'pseudo-prophets'. These pseudo-prophets resemble little sheep, good sheep, but they are predatory wolves". The Gospel Reading recalls precisely the verse in which Jesus explains how to discern "where the true preachers of the Gospel are, and where are those who preach a gospel which is not the Gospel".

There are, the Pope explained, "three key words to understanding this: speak, do, and listen". Regarding "speaking", Jesus states: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven". He continues: "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'" However, he will respond to them: "I never knew you; depart from me, you evildoers".

Why is there this opposition? Because, the Pontiff said, "these people speak, they do", but they lack "another attitude, which is very basic, which is actually the foundation of speaking, of doing": they don't "listen". Indeed, Jesus continues: "Every one then who hears these words of mine and does them..." Therefore, "the speak-listen binomial isn't enough" – in fact, it can even be deceiving. The correct binomial is another one: it is "listening and doing, putting into practice". Sure enough, Jesus tells us: "Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock. Then the rain falls and the winds blow, but the house remains firm, because it is a house of stone, built on rock". However, "one who hears the words but does not make them his own, who lets them pass, that is, he doesn't take them seriously and doesn't put them into practice, will be like a man who builds upon sand".

Here then is the key to recognizing false prophets: "You will know them by their fruits". In other



Embracing a leper in a detail of "The Plague in Lucca" by Lorenzo Viani

words, the Pope said, "by their attitude: so many words, they speak, they are prodigious, they do great things but their heart is not open to hear the Word of God, they are afraid of the silence of the Word of God". These are "pseudo-christians, pseudo-pastors", who "do good things" but "the rock is missing".

The Collect prayer of the day declares: "You never abandon those who trust in the rock of your love". But these "pseudo-christians", instead, lack "the rock of God's love, the rock of the Word of God". And, Francis added, "without this rock they cannot build: they are pretending, because in the end it all falls".

These are "pseudo-pastors, worldly pastors, the pastors or Christians who talk too much", said the Pope. Perhaps it's because "they are afraid of silence" and "perhaps they do too much". They are incapable of acting from the standpoint "of listening"; they operate starting from themselves, "not from God".

Thus, the Pope summarized, "one who simply speaks and acts, is not a true prophet, is not a true Christian, and in the end everything will fall", because "it is not on the rock of God's love, it is not 'made of stone'". On the other hand, "one who knows how to listen and from listening, does, with the strength of the word of another, not her own", this one "remains firm like the rock: although she is a humble person, who doesn't seem important", she is great. And "how many of these great ones there are in the Church!", the Pope emphasized, adding: "How many great bishops, how many great priests, how many great faithful who know how to listen and from listening, do!".

Pope Francis also drew a modern-day example in the figure of Teresa of Calcutta, who "heard the Lord's voice: she didn't speak, and in the silence she knew how to listen", and therefore, how to act. "She did so much", the Pontiff said. And like the house built on rock, "neither she nor her work fell". From her witness we understand that "the great ones know how to listen and from listening, they do. For their faith and their strength" stand "on the rock of the love of Jesus Christ".

The Pope concluded his meditation by connecting it to the Eucharistic celebration that was to follow. He recalled how the liturgy uses "the strong, firm altar of stone" as a "symbol of Jesus". Upon this altar Jesus becomes "weak, he is a piece of bread" given to all. The Lord "became weak" to make us strong. "May he accompany us in this celebration", Francis prayed, "and teach us to listen and to do", and to do beginning "from listening, not from our own words".

Friday, 26 June

Let us close the distance

Get close to marginalized people, close the distance until touching them without being afraid to get dirty. This is the "Christian closeness" that Jesus showed us concretely when he freed the leper from the impurity of the disease and also from social exclusion. During Mass at Santa Marta on Friday, the Pope asked every Christian and the Church as a whole to have this attitude of "closeness". The Pope's next Mass at Santa Marta is scheduled for Tuesday, 1 September.

"When Jesus came down from the mountain, a great crowd followed him". Francis thus began his homily, repeating the first words from the day's Reading from the Gospel according to Matthew (8:1-4). All of those people, the Pope explained, "heard his catechesis: they were astonished because he spoke to them 'with authority', not like the doctors of the law" whom they were used to hearing. The Gospel specifies that "they were astonished".

Thus, these people begin to follow Jesus, without getting tired of listening to him. The Pope recalled that those people "stayed all day and, in the end, the Apostles" realized that they must have been hungry. But "hearing Jesus was a joy for them". And thus, "when Jesus finished speaking, he came down from the mountain and the people followed him" and gathered round him. These people, the Holy Father recalled, "went on the roads, on the paths, with Jesus".

However, "there were other people who didn't follow him: they watched him from afar, with curiosity", wondering, "Who is this man?". After all, Francis explained, never "had they heard such astonishing catecheses". And thus there were "people who were watching from the sidewalk" and "there were other people who couldn't approach: the law forbade it for they were 'unclean'". The leper referred to in Matthew's Gospel was from this group.

"This leper felt in his heart a longing to draw close to Jesus", the Pope noted. "He took courage and approached". But "he was a marginalized person", and thus, "couldn't do so". However, "he had faith in that man, took courage and drew near", turning "simply to his prayer: 'Lord, if you will, you can make me clean'". He said this "because he was unclean". Indeed, "leprosy was a

life sentence". And "healing a leper was as difficult as bringing a dead man back to life: this is why they were marginalized. They were all over there. They could not mix with the people".

There were, however, "also the self-marginalized", Francis continued. "The doctors of the law who were always watching with that longing to put Jesus to the test, to make him slip up, and then condemn him". The leper, however, knew he was "unclean, sick, and he approached". So, the Pope asked, "what did Jesus do?". He didn't stand still, without touching him, but instead drew even closer, stretched out his hand and healed him.

"Closeness", the Pontiff explained, is "such an important word: you can't build a community without closeness; you can't make peace without closeness; you can't do good without drawing near". Jesus could have said to him: "Be healed!". But instead He drew close and touched him. "What's more: at the moment that Jesus touched the unclean man, He became unclean". And "this is the mystery of Jesus: He takes upon himself our uncleanness, our impurities".

It is a reality, the Pope continued, which St Paul describes well when he writes that Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself". Paul goes even further, confirming that "Jesus became sin": Jesus became sin, Jesus became excluded, took impurity upon himself to draw close to man. Thus "he did not count equality with God a thing to be grasped," but instead "he emptied himself, drew near, became sin, became unclean".

"So often, I think that it may be, I wouldn't say impossible, but very difficult to do good without getting our hands dirty". And "Jesus got dirty" with his "closeness". But then, Matthew recounts, he went even further, saying to the man who was freed from his illness: "Go to the priests, and do what must be done when a leper is healed".

Essentially, "that man who is excluded from social life, Jesus includes: includes in the Church, includes in society". He advises: "Go, so that all things shall be as they must be". Thus, "Jesus never marginalizes anyone, ever!". Moreover, Jesus "marginalizes himself in order to include the marginalized, to include us, sinners, marginalized people, by his life!". And "this is beautiful", the Pontiff noted.

How many people followed Jesus in that time and have followed Jesus in history because they are astonished by the way he speaks", Francis explained. And "how many people are watching from afar and do not understand, are not interested; how many people watch from afar but with a wicked heart, to put Jesus to the test, to criticize him, to condemn him". And yet, "how many people watch from afar because they don't have the courage" of that leper, "but

VATICAN BULLETIN

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ence of rectors of the German major seminaries.

The Holy Father accepted the resignation of Bishop Manfred Grothe, titular Bishop of Hippo Diarrhytus, from his office as Auxiliary of the Archdiocese of Paderborn, Germany. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (15 July).

The Holy Father appointed Fr Dominicus Meier, OSB, as Auxiliary Bishop of the Archdiocese of Paderborn, assigning him the titular episcopal See of Castro di Sardegna. Until now he has been judicial vicar of the same Archdiocese (15 July).

Bishop-elect Meier, 56, was born in Heggen, Germany. He holds a licence in theology and a diploma in canon law. He was ordained a priest on 14 January 1989. He has served in parish ministry and as: ordinary professor of canon law; judge at the diocesan tribunal; defender of the bond; promoter of justice at the tribunal of the Archdiocese of Paderborn. He was elected Abbot of the Abbey of Königsmünster at Meschede in 2001, for a 12-year mandate; prior of the Equestrian Order of the Holy Sepulchre of Jerusalem.

The Holy Father appointed Fr Basil Bhuriya, SVD, as Bishop of Jhabua, India. Until now he has been parish priest and a member of the Provincial Council of the Fathers of the Divine Word Central India Province (18 July).

Bishop-elect Bhuriya, 59, was born in Panchjui, India. He holds a BA in theology and philosophy. He made his solemn vows for the Society of the Divine Word on 12 June 1985 and was ordained a priest on 5 May 1986. He has served in parish ministry and as: vice-rector and then rector of St Thomas Seminary, Indore; head of the Hostel Thandla.

The Holy Father appointed Fr Corrado Melis from the clergy of Ales-Terralba, Italy, as Bishop of Ozieri, Italy. Until now he has been parish

priest and episcopal vicar for evangelization and education; director of the diocesan office for family pastoral ministry, and director of the pastoral ministry for ecumenism (18 July).

Bishop-elect Melis, 52, was born in Sardara, Italy. He holds a licence in theology. He was ordained a priest on 25 June 1988. He has served in parish ministry and as: diocesan assistant of Catholic Action; vice-rector of the diocesan seminary in Villacidro; director of the office for catechists; chaplain and parish administrator; member of the college of consultors and the diocesan Council for Economic Affairs.

The Holy Father accepted the resignation of Archbishop Antonio Mattiazzo from his office as Bishop of Padua, Italy. It was presented in accord with cann. 401 § 1 of the Code of Canon Law (18 July).

The Holy Father appointed Fr Claudio Cipolla from the clergy of Mantova, Italy, as Bishop of Padua, Italy. Until now he has been episcopal vicar for pastoral ministry and parish priest of St Anthony Parish in Porto Mantovano (18 July).

Bishop-elect Cipolla, 60, was born in Goito, Italy. He holds a BA in theology and philosophy. He was ordained a deacon on 16 December 1978 and a priest on 24 May 1980. He has served in parish ministry and as: a member of AGESCI; director of the diocesan Caritas; member of the College of Consultors, the diocesan pastoral council and the commission for the on-going formation of the clergy; member *ratione officii* of the Episcopal Council and the Presbyteral Council.

The Holy Father appointed Bishop Henry Aruna as Auxiliary Bishop of Kenema, Sierra Leone, assigning him the titular episcopal See of Nasbinca. Until now he has been Bishop of Makeni, Sierra Leone (18 July).

Bishop Aruna, 50, was born in Yemandu, Sierra Leone. He was ordained a priest on 16 April 1993. He was ordained a bishop on 5 January 2013, subsequent to his appointment as Bishop of Makeni.

Morning Mass

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have such longing to draw near". And "in that case, Jesus stretched out his hand, first; not as in this case, but in his being he reached out his hand to everyone, becoming one of us, like us: sinners like us but without sin; but a sinner, soiled by our sins". And "this is Christian closeness".

"Closeness" is a "beautiful word, for each of us", the Pope continued. We should ask ourselves: "Do I know how to draw near? Do I have the strength, do I have the courage to touch those who are marginalized?". And "the Church, parishes, communities, consecrated

men and women, bishops, priests, everyone" should also answer this question: "Do I have the courage to draw near or do I always keep my distance? Do I have the courage to close the distance, as Jesus did?".

Pope Francis then emphasized that "now on the altar", Jesus "will draw near to us: he will close the distance". Therefore, "let us ask him for this grace: Lord, may I not be afraid to draw close to the needy, to the needy who are visible or to those who have hidden wounds". This, the Pope concluded, is "the grace of drawing near".

The Holy Father raised Fr Natale Paganelli, SX, Apostolic Administrator of Makeni, Sierra Leone, to the dignity of Bishop, assigning him the titular episcopal See of Gadiaufala (18 July).

Bishop-elect Paganelli, 58, was born in Grignano di Brembate, Italy. He studied theology and philosophy and completed the propaedeutic course. He made his perpetual vows for the Xaverian Congregation on 3 December 1979 and was ordained a priest on 25 December 1980. He has served in parish ministry and as: promoter for vocations at the minor seminary; rector of the San Juan del Rio Minor Seminary; vice-master of novices; regional vice-superior and superior in Mexico.

The Holy Father accepted the resignation of Bishop Gerald E. Wilkerson, titular Bishop of Vincennes, from his office as Auxiliary of the Archdiocese of Los Angeles, USA. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (21 July).

The Holy Father appointed Msgr Joseph V. Brennan from the clergy of Los Angeles, USA, as Auxiliary Bishop of the same Archdiocese, assigning him the titular episcopal See of Trofimiana. Until now he has been vicar general and moderator of the Curia (21 July).

Bishop-elect Brennan, 61, was born in Van Nuys, California. He was ordained a priest on 21 June 1980. He has served in parish ministry and as: chaplain of the Southern California Chapter for the Knights of Columbus; member of the presbyteral council.

The Holy Father appointed Msgr David G. O'Connell from the clergy of Los Angeles, USA, as Auxiliary Bishop of the same Archdiocese, assigning him the titular episcopal See of Cell Ausaille. Until now he has been parish priest of Saint Michael Parish (21 July).

Bishop-elect O'Connell, 61, was born in Cork, Ireland. He was ordained a priest on 10 June 1979. He has served in parish ministry and as: dean of the deanery n. 16 and member of the presbyteral council of the Archdiocese of Los Angeles.

The Holy Father appointed Fr Robert E. Barron from the clergy of the Archdiocese of Chicago, USA, as Auxiliary Bishop of Los Angeles, assigning him the titular episcopal See of Macriana in Mauretania. Until now he has been rector-president of the University of St Mary of the Lake Seminary, Mundelein, USA (21 July).

Bishop-elect Barron, 55, was born in Chicago, USA. He holds a Master's in philosophy and a doctorate in theology. He was ordained a priest on 24 May 1986. He has served in parish ministry and as: professor of systematic theology; founder and executive director of "Word on Fire Catholic Ministries"; visiting professor at the University of Notre Dame in Indiana, at the Pontifical University of St Thomas

Aquinas in Rome; scholar in residence; "Francis Cardinal George" Professor of Faith and Culture.

CONGREGATION FOR THE CAUSES OF SAINTS

The Holy Father appointed the following as Consultors of the above mentioned Congregation: Msgr Ennio Apeciti from the clergy of Milan, Italy and rector of the Pontifical Lombard Seminary of Sts Ambrose and Charles in Rome; Fr Francesco Massagrande from the clergy of Verona, Italy, member of the Pious Society of Don Nicola Mazza (11 July).

PONTIFICAL COUNCIL 'COR UNUM'

The Holy Father appointed Cardinal Luis Antonio G. Tagle, Archbishop of Manila, the Philippines, President of *Caritas Internationalis*, as a member of the Pontifical Council *Cor Unum* (11 July).

LABOUR OFFICE OF THE APOSTOLIC SEE

The Holy Father appointed Mr Salvatore Vecchio as director of the Labour Office of the Apostolic See. Until now he has been director of human resources at the *Bambino Gesù* children's hospital in Rome (20 July).

CARITAS INTERNATIONALIS

The Holy Father appointed the following as members of the Executive Board of *Caritas Internationalis*: Bishop Lucas Van Looy, SDB, of Gent, Belgium, president of *Caritas Europe*; Archbishop Youssef Antoine Soueif of Cyprus for Maronites, president of *Caritas Cyprus*; Msgr Gerard Patrick Burns, president of *Caritas Oceania* (11 July).

SPECIAL ENVOY

The Holy Father appointed Cardinal Francisco Javier Errázuriz Ossa, Archbishop emeritus of Santiago de Chile, as his special envoy to the Sixth National Eucharistic Congress, to be celebrated in Monterrey, Mexico, from 9 to 13 September 2015 (11 July).

START OF MISSION

On 20 May, Archbishop Aldo Cavalli, titular Archbishop of Vibo Valentia, began his mission as Apostolic Nuncio in the Netherlands with the presentation of his Letters of Credence to H.M. Willem-Alexander, King of the Netherlands.

NECROLOGY

Cardinal Giacomo Biffi, Archbishop emeritus of Bologna, Italy, at age 87 (11 July).

Bishop Omar Félix Colomé, Bishop emeritus of Cruz del Eje, Argentina, at age 82 (12 July).

For an economy free of corruption and misconduct

Mankind at the centre of development

In an audience in the Clementine Hall on Saturday morning, 20 June, Pope Francis emphasized to members of the Italian Federation of the Knights of Labour that "the human being is the centre of development". The following is a translation of the Holy Father's address, which was delivered in Italian.

Distinguished Ladies and Gentlemen,

I am delighted to welcome you at this special audience, which offers me the opportunity to meet several qualified representatives of the world of labour in Italy. I greet and thank in particular your president for his kind words.

Conferring the Order of "Merit for Labour" is, and has been for over a hundred years, an important acknowledgment, representing the highest duties of the State, of one who like you has distinguished himself in the world of business and economics by contributing to job creation and helping to advance the value of Italian products around the world. This work, for which you have been awarded a high honour, is more precious than ever in times such as ours, which, following the economic-financial crisis, has seen excessive stagnation and even a true recession, in a social context already marked by inequality and unemployment, especially among young people.

Most of all the latter is a real social problem, as it deprives young people of an essential element for their development, and the economic realm of its supply of fresh strength, which young people are. The world of labour must await young people who are qualified and who yearn to commit and distinguish themselves. On the contrary, in recent years the message that they so often receive is that they are unnecessary. And this is a symptom of serious disfunction, which cannot be attributed solely to global and international causes.

Now, the common good – the ultimate goal of living together – cannot be achieved merely through increased earnings or production, but has the essential prerequisite of the active involvement of all parties comprising the social body. The

Church's social teaching continually recalls this fundamental criterion: that the human being is the centre of development, and so long as men and women remain passive or marginalized, the common good cannot be considered fully achieved. You have distinguished yourselves because you have dared and taken risks, you have invested ideas, energy and capital, making them grow, delegating tasks, demanding results and helping others to be more enterprising and cooperative. This is the social importance of work: the capacity to involve people and entrust responsibility, so as to stimulate enterprise, creativity, commitment. This has positive effects on the younger generations and enables a society to again start looking forward, offering prospects and opportunities, and thus hope for the future.

The praiseworthy aim of your National Federation, beyond the social role of work, which I just mentioned, is that its members also demonstrate its ethical importance. Indeed, only if rooted in justice and in compliance with the law does the economy contribute to real development which does not marginalize individuals and peoples, avoids corruption and misconduct, and does not fail to preserve the natural environment. The exercise of justice – as the biblical texts wisely teach us – is not limited to abstaining from unfairness or complying with laws (even though there is already plenty of this!), but goes even farther. A truly just person is one who, more than respecting the rules, acts conscientiously and in the interests of the good of all, apart from his own. A just person is one who takes to heart the fate of the less advantaged and of the poorest, who never tires of working and is ready to invent ever new paths: that creativity which is so important. The exercise of justice, in this full sense, is what we wish for every economic operator and for all citizens.

With these auspices, I invoke upon you, on your families and your activities, the intercession of St Benedict of Nursia, Patron of the Knights of Labour, and I bless you from my heart. Please, do not forget to pray for me.



The Pope speaks about the challenge of education

A pedagogy of nature

Our lifestyle needs to change

A pedagogy of nature – so as to be ready "to receive the presence and goodness of the Creator in the beauty of the world" – is needed, the Holy Father said to a delegation of the International Catholic Conference of Guiding, whom he received in audience on Friday, 26 June. The following is a translation of the Pope's address, which was given in Italian.

Dear Sisters and Brothers,

I am happy to receive you in Rome for the 50th anniversary of the International Catholic Conference of Guiding. Among educational movements, that of guides occupies a special place, and it is rooted in a long and well-tested pedagogical tradition. Together with you, I give thanks for all the good that the Lord has enabled you to do in hearts. At the same time, I hope that the Holy Spirit will lead the collective of your various Associations on the path to be followed, so as to be able to meet the future challenges. Education is, in fact, the indispensable means to enable girls to become active and responsible women, proud and happy with their faith in Christ lived in every day life. Thus they will participate in building a world permeated by the Gospel.

I appreciate the theme you have chosen for your meeting: "To Live the Joy of the Gospel as a Guide". It is a magnificent plan: to proclaim to others, through the witness of our life, that to encounter Jesus makes us happy; that to encounter Jesus frees and heals us; that to encounter Jesus opens us to others and impels us to proclaim him, in particular to the poorest, to those who are far away, alone and abandoned. This tradition of encounter with Jesus and of joyful and generous openness to the needs of one's neighbour has always existed in Catholic Guide Associations, and I invite you to keep this precious legacy and develop it further. As Catholic leaders, you also have the opportunity to make echo the explicit proclamation of Christ, who gives joy and light to the world, within the World Association of Girl Guides and Girl Scouts. Here you meet head-guides of all cultures and religions. I hope that it will be the occasion for a sincere and true dialogue among you, with respect for the convictions of each one, and in

the serene affirmation of your faith and of your Catholic identity.

In the recent Encyclical *Laudato Si'*, I have written that education in ecology is essential in order to transform mentalities and habits, so as to surmount the worrisome challenges posed to humanity concerning the environment. I think that the pedagogy of the Guides Movement, which gives importance to contact with nature, is particularly suited to this. I hope that the guides will continue to be ready to receive the presence and goodness of the Creator in the beauty of the world that surrounds them. This contemplative attitude will lead them to live in harmony with themselves, with others and with God. It is a new style of life, more in keeping with the Gospel, which they will then be able to transmit in the environments in which they live.

Lastly, it is very important that a woman be appropriately appreciated today, and that she may fully take her rightful place, whether in the Church or in society. Here too, the role of educational associations such as yours – which are for girls – is decisive for the future, and your pedagogy must be clear on such questions. We live in a world where ideologies quite contrary to nature and God's plan for the family and marriage are spreading. Therefore, it is an issue of educating girls not only in the beauty and greatness of their vocation as women, in a just and differentiated relationship between man and woman, but also in assuming important responsibilities in the Church and in society. In some countries, where women are still in a position of inferiority, and even exploited and mistreated, you are certainly called to carry out a significant role of promotion and education. I also ask you not to forget the necessary and explicit openness of your pedagogy to the possibility of a life consecrated to the Lord, a vocation for which the Guides Movement has been so fruitful in its history.

The Virgin Mary is the model of woman according to the Gospel and according to the heart of God, of which the Church and our societies are in need. May she be for you a source of encouragement and inspiration. I entrust you all to her intercession and bless you from my heart.



Before the Angelus prayer the Pope comments on Sunday's Gospel passage

As shepherds do

And recalls his journey in Latin America, a continent of great potential

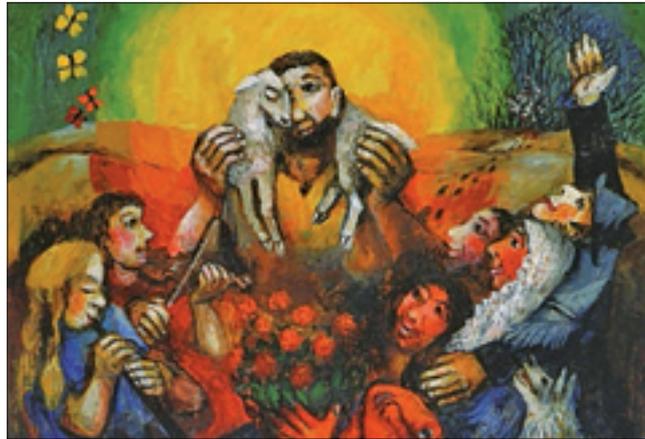
"To see, to have compassion, to teach". Pope Francis identified these three actions that belong to the Good Shepherd at the Angelus on Sunday, 19 July. The Pontiff also quipped about the oppressive heat, which failed to discourage the many pilgrims present in St Peter's Square, as he spoke of his recent travels in Latin America. The following is a translation of the Pope's words, which were delivered in Italian.

Dear Brothers and Sisters,
Good morning!

I see you are braving this heat in the Square, well done!

Today's Gospel tells us that the Apostles, after the experience of the mission, have returned content but also tired. Jesus, filled with understanding, wants to give them some relief; and so he takes them away, to a lonely place, so they can rest a while (cf. Mk 6:31). "Many saw them going, and knew ... and got there ahead of them" (v. 33). From this point the Evangelist offers us the image of Jesus of singular intensity, "photographing", so to speak, his eyes and gathering the sentiments of his heart. The Evangelist states: "As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things" (v. 34).

Let us recall the three verbs in this evocative photogram: to see, to have compassion, to teach. We can call them the *verbs of the Shepherd*. To see, to have compassion, to teach. The first and second, *to see* and *to have compassion*, are always found together in the attitude of Jesus: in fact his gaze is not the gaze of a sociologist or a photojournalist,



Sieger Köder, "The Good Shepherd"

for he always gazes with "the eyes of the heart". These two verbs, *to see* and *to have compassion*, configure Jesus as the Good Shepherd. His compassion too, is not merely a human feeling, but is the deep emotion of the Messiah in whom God's tenderness is made flesh. From this tenderness is born Jesus' wish to nourish the crowd with the bread of his Word, that is, to teach the Word of God to the people. Jesus sees, Jesus has compassion, Jesus teaches us. This is beautiful!

I asked the Lord that the Spirit of Jesus, the Good Shepherd, this Spirit, should guide me in the course of the Apostolic Journey which I carried out in recent days in Latin America, and which allowed me to visit *Ecuador, Bolivia and Paraguay*. I wholeheartedly thank God for this

gift. I thank the peoples of the three countries for their warm and affectionate welcome and enthusiasm. I renew my recognition of the Authorities of these countries for their welcome and cooperation. With great affection I thank my brother Bishops, the priests, consecrated people and all the peoples for their warm participation. With these brothers and sisters I praised the Lord for the wonders that he has worked in the People of God journeying in those lands, through the faith which has enlivened and enlivens their life and their culture. We also praised him for the natural beauty with which he has enriched these countries. The Latin American Continent has great human and spiritual resources, safeguards deeply rooted Christian values, but also experiences serious so-

cial and economic problems. In order to contribute to their solution, the Church is committed to mobilizing the spiritual and moral forces of its communities, cooperating with all members of society. Before the great challenges that must be faced in proclaiming the Gospel, I urged them to draw from Christ the Lord the grace which saves and which gives strength to the commitment of Christian testimony, to enhance the spreading of the Word of God, so that the outstanding religiosity of those peoples may always bear faithful witness to the Gospel.

I entrust the fruit of this unforgettable Apostolic Journey to the maternal intercession of the Virgin Mary, whom all of Latin America venerates as its Patron with the title of Our Lady of Guadalupe.

After the Angelus, the Holy Father said:

Dear brothers and sisters, I cordially greet all of you, Romans and pilgrims!

I greet in particular the young people of Pamplona and Tudela, Spain. I greet the Sisters of the Sacred Family of Nazareth gathered in Rome for their General Chapter; the Orchestra of Offanengo-Casalbutano; the Choirs of Vigo Caveldine, Trento; the youth volunteers at the Arco di Trento Convent, young people from Meana Sardo and those taking part in the holiday organized by INPS of Pomezia; the young people of Catholic Action in Mellaredo and Rivale, Padua.

I wish everyone a happy Sunday. I ask you to please pray for me, don't forget.

Enjoy your lunch. *Arrivederci!*



Natural family planning in the United States

Both good and great

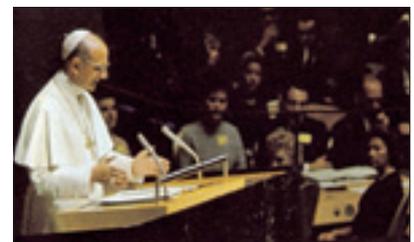
"All Natural! Natural Family Planning: Good for the body. Great for the soul!" is the slogan of the awareness week chosen by the United States' Catholic Conference of Bishops held 19-25 July. The week's objective, according to their website, is to celebrate "God's vision of human sexuality", helping couples to learn about natural methods of regulating fertility in line with Church doctrine. The date is significant as it correlates with the publication of Paul VI's Encyclical *Humanae Vitae*, 25 July 1968.

An exhibition in New York on Paul VI's historic visit

Memories without dreams become nostalgia

The eighth of September 1965 became a historic date when it was announced that Paul VI – the first of any pope – would visit the United States, accepting the invitation of Mr U Thant, the Burmese diplomat and UN Secretary General from 1961 to 1971. Montini arrived in New York on 4 October, bringing a message of peace to the General Assembly.

Fifty years after the event, in preparation for Pope Francis' visit in the United States on 22-27 September, the Archives of the Archdiocese of New York has organized the exhibition "Make me an Instrument of Thy Peace". Highlighting the Pope's historic phrase, one of its panels reads: "No more war, war never again! It is peace, peace which must guide the destinies of people and of all mankind", made in his famous address. Other panels retrace Paul VI's life and the history of his visit, showcasing among other things, the exchanges between Montini and Cardinal Francis Spellman, commemorative stamps and entry tickets to the Mass the Holy Father celebrated on 4 October 1965 in New York's Yankee Stadium.



"Experts in sociology tell us that a community, to flourish, needs both a memory and dreams," said Cardinal Timothy Dolan, Archbishop of New York. "These are the memories of the archdiocese. Your dreams can never be fulfilled unless they're grounded in memories, and memories without dreams become simple nostalgia", he said underlining the importance of the exhibition. "We have a great Archives to keep our memories alive, and we're going to make our dreams a reality," the Cardinal concluded.