

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Vatican City

Friday, 13 November 2015

The Holy Father visits Prato and Florence

## I dream of a restless Church

A Church that is free, open, restless, "ever closer to the abandoned", with the face of a mother who "understands, accompanies and caresses": this is the dream Pope Francis confided to participants at Italy's fifth National Ecclesial Conference on Tuesday morning, 10 November, in the Cathedral of Florence.

The meeting with the bishops and delegates from all dioceses of the country, called to outline the path of the ecclesial community for the next decade, offered Pope Francis the opportunity to make his roth pastoral visit in Italy. The Holy Father's participation at the conference was the high point of the visit.

Expounding upon the overall theme of the meeting – entitled "In Jesus Christ the New Humanism" – the Pope gave a lengthy and detailed address in which he first recommended attitudes of humility, disinterest and beatitude, which above all teach us "not to be obsessed with power, even when it takes on the face of a useful and functional power in the social image of the Church". He therefore warned against certain temptations, urging instead that the examples of several Italian saints be followed.

Moreover, the Pope recommended the "capacity to dialogue and encounter", above all with the least and the marginalized, and he recalled that "evangelical poverty is creative" because it protects the



Church "from every surrogate of power, image and money".

Before visiting Florence, the Pope stopped in Prato, a city symbolic of hard work which has been forced to confront the challenges of economic crisis and immigration, where he met with the world of labour. There Francis denounced corruption and lawlessness. In recalling the story of the seven Chinese men and women who died as a result of exploitation and inhuman liv-

ing conditions, he called for respect and dignified work.

The Pope's day in Tuscany ended with Mass in the municipal stadium. In his homily, Francis pointed to Pope Leo the Great as an example of the face of charity, "both in his luminous teaching, and in his gestures filled with the meekness, compassion and strength of God".

SEE PAGES 5-8

### A medal split in two

GIOVANNI MARIA VIAN

Speaking in the Cathedral of Florence at the National Ecclesial Conference, Pope Francis addressed the entire Church of Italy. The conference was the fifth of its kind to be held over the last 40 years. The Pontiff had stopped first in Prato, where he stressed that it is the Lord who exhorts us not to remain closed in on ourselves but to "go out to get close to the men and women of our time", repeating the conviction he had pointedly expressed, as Archbishop of Buenos Aires, speaking in the pre-conclave meetings.

He clarified that "going out means taking risks" but that "there is no faith without risk". On "today's uneven paths", Christians need to protect themselves with the "special armour" of truth, he said, in order to defend the sanctity of every human being, which requires "respect, acceptance and dignified work". In this regard the Pope added moving words to recall the seven Chinese men and women who, two years ago in Prato, fell victim to a fire, which he defined as "a tragedy of exploitation and inhuman living conditions".

The theme of humanism was also addressed in the lengthy discourse – which, lasting 52 minutes, was interrupted 24 times by applause – to the whole of the Church in Italy. It was a reflection centred on Jesus, "our light" and "merciful Judge", the one standard by which to measure Christian humanism. Thus speaking to the theme of the national conference, Pope Francis asked that, "in an example of synodality", Italian Catholics examine themselves according to the distinct characteristics of this humanism which are, according to St Paul, the sentiments of Christ: humility, disinterest, and beatitude.

In following Jesus' sentiments – the Pontiff articulated strenuously – "we must not be obsessed with 'power', even when it takes on the face of a useful and functional power in the social image of the Church". He also repeated that a Church, battered from having gone out to the streets is preferable to one closed in on herself, a victim of temptations such as Pelagianism and gnosticism. Against these temptations stand Italy's saints, from Francis of Assisi to Philip Neri, as well as fictional characters, well-known to

At the General Audience

### Around the dinner table



Phyllis Serota, "Sunday Dinner"

PAGE 3

At the Angelus on Sunday

### The reforms move forward

Referring to recent events, the Pope stated that stealing confidential documents is a crime and assured the faithful that this "deplorable act" will not deter him from the reforms that are currently underway.

PAGE 12

The bishop's role in marriage processes

### An age-old practice

ANGELO BECCIU ON PAGE 4

Pope Francis presides at ordination

### Chosen to serve

PAGE 11

CONTINUED ON PAGE 6

# VATICAN BULLETIN

## AUDIENCES

Thursday, 5 November

H.E. Mr Stanislaw Tillich, Minister-President of the Free State of Saxony, Federal Republic of Germany, with his wife and entourage

Cardinal George Pell, Prefect of the Secretariat for the Economy

Archbishop Joseph Marino, titular Archbishop of Natchitoches, USA, Apostolic Nuncio in Malaysia and in East Timor, Apostolic Delegate in Brunei Darussalam

Archbishop Charles Henry Dufour, Archbishop of Kingston in Jamaica, Jamaica, West Indies

H.E. Mr Habeeb Mohammed Hadi Ali Al-Sadr, Ambassador of the Republic of Iraq, on a farewell visit

Friday, 6 November

H.E. Ms Cécile Ellen Fleurette La Grenade, Governor-General of Grenada, with her entourage

Archbishop Luis Francisco Ladaria Ferrer, SJ, titular Archbishop of Tiberica, Secretary of the Congregation for the Doctrine of the Faith

Archbishop Celestino Migliore, titular Archbishop of Canosa, Italy, Apostolic Nuncio in Poland

Saturday, 7 November

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

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

H.E. Mr Larry Yu-yuan Wang, Ambassador of the Republic of China, on a farewell visit

Members of the Tunisian National Dialogue Quartet: Mohamed Fadhel Mahfudh, Abdessatar Ben Moussa, Wided Bouchamaoui, Houchine Abbassi, winners of the 2015 Nobel Peace Prize

Monday, 9 November

H.E. Mr Andrzej Duda, President of the Republic of Poland, with his wife and entourage

Cardinal Antonio Cañizares Llovera, Archbishop of Valencia, Spain

Archbishop Michael A. Blume, SVD, titular Archbishop of Alessano and Apostolic Nuncio in Uganda

Archbishop José Antonio Eguren Anselmi, SCV, of Piura, Peru

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Cardinal Lluís Martínez Sistach, from his office as Archbishop of Barcelona, Spain. It was presented in accord with can. 401 § 1 of the Code of Canon Law (6 Nov.).

The Holy Father appointed Bishop Juan José Omella Omella as Archbishop of Barcelona, Spain. Until now he has been Bishop of Calahorra y La Calzada-Logroño (6 Nov.).

Archbishop Omella Omella, 69, was born in Cretas, Spain. He was ordained a priest on 20 September 1970. He was ordained a bishop on 22 September 1996, subsequent to his appointment as Auxiliary Bishop of Zaragoza. He was transferred to the Diocese of Barbastro-Monzón on 29 October 1999 and then to the Diocese of Calahorra y La Calzada-Logroño on 8 April 2004.

The Holy Father accepted the resignation of Archbishop André Léonard from his office as Archbishop of Malines-Brussels, and as Military Ordinary for Belgium. It was presented in accord with can. 401 § 1 of the Code of Canon Law (6 Nov.).

The Holy Father appointed Bishop Jozef De Kesel as Archbishop of Malines-Brussels and as Military Ordinary for Belgium. Until now he has been Bishop of Bruges (6 Nov.).

Archbishop De Kesel, 68, was born in Gent, Belgium. He was ordained a priest on 26 August 1972. He was ordained a bishop on 26 May 2002, subsequent to his appointment as Auxiliary of Malines-Brussels and titular Bishop of Bulna.

The Holy Father accepted the resignation of Archbishop Ruggero Franceschini, OFM cap., of Izmir, Turkey. It was presented in accord with can. 401 § 1 of the Code of Canon Law (7 Nov.).

The Holy Father appointed Fr Lorenzo Piretto, OP, as Archbishop

of Izmir, Turkey. Until now he has been Superior of the Convent of Izmir and parish priest of Sts Peter and Paul, Istanbul (7 Nov.).

Archbishop-elect Piretto, 72, was born in Tonengo di Mazzè, Italy. He made his religious profession in the Order of Preachers in 1963 and was ordained a priest on 4 August 1966. He holds a licence in theology and a doctorate in philosophy. He has served in parish ministry and as: teacher at the Dominican Studio in Chieri; professor at the Faculty of Theology of Northern Italy, Turin; master of novices in Chieri. In 1983 he moved to Turkey where he taught Italian and Latin. He was appointed superior of the Convent in Istanbul and provincial vicar for Turkey.

The Holy Father appointed Fr Damase Zinga Atangana as Bishop of Kribi, Cameroon. Until now he has been Vicar General of the Diocese of Obala (7 Nov.).

Bishop-elect Zinga Atangana, 50, was born in Nkog Bong, Cameroon. He was ordained a priest on 25 July 1992. He holds a doctorate in moral theology, a diploma in religious sciences and history, and a specialization in bioethics. He has served in parish ministry and as: rector of the minor seminary of St Joseph of Efok; vicar general of the Diocese of Obala; diocesan chaplain; national head for the permanent formation of the clergy; member of the episcopal commission for the national doctrine of the faith.

The Holy Father appointed Fr Pedro Manuel Salamanca Mantilla as Auxiliary Bishop of Bogota, Colombia, assigning him the titular episcopal See of Aquae in Mauretania. Until now he has been

parish priest of San Norberto Parish and Diocesan Delegate for the coordination of the permanent formation of the clergy (7 Nov.).

Bishop-elect Salamanca Mantilla, 54, was born in Bucaramanga, Colombia. He holds a licence in biblical theology. He was ordained a priest on 30 November 1986. He has served in parish ministry and as formator at the major seminary in Bogota.

The Holy Father appointed Fr Luis Manuel Ali Herrera as Auxiliary Bishop of Bogota, Colombia, assigning him the titular episcopal See of Iubaltiana. Until now he has been parish priest of San José de Calasanz Parish and of the private parish of Nuestra Señora del Libano Maronite Church for the Eastern-rite Maronite community in Bogota (7 Nov.).

Bishop-elect Ali Herrera, 48, was born in Barranquilla, Colombia. He holds licences in theology, in philosophy and in psychology. He was ordained a priest on 28 November 1992. He has served in parish ministry and as: notary of the Inmaculada Concepción Vicariate; chaplain to the national university, Colombia; formator at the major seminary. Since 2014 he has served as a member of the Pontifical Commission for the Protection of Minors.

The Holy Father appointed Fr Ricardo Orlando Seirutti as Auxiliary Bishop of Córdoba, Argentina, assigning him the titular episcopal See of Bela. Until now he has been vicar forane and parish priest of San Juan Evangelista Parish in Cordoba (7 Nov.).

Bishop-elect Seirutti, 59, was born in Buenos Aires, Argentina. He was ordained a priest on 6 October 1988. He holds a licence in theology. He has served in parish ministry and as: formator at the minor seminary; councillor for youth pastoral ministry; member of the Vocations Apostolate; chaplain to the Hermanas Concepcionistas and formator for candidates to the permanent diaconate.

The Holy Father accepted the resignation of Bishop Claude Dagens of Angoulême, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (9 Nov.).

The Holy Father appointed Fr Hervé Gosselin as Bishop of Angoulême, France. Until now he has been head of the Foyer de Charité of Tressaint in the Diocese of Saint-Brieuc (9 Nov.).

Bishop-elect Gosselin, 59, was born in Nantes, France. He holds a medical degree. After working as a

## Pope Francis meets with the Governor General of Grenada

On Friday morning, 6 November, Pope Francis received in audience the Governor General of Grenada, H.E. Ms Cécile Ellen Fleurette La Grenade in the Vatican Apostolic Palace. H.E. La Grenade subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Gallagher, Secretary for Relations with States.

During the cordial discussions, emphasis was placed on the good bilateral relations between the Holy See and Grenada, as well as the important contribution of the Catholic Church to the development of the country, especially with reference to social challenges and the education of the youth.



Finally, the encounter concluded with an overview of the situation of the Caribbean region, with particular reference to economic problems and environmental issues linked to climate change.

CONTINUED ON PAGE 11

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At the General Audience the Pontiff speaks about conviviality

## Around the dinner table

*Conviviality is "a sure barometer for measuring the health of relationships", the Pontiff said, as he addressed the faithful at the General Audience in St Peter's Square on Wednesday, 11 November. Before beginning the catechesis Francis invited the faithful to pray for the Conference of the Italian Church taking place in Florence. The following is a translation of the Holy Father's catechesis, which was delivered in Italian.*

In these days the Church of Italy is celebrating its National Conference in Florence; cardinals, bishops, consecrated men and women, lay people, all together. I invite you to pray to Our Lady, to say a Hail Mary for them. [Hail Mary...]

Dear Brothers and Sisters,  
Good morning!

Today we will reflect upon a distinctive quality of family life which is learned in the very first years of life: *conviviality*, in other words the attitude of sharing life's goods and being happy to be able to do so. Sharing and knowing how to share is a precious virtue! Its symbol, its "icon", is the family gathered around the dinner table. The sharing of meals – and thus, in addition to food, also of affection, of stories, of events – is a common experience. When there is a celebration, a birthday, an anniversary, we gather around the table. In some cultures it is also customary to do so at times of bereavement, to be close to those who are suffering the loss of a family member.

Conviviality is a sure barometer for measuring the health of relationships: if in a family something has gone awry, or there is some hidden wound, it is immediately understood at the table. A family that hardly ever eats together, or that does not talk at the table but watches television, or looks at a smartphone, is a "barely familial" family. When children are engrossed with a computer at the table, or a mobile phone, and do not talk to each other, this is not a family, it is like a boarding house.

Christianity has a special gift for conviviality, everyone knows this. The Lord Jesus gladly taught at the table, and sometimes portrayed the Kingdom of God as a festive banquet. Jesus also chose meal time to consign to his disciples his spiritual testament – he did so at supper – embodied in the memorial gesture of his Sacrifice: the gift of his Body and of his Blood as salvific Food and Drink, which nourish true and lasting love.

In this perspective we can rightly say that the family is "at home" at Mass, precisely because it brings to the Eucharist its own experience of

conviviality and opens it up to the grace of universal conviviality, to God's love for the world. By partaking of the Eucharist, the family, purified of the temptation to close in on itself, is strengthened in love and fidelity, and broadens the borders of its fraternity in accordance with the heart of Christ.

In our time, marked by so much closure and by too many walls, conviviality, created by the family and expanded by the Eucharist, becomes crucial. The Eucharist and the families it nourishes can overcome closure and build bridges of acceptance and charity. Yes, the Eucharist of a



Bob Dornberg, "Family Talk At the Table" (2009)

Church of families, capable of restoring to the community the effective leaven of conviviality and mutual hospitality, is a school of human inclusion that does not fear confrontation! There are no little ones, orphans, defenseless, wounded and disappointed, desperate and abandoned, whom the eucharistic conviviality of the family cannot nourish, refresh, protect and harbour.

Recalling family virtues helps us to understand. We too have known and still know, what miracles can happen when a mother fixes her gaze and attention, protection and care on the children of others, in addition to her own. Until recently, one mother was enough for all the children in the courtyard! Indeed, we are well aware what strength is acquired by a people whose fathers are ready to go to protect everyone's children, because they consider children an undivided gift, that they are happy and proud to protect.

Today many social contexts create obstacles to familial conviviality. It's true, today it is not easy. We have to find a way to recover it. At the table we talk, at the table we listen. No silence, that silence that is not the silence of monks, but the silence of selfishness, where each one is focused on himself, or the television, or the computer ... and does not talk. No, not silence. It is important to recover that familial conviviality and adapt it to the times. Conviviality seems to have become something that is bought and sold, but it is something else this way. Food does not always represent a fair sharing of goods, that can reach those who have neither bread nor affection. In wealthy

countries we are prompted to purchase an excess of food, and now we need to rectify that once again. And this meaningless "business" diverts our attention from the true hunger of the body and of the soul. When there is no conviviality there is selfishness, each one thinks of him- or herself. All the more so because advertising has channeled people to yearn for snacks and desire sweets. Meanwhile so many, too many

brothers and sisters do not have access to the table. It is rather shameful!

Let us look to the mystery of the Eucharistic Banquet. The Lord breaks his Body and pours out his Blood for all. Truly no division can withstand this Sacrifice of communion; only the attitude of falsehood, of complicity with the evil one can exclude one from it. No other indefensible gap can withstand the power of this broken Bread and this shed Blood, the Sacrament of the One Body of the Lord. The living and vital covenant of Christian families, which precedes, supports and embraces in the dynamism of its hospitality the toil and joy every day and cooperates with the grace of the Eucharist, which is able to create communion ever anew with its power which includes and saves.

Precisely in this way the Christian family will show the breadth of its true horizon, which is the horizon of the Church, Mother of all mankind, of all the abandoned and the excluded, in all peoples. Let us pray that this familial conviviality may grow and mature in the time of grace of the forthcoming Jubilee of Mercy.

### SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from the United Kingdom, Denmark, the Netherlands, Ghana, Japan, Korea and the United States of America. Upon you and your families I invoke the Lord's blessings of joy and peace. God bless you all!

I direct a greeting to *young people*, to the *sick* and to *newlyweds*. May the Lord help you, dear *young people*, to foster mercy and reconciliation; may he support you, dear *sick people*, so as not to lose trust, even in difficult moments of trial; and may he allow you, dear *newlyweds*, to find in the Gospel the joy to welcome every human life, especially the weak and helpless.

The Pontiff meets with the Tunisian National Dialogue Quartet

## With hands and a heart

"Architects of peace" and leaders who "work with their hands and heart". Pope Francis thus described the Tunisian National Dialogue Quartet in an audience on Saturday, 7 November, in the Vatican. The Quartet, which was awarded the Nobel Peace Prize this year, is composed of Mohamed Fadhel Mahfoudh, Abdessatar Ben Moussa, Wided Bouchamaoui and Houcine Abbassi. The meeting lasted approximately 15 minutes. Mohamed Fadhel Mahfoudh and Abdessatar Ben Moussa (pictured, along with two men accompanying them) thanked the Pope, underlining the importance of his mission and calling him a "true man of peace". Francis gave them the medal of his Pontificate and a copy of *Laudato Si'* in French, and the Quartet gave the Holy Father a book of forensic history and a painting of Mahatma Gandhi.



The centralized role of the bishop in marriage processes

## An age-old practice

ANGELO BECCIU

One result of the Extraordinary Synod on the Family is the re-introduction of the role of the diocesan bishop into the process for the nullity of marriage. What the Holy Father himself stresses in the first paragraph of each of the two motu proprio – *Mitis iudex dominus Iesus* and *Mitis et misericors Iesus* – is mainly a response to the nature and tasks the Lord Jesus entrusted to the Church and her pastors.

Therefore, an equally essential fact must be highlighted, namely Francis' intention to ask everyone, especially bishops, to be prepared to exercise a real ongoing service. He strongly urges that each bishop personally return to the exercise of this personal power, or authority, or at

of adultery. Augustine was invested with the power to pronounce sentence, including the imposition of fines and, in the case of Christians, even excommunication.

Augustine knew that he was expected to make just judgments and was furthermore aware that as bishop he was permitted to exercise Gospel meekness (*mansuetudo*) in an effort to reconcile the parties and he did not hesitate to urge imperial judges and officials to do the same. In accordance with the Lord's words, "Let he who is without sin cast the first stone", he did not hesitate to maintain that the Christian judge must emulate Christ's clemency: "May Christian humility surrender to this maxim, as the impiety of the judges was surrendered; may the faithful surrender humbly as the arrogance of the persecutors was

surrendered; may they who profess themselves sincerely to be Christian surrender as those who were hypocritical tempters of Christ surrendered. Pardon the wrong-doer, you who are good; for the more good you are, so much more humble should you be. For the more authority you hold, the more humble should you be for goodness' sake". The bishops' *potestas iudicialis* remained intact throughout the Mediaeval period but

was often delegated by the bishop to his deacon or archdeacon or other cleric under him. The Council of Trent, therefore, willed both on account of a *renovatio in primum* and the Church's *renovatio in melius* (as recent scholarship fully confirms), stated with force in canon xx: "All causes belonging in any way whatever to the ecclesiastical court ... in the first instance, before the Ordinaries of the places only; and shall be completely terminated within two years at the latest from the time that the suit was instituted; otherwise, at the expiration of that period, it shall be free for the parties, or for either of them, to have recourse to superior, but otherwise competent, judges, who shall take up the cause as it shall then stand, and shall take care that it be terminated with all possible despatch ... From the above are to be excepted those causes, which, pursuant to the appointments of the canons, are to be tried before the Apostolic See, or those which the Sovereign Roman Pontiff shall, for an urgent and reasonable cause, judge fit to appoint, or to assume, for his own hearing, by a special rescript under the signature of his Holiness signed with his own hand".

Regarding marriage causes, this Holy Council declares: "Furthermore marriage and criminal causes are not left to the judgment of the deacon or archdeacon or minor clerics, even if they are available. Rather, they are only to be examined and judged by the bishop, even if between the bishop and the deacon or archdeacon or others un-

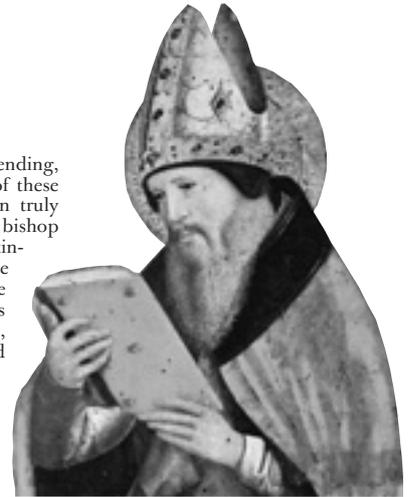
der him there is litigation pending, in any instance, in the trial of these causes. And if one party can truly prove his poverty before the bishop he cannot be obliged to continue the proceedings outside his province, neither in the second nor in third instances of the same marriage cause, unless the party is prepared to provide for the maintenance of the other party and bear the expenses of the suit".

This language emerges in the *Codex iuris canonici* of 1917 which in turn only confirmed the age-old discipline of the Church regarding the judicial power of the bishops, who in their respective dioceses are the natural judges for whatever cause arises in their territories, except for the authority of the Holy Father in this field too, for the whole of the Church.

The concept of *potestas iudicialis* being transferred to an interdiocesan or regional tribunal was mostly overlooked in canonical legislation until 1938 when Pius XI established regional tribunals in Italy for the contentious causes pertaining to marriage nullity. Actually, already in the preparation of the Code of 1917 there was no lack of attempts to introduce *tribunalia regionalia appellativa*, *ut administratio iustitiae magis tuta ac facilis evaderet, itemque levaretur onus S. R. Rotae*. But the commission charged with the task of drafting the Code of 1917 did not accept the various proposals which requested that regional tribunals be introduced into the universal legislation.

Doctrine, then, has never denied the *potestas iudicialis episcopalis* and in the wake of this ancient *traditio ecclesiae* the entire Magisterium of Peter's Successors has on multiple occasions called this to mind, especially in addresses to the Roman Rota.

Pius XII, in his 29 October 1947 address to the Roman Rota, highlighted that different ends determine a profound difference between ecclesiastical judicial power and civil power. He stated clearly: "Judges in the Church are – by virtue of their office and through divine will – bishops, of whom the Apostle says, 'they have been constituted by the Holy Spirit to support the Church of God'. But 'supporting' includes 'judging' as a necessary function. Therefore, according to the Apostle the Holy Spirit calls bishops no less to the office of judgment than to the office of governance of the Church. Hence from the Holy Spirit derives the sacred character of that office. The faithful of the Church of God 'purchased by him with his own blood' are the recipients of this judicial service. Fundamentally, Christ's law is that according to which sentences are delivered in the Church. The vital divine principle of the Church moves all things and all people who are in her toward her same end. Thus the judicial power and the judge too are moved: *caelestia ac sempiterna bona comprare*".



Antonello da Messina, "St Augustine" (1472-1473)

In more than one address to the Roman Rota in the wake of the Council, then recently concluded, Blessed Paul VI vigorously reaffirmed the judicial function of bishops, founded entirely on the ecclesiastical tradition and above all on the ecclesiology of the Council.

In his final address to the Roman Rota on 29 January 2005, almost a testimony to the question we are dealing with today, St John Paul II recalled the essential relationship that the process has with the search for objective truth. He taught us: "It is primarily the Bishops, by divine law judges in their own communities, who must be responsible for this... Sacred Pastors cannot presume that the activity of their tribunals is merely a 'technical' matter from which they can remain detached, entrusting it entirely to their judicial vicars".

The Petrine ministry of Pope Francis is placed in the context of the history cited above, and in *Evangelii Gaudium* he reasserts that the necessity for "the renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself".

The logic of being 'close', according to Pope Francis, is related to "the renewal of structures demanded by pastoral conversion" and directly manifests the spirit that motivates the reform of the marriage process. The Pope during his audience with the participants in the course given on causes *rato et non consummato* (5 November 2014) stated that the bishops in the Synod expressed their deep concern that the procedure be streamlined to ensure that true justice be exercised in an orderly and expeditious way, one that respects the faithful.

It is precisely with this perspective that the *motu proprio Mitis iudex*, so that the "teaching of the Second Vatican Council ... finally be put into practice", ordered that "the bishop himself, in the Church over which he has been appointed shepherd and head, is by that very fact the judge of those faithful entrusted to his care".

## Justice and mercy

The re-establishment of the marriage process desired by Pope Francis is "a just and merciful response of both Synods." This is the main point of the address given by the Dean of the Roman Rota, Msgr Pio Vito Pinto, introducing the academic opening of the Studio Rotale 2015-2016 in the Sala Riaria in the Palazzo della Cancelleria. Archbishop Angelo Becciu, Substitute of the Secretariat of State, presided over the event and excerpts of his speech are translated here.

least give some sign of this to the faithful.

The Pope's invitation has a firm foundation in the great *traditio ecclesiae*. Indeed, the two-fold authority-duty of passing judgment is rooted in early Christian practice by which disputes between individuals were resolved within the community with the objective of avoiding the scandal of litigation before the eyes of secular judges. As the Church expanded, the bishops' pastoral responsibility to settle disputes took on ever greater and more universal relevance in the Church, and also in civil matters. Emperors guaranteed the services of the episcopal tribunal to the Christian community, in a manner much like that afforded to Jews for the resolution of civil disputes before their own religious leaders.

In 318, Emperor Constantine issued two constitutions guaranteeing legal status to the episcopal tribunals. Various imperial edicts were issued to reduce the nearly constant flow of petitioners before the episcopal tribunals, since these tribunals guaranteed rapid judgments without great cost. A large number of people preferred this to a secular judicial system that was slow, expensive and corrupt.

Indeed, St Augustine himself testified to the fact that Ambrose was overwhelmed by the great number of cases he had to try as a judge. Augustine was to face a parallel situation 10 years later in the exercise of his own episcopate. Legal issues on which Augustine had to rule dealt with the ownership of goods, contracts, inheritance, as well as charges

In Prato the Pontiff decries the cancer of corruption and lawlessness

# A call for dignified work

*Before arriving in Florence, on Tuesday, 10 November, the Holy Father stopped in Prato – a small industrial town nearby – where he arrived by helicopter. The Pope greeted the many faithful who had gathered outside the Cathedral. The following is a translation of the Pope's address, which was given in Italian.*

Dear Brothers and Sisters,  
Good morning!

I thank your pastor, Bishop Agostinelli for his most courteous words to me. I greet all of you with affection, including those unable to be here in person, particularly the sick and elderly people and those in custody in the correctional facility.

I have come as a pilgrim – a passing pilgrim...! It's not much, but at least the will is there – to this city rich in history and beauty, which in the course of the centuries has earned the description "City of Mary". You are fortunate because you are in good hands! They are motherly hands that always protect, that are open in order to welcome. You are also privileged because you safeguard the relic of the "Sacra Cintola" [Holy Girdle] of Our Lady, which I just had the opportunity to visit.

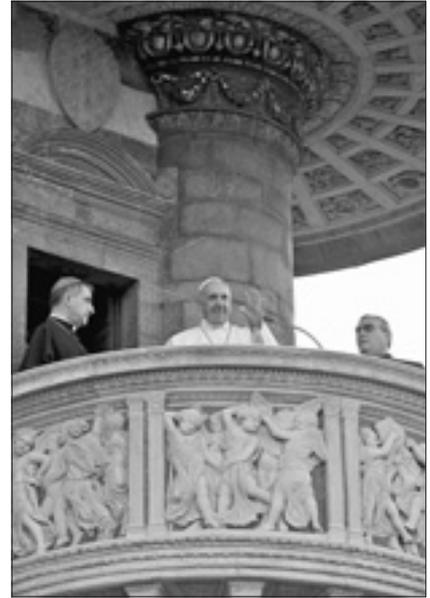
This sign of blessing for your city brings to my mind several thoughts which are also inspired by the Word of God. The first refers to the journey of salvation that the People of Israel undertook from slavery in Egypt to the Promised Land. Before setting them free, the Lord asked them to celebrate the Passover meal and to eat it in a particular way: with "your loins girded" (Ex 12:11). Girding your loins means *being ready, prepared to leave, to go out to embark on the journey*. The Lord asks us to do this today too, today more than ever: not to remain closed off in indifference but to open ourselves; for everyone to feel called and ready to leave something in order to reach someone with whom to share the joy of having met the Lord and also the struggle of walking on his path. We are asked to go out to get close to the men and women of our time. To be sure, going out

means taking risks – going out means taking risks – but there is no faith without risk. A faith that thinks of itself and stays locked in the house is not faithful to the invitation of the Lord who calls his followers to take the initiative and to get involved without fear. In the face of the often whirling transformations of these last years, there is the danger of suffering from the turbine of events, losing the courage to seek the way. People then prefer the refuge of any safe port and refuse to put out into the deep on Jesus' word. But the Lord who desires to reach those who do not yet love him, urges us to continue. He wants renewed missionary zeal to be born within us and entrusts us with great responsibility. He asks the Church his bride to walk on today's uneven paths, to accompany those who have lost their way; to pitch tents of hope in which to welcome those who are injured and no longer expect anything of life. This is what the Lord asks of us.

At the same time he gives us an example, by coming close to us. In fact the Holy Girdle recalls Jesus' gesture at the paschal dinner when he laid aside his garments and girded himself as a servant and washed his disciples feet (cf. Jn 13:4; Lk 12:37). He did this so that we too should do it, just as he did. *We have been served by God who made himself our neighbour to serve in turn those*

*who are close to us*. For a disciple of Jesus no neighbour can become distant. On the contrary, there are no distant people who are too far removed, but only neighbours to reach out to. I thank you for the constant efforts your community makes to integrate each person, opposing the culture of indifference and waste. In times marked by uncertainties and fears, your projects in support of the weakest and of families, whom you also strive to "adopt", are praiseworthy. While you are trying to find the best concrete possibilities for inclusion do not be downhearted in the face of difficulties. Do not resign yourselves before what seem to be difficult situations of coexistence; always be motivated by the wish to establish real "pacts of closeness". Here then, closeness! Coming close in order to do this.

There is yet another suggestion I would like to make to you. St Paul asks Christians to put on special armour, the armour of God. Indeed he tells them to clothe themselves in the necessary virtues to face our real



enemies who are never others but rather "the spirits of evil". In this ideal armour, truth occupies the first place: "having girded your loins with truth", the Apostle writes (Eph 6:14). We must *gird ourselves with truth*. Nothing good can be founded in a web of lies or in the lack of transparency. It is not easy to always seek and choose truth; yet it is a vital decision that must make a deep mark on the life of each one and on that of society too, so that it may be more just, so that it may be more honest. The sacredness of every human being demands respect, acceptance and dignified work for each one. Dignified work! Allow me here to recall the five men and two women of Chinese citizenship who died two years ago because of a fire in the industrial district of Prato. They were living and sleeping in the same factory in which they worked; small sleeping quarters had been put together from cardboard and plasterboard, using bunk beds to capitalize on the building's height. It was a tragedy of exploitation and inhuman living conditions. And this is not dignified work! The life of every community requires that the cancer of corruption, the cancer of exploiting humans and labour, and the poison of lawlessness be fought to the very end. Within ourselves and together with others let us never tire of fighting for truth and justice.

I encourage everyone, especially you young people – they told me that you young people took part in an all-night prayer vigil, yesterday... Thank you, thank you! – never to give into pessimism and resignation. Mary is the one who, with prayer and love, in silent action, transformed the Sabbath of disappointment into the dawn of the Resurrection. If some feel weary and oppressed by the circumstances of life, let them trust in our Mother who is close to us and consoles, because she is Mother! She always heartens us and invites us to again put trust in God: his Son will not betray our expectations and will sow in hearts a hope that does not disappoint. Many thanks.

## Workshop of integration

NICOLA GORI  
on assignment in Prato

The chimneys no longer smoke and the fabrics are scarce. Prato, a city of textiles, has changed recently due to the crisis. But society has not been completely weakened. This territory, which is accustomed to reinventing itself, took a turn in recent decades due to the massive influx of Chinese immigrants. The hybridization, or rather the globalization, which occurred here earlier than in oth-

er places, has made the area into a workshop, an example, of what may become of Italy and Europe in the coming years.

It was this reality that Pope Francis encountered on Tuesday morning, 10 November, during his pastoral visit to Prato, the first stop during his day in Tuscany. Earlier that morning, Bishop Franco Agostinelli, Prefect Maria Laura Simonetti, Mayor Matteo Biffoni and 300 students welcomed the Pope at 7:45 after his helicopter touched down at the city's sports field.

On entering the square filled with the faithful, Pope Francis paused at the stairway of the Cathedral to greet those awaiting him. He then venerated the relic of the Holy Girdle on the altar for the special occasion. According to tradition, the belt belonged to the Virgin Mary.

From the pulpit outside the Cathedral – which was built between 1430 and 1438 by Donatello and Michelozzo – the Pontiff spoke to the faithful gathered in the square. There to hear him were people of many different races, languages, cultures and traditions. In fact not far away from the Cathedral are places of worship for Muslims and Buddhists as well as Orthodox and Protestant churches.



*A free, open and restless Church which is "ever closer to the abandoned", with the face of a mother who "understands, accompanies, caresses". Pope Francis entrusted this dream to the participants of the national convention of the Italian Church gathered in the Cathedral of Florence on Tuesday morning, 10 November. The following is a translation of the Holy Father's address which was given in Italian.*

Dear Brothers and Sisters,  
The Last Judgment is depicted in the dome of this most beautiful Cathedral. At the centre is Jesus, our light. At the apex of the fresco reads the inscription: "Ecce Homo". Looking at this dome we are drawn upward, as we contemplate the transformation of Christ judged by Pilate, into Christ seated on the judge's throne. An angel swings him a sword yet Jesus does not take on the symbols of judgment, but instead raises his right hand, showing the marks of the passion, because he "gave himself as a ransom for all" (1 Tim 2:6). "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (Jn 3:17).

In the light of this merciful Judge, our knees bend in adoration, and our hands and our feet are strengthened. We can speak of humanism only starting from the centrality of Jesus, discovering in him the traits of the authentic will of man. It is contemplating the face of Jesus died and risen that recomposes our humanity and also that which has been fragmented through the tools of love or marked by sin. We must not domesticate the power of the face of Christ. His face is the image of his transcendence. It is the *misericordiae vultus*. Let us allow ourselves to be looked at by him, Jesus, our humanism. Let us always be unsettled by his question: "who do you say that I am?" (Mt 16:15).

In looking to his face, what do we see? First of all the face of an "emptied" God, of a God who has taken on the condition of servant, humbled and obedient unto death (cf. Phil 2:7). Jesus' face is similar to that of so many of our brothers and sisters, humiliated, rendered slaves, emptied. God took on their face. And that face looks at us. God — who is "the being that has no greater can be conceived", as St Anselm said, or the *Deus semper maior* of St Ignatius of Loyola — becomes ever greater than himself by lowering him-

self. If we do not lower ourselves we cannot see his face. We will see nothing of his fullness if we do not accept that God emptied himself. And therefore we will understand nothing of Christian humanism and our words will be beautiful, cultured, refined, but they will not be words of faith. They will be words that resound of emptiness.

I do not want to design here a "new humanism" in the abstract, a certain idea of man, but to present in a simple way some of the traits of Christian humanism which is the humanism of the "mind of Christ Jesus" (Phil 2:5). They are not abstract provisional sensations of the spirit, but represent the warm interior strength that renders us able to live and make decisions. What are these sentiments? I would like to present at least three of them to you today.



Don Camillo and Peppone (from "Mondo piccolo" by Giovanni Guareschi)

The first sentiment is **humility**. "Let each of you in humility count others better than yourselves" (cf. Phil 2:3), says St Paul to the Philippians. Further on the Apostle speaks of the fact that Jesus did not consider equality with God a "privilege" (cf. Phil 2:6). There is a precise message here. Obsession with preserving one's glory, one's "dignity", one's influence must not play a part in our sentiments. We must seek the glory of God, and this does not coincide with our own. The glory of God which is ablaze in the humility of the

grotto of Bethlehem or in the dishonor of the Cross of Christ always astonishes us.

Another sentiment of Jesus which gives shape to Christian humanism is **"disinterest"**. "Let each of you look not only to his own interests, but also to the interests of others" (Phil 2:4). St Paul asks again. Thus, more than disinterest, we must seek the happiness of those who are beside us. Christian humanity always goes forth. It is not narcissistic or self-referential. When our heart is rich and is so self-satisfied, then it has no more room for God. Please, let us avoid "remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe" (Apostolic Exhortation *Evangelii Gaudium*, n. 49).

Our duty is to work so as to make this world a better place and to fight. Our faith is revolutionary through an impulse that comes from the Holy Spirit. We must follow this impulse in order to go out of ourselves, to be men and women in accord with the Gospel of Jesus.

Any life is decided by the capacity to give oneself. It is there that one transcends oneself, that one becomes fruitful.

Another sentiment of Christ Jesus is that of **"beatitude"**. A Christian is blessed, having the joy of the Gospel within him- or herself. In the Beatitudes the Lord shows us the way. Travelling along it we human beings can reach the most authentically human and divine happiness. Jesus speaks of a happiness that we experience only when we are poor in spirit. For the great saints beatitude has to do with humiliation and poverty. But even in the humblest part of our people there is a great deal of this beatitude: it is that of one who knows the treasure of solidarity, of sharing even the little that one possesses; the treasure of the daily sacrifice of a job, hard and poorly paid at times, but performed out of love for loved ones; and also that of one's poverty, which however, when lived with trust in the providence and mercy of God the Father, nourishes a great humility.

The Beatitudes that we read in the Gospel begin with a blessing and end with a promise of comfort. They launch us on a path of achievable greatness, that of the spirit, and when the spirit is ready all the rest comes from oneself. Certainly, if we do not have our heart open to the Holy Spirit, they will seem trifling because they do not lead us to "success". To be "blessed", in order to taste the comfort of friendship with Jesus Christ, it is necessary to have an open heart. Beatitude is an arduous gamble, made by sacrifice, listening and learning, the fruits of which are gathered over time, giving ourselves an incomparable peace: "O taste and see that the Lord is good!" (Ps 34[33]:8).

**Humility, disinterest, beatitude:** these are the three traits that I wished

to present today for your meditation on Christian humanism which is born from the humanity of the Son of God. These traits also say something to the Church in Italy, which has reunited today to walk together in an example of synodality. These traits tell us that we must not be obsessed with "power", even when it takes on the face of a useful and functional power in the social image of the Church. If the Church does not assume the sentiments of Jesus, she gets disoriented, she loses her way. If she instead assumes them, she is able to live up to her mission. The sentiments of Jesus tell us that a Church that thinks of herself and of her own interests would be sad. The Beatitudes, after all, are the mirror in which we see ourselves, the one that allows us to check whether we are walking on the right path: it is a mirror that does not lie.

A Church that presents these three traits — humility, disinterest, beatitude — is a Church that is able to recognize the action of the Lord in the world, in culture, in the everyday life of the people. I have said it more than once and I repeat it again to you today: "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures" (*Evangelii Gaudium*, n. 49). However, we know that temptations exist; there are so many temptations to confront. I will present you with at least two of them. Do not be afraid, this will not be a list of temptations! Like the list of 15 that I recited to the Curia!

**The first is that of the Pelagian.** It spurs the Church not to be humble, disinterested and blessed. It does so through the appearance of something good. Pelagianism leads us to trust in structures, in organizations, in planning that is perfect because it is abstract. Often it also leads us to assume a controlling, harsh and normative manner. Norms give Pelagianism the security of



feeling superior, of having a precise bearing. This is where it finds its strength, not in the lightness of the Spirit's breath. Before the evils or problems of the Church it is useless to seek solutions in conservatism and fundamentalism, in the restoration of obsolete practices and forms that even culturally lack the capacity to be meaningful. Christian doctrine is not a closed system, incapable of raising questions, doubts, inquiries, but is living, is able to unsettle, is able to enlighten. It has a face that is supple, a body that moves and develops, flesh that is tender: Christian doctrine is called Jesus Christ.

The reform of the Church then — and the Church is *semper reformanda* — is foreign to Pelagianism. She is not exhausted in the countless plans to change her structures. It instead means being implanted and rooted in Christ, allowing herself to be led by the Spirit. Thus everything will be possible with genius and creativity.

The Church of Italy lets herself be carried by his powerful — and thus, at times, restless — breath. She always takes on the spirit of her great explorers, who on ships were passionate about navigating the open sea and not frightened by frontiers and storms. May she be a free Church, open to the challenges of the present, never on the defensive out of fear of losing something. Never on the defensive out of fear of losing something. And, encountering the people along the way, she takes on St Paul's aim: "To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (1 Cor 9:22).

**A second temptation to defeat is that of gnosticism.** This leads to trusting in logical and clear reasoning, which nonetheless loses the tenderness of a brother's flesh. The attraction of gnosticism is that of "a purely subjective faith whose only interest is a certain experience or a set of ideas and bits of information which are meant to console and enlighten, but which ultimately keep one imprisoned in his or her own thoughts and feelings" (*Evangelii*

*Gaudium*, n. 94). Gnosticism cannot transcend.

The difference between Christian transcendence and any form of gnostic spiritualism lies in the mystery of the incarnation. Not putting into practice, not leading the Word into reality, means building on sand, staying within pure idea and decaying into intimisms that bear no fruit, that render its dynamism barren.

The Italian Church has great saints whose examples can help her to live the faith with humility, disinterest and gladness, from Francis of Assisi to Philip Neri. But let us also think of the simplicity of fictional characters such as Don Camillo who was paired with Peppone. It strikes me how in Guareschi's stories the prayer of a good priest merges with the evident closeness to the people. Don Camillo said of himself: "I am a poor, country priest who knows each of his parishioners individually, who loves them, who knows their sorrows and their joys, who suffers and laughs with them". Closeness to the people and prayer are the key to living a popular, humble, generous and happy Christian humanism. If we lose this contact with the faithful people of God, we lose humanity and we go nowhere.

So what do we have to do, father? — you would say. What is the Pope asking of us? It is up to you to decide: people and pastors together. Today I simply invite you to lift your head and contemplate once again the "Ecce Homo" that we have over our heads. Let us stop to contemplate the scene.

Let us turn to Jesus who is portrayed here as the Universal Judge. What will happen "when the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne?" (Mt 25:31). What does Jesus tell us?

We can imagine this Jesus who is above our heads saying a few words to each of us and to the Church of Italy. He might say: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (Mt 25:34-36). I am reminded of the priest who welcomed this very young priest who gave testimony.

But he could also say: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me" (Mt 25:41-43).

The Beatitudes and the words that we have just read on the universal judgment help us to live Christian life at a level of holiness. The words are few, simple, but practical. Two pillars: the Beatitudes and the words of the Last Judgment. May the Lord give us the grace to understand his message! And let us look once again to the features of Jesus' face and to his gestures.



We see Jesus who eats and drinks with sinners (Mt 2:16; Mt 11:19); we contemplate him as he converses with the Samaritan woman (Jn 4:7-26); we perceive him as he meets Nicodemus at night (Jn 3:1-21); with fondness we savour the scene where he allows a prostitute to anoint his feet (cf. Lk 7:36-50); we feel his saliva on the tip of our tongue, which is then released (Mk 7:33). We admire the "affinity of all the people" who surround his disciples — us, that is — and we experience their "glad and generous hearts" (Acts 2:46-47).

I ask bishops to be pastors. Nothing more: pastors. May this be your joy: "I am a pastor". It will be the people, your flock, to sustain you. I read recently of a bishop who told that he was on the subway at rush hour and there were so many people that he did not know where to put his hand to brace himself. Being pushed right and left, he leaned against people in order not to fall. And thus he thought that, other than prayer, what keeps a bishop on his feet is his people.

May nothing and no one take away the joy of being sustained by your people. As pastors do not be preachers of complex doctrines, but proclaimers of Christ, who died and rose for us. Concentrating on the essential, on the *kyrygma*. There is nothing more solid, deep and secure than this message. But let it be all the People of God to proclaim the Gospel, people and pastors. I mean, I expressed this pastoral concern of mine in the Apostolic Exhortation *Evangelii Gaudium* (cf. nn. 111-134). To all the Italian Church I recommend what I indicated in that Exhortation: social inclusion of the poor, who have a privileged place in the People of God, and the capacity to meet and dialogue in order to foster social friendship in your country, seeking the common good.

*The option for the poor* is "a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness" (JOHN PAUL II, Encyclical *Sollicitudine Rei Socialis*, 42). This option "is implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty" (BENEDICT XVI, Address at the Inaugural Session of the Fifth General Conference of the Bishops of Latin America and the Caribbean, 13 May 2007, n. 3). The poor know well the sentiments of Christ Jesus because they know through experience the suffering Christ. "We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them" (*Evangelii Gaudium*, n. 198).

May God protect the Church of Italy from every surrogate of power, image and money. Evangelical poverty is creative, welcoming, supportive and rich in hope.

We are here in Florence, the city of beauty. How much beauty in this city has been placed at the service of charity! I am thinking, for example, of the *Hospital of the Innocents*. One of the first examples of Renaissance architecture was created to serve abandoned children and destitute mothers. These mothers often left with their newborns medals split in two, with which they hoped to be able to recognize their children in better times by presenting the other half. Here then, we must imagine that our poor people have a broken medal. We have the other half. Because the Mother Church in Italy has half of everyone's medal and recognizes all of her abandoned, oppressed, weary children. This has always been God, and the capacity to meet and dialogue in order to foster social friendship in your country, seeking the common good.

CONTINUED FROM PAGE 1

the masses, such as Don Camillo and Peppone, a duo created by Giovanni Guareschi.

The Pope quoted the words of Don Camillo — hence of Guareschi — to describe popular Christian humanism: "I am a poor, country priest who knows each of his parishioners individually, who loves them, who knows their sorrows and their joys, who suffers and laughs with them". Drawing from this idea, he conveyed that Italian Catholicism must continue to be characterized by "people and pastors together", along with "closeness to the people and prayer".

He asked that the Church in Italy launch — "in a synodal fashion", in

her communities, parishes and dioceses — a reflection on the *Evangelii Gaudium*, and recommended that the Church be "restless" so as to be close to the abandoned, the forgotten, and the imperfect. In so doing, Pope Francis evoked a beautiful and touching image, drawn from the history of charity: that of the medal split in two by desperate mothers who left one half with their babies, abandoned out of necessity, while keeping the other half along with the hope of recognizing them in the future. Just like the Mother Church, who wants to recognize and embrace "all of her abandoned, oppressed, weary children".

The Pontiff celebrates Mass in Florence and thanks prison inmates who built the altar

## Seeds of a new humanity

*The Pope's visit to Florence on Tuesday afternoon, 10 November, ended with Mass at the Artemio Franchi Stadium. The following is a translation of his homily and his words of gratitude to Cardinal Giuseppe Betori, Archbishop of Florence, which were delivered in Italian.*

In today's Gospel passage Jesus asks his disciples two questions. The first, "Who do men say that the son of man is?" (Mt 16:13), is a question that shows that Jesus' heart and gaze are open to everyone. Jesus is concerned with what the people think – not to please them, but to be able to communicate with them. Without knowing what the people think, a disciple would be isolated and judge people according to his or her own thoughts and convictions. Maintaining healthy contact with reality, with what the people experience, with their tears and their joys, is the only way to be able to help, to be able to teach and communicate with them. It is the only way to speak to the heart of people, by being in touch with their daily experience: such as work, family, health problems, traffic, school, health services and so forth.... It is the only way to open their hearts so as to listen to God. In reality, when God wanted to speak with us he became flesh. Disciples of Jesus must never forget from where they were chosen, namely, from among the people, and they must never give in to the temptation of taking on an attitude of detachment, as if what the people think and experience does not concern them or is not important to them.

This also applies to us. The fact that we are gathered today to celebrate Holy Mass in a sports stadium reminds us of it. The Church, like Jesus, lives in the midst of the people and for the people. For this reason the Church, throughout her history, has always borne within her the same question: *who is Jesus for the men and women of today?*

St Pope Leo the Great, originally from Tuscany, whose memorial we are celebrating today, also carried in



his heart this question, this apostolic concern that everyone might come to know Jesus, and know him for what he truly is, not an image distorted by the philosophies and ideologies of the time.

This is why it is important to mature a *personal faith in him*. Here then is the second question that Jesus asks his disciples: "But who do you say that I am?" (Mt 16:15). Still today the question echoes in our conscience, as his disciples, and is decisive for our identity and our mission. Only if we recognize Jesus in his Truth, will we be able to see the truth in our human condition, and will we be able to make our contribution to the *full humanization of society*.

To safeguard and proclaim *steadfast faith in Jesus Christ is the heart of our Christian identity*, because in recognizing the mystery of the Son of God made man, we are able to comprehend *the mystery of God in the mystery of mankind*.

Simon answers Jesus' question: "You are the Christ, the Son of the living God" (v. 16). This response en-

compasses Peter's entire mission and sums up what will become for the Church the *Petrine Ministry*, that is, to safeguard and proclaim the truth of the Faith; to defend and promote communion among all the Churches; to preserve the discipline of the Church. In this mission, Pope Leo was and still is an exemplary model, both in his luminous teaching, and in his gestures filled with the meekness, compassion and strength of God.

Today too, dear brothers and sisters, our joy is to share this faith and to respond together to the Lord Jesus: "You are for us the Christ, the Son of the Living God". Our joy lies also in going against the tide and in moving away from the prevailing opinion that, now as at that time, is unable to see more than a prophet or teacher in Jesus. Our joy is recognizing the presence of God in him, God's Emissary, the Son who came to make himself the instrument of salvation for humanity. This profession of faith that Simon Peter proclaims also holds true for us. It represents not only the foundation of our salvation but also *the path* through which it is fulfilled and the goal to which it is directed.

At the root of the mystery of salvation, in fact, lies the will of a *merciful God* who does not want to surrender to the misunderstandings, failures and misery of man, but gives himself *to the point of becoming a man himself* in order to meet each person in his or her actual condition. This merciful love of God is what Simon Peter recognizes in Jesus' face. The same face that we are called to recognize in the forms in which the Lord has assured us of his presence in our midst: in his Word, which illuminates the darkness of our mind and of our heart; in his Sacraments, which regenerate us to new life from every death; in fraternal communion, which the Holy Spirit engenders among his disciples; in the boundless love placed at the generous and caring service of all; in the poor who remind us that Jesus wanted the supreme revelation of himself and of the Father to bear the image of the humbled, crucified Christ.

This truth of the faith is a truth that scandalizes, because it asks one to believe in Jesus, who, despite being in the form of God, emptied himself, humbled himself, taking on the form of a servant, even unto death on the cross, and for this God made him Lord of the Universe (cf. Phil 2:6-11). It is the truth that still today scandalizes those who cannot bear the mystery of God imprinted on the face of Christ. It is the truth that we cannot touch and embrace, as St Paul says, without entering into the mystery of Jesus Christ, and without making his feelings our own (cf. Phil 2:5). Only by beginning from the heart of Christ can we understand, profess and live his Truth.

In reality, the communion between the divine and human, fully realized in Jesus, is our destination, the culmination of human history according to the Father's design. It is the blessedness of the encounter between our weakness and his greatness, between our smallness and his mercy which will compensate every one of our limitations. This aim is not only the horizon that illuminates our path, but is also what attracts us with his gentle strength; it is what offers a foretaste and lives here and is built day after day with all the good that we sow around us. These are the seeds that help to create a *new, renewed humanity*, where no one is left on the margins or discarded; where those who serve are greatest; where the small and the poor are accepted and helped.

God and man are not two opposite extremes: they have always sought each other, because God recognizes in man his own image and man recognizes himself only by looking at God.

This is true wisdom, which the Book of Sirach indicates as the trait of the one who adheres to the sequela of the Lord. It is the wisdom of St Leo the Great, fruit of the convergence of various elements: word, intelligence, prayer, teaching, memory. But St Leo also reminds us that there can be no true wisdom except in the bond with Christ and in service to the Church. This is the path on which we intersect with humanity and we can encounter it with the spirit of the *Good Samaritan*. It is not in vain that *humanism*, which Florence has witnessed in its most creative moments, *always has the face of charity*. May this legacy bear the fruit of a new humanism for this city and for the whole of Italy.

*At the end of the Mass and before the final blessing, the Pope thanked those present with the following words in Italian:*

I would like to thank you for this warm welcome, throughout the day; to thank the Cardinal Archbishop; to thank the Cardinals and Bishops of the Italian Episcopal Conference, and its President. All that you did for me today is a testimony. My thanks go to each of you.

I would especially like to thank the prison detainees who made this altar, where Jesus has come today. Thank you for doing this for Jesus.

To all of you, many thanks. And please, I ask you to pray for me.



*After Pope Francis met with representatives of the National Convention of the Italian Catholic Church at the Cathedral, he walked to the San Francesco Poverino soup kitchen where he ate lunch with 60 people: 30 Italians and 30 people from 15 different countries. Welcomed by the director and vice director of Caritas, the Pope was given the soup kitchen entry card. After lunch, Pope Francis went to the municipal stadium where he celebrated Mass.*

# Morning Mass at the Domus Sanctae Marthae

Thursday, 5 November

## Never exclude

It is by our deeds that Jesus asks us to include everyone, because as Christians “we do not have the right” to exclude others, nor to judge or close the doors on them. This “attitude of exclusion” is at the root of all wars, large and small, Pope Francis said. This message was part of his homily at Mass on Thursday morning in the Chapel of Santa Marta.

Referring to the day’s passage from the Letter to the Romans (14:7-12), Pope Francis noted that St Paul “does not tire of remembering the gift of God, the gift that God has given us in order to recreate and regenerate us”. And “he uses powerful words: ‘None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. For this end Christ died and lived again: that he might be Lord both of the dead and of the living’”. Therefore, the Pope re-emphasized, it is “Christ who unites, who makes unity; Christ who, by his sacrifice on Calvary, made it so that all people are included in salvation”.

“The attitude Paul wants to emphasize is precisely the attitude of inclusion”, the Pope explained. In fact, the Apostle “wants them to be inclusive, to include everyone, as the Lord did. He admonishes the Romans: ‘And you, with that which the Lord has made, why do you pass judgment on your brother? Or you, why do you despise your brother?’”. Hence the Apostle “makes them feel that they have an attitude which is not the Lord’s”, because “the Lord includes. In another passage Paul also says: ‘From two peoples he has made one’”, while these people, instead, “exclude”.

“When we pass judgement on a person”, Pope Francis continued, “we create exclusion”, perhaps saying: “Not with this man, not with this woman, not with this one... no”. In doing so, “we remain in our little group and we are selective, and this is not Christian”. We say: “No, that person is a sinner, that person did this...”. The issue, the Pope continued, is that “we pass judgement on others”. The same thing “happened to Jesus”, as we read in the Gospel passage of Luke (15:1-10) in the Liturgy of the day: “Now the tax collectors and sinners were all drawing near to Jesus”, — that is, the excluded and those who were on the outside — “to hear him. The Pharisees and scribes murmured, saying, ‘This man receives sinners and eats with them’”.

The Romans also had an attitude “of exclusion”, which is why Paul “warns them not to judge”. This is the same attitude of the scribes and the Pharisees, who say: “We are the perfect ones, we follow the law, while they are sinners and tax collectors”.

“Jesus’ attitude”, however, “is to include”. Here, the Pope explained, “there are two possible paths: the path of excluding people from our community and the path of includ-

ing”. The first, “though to a limited degree, is at the root of all wars: all disasters, all conflicts begin with exclusion”. There is exclusion “from the international community, but also from families: among friends, how many fights!”. Instead, “the path that Jesus shows us, that he teaches us, is completely different, and it is opposed to the other: to include”.

In the Gospel we find “two parables”, the Pope explained, that “show us that it is not easy to include people because there is resistance, there is that selective attitude, and it is not easy”. The first parable speaks of “a shepherd who returns home with his sheep and realizes that out of 100, one is missing”. Surely he could have said: “Tomorrow I will find it...”. But instead, “he leaves everything”, despite being hungry and having worked all day, “and he goes, late in the evening, perhaps in the dark, to find it”. Jesus does the same “with these sin-



Egino Weinert, “The Good Shepherd”

ners, with the tax collectors: he goes to eat with them, to find them”.

The other parable to which the Pope referred is “the woman who loses a coin: the same thing happens, she lights a lamp, she sweeps her house and carefully searches until she finds it”. And “perhaps it takes all day, but she finds it”.

“What happens in both of these cases?” the Pope asked. The shepherd and the woman “are filled with joy, because they have found what was lost, and they go to their neighbours and friends, because they are so happy: ‘I have found it, I have taken it in!’”. This is precisely “the inclusion of God”, the Pope remarked, as opposed to “an exclusion of those who judge, who drive away people, persons”, who say “no, not this one, not this one, not this one...” and make “a small circle of friends, which is the environment” of exclusion.

This, the Pope added, “is the dialectic between exclusion and inclusion: God has included everyone in salvation, everyone!”. And “this is the beginning: we, with our weaknesses and our sins, with our envy and jealousy, always have this attitude of excluding which, as I said before, can end in war”.

Jesus does the same as the Father did, “when he sent him to save us: he seeks us out to include us, to enter a community, to be a family”. And “Paul’s joy is the great salvation that he received from the Lord”. Thus, the Pope said, returning to the two Gospel parables, the joy of the shepherd and that of the woman lie precisely in “finding what they believed” had been “lost forever”.

Calling for reflection, Pope Francis suggested that we never judge, even “a little”, in “our little” way. Because “God knows: it is his life. But I do not exclude him from my heart, from my prayer, from my smile and, if the opportunity should arise, I will say something nice to him”. In short, “let us never exclude, we do not have the right” to do so. Paul writes in his letter to the Romans: “For we shall all present ourselves to God’s tribunal. So each of us shall give account of himself to God”. Therefore, “if I exclude, there will be a day of judgment before God’s tribunal, and I will have to give account of myself”.

The Pope concluded by asking for “the grace to be men and women who always include — always! — to the extent of sound reasoning, but always”. We must never “close the door on anyone”, but always have “an open heart”, and say “I like this one, or I do not like this one” but nevertheless “with an open heart”.

Friday, 6 November

## To serve, not to be served

There are priests and bishops who are “climbers and attached to money” who, “rather than serving, use the Church”, making her “lukewarm”, a “business”, by enjoying their comfortable status without being honest. The Pope warned about this “temptation of a double life”, in his homily on Friday during Mass at Santa Marta. The morning celebration, he shared, is often attended by missionaries and nuns who have given the whole of their lives to serving others, making themselves over in the likes of St Paul, always going “a step further, always going forth”.

“Today’s Liturgy”, Francis began, “brings us to reflect on two figures, two servant figures, workers, two people who are called to a task”. In the passage from the Letter to the Romans (15:14-21), Paul’s “true zeal for evangelizing” emerges. The Apostle writes: “You know, because of the grace given me by God” — what was the grace he had received? — “to be a minister of Christ Jesus, fulfilling the sacred ministry”. That is to say, “ministering, serving”. Thus, “Paul took this vocation seriously and gave himself wholly to service, he never kept still, always a step further, further, further... in order later, later here in Rome, to be betrayed by several of his own. And he ended up actually condemned”.

But “where does Paul’s greatness, this boldness come from?”. He states: “I boast of this”. So, “what does he boast about? He boasts of Jesus Christ”. In the day’s Reading from his Letter to the Romans, we read: “In Christ Jesus, then, I have reason to be proud of my work for

God. For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Holy Spirit”.

It was with this attitude, the Pontiff continued, that St Paul “went everywhere: he boasted of serving, of being chosen, of having the power of the Holy Spirit, of going all over the world”. But “there was something that was a great joy for him”. He spoke of it in this way: of having made it “my ambition” — and what was this ambition? — “to preach the Gospel, not where Christ has already been named, lest I build on another man’s foundation”. In other words, “Paul went to where Christ’s name was not known; he was the servant who served, administered, laying the foundations, that is, proclaiming Jesus Christ, always a step further, always going forth, always farther away; he never stopped to have the advantage of a position, of authority, of being served”. Paul “was a minister, a servant in order to serve, not to be served”.

Pope Francis shared the joy he feels, how he is moved when, at the morning Masses celebrated in the chapel at Santa Marta, “priests come and greet me”. They say: “Father, I came here to visit my family, because I have been a missionary in the Amazon for 40 years”. Joy and emotions also arise from the witness of a nun who has worked “for 30 years in a hospital in Africa”, or “who for 30 or 40 years has been in a hospital ward with the disabled, always smiling”.

Here then, Francis affirmed, “this is called serving, this is the joy of the Church: to go a step further, always; to go further and give life”. This is exactly “what Paul did: serve”.

Turning then to the day’s passage from the Gospel according to Luke (16:1-8), which speaks of the dishonest steward, the Pope pointed out that “the Lord shows us the image of another servant who, instead of serving others, uses others”. In the Gospel, Francis continued, “we read what this servant did, with much deceitfulness he took steps to maintain his post, in another way, but always with a certain dignity”. And in the Church too, the Pope said, “there are those who, rather than serving, thinking of others, laying the foundations”, instead they “use the Church”. These are the “climbers”, those who are “attached to money”, and “how many priests and bishops have we seen like this? It is sad to say, isn’t it?”.

Francis explained that “the radicalness of the Gospel, of the call of Jesus Christ, is in serving: being of service, never stopping, always going the extra step, forgetting about oneself”.

On the other hand, there is instead “the comfort of status: I have reached a certain status and I live comfortably without being honest, like those Pharisees whom Jesus speaks about, who go about in the market places, to be seen by others”.

Message for Deepavali from the Pontifical Council for Interreligious Dialogue

## Human ecology

*"May we Hindus and Christians, together with people of all religious traditions and good will, always foster a culture which promotes human ecology". The Pontifical Council for Interreligious Dialogue sent a message with this theme to Hindus for the festival of Deepavali, which was celebrated on 11 November. The following is the English text of the message which was signed by Cardinal Jean-Louis Tauran, Fr Miguel Angel Ayuso Guixot, respectively President and Secretary of the Council.*

Dear Hindu Friends,

1. The Pontifical Council for Interreligious Dialogue sends you warm greetings as you celebrate Deepavali on 11 November 2015. May your celebrations across the globe lead you to an experience of happiness and harmony in your families and communities.

2. His Holiness Pope Francis, in his Encyclical Letter *Laudato Si'*, has recently addressed the environmental and human ecological crisis threatening our planet. Thus we deem it opportune to share, in keeping with our cherished tradition, some thoughts on the need to promote

human ecology, and to foster a re-discovery of the interconnectedness of creation. Human ecology points to the relationship and responsibility which humans have towards the earth and to the cultivation of "ecological virtues". These virtues include a sustainable use of the earth's resources through the adoption of policies, at national and international levels, which respect the interconnectedness and interdependence of human beings and nature. These issues, as we know, have a direct bearing not only on the current health of our earth – the home of the human family – but also for generations to come.

3. Human selfishness, as evidenced in consumerist and hedonistic tendencies in some individuals and groups, nurtures an insatiable desire to be "masters" and "conquerors" rather than "guardians" and "stewards" of nature. We are all called, regardless of religious belief or national identity, to live with a greater responsibility towards nature, to nurture life-giving relationships and, most of all, to reorder our lifestyles and economic structures according to the ecological challenges facing

us. Your tradition stresses the "oneness" of nature, humanity and the divine. The Christian faith teaches that the created world is God's gift to all human beings. As stewards of the created order, we are called to care for it responsibly and resolutely.

4. There is an inseparable link between our harmony with creation and our peace with one another. If peace is to prevail in the world, we must, together and as individuals, consciously give ourselves to 'protecting nature, defending the poor, and building networks of respect and fraternity' (*Laudato Si'*, n. 201). Promotion of human ecology requires formation and education, at all levels, in ecological consciousness and responsibility, and in the wise stewardship of the earth's resources. This begins in the family, "the first and fundamental structure for 'human ecology'... in which man receives his formative ideas about truth and goodness, and learns what it means to love and to be loved, and thus what it actually means to be a person" (John Paul II, *Centesimus Annus*, n. 39). Educational and governmental structures have a responsibility to form citizens in a

proper understanding of human ecology and its relationship to the future of humanity and the created world.

5. United by our humanity and mutual responsibility, as well as our shared values and convictions, may we Hindus and Christians, together with people of all religious traditions and good will, always foster a culture which promotes human ecology. In this way, there will be harmony within us, and in our relationships with others, with nature and with God, which will "favour the growth of the 'tree of peace'" (Benedict XVI, *Message for the World Day of Peace*, 2007).

6. Praying for a healthy ecology and creating awareness of the various ways to care for creation is a truly ennobling work. Pope Francis has instituted, therefore, an annual 'World Day of Prayer for the Care of Creation' to be observed on 1 September. It is hoped that this initiative will increase awareness among all people of the need to be good stewards of creation and, thereby, promote a true human ecology.

With these sentiments, we wish you all a joyous Deepavali!

## Francis at the national convention of the Italian Church

CONTINUED FROM PAGE 6

blood not for some, nor for few nor for many, but for all.

I also advise that you have, in a special way, the capacity to dialogue and encounter. Dialogue is not negotiating. Negotiation is trying to obtain one's "slice" of the common pie. This is not what I mean. It is seeking the common good for all. Discussing together, I would dare say getting angry together, thinking about better solutions for all. Many times the encounter involves conflict. Dialogue is always given to conflict: thus it is logical and predictable. We must neither fear it nor ignore it, but accept it. "It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process" (*Evangelii Gaudium*, n. 227).

We must always remember, however, that authentic humanism does not exist unless it contemplates love as a bond between human beings, be it of an interpersonal, intimate, social, political or intellectual nature. Rooted herein is the need for dialogue and encounter in order to build together with others in civil society. We know that the best response to conflicts of human beings, from the well-known *homo homini lupus* of Thomas Hobbes is the "*Ecce homo*" of Jesus who does not recriminate, but welcomes and, paying in person, saves.

Italian society builds itself up when its diverse cultural treasures can dialogue in a constructive way: popular, academic, artistic, technological, economic, political, the way of youth, that of the media.... May the Church be fermented by dialogue, encounter, unity. After all, our own

formulations of faith are the fruit of dialogue and encounter among cultures, communities and various situations. We must not fear dialogue: on the contrary it is precisely confrontation and criticism that help us to preserve theology from being transformed into ideology.

Remember moreover that the best way to dialogue is not that of speaking and debating but that of doing something together, of making plans: not alone, among Catholics, but together with all those who are of good will. Do not be afraid to engage in the exodus necessary for every authentic dialogue. Otherwise it is not possible to comprehend the reasons of the other, nor to completely understand that a brother is worth more than the positions that we judge as far from our own authentic certitudes. He is a brother.

May the Church also be able to give a clear response to the threats that emerge from public debate: this is one of the forms of specific contribution of believers to the building of a common society. Believers are citizens. I say it here in Florence, where art, faith and citizenship are always arranged in a dynamic balance between complaint and proposal. The nation is not a museum but a collective work under permanent construction in which the very things that differentiate, including political or religious memberships, are to be placed in common.

I appeal above all "to you, young men, because you are strong", said the Apostle John (1 Jn 1:14). Young people, may you overcome apathy. May no one scorn your youth, but may you learn to be models in speech and deed (cf. 1 Tim 4:12). I

ask you to be builders of Italy, to put yourselves to work for a better Italy. Please, do not watch life from the balcony, but commit yourselves, immerse yourselves in the vast social and political dialogue. May the hands of your faith be raised to heaven, and may they do so while they edify a city built on relationships in which the love of God is the foundation. In this way you will be free to accept today's challenges, to experience the changes and transformations.

One could say that today we are not living an epoch of change so much as an epochal change. The situations that we are living in today therefore pose new challenges which, at times, are also difficult for us to understand. Our time requires us to live problems as challenges and not as obstacles: the Lord is active and at work in our world. Thus, go out into the streets and go out to the crossroads: call all those whom you find, excluding no one (cf. Mt 22:9). Accompany especially those who are on the roadside, "the lame, the maimed, the blind, the dumb" (Mt 15:30). Wherever you may be, build neither walls nor borders but village squares and field hospitals.

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I prefer a restless Italian Church, ever closer to the abandoned, the forgotten, the imperfect. I would like a glad Church with a mother's face, that understands, accompanies, caresses. You too dream of this Church, believe in her, innovate with freedom. The Christian humanism that you are called to live radically affirms the dignity of every person as a Child of God, it establishes among all human beings a funda-

mental fraternity, teaches one to understand work, to inhabit creation as a common home, to furnish reasons for optimism and humour, even in the middle of a life many times more difficult.

Although it is not for me to say how to accomplish this dream today, allow me to leave you just one indication for the coming years: in every community, in every parish and institution, in every diocese and circumscription, in every region, try to launch, in a synodal fashion, a deep reflection on the *Evangelii Gaudium*, to draw from it practical parameters and to launch its dispositions, especially on the three or four priorities that you will identify in this meeting. I am certain of your capacity to put yourselves into a creative movement in order to make this study practical. I am sure of it because you are an adult Church, age-old in the faith, firmly rooted and with an abundance of fruit. Therefore be creative in expressing the genius that your great ones, from Dante to Michelangelo, expressed in an incomparable way. Believe in the genius of Italian Christianity, which is neither a legacy of individuals nor of elites, but of the community, of the people of this extraordinary country.

I entrust you to Mary, who here in Florence is venerated as "the Most Holy Annunciation". In the fresco located in the so-named Basilica – where I will be going shortly – the angel is silent and Mary speaks, saying "*Ecce ancilla Domini*". All of us are in those words. May the entire Church of Italy pronounce them with Mary. Thank you.

The Pope ordains Msgr Angelo De Donatis a bishop at Mass in the Basilica of St John Lateran

## Chosen to serve

On Monday, 9 November, the feast of the dedication of the Basilica of St John Lateran, the Holy Father ordained Msgr Angelo De Donatis a bishop. During his homily there in the Basilica, the Pope said to the new Auxiliary Bishop of Rome: "I would like to entrust to you the presbyters, the seminarians". The Pope's homily was based on the text prescribed in the Roman Pontifical Rite for the ordination of

a bishop. His remarks also included a few personal comments about Bishop De Donatis' father. During the Rite, when the Holy Father consigned the episcopal ring, he said to the bishop: "Do not forget that before this ring there was that of your parents. Defend the family". The following is a translation of the Holy Father's homily which was given in Italian.



Beloved Brothers and Sons,

It will do us good to carefully consider the great responsibility to which this brother of ours has been called.

Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent the Twelve Apostles into the world so that, filled with the power of the Holy Spirit, they might preach the Gospel to all people and unite them under one Shepherd, and that they might sanctify them and guide them to salvation.

In order to perpetuate this apostolic ministry from one generation to the next, the Twelve chose other men to share in their work. Through the laying on of hands, they passed on to them the gift of the Spirit which they themselves had received from Christ, thereby conferring the fullness of the Sacrament of Orders. Thus, through an uninterrupted succession of bishops this earliest ministry has been preserved in the living Tradition of the Church, and the work of the Saviour continues and develops to our own day.

In the bishop surrounded by his priests, Our Lord Jesus Christ, the Eternal High Priest, is present in your midst. For it is Christ who, through the ministry of the bishop, continues to preach the Gospel of salvation and to sanctify believers by means of the sacraments of faith. It

is Christ who, through the paternal role of the bishop, draws new members to his body which is the Church. It is Christ who, in the wisdom and prudence of the bishop, guides the People of God along their pilgrimage here on earth until at last they reach eternal bliss.

Therefore, welcome with gratitude and joy, this brother of ours whom we bishops are about to receive into the episcopal college by the laying on of hands. Render to him the honour that is owed to the minister of Christ and the dispenser of the mysteries of God, to whom the testimony of the Gospel and the ministry of the Spirit for sanctification have been entrusted. Remember the words of Jesus to the Apostles: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me".

As for you, dearest brother, chosen by the Lord, consider that you have been chosen from among men and for men; you have been appointed to the things pertaining to God. Indeed, episcopacy is the name of a service, not of an honour, since the bishop must strive to serve

rather than to rule, according to the Master's commandment: "whoever would be great among you must be your servant, and whoever would be first among you must be slave of all".

Proclaim the Word at every opportune and inopportune occasion. Admonish, rebuke, but always with kindness; exhort unflinching in patience and teaching. May your words be simple, that all may understand, may they not be long homilies. Allow me to say to you: remember your father, when he was so happy to have found another parish near your home town, where Mass was celebrated without a homily! Homilies are truly the conveyance of God's grace: simple, so that all may understand and want to improve themselves.

In the Church entrusted to you – in a special way here in Rome – I would like to entrust to you the presbyters, the seminarians: you have that charisma! Be a loyal guardian and dispenser of the mysteries of Christ. As the Father has placed you at the head of his family, always follow the example of the Good Shepherd, who knows his sheep and is known by them, and who does not hesitate to give his life for them.

With your heart, love with a fatherly and brotherly love all those whom God entrusts to you: as I said, first the presbyters, deacons and seminarians; but also the poor, the defenceless and those in need of acceptance and help. Exhort the faithful to cooperate in the apostolic commitment and listen to them willingly

and patiently: often a great deal of patience is required... but the Kingdom of God is made in this way.

Remember that you must pay careful attention to those who do not belong to the one fold of Christ, because they too have been entrusted to you in the Lord.

Remember that in the Catholic Church, brought together in the commitment to charity, you are united to the College of Bishops and you must carry within you the solicitude of all Churches, caring generously for those who are most in need of help. As the start of the Year of Mercy draws near, I ask you as a brother to be merciful. The Church and the world need so much mercy. Teach the presbyters and seminarians the way of mercy. With words, yes, but above all with your attitude. The mercy of the Father always receives, there is always room in his heart, no one is ever pushed away. Wait, wait... I wish you this: so much mercy.

Watch lovingly over the whole flock, among whom the Holy Spirit places you in order to support the Church of God: in the name of the Father, whose image you make present; in the name of Jesus Christ his Son, by whom you were constituted a teacher, priest and shepherd; in the name of the Holy Spirit, who gives life to the Church and whose power sustains our weakness.



## At Santa Marta

CONTINUED FROM PAGE 10

These are the "two images: two images of Christians, two images of priests, two images of nuns. Two images".

In St Paul, Pope Francis explained, "Jesus shows us" the "model" of a "Church that never stands still, that always builds the foundation, that always goes forward and shows us that this is the way". Instead, however, "when the Church is lukewarm, closed within herself, often times even a business, it cannot be said that she is a Church that ministers, that is at service, but she instead uses others".

Francis concluded with a prayer that the Lord grant "the grace that he gave to Paul, that ambition to always go forward, always, so often renouncing one's comfort". In this way "we are saved from temptation, from this temptation that is basically to a double life: I'm seen as a minister, but essentially I use others".

CONTINUED FROM PAGE 2

doctor for eight years in 1988 he entered the Foyer de Charité community of Tressaint. He holds a licence in moral theology. He was ordained a priest on 18 September 1994. He has served in parish ministry and as: chaplain to the male prisoners in Rennes; professor of moral theology; spiritual director and treasurer of the interdiocesan seminary in Rennes.

### EASTERN CHURCHES

The Holy Father accepted the resignation of Archbishop Jan Martyniak of the Archeparchy of Przemyśl-

## VATICAN BULLETIN

Warszawa for Byzantine Rite faithful, Poland. It was presented in accord with can. 210 § 1 of the Code of Canons of the Eastern Churches (7 Nov.).

The Holy Father appointed Bishop Eugeniusz Mirosław Popowicz as Archbishop of the Archeparchy of Przemyśl-Warszawa for Byzantine Rite faithful, Poland. Until now he has been titular Bishop of Horrea Coelia and Auxiliary of the above said Archeparchy (7 Nov.).

Bishop Popowicz, 54, was born in Człuchów, Poland. He was ordained a priest on 17 October 1986. He was ordained a bishop on 21 December 2013, subsequent to his appointment as titular Bishop of Horrea Coelia

and Auxiliary Bishop of Przemyśl-Warszawa for Byzantine-Ukrainian Rite faithful.

### START OF MISSION

On 28 September, Archbishop Petar Rajić, titular Archbishop of Sarsenterum, began his mission as Apostolic Nuncio in Angola, with the presentation of his Letters of Credence to H.E. Mr João Eduardo dos Santos, President of Angola.

### NECROLOGY

Bishop Jorge Scarso, OFM Cap., Bishop emeritus of Patos de Minas, Brazil, at age 99 (28 Oct.).

At the Angelus the Pope states that stealing documents is a crime

# The reforms move forward

With the help of his advisors and the support of the Church

*After the Angelus on Sunday, 8 November, in St Peter's Square, in reference to an ongoing investigation, the Holy Father pointedly stated that it is "a crime" to steal the Holy See's "confidential documents". At the same time, he assured the faithful that this "deplorable act" will not deter him "from the reform project" that he and his advisors are currently carrying out. The following is a translation of the Holy Father's words which were given in Italian.*

Dear Brothers and Sisters,  
Good morning... on this beautiful, sunny day!

This Sunday's Gospel passage is composed of two parts: one that describes *how not to be* followers of Christ; the other offers *an example of a Christian*.

Let's start with the first: what not to do. In the first part, Jesus accuses the scribes, the teachers of the law, of having three defects in their life-style: pride, greed and hypocrisy. They like "to have salutations in the market places and the best seats in the synagogues and the places of honor at feasts" (Mk 12:38-39). But beneath such solemn appearances they are hiding falsehood and injustice.

While flaunting themselves in public, they use their authority – as Jesus says – to devour "the houses of widows" (cf. v. 40); those who, along with orphans and foreigners, were considered to be the people most vulnerable and least protected. Lastly, Jesus says that the scribes, "for a pretence make long prayers" (v. 40). Even today we risk taking on these attitudes. For example, when prayer is separate from justice so that God cannot be worshiped, and causing harm to the poor. Or when one claims to love God, but instead offers him only grandiosity for one's own advantage.

The second part of the Gospel follows this line of thinking. The scene is set in the temple of Jerusalem, precisely in the place where people are tossing coins as offerings. There are many rich people putting in large sums, and there is a poor woman, a widow, who contributes only two bits, two small coins. Jesus observes the woman carefully and calls the disciples' attention to the sharp contrast of the scene.

The wealthy contributed with great ostentation what for them was superfluous, while the widow, Jesus says, "put in everything she had, her whole living" (v. 44). For this reason, Jesus says, she gave the most of all. Because of her extreme poverty, she could have offered a single coin to the temple and kept the other for herself. But she did not want to give just half to God; she divested herself of everything. In her poverty she understood that in having God, she had everything; she felt completely loved by him and in turn loved him completely. What a beautiful example this little old woman offers us!

Today Jesus also tells us that the benchmark is not quantity but full-

ness. There is a difference between quantity and fullness. You can have a lot of money and still be empty. There is no fullness in your heart. This week, think about the difference there is between quantity and fullness. It is not a matter of the wallet, but of the heart. There is a difference between the wallet and the heart... There are diseases of the heart, which reduce the heart to the wallet... This is not good! To love God "with all your heart" means to trust in him, in his providence, and to serve him in the poorest brothers

*The widow "understood that in having God, she had everything; she felt completely loved by him and in turn loves him completely. What a beautiful example this little old woman offers us!"*

and sisters without expecting anything in return.

Allow me to tell you a story, which happened in my previous diocese. A mother and her three children were at the table, the father was at work. They were eating Milan-style cutlets... There was a knock at the door and one of the



children – they were young, 5, 6 and the oldest was 7 – comes and says: "Mom, there is a beggar asking for something to eat". And the mom, a good Christian, asks them: "What shall we do?" – "Let's give him something, mom..." – "Ok". She takes her fork and knife and cuts the cutlets in half. "Ah no, mom, no! Not like this! Take something from the fridge" – "No! Let's make three sandwiches with this!". The children learned that true charity is given, not with what is left over, but with what we need. That afternoon I am sure that the children were a bit hungry... But this is how it's done!

Faced with the needs of our neighbours, we are called – like these children and the halved cutlets – to deprive ourselves of essential things, not only the superfluous; we are called to give the time that is necessary, not only what is extra; we are called to give immediately and unconditionally some of our talent,

not after using it for our own purposes or for our own group.

Let us ask the Lord to admit us to the school of this poor widow, whom Jesus places in the cathedra and presents as a teacher of the living Gospel even to the astonishment of the disciples. Through the intercession of Mary, the poor woman who gave her entire life to God for us, let us ask for a heart that is poor, but rich in glad and freely given generosity.

*After praying the Angelus with the faithful in St Peter's Square, the Holy Father said:*

Dear brothers and sisters, I know that many of you have been troubled by the news circulating in recent days concerning the Holy See's confidential documents that were taken and published.

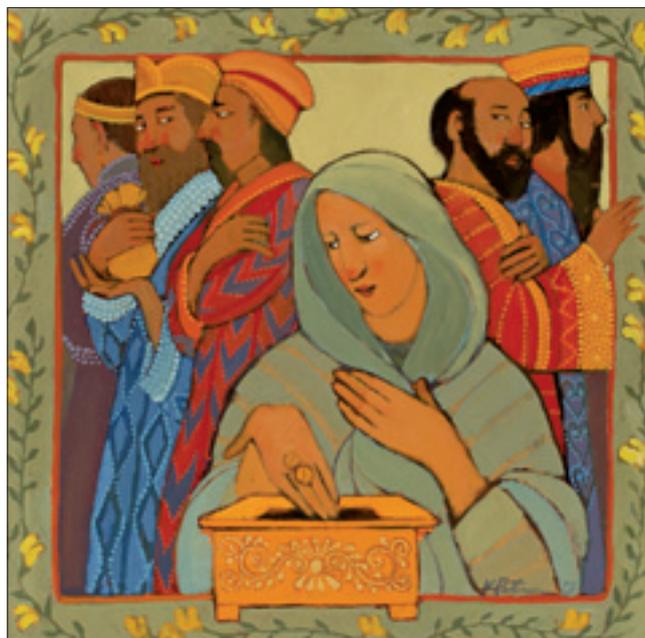
For this reason I want to tell you, first of all, that stealing those documents is a crime. It's a deplorable act that is of no help. I personally had asked for that study to be carried out and both my advisors and I were well acquainted with those documents, and steps have been taken that have begun to bear fruits, some of them even visible.

Therefore I wish to reassure you that this sad event certainly does not deter me from the reform project that we are carrying out, together with my advisors and with the support of all of you. Yes, with the support of the whole Church because the Church is renewed with prayer and the daily holiness of each baptized person.

I therefore thank you and ask you to continue to pray for the Pope and for the Church, without being troubled but proceeding with faith and hope.

Tomorrow the fifth National Ecclesial Convention will begin in Florence with the presence of bishops and delegates of every Italian diocese. It is an important event of communion and reflection in which I too will have the joy of participating on Tuesday, after a short stop in Prato.

I wish everyone a happy Sunday. Do not forget to pray for me! Have a good lunch. *Arrivederci*.



Kathy Peterson, "The Widow's Mite"