

L'OSSERVATORE ROMANO

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At the General Audience Pope Francis speaks about the importance of prayer in the family

The best part of the day

And he invites all to take part in the World Day of Prayer for the Care of Creation on 1 September

Prayer is "the best time" in the family. Pope Francis recalled this in his catechesis at the General Audience – the 100th of his Pontificate – on Wednesday, 26 August, in St Peter's Square. The following is a translation of his catechesis, which was delivered in Italian.

Dear Brothers and Sisters,
Good morning!

After reflecting on how the family lives the time of celebration and that of work, let us now consider *the time of prayer*. The most frequent complaint of Christians is actually with regard to time: "I should pray more...; I would like to but often I have no time". We hear it all the time. The regret is sincere, certainly, because the human heart always desires prayer, even without realizing it; and if it doesn't find it, it is not at peace. But in order to find it, we need to cultivate in our hearts an "ardent" love for God, an affectionate love.

Let us ask a very simple question. It's good to believe in God with all our heart, it's good to hope that he will help us in difficulty, it's good to feel obliged to give him thanks. All this is just; but *do we love the Lord, even a little?* Does the thought of God move us, amaze us, soften us?

Let us think of the wording of that great Commandment, which is the basis of all others: "you shall love the Lord your God with all



your heart, and with all your soul, and with all your might" (Dt 6:5; cf. Mt 22:37). The formula uses the intense language of love, addressing it to God. See, the spirit of prayer dwells here above all. And if it dwells here, *it dwells all the time* and never leaves. Are we able to think of

God as the caress that keeps us alive, before which there is nothing? A caress from which nothing, not even death, can separate us? Or do we think of him only as the great Being, the Almighty who made all things, the Judge who monitors every action? All true, of course; but

only when God is the affection above all our affections, does the meaning of these words find their fullness. Then we feel happy, even if a little confused, because he thinks of us and above all he loves us! Isn't that impressive? Isn't it impressive that God caresses us with the love of a father? It is so beautiful! He could have simply revealed himself as the Supreme Being, given his commandments and waited for the results. Instead, God did and does infinitely more than this. He accompanies us on life's journey, he protects us, he loves us.

If love for God does not light the fire, the spirit of prayer will not warm time. We may also multiply our words, "as the pagans do", says Jesus; or even perform our rituals, "as the pharisees do" (cf. Mt 6:5,7). A heart which is home to affection for God makes a prayer of an unspoken thought, or an invocation before a holy image, or a kiss blown to the Church. It's beautiful when mothers teach their little children to blow kisses to Jesus or to Our Lady. What tenderness there is in this! In

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The Holy Father's appeal

For peace in Ukraine

At the Angelus on Sunday morning, 23 August, Pope Francis made another appeal for peace in Ukraine, which was preparing to celebrate its independence the next day. "I am following with concern the conflict in eastern Ukraine, which has escalated again in these recent weeks," the Pope said. "I renew my appeal in order that the commitments made to attain peace be kept, and with the help of the organizations and of people of good will, that the humanitarian emergency be resolved in the country." The Holy Father concluded his appeal with the



A young girl in front of St Michael's Monastery during National Flag Day celebrations in Kiev on 23 August (AP)

prayer, "May the Lord grant peace to Ukraine, which is preparing to celebrate its national holiday tomorrow. May the Virgin Mary intercede for us!"

At the Angelus
To whom
shall we go?



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Prayer and charity in preparation for the Papal visit to Cuba

Island of mercy

"Missionary of mercy" is the motto of the journey Pope Francis will be making to Cuba from 19 to 22 September. Along this very line Cuba is preparing for the encounter with the Pontiff. In fact, a "national collection of mercy" will take place on Sunday, 30 August, to coincide with the beginning of the novena to the Virgin of Charity of Cobre, the country's patron. As explained by Bishop Dionisio García Ibañez, President of the Cuban Bishops' Conference, the initiative will involve "all parishes, communities and missionary houses" of the island. The faithful may make donations of food, clothing, games or monies: everything will then be distributed to the most needy.

According to the bishop, the novena to the Virgin of Charity of Cobre "involves not only members of parish communities, but awakens the believing heart of the entire population" and thus will be an occasion directly in preparation for the visit. For this reason, there has been added to the Marian celebrations a special prayer, *Por el Papa Francisco* y

su visita a Cuba: "O God, good Father rich in mercy / through the intercession of the Virgin of Charity, / mother of your Son and our mother / cast your loving gaze / and pour out your grace onto your servant Pope Francis / whom you have made Pastor of the Universal Church. / Allow his word and witness of love / to touch the heart of the Cuban people / whom he comes to visit / as missionary of mercy. / We ask this of You / who live and reign with Jesus Christ, your Son, / in unity with the Holy Spirit / for ever and ever. Amen".



Agreement signed between the Holy See and the Democratic Republic of Timor-Leste

On Friday, 14 August, in the Offices of Government House in Dili, an Agreement was signed between the Holy See and the Democratic Republic of Timor-Leste. The signing took place within the framework of celebrations for the fifth centenary of the evangelization of the country.

Signing on behalf of the Holy See was Cardinal Pietro Parolin, Secretary of State and Pontifical Legate to the aforementioned celebrations. Signing on behalf of the Democratic Republic of Timor-Leste was H.E. Mr Rui Maria de Araújo, Prime Minister.

Present at the solemn act were, on behalf of the Holy See: Bishop Joseph Marino, Apostolic Nuncio in Timor-Leste; Bishop Basílio do Nascimento of Baucau and President of the Episcopal Conference of Timor-Leste; Bishop Norberto do Amaral of Maliana; Archbishop Leopoldo Girelli, Apostolic Nuncio in Singapore and to the Association of Southeast Asian Nations; Msgr Francesco Cao Minh Dung, Advisor to the Nunciature at the Section for Relations with States of the Secretariat of State; Msgr Ionuț Paul Strejac, Advisor to the Apostolic Nunciature in Timor-Leste.

Present on behalf of the Democratic Republic of Timor-Leste were: Mr Agio Pereira, Minister of State and of the Presidency of the Council of Ministers; Mr António da Conceição, Minister of State, Coordinator of Social Affairs and Minister of Education; Mr Estanislau da Silva, Minister of State, Coordinator of Economic Affairs and Minister of Agriculture and Fisheries; Mr

Dionísio Babo Soares, Minister of State, and Coordinator of State Administration Affairs and Justice; Mr Hernâni Coelho, Minister of Foreign Affairs and Cooperation; Ms Santina Cardoso, Minister of Finance; Mr Jaime Xavier Lopes, Secretary of State for Land and Property; Ms Isabel Guterres, Minister of Social Solidarity; Ms Maria do Céu Sarmento, Minister of Health; Mr Longuinhos Monteiro, Minister of the Interior; Ms Dulce Jesus Soares, Vice Minister of Education I; Mr Roberto Sarmento de Oliveira Soares, Vice Minister of Foreign Affairs; and Mr Orlando Sarmento, Chargé d'Affaires of the Embassy of East Timor to the Holy See.

The Agreement, acknowledging the good relations which have developed between the Holy See and the Democratic Republic of Timor-Leste, and considering the present and historical role played by the Catholic Church in the life of the Nation at the service of the development of the human person, defines and guarantees the juridical status of the Catholic Church and regulates various spheres, including canonical marriage, places of worship, Catholic institutions of instruction and education, the teaching of religion in schools, the assistance and charitable work of the Church, pastoral care in the Armed Forces, penitentiaries and hospitals, and the property and tax regime.

The Agreement, which consists of a Preamble and 26 Articles, will enter into force with the exchange of Instruments of Ratification.

VATICAN BULLETIN

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Gilberto Délio Gonçalves Canavarro dos Reis of Setúbal, Portugal. It was presented in accord with can. 401 § 1 of the Code of Canon Law (24 Aug.).

The Holy Father appointed Fr José Ornelas Carvalho, SCL, as Bishop of Setúbal, Portugal. Until now he has been Superior General of the Priests of the Sacred Heart of Jesus (Dehonians) (24 Aug.).

Bishop-elect Carvalho, 61, was born in Porto da Cruz, Portugal. He made his perpetual vows on 23 September 1977 as a priest of the Sacred Heart of Jesus. He was ordained a priest on 9 August 1981. He holds a degree in theology, as well as a licence and a doctorate in Biblical Theology. Until now he has served as: vice-rector of the *Nossa Senhora di Fátima* Seminary in Alfragide; professor of Sacred Scripture at the Catholic University of Portugal; secretary of the faculty of theology in Lisbon; provincial counselor; prefect of studies at the *Nossa Senhora de Fátima* Seminary; vice-provincial; provincial superior, and Superior General.

SPECIAL ENVOY

The Holy Father appointed Cardinal Daniel Fernando Sturla Berhouet,

SDB, Archbishop of Montevideo, Uruguay, as his Special Envoy to the Fifth National Eucharistic Congress of Bolivia, to be held in Tarija from 16 to 20 September 2015 (22 Aug.).

The Holy Father appointed Cardinal Paul Josef Cordes, President emeritus of the Pontifical Council "Cor Unum", as his Special Envoy to the closing celebration of the First National Eucharistic Congress of the Czech Republic, to be held in Brno on 17 October 2015 (22 Aug.).

NECROLOGY

Bishop Vladimír Filo, Bishop emeritus of Rožňava, Slovakia, at age 75 (18 Aug.).

Bishop Paul Lokiru Kalanda, Bishop emeritus of Fort Portal, Uganda, at age 88 (19 Aug.).

Pope Francis sends message to Hebrew-speaking Catholics

Pope Francis prays that Hebrew-speaking Catholics may be renewed in the "joyful witness to the Gospel, 'not only with words, but above all by lives transfigured by God's presence' (*Evangelii Gaudium*, 259)". The Pope wrote this in a message, signed by Secretary of State Cardinal Pietro Parolin, which was sent to the the Apostolate of St James for the 60th anniversary of its founding. The Pope expressed his "cordial good wishes" on the occasion, recalling "the many graces bestowed by God" on this community throughout these years, and expressing his desire that the "Vicariate community" may be strengthened, becoming an "instrument of dialogue and peace within broader society and a sign of Christ's love for those most in need".

Head of the Apostolate of St James, Fr David Neuhaus, had previously sent the Holy Father a copy of the pastoral letter which he wrote for the anniversary. In a situation marked by tension and conflict, Fr Neuhaus affirmed, Hebrew-speaking Catholics desire to be a bridge of dialogue between Israelis and Palestinians. We are called to be a united Church, he wrote, and we have the vocation to speak with a strong voice of peace, justice and reconciliation between the Palestine and Israel.

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The best part of the day

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that moment the child's heart is transformed into a place of prayer. And it is a gift of the Holy Spirit. Let us never forget to ask for this gift for each one of us! Because the Spirit of God has that special way of saying in our heart "Abba" – "Father". It teaches us to say "Father" just as Jesus said it, a way that we can never find on our own (cf. Gal 4:6). *It is in the family that one learns to ask for and appreciate this gift of the Spirit.* If one learns to say it with the same spontaneity with which one learns "father" and "mother," one has learnt it forever. When this happens, the time of the whole of family life is enveloped in the womb of God's love, and seeks spontaneously the time of prayer.

We know well that family time is a complicated and crowded time, busy and preoccupied. There is always little, there is never enough, there are so many things to do. One



Waiting for Francis in the United States

A chair built by immigrants

The chair Pope Francis will use during the Mass at New York City's Madison Square Garden on 25 September is one of humble wood, but of great symbolic value. It was built in a garage in Westchester County, New York by Fausto Hernández, Héctor Rojas and Francisco Santamaría, three seasonal workers. Thus the "*silla sagrada*" has already earned an editorial in the *New York Times*, precisely as "a symbol of humility, not a throne", as the three immigrants are keen to point out.

It was the Archbishop of New York, Cardinal Timothy Dolan, who commissioned "a simple chair for a Pope who loves simplicity". His objective, he explained, is to "put the spotlight on the difficulties of immigrant workers, often undocumented and victims of exploitation by employers". The three artisans who are from the Dominican Republic, Nicaragua and Mexico work for Salesian cooperatives.

This is but one of the countless preparations being undertaken during the lead-up to Francis' arrival in the United States. There is great

who has a family soon learns to solve an equation that not even the great mathematicians know how to solve: within 24 hours they make twice that many! There are mothers and fathers who could win the Nobel Prize for this. Out of 24 hours they make 48: I don't know how they do it but they get on and do it! There is so much work in a family!

The spirit of prayer gives time back to God, it steps away from the obsession of a life that is always lacking time, it rediscovers the peace of necessary things, and discovers the joy of unexpected gifts. Two good guides for this are the sisters Martha and Mary, spoken of in the Gospel we have just heard; they learned from God the harmony of family rhythms: the beauty of celebration, the serenity of work, the spirit of prayer (cf. Lk 10:38-42). The visit of Jesus, whom they loved, was their celebration. However, one day Martha learned that the work of hospitality, though important, is not everything, but that listening to the Lord, as Mary did, was the really essential thing, the "best kind" of time. Prayer flows from listening to Jesus, from reading the Gospel. Do not forget to read a passage of the Gospel every day. Prayer flows from closeness with the Word of God. Is there this closeness in our family? Do we have the Gospel at home? Do we open it sometimes to read it together? Do we meditate on it while reciting the Rosary? The Gospel read and meditated on as a family is like good bread that nourishes everyone's heart. In the morning and in the evening, and when we sit at the table, we learn to say together a prayer with great simplicity: it is Jesus who comes among us, as he was with the family of Martha, Mary



and Lazarus. There is something that is very close to my heart; because I have seen it in the city: there are children who have not learned to make the Sign of the Cross! But you, mother, father, teach your child to pray, to make the Sign of the Cross: this is a lovely task for mothers and fathers!

In the prayer of the family, in its intense moments and in its difficult seasons, we are entrusted to one another, so that each one of us in the family may be protected by the love of God.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from England, Denmark, Malta, China, Dubai, Nigeria, Canada and the United States of America. Upon all of you, and your families, I invoke an abundance of joy and peace in the Lord Jesus. God bless you all!



tions and immediate translation into 8 languages". "Smartphones have transformed the way we live our lives", said Donna Crilley Farrell, executive director of the World Meeting of Families, "especially at major events like the one we are going to experience". The Mayor of Philadelphia, Michael Nutter, assures that the whole city will be ready to welcome the Pope and pilgrims joyfully with open arms.

Next Tuesday, 1 September, we will celebrate the *World Day of Prayer for the Care of Creation*. In the communion of prayer with our Orthodox brothers and sisters and with all people of good will, we would like to offer our contribution to overcoming the ecological crisis that humanity is enduring.

Throughout the world, various local ecclesiastical realities have planned appropriate initiatives of prayer and reflection, so as to render this *Day* a propitious moment for the assuming of coherent lifestyles.

With the bishops, priests, consecrated people and lay faithful of the Roman Curia, we will meet in St Peter's Basilica at 5 pm for the Liturgy of the Word, to which I invite the participation of Romans, pilgrims and those who wish to come.

Tomorrow we will celebrate the memory of St Monica, Mother of St Augustine. To the intercession of these Saints let us entrust Christian *neobaptists* and parents, that like Monica, they may accompany by example and prayer the journey of their children. Let us commend the *sick* who are most in need of comfort and constant attention as well as *young people* that, like Augustine, they may move towards the fullness of Truth and Love, which is Christ: he alone can satisfy the deep needs of the human heart.

Cardinal Bergoglio's confessor dies

The Holy Father's confessor until 2013, Fr Berislav Ostojic, OFM, of the Croatian Province of St Jerome in Zadar, died on Saturday, 15 August, in Hurlingham, Argentina. His funeral was celebrated on Monday, 17 August, at the Cardenal Stepinac Institute. A short time ago in a letter to Br Mario Marcos, Fr Ostojic wrote that "Bergoglio was enamoured with Christ and just as he has never ceased to be a Jesuit he will always have a Franciscan heart".

Fr Berislav (Berislav) Ostojic, 68, was born in Austria and, like his brother, was ordained a priest in Modena.

To participants in the Eucharistic Congress in Peru

In the shade of the neem tree

Mary was a eucharistic woman, because she lived every day "eucharistically", even before the Sacrament was instituted. These words were emphasized by Cardinal Raúl Eduardo Vela Chiriboga, Archbishop emeritus of Quito, during the closing Mass of the Tenth National Eucharistic Congress in Peru. The Congress, which took place in Piura from 13 to 16 August, considered the theme: "Jesus is the Living Bread which gives life to the world".

In the city's stadium, the Pope's Special Envoy to the celebration, on the occasion of the 75th anniversary of the creation of the Diocese, explained the meaning of his words, pointing out that Mary was a eucharistic woman when "she offered her virgin womb for the incarnation of the Word of God, fore-

At the end of the Mass, on behalf of all the faithful of Peru, the Archbishop presented a silver pectoral cross to the Cardinal as a sign of gratitude. Cardinal Vela Chiriboga concluded the celebration by assuring Pope Francis' prayers that the Lord bear abundant fruit and holiness to all those present. The Special Envoy then presided at the adoration of the Eucharist and then led the solemn procession of the *Corpus Domini* through the streets of the city.

Earlier, the Cardinal had inaugurated the Congress in the auditorium of Piura's national university. He then planted a neem – a tree native to India, widely found on the Peruvian coast, especially in the region of Piura – so as to unite efforts against environmental change, to rediscover the ecological spirit

and preserve the environment and the earth, as Pope Francis asks in *Laudato Si'*. The Cardinal stated that the Congress was an occasion to celebrate the help of God, because "there is faith, there is enthusiasm, there is hope for the future. Catholics are enhancing the love that God has for us, so as to, with his help, advance on the path of faith, of hope and of love for our neighbour". For his

part, the Archbishop of Piura noted how the neem tree stands as a "symbol of our commitment with Pope Francis to protect our common home which is the earth and to be authentic lords of creation in the field of teaching the recently published Encyclical *Laudato Si'*".



Procession in Piura on the last day of Marian Eucharistic Congress

shadowing what to a certain extent is fulfilled through the Sacrament in all believers who receive the Body and Blood of the Lord". Indeed, he said, "there is a profound analogy between the 'fiat', the 'let it be', the 'amen' which is pronounced when receiving the Body of the Lord".

The Cardinal then conveyed the Pontiff's greeting and invitation that these days be experienced with devotion, reflection and spiritual renewal. Also shared were the words of the Pope in the letter appointing the Cardinal as his Special Envoy. In it Pope Francis asked the faithful of Peru and the civil authorities to participate in the Eucharistic Congress in order to ask God that all Catholics, sustained by the maternal protection of *Nuestra Señora de La Merced*, may more carefully observe the precept of charity in everyday life.

Nearly one hundred twenty thousand faithful were in attendance in the stadium for the Mass and procession of the statue of *Señor Cautivo*, from the Shrine in Ayacaba. As the statue made its way around the stadium, Archbishop José Antonio Eguren Anselmi of Piura recalled that the city was the gateway of faith in Peru, as it was in those lands that the first missionaries arrived to evangelize.



Pope Francis among the faithful during Friday's Mass
(Photo by Katarzyna Artymiak)

On the Feast of St Pius X in the Basilica

The catechist's Pope

"At the tomb of St Pius X I prayed for all catechists, entrusting them to his protection, just as I did every year in Argentina on the Day for Catechists". Outside the Vatican Basilica, Pope Francis thus greeted an excited Msgr Lucio Bonora, an official of the Secretariat of State, who had just celebrated Mass for the liturgical memorial of the sainted Pontiff on Friday, 21 August. Before him in the first pew among the faithful, quite unexpectedly, was the Pontiff himself. Msgr Bonora, originally from Treviso, recounted to *L'Osservatore Romano* how he had experienced the early morning Mass at St Peter's as a special gift of Pope Sarto. "Last year", he told us, "I was in Riese with the Cardinal Secretary of State for the solemn celebration on the occasion of the centenary of Pope Pius X's death. This year, as I happened to be here in the Vatican for the occasion, I asked to be able to celebrate in the Basilica". Imagine Msgr Bonora's surprise when, along with two priests of the Secretariat of State and the Maltese altar servers, he was informed that "the Pope is at the altar of St Pius X!". "What should I do? Turn back?". "No, no, go right ahead!". The prelate's doubt was immediately assuaged by the Pontiff who, upon

seeing him arrive, invited him with a smile to begin the celebration.

"After the Mass", said Msgr Bonora, "the Holy Father explained to me that he had already celebrated early this morning but, as he was in the Basilica for his own devotion to Pope Pius X, he decided to linger with the 70 or so faithful present". "It was an emotional and almost familiar moment", confided the monsignor, who descended the altar steps during the Mass to exchange an embrace of peace with Francis, and then with the other faithful. In the meantime the group of faithful grew after word of the Pontiff's presence had gotten round.

Pope Francis' attendance at the Mass as simply one of the faithful was a great lesson for Msgr Bonora: "The Pontiff's personal devotion to Pius X speaks to us of a pastoral manner like that of Pope Sarto, namely a manner of a Church where everyone, pastors and the faithful alike, are brothers and sisters. It is the manner and sensitivity of a man who has been placed by the Lord at the service of all the Church, but who wants to walk with all the faithful, with simplicity, with modesty, in the example of the saints".

Syrian Catholic monastery demolished by ISIS

Iconoclastic ferocity



Civilians flee during an attack outside Damascus (Reuters)

Militants of the so-called Islamic State (IS or ISIS) demolished the Mar Elia Monastery in al-Qaryqatayn, near Homs. The Syrian Catholic monastery had been standing since the 5th century. Duplicating its usual ruthless propagandist tactics, ISIS posted a series of images showing the desecration of the church, followed by the exhumation of the relics of St Elia – martyred in 285 by the Romans – and ultimately, the destruction of the historic complex. The monastery, considered one of Syria's most important Catholic centres, had been rebuilt in various stages over the centuries. Thousands of pilgrims gathered there each year on 9 September, the liturgical feast of the saint. The Islamic State is believed responsible for the May 2015 kidnapping of Fr Jacques Mourad, abbot of the monastery, of whom there has since been no clear information. This latest episode confirms the iconoclastic ferocity of the jihadist group – a ferocity stained with the blood of 8-year-old Khaled al Asaad, who for 40 years had headed one of the world's most evocative archaeological sites, that of Palmyra, Syria. ISIS decapitated Asaad in front of the museum he had run for decades, then tied his body to a Roman column.

At the Angelus the Holy Father recalls that Jesus wants no compromise and requires a clear choice

To whom shall we go?

And launches an appeal to respect the commitment to attain peace in Ukraine

Jesus “does not mince words”, and indeed, he “demands that a precise choice be made: either to stay with him or to leave him”. This point was emphasized by Pope Francis at the Angelus on Sunday, 23 August, in St Peter’s Square. He recalled Peter’s profession of faith – “Lord, to whom shall we go?” – and reminded the faithful that: “All that we have in the world does not satisfy our infinite hunger”. The following is a translation of his address, which was delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Today the Sixth Chapter of the Gospel of John concludes with the discourse on the Bread of Life, which Jesus gave the day after the multiplication of the loaves and fish.

At the end of that discourse, the great enthusiasm of previous day

from heaven and will ascend again to “where he was before” (v. 62). Second: his words can be understood only through the action of the Holy Spirit. The One who “gives life” (v. 63) is precisely the Holy Spirit who enables us to understand Jesus properly. Third: the true cause of incomprehension of his words is the lack of faith: “there are some of you that do not believe” (v. 64), Jesus says. In fact from that time, the Gospel says, “many of his disciples drew back” (v. 66). In the face of these desertions, Jesus does not compromise and does not mince words, indeed he demands that a precise choice be made: either to stay with him or leave him, and he says to the Twelve: “Will you also go away?” (v. 67).

At this point Peter makes his confession of faith on behalf of the other Apostles: “Lord, to whom

passage from the Gospel to learn to know Jesus? Do you carry a small Gospel in your pocket, handbag, to read it, in whatever place? Because the more we are with him the more the desire to be with him grows. Now I ask you, please, let us have a moment of silence and let each one of us silently, in our hearts, ask ourselves the question: “Who is Jesus for me?”. Silently, each one, answer in your heart.

May the Virgin Mary help us to always “go” to Jesus to experience the freedom he offers us, allowing it to cleanse our choices from worldly incrustations and fears.

After the Angelus the Holy Father launched an appeal:

I am following with concern the conflict in eastern Ukraine, which has escalated again in these recent weeks. I renew my appeal in order that the commitments made to attain peace be kept, and with the help of the organizations and of people of good will, that the humanitarian emergency be resolved in the country. May the Lord grant peace to Ukraine, which is preparing to celebrate its national holiday tomorrow. May the Virgin Mary intercede for us!

Dear brothers and sisters, I cordially greet all the pilgrims of Rome and those from various countries, es-

pecially the new seminarians at the Pontifical North American College, who have come to Rome to take up theological studies.

I greet the athletic group of San Giorgio su Legnano, the faithful from Luzzano and Chioggia; the young men and women from the Diocese of Verona.

This week, remember to pause for a moment each day and ask yourselves the question: “Who is Jesus for me?”. And each one answer in your heart.

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



Sadao Watanabe, “Andrew and Simon follow Jesus”



had dissipated, for Jesus said that he was the Bread which came down from heaven, and that he would give his flesh as food and his blood as drink, thereby clearly alluding to the sacrifice of his life. Those words gave rise to dismay in the people, who deemed such words unworthy of the Messiah, not “winning” words. Thus, several regarded Jesus as a messiah who should have spoken and acted in such a way as to bring success to his mission, straight away. But they were mistaken precisely in this: in the way of understanding the mission of the Messiah! Not even the disciples managed to accept the unsettling words of the Teacher. And today’s passage refers to their discomfort: “This is a hard saying”, they commented, “who can listen to it?” (Jn 6:60).

In reality, they had certainly understood Jesus’ discourse. So well that they did not want to heed it, because it was a discourse which threw their mind-set into crisis. Jesus’ words always throw us into crisis, for example, the worldly spirit, worldliness. But Jesus offers the key for overcoming this difficulty; a key consisting of three elements. First, his *divine origin*: he came down

shall we go? You have the words of eternal life” (v. 68). He does not say “where shall we go?”, but “to whom shall we go?”. The underlying problem is not about leaving and abandoning the work undertaken, but *to whom* to go. From Peter’s question we understand that fidelity to God is a question of fidelity to a person, to whom we bind ourselves to walk together on the same road. And this person is Jesus. All that we have in the world does not satisfy our infinite hunger. We need Jesus, to be with him, to be nourished at his table, on his words of eternal life! Believing+ in Jesus means making him the centre, the meaning of our life. Christ is not an optional element: he is the “Living Bread”, the essential nourishment. Binding oneself to him, in a true relationship of faith and love, does not mean being tied down, but being profoundly free, always on the journey. Each one of us can ask him- or herself: who is Jesus for me? Is he a name, an idea, simply an historical figure? Or is he truly that person who loves me and gave his life for me and walks with me? Who is Jesus for you? Are you with Jesus? Do you try to comprehend him in his word? Do you read the Gospel, each day a

Message to the synod of Methodist and Waldensian Churches

Toward full communion

Pope Francis has sent a message to the Methodist and Waldensian (Valdese) churches on occasion of their 24-29 August Synod in Torre Pellice, Turin, Italy. The telegram, signed on behalf of the Pope by the Holy See’s Secretary of State Cardinal Pietro Parolin, offers the Holy Father’s “fraternal greeting” and assures participants of his spiritual closeness as

they undertake their discussions.

The message says the Holy Father “prays that the Lord, through the intercession of the Virgin Mary, grant to all Christians progress on the path towards full communion, to witness to the Lord Jesus Christ and to offer the light and strength of His Gospel to the men and women of our time”.



A conversation with Sr Małgorzata Chmielewska, Superior of the Bread of Life Community in Poland

Poverty means being free

DOROTA ŚWIAT

Sister Małgorzata takes care of the homeless and the poor. She had only come to Rome for a few days and when I met her, she had just been to the Mass celebrated by the Pope at Santa Marta where she also met Archbishop Konrad Krajewski, the Pope's Almoner. She is radiant and it shows. Answering my questions in a practical and comprehensive way, every so often, as if by habit, she would again press me as to whether I would like something to eat.

How did you become acquainted with the Bread of Life Community?

By chance. During the Communist period, my friend and I did various things for the marginalized which at that time were barely legal. We sought a place or a community suited to our needs, in other words we wanted to live with these people: someone gave me the address and we went to France.

In Poland today Bread of Life has various houses, workshops and even an online shop.

The Community was started in Poland in 1989 when the first house for the homeless was opened. I organized it with my best friend and Maciej Rayzacher, an actor. It was not long before we associated it with the Bread and Life Community. Its mission consists in living with the poor around Christ in the Eucharist. We want to live with the poor – not work for them – because they are not people we assist but rather our brothers and sisters. This is of essential importance in our reciprocal relations – and we seek to point to Christ in the Eucharist as Lord and Saviour, as the only One who can heal our wounds, show us the



Sr Małgorzata Chmielewska is the superior of the Bread and Life Community founded by Pascal and Marie Pingault. The French couple, who converted in adulthood, decided in 1971 to live the Gospel radically with a group of friends. After thirteen years the community was recognized by the Church as an association of lay faithful. Its members, consecrated lay people, live together with the poor. In Poland the community manages homes, dormitories for the homeless, for the sick and for single mothers. The Bread and Life Community Foundation organizes and trains the sick and the homeless in various trades to enable them to work, and awards scholarships to children in rural areas.

way and give us love. We had no plan. The people who appeared on our path with their problems were questions for us. And so it still is today. The first home came into being because we met some homeless people. At a certain point a girl came to see us in the country in order to borrow 50 zloty (approximately 12 euros) for her school fees; if she did not pay she would be expelled and it was her diploma year. We gave her the money and we began to care for other people in similar difficulty. So it was that a scholarship fund was set up (which currently supports 600 young people). When they came to us, in the same place in the country, they were unemployed and embarrassed and looking for something to eat. They wanted to work and so we began to wonder about how to find work for them. Little by little the work-

shops and building teams sprang up. There are many very sick people among the homeless and they need special treatment, so we opened a home for the sick. Mothers with small children could not be placed with other women who had psychological or alcohol problems: we had to set up a house especially for them. That is how it works.

Do you also work with the disabled?

The great problem of the disabled exists, especially in the country. They live in squalid conditions. If a farmer kept his pigs like that he would be sent to prison. So it was that we started restructuring or building houses for families in difficulty in which the parents or children (or both) had some form of disability. There are numerous young people with mild mental disabilities. They are too intelligent to qualify for a disability allowance but too unskilled to live independently. In any case they would all like to work: in our workshops they are given the opportunity. Among them there are frequently young people who grew up in orphanages and have never had a proper adult life. They live in rooms with others, they always depend on someone, while with our discreet assistance they could manage very well and even have a family.

Do you think that over and above declarations of principle, the Church truly accepts disabled people, especially those who are mentally disabled?

No. Of course, there are places, communities and priests who work with the mentally disabled, but they are a small minority. Recently in a parish there was reluctance to let a disabled boy receive Communion: a priest of ours went there and gave it to him because the boy was about to die. I think these people are VIPs in the Kingdom of God, and yet we marginalize them. Do we find the weak, elderly women and the disabled in important places in our Church?

How do you understand poverty?

Poverty is not wretchedness. I do everything I can to ensure that the people in our houses, which are very

modest, live with dignity, that the place is clean, the atmosphere pleasant and the grass cut. Poverty is not a relative concept because it concerns billions of people in this world and is a real and sorrowful predicament. It means uncertainty about the future, powerlessness and anguish for dear ones and the impossibility of satisfying their needs. Poverty also teaches us to trust in God's Providence, because we tangibly experience that God truly exists. In our community we are very often left without anything and then we start praying; after a little while someone comes, bringing us something. In practice poverty means being free.

Blessed are the poor. Would you say that the people who live in your houses are relatively happy?

The level of satisfaction of the "clients" receiving various services in Warsaw was recently assessed, including our clients in the homes for the poor. You know in Poland those who receive social assistance are called "clients". Thus a young pollster came to us and asked a 35-year-old homeless person, ill with cancer: "are you pleased?". This is of course absurd. Poverty in itself does not give happiness: I would say, on the contrary, it makes for unhappiness. Those who live in our homes are either people who were well-off and had a family or people who were underprivileged from birth, who have never had anything: life in the community and feeling that they are loved gives both these groups happiness. I therefore think that on the whole they are happy, of course in the deep sense of the word. In our houses, despite great suffering, there is joy, people laugh and joke. Certainly this blessing works when people discover that love really is the highest value and that God loves us without bounds, in a noncritical way, just as a mother loves her child independently of what he or she is like. Indeed a mother loves her child who is suffering the most, more. I have five adopted children, one, Artur, is autistic: even though he is a difficult boy, he is the house's favourite. He loves cigarette lighters, he collects them and pushes them into empty bottles.

CONTINUED ON PAGE 8



One year since Francis' visit to Korea

Memory, hope and testimony

ANDREW YEOM SOO-JUNG*

A year has already passed since Pope Francis' visit to our country. I give thanks to the Lord for the message of love and peace brought by the Holy Father to Korea during his five-day visit. I would also like to extend my deepest gratitude to Pope Francis for coming to meet us during summer vacation.

The visit of Pope Francis – a symbolic figure of poverty and neighbourly love – was not only a great opportunity for Korea but also for Northeast Asia. For the Korea people, who in reality are suffering from various difficulties, the visit was a feast of joy and condolence. Over the past year since Pope Francis' visit, the joyful message brought to us has borne precious fruits throughout Korea. Last year, the total number of baptisms reached 124,748; increasing at an average of five percent.

Memorial plaque in Seoul

A stone plaque one metre high and 1.7 metres wide was unveiled in Gwanghwamun Square, in Seoul, in remembrance of the 100 hours Pope Francis spent in Korea, 14 to 18 August 2014. The ceremony took place on 23 August led by Cardinal-Archbishop Andrew Yeom Soo-jung. Thus, a press release by the Archdiocese explained, the place in which Francis celebrated Mass for the Beatification of Paul Yun Ji-chung and his 123 companion martyrs, the place where many Korean Catholics were assassinated for their faith, will become a place of pilgrimage, to symbolize freedom and equality. The plaque was placed on the northern edge of the square.

Such rebound after continuous decrease since 2010 is generally evaluated as the effect of Pope Francis.

The Korean Church recalls the excitement, vision and hope that stirred in the hearts of so many who watched or took part in the Holy Father's visit. In order to carry out Pope Francis' teachings, we must understand the true meaning and spirituality that lies within his teachings. A significant part of our continuing reflection on the Visit and the vision he presented to us has been taken into practice in each diocese and parish.

Pope Francis emphasized three key terms to his visit to Korea: memory,

hope, witness. For the "memory" part, we have begun to formulate how the martyrdom of our ancestors of faith can be remembered in our present daily life. For us, the events to commemorate the first anniversary of Pope Francis' visit are more than external celebrations but an effort to internal renewal. The visit of Pope Francis to Korea should not be a passing memory or a one-time experience. On this anniversary of the momentous visit, it is a time for us to see if the seeds of the Holy Father's love – were not only a great opportunity for Korea but also for Northeast Asia. For the Korea people, who in reality are suffering from various difficulties, the visit was a feast of joy and condolence. Over the past year since Pope Francis' visit, the joyful message brought to us has borne precious fruits throughout Korea. Last year, the total number of baptisms reached 124,748; increasing at an average of five percent.

As the archbishop, I believe that the actions first and foremost should be taken by me. Reaching out to the poor means both spiritual and practical dimensions. It is not just a slogan, but a determination to be closer to the poor and to provide them necessities. I am happy to say that the Archdiocese of Seoul plays an active role in social ministry not only within the diocese and parishes but also towards other dioceses and foreign countries. We especially concentrate our efforts on our neighbouring countries of East Asia and North Korea.

Catholicism was not introduced into Korea by foreign missionaries but through the initiative of Korean laity. This is a very unique passion of faith that the Korean Church retains. The testimony lies in the lives of more than ten thousand Korean martyrs who died for their faith. That is why we celebrated the canonization of 103 martyred saints and, during Pope Francis' visit to Korea last year, the beatification of 124 martyrs. The beatification Mass in the Gwanghwamun was a place of reconciliation between the persecutors and the martyrs. The persecutors were forgiven, and the original humanity, which is the image of God, was restored. The venue of the beatification, Gwanghwamun, became a place that

reflects the meaning of its name: a place glowing with the light of praise. That is why the Archdiocese of Seoul is focusing on the exaltation of martyrs so that people will be inspired by their lives and look up to them as role models.

Collaborating with the government, we are formulating a series of projects and events which can be combined with tourism: introduction to the holy grounds, designation of pilgrimage

standard of the development of the Church.

The world is facing a sad reality that young people are getting far away from the Christian faith. While the Archdiocese of Seoul focuses on Catholic education which begins in early childhood, the Korean Church is putting much effort in changing the situation by encouraging a variety of youth activities such as Bible study, the Legion of Mary, and Cursillos.



routes around Seoul city, and construction of the Museum of Martyrdom. The faith of the martyred saints is the greatest heritage of the Korean Church.

The main reason for Pope Francis' visit to Korea was to participate in Asian Youth Day, from which we realize how much the Holy Father cares about the young people. Asian Youth Day is an international gathering of young people, initiated in 1999. Last year the sixth Asian Youth Day was held in Korea, drawing more than 200,000 participants from 22 countries of Asia. Although it was a small-scale event comparing to the 2013 World Youth Day in Brazil, Asian Youth Day – the only continental gathering – represents the dynamic and passionate faith of the Catholic Church of Asia. The revitalization of youth ministry can be considered as the greatest challenge for the Archdiocese of Seoul. I believe that the future of the Church lies in the hands of young generations, and the revitalization of youth ministry is an important

After careful consideration on the revitalization of youth ministry, I have revealed my intention to host the 2019 World Youth Day in Seoul on 12 June during the Holy Mass of the World Day of Prayer for the Sanctification of Priests in Myeongdong Cathedral. I believe World Youth Day will fire up the fading enthusiasm of the young people towards faith. According to a poll in 2014, only four to six percent of the 1,200,000 young Catholics (age 20-35) in Korea are actually living a life of faith. I believe that the World Youth Day will be a chance to bring back those who are falling away from faith. Although the percentage of the Catholic population in Korea is only ten percent, the visit of Pope Francis last year rounded off successfully with the support from the government and the understanding of the people. Both the Catholic Church and Pope Francis were deeply and positively impressed by the experience.

*Cardinal Archbishop of Seoul

Now outside of the offices of Papal Charities

Our Lady of Czestochowa

Something new awaits the many faithful, pilgrims, tourists as well as the poor who visit the offices of Papal Charities. The Black Madonna of Czestochowa – hung by the papal almoner, Archbishop Konrad Krajewski – now keeps watch over the small arch located across from the tapestry workshop. Inside the Vatican, in order to reach the offices and ask for a blessing or assistance one must pass by the Madonna. Standing in front of Our Lady of Czestochowa, one immediately thinks of the luminous mount of the Monastery of Jasna Gora, which was so dear to John Paul II, as well as to all Polish people. The effect of the white plaster behind the yellow gold background of the icon attracts one's attention. Indeed, those passing have already left flowers before the image. The Franciscan Missionaries of Mary, who work in the tapestry workshop and live next door, placed potted plants at the foot of Our Lady. This Virgin Hodegetria, "She who shows the way", has become the guardian of this area in the Vatican.



Pontiff's message to six thousand gathered at the European youth meeting in Avila

The parable of the smartphone

JOSÉ BELTRÁN

It's Saturday evening, about 11 pm. A rather strong wind blows along the city walls of Avila, candles barely manage to stay lit for even a few seconds. At that moment the displays of hundreds of mobile phones light up the city. The candle-light vigil of the European youth meeting – convoked by Spain's Episcopal Conference for the fifth centenary of the birth of St Teresa of Jesus – is transformed into an "online prayer".

Bishop Xavier Novell, who presided at the vigil, expressed this in his homily. The prelate, Spain's youngest bishop, approached this new generation by translating the parable of the vine and the branches, which Jesus addressed to farmers, into the language of young people who live attached to their phones. He dubbed them the "smartphone generation".

"You are like the cellular and I'm like your source of energy and cov-

erage. Without me, you can't do a thing, you are an intelligent but useless instrument. You, without me, shut yourselves off". Bishop Novell thus paraphrased Jesus' words, preparing the youth for the exposition of the Most Holy Sacrament which lay ahead: "In just a few minutes, I will make myself present for all of you. I will shine my love upon you all, I will cover you with millions of megabytes of love. Connect to me. Stay in my network and you will never seek others again. My love fears no competition".

The immediate and thunderous applause for the Bishop's words demonstrated that he had accepted the commitment of the Bishops' Conference to *hacer lío* ("get rowdy"), giving a new direction to youth pastoral care in order to synthesize the Church's message regarding the language, the concerns and reality lived by those born in the digital age. The homily of Cardinal Ricardo Blázquez had a similar tenor, at the closing Eucharist, which

was attended by 8,000 people from 12 different countries. The president of the bishops' conference spoke on the main issue facing Christians and believers in Spanish society: stagnation. Blázquez denounced unemployment as "so vast, broad, harsh and long lasting", and recognized that "society owes you more solidarity". In this respect, he invited the young men and women "not to linger in discouragement and indignation", and claimed to the pilgrims that Sunday Mass is the "feast of faith" which "sends us to all the peripheries". In the press conference afterwards, the Cardinal once again emphasized the quandary "that 50% of young people do not have stable work so as to form a family and to be able to earn their daily bread by the sweat of their brow".

Along the same lines, the Pope's encouragement was expressed through a message signed by Cardinal Pietro Parolin, Secretary of State. The Pontiff encouraged young people "not to conform them-

selves to a mediocre life without aspirations", but to "force themselves instead to grow in a profound life of friendship with Christ". Francis turned to the theme of the meeting, taken from a phrase of St Teresa – "In difficult times, strong friends of God" – to highlight young people's yearning for truth, goodness and beauty.

To prepare for the upcoming World Youth Day taking place in Poland in 2016, the 6,000 young people took part in four days of meetings, experiencing a different kind of attitude compared to other events sponsored by Spain's episcopate. Perhaps drawing on Don Bosco's maxim – "we love what young people love" – the Gospel message was sought to be translated using Twitter's 140 character limit. This was recognized by the Bishop of Avila, Jesús García Burillo: "The whole Church participates in this spirit of transformation and change. St Teresa is served here by reference in the search for balance: she herself, in her Carmelite reform programme, decided to dedicate two hours a day to recreation, that is, as much recreation as prayer. She perfectly unites the joy of life with the depth of Christian life. We have sought this in these days; that the youth may experience in practice with dynamism the teachings of the Gospel". Bishop García further indicated: "You have not come to pray before an image, but attracted by the spirit of the saint to glean the essential lines to be translated into a plan for your daily life".

In this way, programmes were developed for adolescents – focused on awareness and the first announcement – and for young people 18 and over. These fed off the catechesis and the Eucharistic celebrations of the bishops, which focused on the life, thoughts and writings of Teresa of Jesus. The evening included music and concerts with Catholic artists as well as top-selling Spanish singers, such as Pablo López and Fr Damián, the Redemptorist religious who participated in the television talent show, *The Voice*. A painting by Sr Isabel Guerra, of a "young Immaculate" – the image chosen for the meeting – will be travelling to all the dioceses of Spain on its way to Krakow; it captures the very spirit of these days, experienced by a Church seeking to connect with the WhatsApp generation – through the parable of the smartphone.



Poverty means being free

CONTINUED FROM PAGE 6

Everyone in the house has a lighter in his pocket to give to him so that even he can be happy for a moment. Poor people find the happiness we fail to see because we are busy seeking it elsewhere. For them, perhaps, it is easier to discover true happiness: the greatness of poor people consists in this.

Helping the poor requires money. Are there rich people among your benefactors?

Margaret Thatcher said that to be a Good Samaritan one must have money. This is true of course. We seek to earn our own bread as best we can: in our houses all those who are able to do so work. The first thing we do to preserve the dignity of new arrivals is ask them to set the table. The money and material things we receive are of course a gift

of Providence, but obviously it is people who donate it to us and they are often not well off! One day I phoned a lady: she asked me if I wanted a car. I answered "yes". It was a four-wheel-drive, perfect for the country but a most luxurious model with leather seats. We immediately attached a notice to it on which the word "donation" was written. Usually, however, it is harder for rich people to share because from the stylish offices of multinationals in the centre of Warsaw, Paris, London or Rome they have difficulty in seeing those at the bottom of the ladder. Instead, those who face life's difficulties day after day understand better. When we attain a certain level of wealth, we distance ourselves from the sources of human solidarity, from sympathy and from bonds with others: this is the risk that many rich people run. I know some of them. They are full of

goodwill but incapable of understanding "the other" person. Their poverty lies in this. We live in a competitive society that immediately teaches children that they must be better than others. Are the children of poor people chosen to welcome the bishop to the parish? Is it they who recite the poems?

What can be done? Should the system of social assistance be changed?

There is no doubt that the system of social assistance needs perfecting but the problem is that the weakest people, those who are born in disadvantageous conditions, are unable to fit into a system where it is essential to know many things, how to use a computer, how to fill in forms at a bank, how to speak a language they do not know. In creating such systems we exclude them. They are not even marginalized, for to marginalize a person it is necessary to see

him or her first. They are quite simply people who do not exist. Our role as Christians must be to "frame" the problem, because many people do not see it. Nothing can replace one human being meeting another human being: what counts are relationships, sharing and mutual support. Our residents do not only take: they also give us very much. Relationships are created, exchanges without which there would be neither love nor respect. No one can be helped for life. However, this is precisely what modern systems of assistance do. The excluded are given the minimum conditions for survival but are not permitted to regain entry into the system of normal economic, cultural, educational and spiritual life. It is a far more difficult task to put people in a condition to be able to manage on their own, to live dignified lives, to earn their livelihood and support their family.

The Holy Father interviewed on parochial radio

Those who dream big

"There is only one way to win a war: don't wage it". These were the words of Pope Francis on Sunday, 9 August, when he spoke on the telephone with *Radio Parroquial Virgen del Carmen*, a parish radio station in Campo Gallo, a village of 6,000 inhabitants in the province of Santiago del Estero in northern Argentina. Shortly before 11:00 am (4:00 pm, Italian time), Francis called the station as he did for the station's inauguration exactly one year ago. The interview was broadcast online and by satellite by several media outlets that have relaunched the initiative of the small station, which was created to build bridges of communication between poor and isolated communities. The colloquy was conducted by two local clergymen: Fr Joaquín Giangreco, a parish priest in Campo Gallo, and Fr Juan Ignacio Liébana, a pastor in Santos Lugares.

"We must walk together: it is always better to have friendship than conflict, peace than war", the Pope affirmed. "We must make a great effort", he said, "and take care of one another, so as not to be a sad family; we must take care of the children, of the grandparents, with the tenderness that Jesus taught us to take care of one another; we must take care of the common home". After all, he continued, "walking together helps us to be supportive because mankind is not a mushroom but was made to live in families". In other words, to grow and die alone is not a happy circumstance: "Walking together as a family, as a community, gives cheer and happiness".

Francis then encouraged young people in particular to commit themselves, not acting as "pensioners" but dedicating themselves to others to achieve great things, as that is the only way to know true joy. "It's important to dream", he said, because "those who don't dream have nightmares", and "God blesses those who dream big".

Returning to several thoughts he shared in his dialogue with the Eucharistic Youth Movement on Friday, 7 August, Francis said: "It pains me to see a dejected young person. There are young people who give up before it is time and I do not want to see young people as 'pensioners' but those who get in the game, who celebrate life, who do things for others, who work hard to bring happiness to others, walking together. Do not live sad lives! If you take risks for great things you will have a happy life!". Referring specifically to the theme of the Feast of the Virgin of Huachana, the Pontiff said: "May your light rekindle the homeland so we may dream". And, he affirmed, "the People of God celebrate; and it has been so since the time of Moses, when a pilgrimage was made once a year. It is the Feast of the Mother, of the Virgin, and she is very beautiful there. My best wishes to everyone". The Shrine was built in 1820 on the site where Mary appeared to a girl named Telésfora Verón.

Starting from the green colour of the mantle of Our Lady of



Huachana, as well as from the contents of the Encyclical *Laudato Si'*, the Pope asked everyone to make an effort to take care of one another, as well as of Creation. He also expressed his sorrow over the deforestation done for soy cultivation. "Take care of the land, the water and all that God has given us", he advised, remarking on the importance of the verb *cuidar*, which means being attentive, taking care of the environment and neighbour.

During the interview Francis also expressed his desire for the beatification of Mama Antula, and asked for prayers that the miracle necessary for her cause might come about. The consecrated Argentinean lay woman, in the world María Antonia de Paz y Figueroa (1730-1799), was from the province of Santiago del Estero. She lived in the 18th century and was proclaimed venerable by Benedict XVI in 2010. "Pray for her

beatification", the Pope said, "because Mama Antula is an example of the strength of the people of Santiago". She promoted the Spiritual Exercises according to the Ignatian

spirit. She then gathered around her a group of young women who shared a common life, prayed, performed works of charity and helped Jesuit priests. When the religious were expelled from Argentina in 1767, Mama Antula travelled throughout the north of the country looking after their works. She took with her only a wooden cross, a symbol of austerity and love for Christ. It is said that in eight years Mama Antula spread the Spiritual Exercises to 70,000 people. The Pontiff also expressed his hope to soon send a bishop to the Diocese of Añatuya, which is currently a *sede vacante*.

Francis bid farewell to listeners by reciting the *Hail Mary* and imparting his blessing. "The Pope wanted to take notice of this small centre and this little radio station", Fr Liébana stated afterwards, "and it was like a sign: we consider the great urban centres as the 'centre', while for God the peripheries are the centre. And he looks precisely at them, where no one else looks".

Altar used by the Pope in Ecuador to be part of parish church

The structure used by the Pope in Guayaquil to celebrate Mass during his pastoral visit in July will be incorporated into a new parish church. The Archdiocese of Guayaquil will utilize this new parish in order to offer religious services to two neighbourhoods built by the local government's housing plan five years ago. The church will be built on 5,500 square metres, located next to these two neighbour-

hoods which are divided by a gas line. Fides News Agency received this report from Klaere Construcciones, which is removing the structure and placing it on the new foundation. The story was reported on their website on 1 August. According to the Archdiocese the structure will maintain its original design, so as to keep the memory of Pope Francis' visit to their city alive.

Bergoglio as told by his nephew

Poll results presented in an Italian daily

A caring and attentive uncle, who always gave "good advice". With candour and simplicity, José Ignacio Bergoglio spoke about his uncle, Pope Francis, with journalist Josefina Giancaterino Stegmann of the Spanish daily, *ABC*. At the same time he underscored emphatically how Jorge Mario always supported his family both from up close and from afar. "On the night of his election", recalls José Ignacio, "he phoned my mother, Maria Elena, and when she asked him: 'How are you?', he could not resist responding: 'Well, my plump one...'. The nephew highlighted that "our family has always been religious". It was Grandma Rosa who taught the future Pope to pray, and his parents Regina and Mario who passed on those values that were then handed down "to all of us". José Ignacio recalls that at first Mama Regina did not accept her son's decision to become a priest. She thought that she "had lost her eldest son". But once she accepted the situation, she was happy. "In truth, my uncle had promised my grandma that he would study medicine, but in the end he chose to heal souls", the nephew recounted. One day, José Ignacio said, "Mamma Regina went to my uncle's room and, much to her surprise, discovered that he was taking a

course to enter the seminary". Seeing the theology books in Latin, she said: "Jorge, you lied to me". "No, mamma, I am studying medicine for souls". In creating a well-rounded picture, the Pope's nephew also highlighted that his uncle always liked cooking, preparing meals for friends. And he always appreciated Italian food. "Today of course", José Ignacio says, "he no longer cooks, but he gets up early, at 4:00, makes his bed, prays and then gets to work". And as testimony to the ever greater consensus that the Pope is stirring up, the 10 August issue of *L'Unità* opened with the results of an exclusive poll which sampled a thousand people, both believers and nonbelievers. From the data, to which the newspaper dedicated two whole pages, it can be seen, writes Maria Zegarelli, that "Pope Francis and his gentle yet powerful revolution is reopening a profound dialogue, and not only with believers, but with a large part of lay society". According to the daily paper founded by Antonio Gramsci, the majority of believers approve the the Pontiff's openness with regard to divorced people, and many think that he is ahead of the bishops on numerous issues. They applaud his willingness to listen to the people.

Praying together as Christians

A common future for us all

OLAV FYKSE TVEIT

Seventy-five years after this extraordinary vision took life, Taizé continues to attract and inspire thousands upon thousands of young people all over the world. Taizé is a village, it is a religious Community, but more than that it is a spiritual home – a precious station on life's journey and a meeting point with others together on the way. This is equally true whether they gather here in this place or meet in the spirit of Taizé at many other occasions around the world. The attraction to an experience of simplicity in life and prayer is an extraordinary testimony to how so many young people offer new expression to the centuries old Christian motto of *ora et labora* – 'pray and work.' Deepening my spirituality and inspiring my action, Taizé has also played a transforming role in my own journey of faith. I will remain always grateful to Br Roger and the Community he founded.

Under your leadership, dear Br Alois, the Community has called for a "Pilgrimage of Trust on Earth". Young people responded enthusiastically, motivated by the strong link between shared spirituality and practice of solidarity. You wrote: "As we continue the pilgrimage of trust on earth that brings together young people from many countries, we understand more and more deeply this reality: all humanity forms a single family and God lives within every human being without exception".

It is vital for us today to cherish the deep spiritual truth that we belong together as one human family and that we are part of the entire web of life. The recognition of our interrelatedness is the beginning of the mutual trust and solidarity needed to change and transform the ambivalent reality we are facing. We need to feel deep in our hearts that our belonging to our Triune God entails our belonging to each other and to creation. This is true today as it is true tomorrow. Belonging together means that our future is inextricably linked to the future of the other. There is only one common future for all of us.

The experience of life in community is a compelling reflection of the interdependence of human beings. Week after week in Taizé, young people join together with the brothers in a common rhythm of life, sharing in prayer and bible study and encounter, and sharing also in the practical tasks that make it possible to live comfortably together. The lessons of committing ourselves to a common purpose show that our diverse gifts can flourish most when they are developed together in a pattern of prayer and work and reaching out to others.

This often challenges us; it often changes us. But throughout the history of Christianity, the most inspiring and important aspects of our faith and mission in God's world have been discerned and expressed in community.

And so the lessons learned here about a commitment to life together, to sharing a common vision, are profound gifts as we face the uncertainties of our future. An understanding of the strength of the connectedness of the church, humanity and all of creation is imperative as we acknowledge the devastating threat of climate change. It is vital in a world marked by wounding inequality and lack of solidarity, where socioeconomic conditions still keep millions in abject poverty. It is essential in a

within every human being without exception.

Pilgrimage is the defining quality of the ecumenical movement today. The Taizé Community's call for a "Pilgrimage of Trust on Earth" echoes and resounds with the invitation of the World Council of Churches' [WCC] 10th Assembly in Busan to embark on a Pilgrimage of Justice and Peace. Speaking of a pilgrimage that combines spiritual dimensions of prayer and worship and practical action for justice and peace, we are reminded that Christian life and identity are part of something greater than ourselves, something which binds us together in solidarity with each other as an expression of God's grace and love. We move out of a merely self-

firm each other as persons with our specific gifts and commitments that we are ready to share. As Christians we look at each other as sisters and brothers who support each other to live as disciples of Christ following the way of Jesus. Br Roger demonstrated the joy and pain of discipleship through his life and witness. His life journey helps us to see the deeper meaning of being one in the body of Christ in prayer and practice. His reflections on faith in Christ in the middle of Nazi terror and war and finally the tragedy of his death keep us focused on the cross of Christ. We are reminded of Christ's uniting, reconciling and self-sacrificial love to the world and the gift of new life in the Eucharist.

Three Taizé anniversaries and one announcement

The Taizé Community is preparing to open a fraternity in Cuba in September. Their Prior, Br Alois, made this announcement, pointing out his acceptance of an invitation sent to him last year from a Catholic prelate and an Evangelical theologian. The announcement arrived in the context of the closing celebrations, held these days on their hill in Burgundy, for three anniversaries in 2015: the 100th of Br Roger's birth (12 May); the 75th of the founding of the Community; and the tenth of the founder's death (16 August). Published here nearly in full is the text of the message sent for the occasion by the General Secretary of the World Council of Churches to Taizé.

world where a lack of adequate health care has deadly consequences for too many infected by viruses and preventable diseases. We have just commemorated the 70th anniversary of the atomic bombs dropped on Hiroshima and Nagasaki, a dreadful reminder of the horrors of war and continuing danger of nuclear power. These threats to life afflict indiscriminately, and yet affect us all. Indeed, we need to understand: all humanity forms a single family and God lives



centred or self-serving approach to Christian faith and life. Walking together on this pilgrimage requires and encourages openness to dialogue, the acceptance and practice of mutual accountability, and the inclusion of the other in my own future. Searching for meaning beyond myself or ourselves as part of a particular group, a church, a tradition, we discover the life-affirming meaning of the wider fellowship of those together on the way.

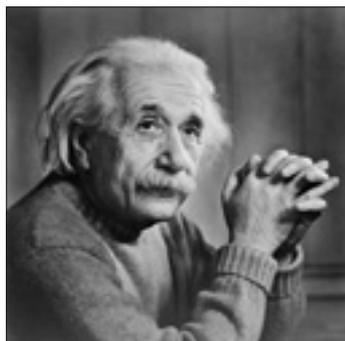
For me it is indeed very meaningful that we celebrate together with the 75th anniversary of the foundation of the Taizé community also the centenary of the birth of Br Roger and the 10th anniversary of his death. Walking together on the pilgrimage of justice and peace, we af-

During the WCC's assembly in Busan, we asked brothers of the Taizé Community along with a number of youth to close a plenary session on Unity with prayer. Being one in the body of Christ, the Church is to be a prophetic sign and foretaste of God's reign of justice and peace to come. This is a vision, but one we only understand through experience. *Ora et labora* – pray and work – worship and practice, turning to God and turning to the world belong together and mark the basic rhythm of our lives as Christians. It is my own experience that what we see and learn in Taizé is lasting inspiration for our own pilgrimages.

Vatican Observatory

The year of light and Albert Einstein

The Vatican Observatory, ICRANet (an organization bringing together the four countries of Armenia, Brazil, Italy and Vatican City State) and several universities and research centres celebrated the International Year of Light, the 100th Anniversary of the Einstein Equations and the Golden Jubilee of Relativistic Astrophysics, organizing the 14th Marcel Grossmann Meeting, which was held in Rome from 12 to 18 July. Satellite conferences were held during the same period in various parts of the globe, from Armenia to Brazil, from China to Cuba, from France to Mexico. Marcel Grossmann Meetings, founded in 1975, aim to analyze recent developments in the fields of gravitation and general relativity.



An Anglican reflects on biblical theology in *Laudato Si'*

The light of God still shines through creation

DAVID MOXON*

Many of the churches and much of the world are currently reflecting on the potent and memorable words of the Pope's Encyclical *Laudato Si'*. The discussion and debate has been vigorous and healthy for so many at this time. The Anglican Communion Environmental Network has worked in this area for a number of years now and many Anglicans all over the globe are committing to the same precepts of "eco" theology and care of the environment. Carbon neutrality has become a strong agenda for many in the Christian community. Archbishop Rowan Williams made this a key focus during his time as Archbishop of Canterbury, and coined the phrase, "God's earth our Home", in a Lenten series for use in the Anglican communion. The subject came up as a major issue at the Primates meeting in Egypt in 2009 and Archbishop Justin has continued the challenge at the same time as the release of *Laudato Si'*.

With the Encyclical we find ourselves as Anglicans and Catholics mutually drawn to the spirituality and practice of St Francis and St Clare of Assisi. They come from a time when we were seamlessly one. This is an area where we can be one again, and where we as two Christian communities are being called to act together with urgency. Already there is huge synergy around Franciscan approaches to the Gospel and to life itself. The Anglican Centre in Rome is now integrating a trip to Assisi onto almost every course and field study visit because of this priority. We seek to act in concert with the Anglican communion in this way and with the Roman Catholic global focus. What gives us this confidence in terms of biblical theology?

In a beautiful and breathtaking vision, the person who was inspired to write Psalm 104, was given a panoramic view of God's creative power in and through the awesomeness and diversity of life on earth, and of the creation of the earth itself: "You set the earth on its foundations, so that it shall never be shaken. You cover it with the deep as with a garment: the waters stood above the mountains.... You cause the grass to grow for the cattle, and plants for people to use to bring forth food from the earth, and wine to gladden the human heart.... You have made the moon to mark the seasons; the sun knows its time for setting. You make darkness, and it is night, when all the animals of the forest come creeping out.... O Lord, how manifold are your works! In wisdom You have made them all: the earth is full of your creatures.... May the glory of the Lord endure forever...."

Psalm 104 is a rich poem celebrating the cosmic reign of God. God is sovereign over all that is created. In Verse 24 the psalmist describes how God's "works" bless God their creator, by taking their appointed place within intricate ecosystems that are sustained by this maker of all things, of all that lives and breathes. The Hebrew root of "works" is the main

theme word of Psalm 104, occurring six times in all. The Psalm is a celebration of the good works of creation in Genesis 1:31. Even though the earth has experienced 'fall' and is marred, nevertheless the wisdom and light of God still shine through the original good of creation and are not overcome.

The picture here is that everything derives from the wisdom and light of God: the skies, the planet, vegetation, animals and people. God made them all and they witness to God's wisdom in their making. Even though the neighbouring people of Canaan thought that the sea was a God of chaotic power, this Psalm shows God ordering the chaos of



the waters into life-giving springs and rivers. God provides food as well as the animating breath of life itself. The words "breath" and "spirit" are the same in Hebrew, although the breath of living creatures is not the same as the breath of God. This breath is still the giver of life to these creatures. God's breath brings new creatures into being and God's "face" is made to "renew the face of the ground". The reference to plants yielding wine, are means of pleasure; sustenance and oil are means of God-given hospitality and joy. Even trees which provide hospitality for birds and animals, witness to the bounty, abundance and providence of God in all that God has made and given.

A key principle of the Psalm, especially in verse 35, is that no-one should harm or interfere with the operation of the world as God intends it. We are called to give, in thanksgiving and responsible stewardship, the whole of ourselves to God in life so that we may care for the world we have been given.

When a creature is not able to live out, or to realise its God-given potential, then that creature is not able to witness fully to the glory of God. For this reason, a challenge to or the destruction of God's design can threaten the delicate balance God has put in place and our own destiny. In Psalm 104, we are totally bound up with the existence and destiny of everything else, with springs and hills and trees and creeping things. We are called in Genesis (2:15) to serve and keep the Garden of Eden rather than to consume and dominate it. Our dominion in creation is a dominion of upholding, sustaining and redeeming care.

Lebanon that he knew are gone. The author of Psalm 19 proclaimed that the heavens declared the glory of God and the skies proclaimed the work of God's hands. Today these skies can be smog-ridden and the earth itself eroded by pollution. The author of Genesis proclaimed that God saw all that God had made and it was very good. Today many of God's good creatures can be threatened with extinction and may go from the earth forever.

Our current interest in the future of the planet can understandably be based on fear of our own extinction, or self-preservation, or the maintenance of our present life-style. However, the author of Psalm 104 wasn't thinking of this, or even the sciences of botany, zoology, geology, hydrology and meteorology. The author was thinking about God, because God made all things. The Psalm describes a deep interdependence of air, soil, water and all living things because nature cannot exist apart from God and God's life-giving and animating breath. This means that the environmental concern of the Psalm is based on a different foundation from the very good efforts of many conservation movements.

This vision is centred in Christ in a remarkable way in the New Testament, in Paul's letter to the Colossians 1:11-20. Here Christ is God's image, God's wisdom, the first-born of all creation, the second person of the Holy Trinity, the creative Word, the principle in which all things are created and in which everything holds together. This vision is cosmic and includes the whole cosmos. The mission of those who are called to share in this vision is reconciliation, peace and hope, so that all of life becomes righteous and just. That is to say, it finds its true relationship with God its creator. In rediscovering this right relationship, justice flows forth because God creates right relationships between all things, which is the goal of the divine justice. So the Epistle holds together a doctrine of creation and a doctrine of redemption.

For followers of Christ then, there is a special responsibility to become deeply involved in creation and the redemption of all things by beginning with people, with the salvation of the soul. From this flows the salvation of the whole earth, as people with soul love and keep what God has given in all of life. Jesus said God's Kingdom would come on this earth, and not another, as it is in heaven. The new heaven and the new earth, in the cosmic Christ, is this earth and the Kingdom Christ came to bring amongst us here. The earth is not simply destined to be burnt to a cinder. A new heaven and a new earth are a transforming vision of the transfiguring renewal of this world.

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A response to the situation

"Migrants and refugees challenge us. The response of the Gospel of mercy". This is the theme announced on 20 August and chosen by Pope Francis for the next World Day of Migrants and Refugees, which will be celebrated on 17 January 2016. It is a choice to be viewed within the context of the Year of Mercy – convoked by the Pontiff on 11 April 2015 with the Bull *Misericordiae Vultus* – scheduled from 8 December 2015 to 20 November 2016.

The first part of the theme, "Migrants and refugees challenge us", speaks of the dramatic situation of the millions of people forced to flee from their lands. We must not forget, for example, the recent tragedies at sea that have claimed the lives of migrants. Facing the risk that people may become desensitized to such events, the Pope presents the drama of migrants and refugees as a reality that must be dealt with. In *Misericordiae Vultus*, Pope Francis advises: "Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help!". And he continues: "May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism!" (n. 15).

The theme's second part, "The response of the Gospel of mercy", explicitly links the phenomenon of migration with the response of the world and specifically of the Church. In this respect the Pope calls Christians to reflect during the Jubilee upon the spiritual and corporal acts of mercy, among which is welcoming foreigners or strangers. Let us not forget that Christ himself is present among the "least", and that at the end of life we will be judged according to our loving response (cf. Mt 25:31-45).

As customary, a Papal message will be published for the occasion of the World Day.

From an interview with Cardinal Vegliò concerning the World Day of Migrants and Refugees

Beyond fear and selfishness

NICOLA GORI

Christian communities are at the forefront in providing aid and welcoming migrants. Far removed from the limelight, each day their tangible response of solidarity meets the challenges that the arrival of refugees poses to the personal and collective conscience. The Church therefore enunciates "a prophetic word of mercy". Following the announcement of the theme for the 2016 World Day of Migrants and Refugees – "Migrants and refugees challenge us. The response of the Gospel of mercy" – Cardinal Antonio Maria Vegliò reminded *L'Osservatore Romano* that on the issue of immigrants "we cannot remain silent and indifferent", even if "it is not easy to give a satisfactory response to everyone". The following is a translation of portions of the conversation with the Cardinal, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, which took place in Italian.

The 2016 World Day of Migrants and Refugees will take place during the Year of Mercy. What are your reflections in this regard?

The theme was chosen because it fits naturally into the Extraordinary Jubilee Year of Mercy. The Church must be a witness in every area of her work. She must do whatever she can: of course she cannot do everything, she must certainly form consciences and urge people never to remain indifferent in the face of these phenomena. To do this, she is called to defend each person's right to live with dignity and, at the same time, she has the responsibility to ensure that public opinion is appropriately informed on the reasons for immigration, its consequences, and the dangers that the migratory flow may present. The World Day of Migrants and Refugees, celebrated during the Year of Mercy, is thus a providential occasion to present a complete picture of the reality of migration, in all its complexity. It is also an opportunity to deepen, in the context of migration, the relationship between justice and mercy,



Anneke Bollebaker, "Mercy"

which comprise two dimensions of a single reality, in line with Pope Francis' suggestion in the Bull *Misericordiae Vultus*. The Church also helps us not to forget that Jesus is present among the "little ones", among those suffering and the most vulnerable, among those in greater need than others. The Church, as a disciple of Jesus, is called to free and to proclaim the freedom of those who are prisoners of society's modern types of slavery.

How do you envision involving the local Churches in this programme?

The Year of Mercy is not only being celebrated in Rome. The Holy Father, as the Bull of Indiction *Misericordiae Vultus* reads, wants "every Particular Church" to be "directly involved in living out this Holy Year" (n. 3). Migration is a phenomenon that especially touches every Particular Church, as the area that is closest to the migrants and refugees. We meet these people there, face to face.

At a time when public opinion often seems confused by the controversy over immigration, what can be done to sensitize people and encourage them to welcome the new arrivals?

The complexity of the phenomenon of migration makes it difficult to deal with each context separately, such as the political/legislative, security or the humanitarian one. First of all, we cannot reduce this phenomenon to mere statistics or numbers. We have before us a human person, who has a face, an actual history, a family and first-hand experiences that should not be discounted. This is important, since we are talking about the welcome of actual people, not abstract ideas.

Yet a sense of fear of the "foreigner" often spreads among the people.

To sensitize also means to think about one's own fears and on the negative feelings that lead to closing in on oneself. I think fear is a normal part of human nature. But we have to ask ourselves: where does this fear come from? We have to be aware of its origin. Perhaps we think the arrival of migrants could reduce our areas of freedom, perhaps we allow ourselves to be shocked by the difficulties that co-existence could entail. But are these sufficient reasons to be closed within ourselves? It is a question that needs to be considered more deeply.

There are also those who show intolerance when the Church raises her voice calling for solidarity in welcoming newcomers.

The Church must be the voice of those who are voiceless in the international community, denouncing indifference and the lack of justice, proposing paths of solidarity, facilitating dialogue. As I mentioned earlier, the Church seeks to reawaken our conscience, now somewhat dulled to this reality. I would just like to add that in the work of sensitizing and fostering an attitude of welcome, the Church uses a prophetic "word": a "word" which echoes powerfully through the various works and deeds which the Christian communities perform. There are so many examples, big and small, of gestures of openness. This sensitivity can be brought about by our commitment and our everyday actions.

