

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalerunt

Forty-eighth year, number 47 (2422)

Vatican City

Friday, 20 November 2015

At the threshold of the Jubilee, Francis encourages everyone to be examples of an open and welcoming Church

At the door of mercy

“Take heart! Let us enter through this door!“. As “the threshold of the Jubilee” approaches, the Pope invited the entire Church to come to “the great door of the Mercy of God“. At the General Audience in St Peter’s Square on Wednesday morning, 18 November, the

Pontiff encouraged everyone to welcome and forgive, because, he said, “an inhospitable Church, like a family closed off within itself, mortifies the Gospel and withers the world“. The following is a translation of the catechesis which was delivered in Italian.

Dear Brothers and Sisters,
Good morning!

With this reflection we arrive at the threshold of the Jubilee, it’s close. The door is before us, not just the Holy Door, but another: the great door of the Mercy of God – and that is a beautiful door! – which embraces our penance, offering the grace of his forgiveness. The door is generously open, it takes a little courage on our part to cross the threshold. Each of us has burdensome things within ourselves. We are all sinners! Let us take advantage of this coming moment and cross the threshold of this mercy of God who never tires of forgiving, never tires of waiting for us! He watches us, he is always beside us. Take heart! Let us enter through this door!

From the Synod of Bishops, which we celebrated in the month of October, all families and the entire Church received great encouragement to meet at the threshold of this open door. The Church was encouraged to open her doors, to go out with the Lord to meet her sons and daughters on the path, at times uncertain, at times dismayed, in these difficult times. Christian families in particular were encouraged to open

the door to the Lord who is waiting to enter, bringing his blessing and his friendship. And as the door of God’s mercy is always open, so too must the doors of our churches, our communities, our parishes, our institutions, our dioceses, be open, because this is how we can all go out to bring this mercy of God. The Jubilee signifies the great door of the mercy of God but also the small doors of our churches, open to allow the entrance of the Lord – or often the exit of the Lord – who is a prisoner of our structures, of our selfishness and of so many things.

The Lord never forces the door open; he too asks permission to enter. The Book of Revelation says: “I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me” (3:20). Let us imagine the Lord knocking at the door of our heart! In the last great vision of the Book of Revelation, the City of God is prophesied like this: “its gates shall never be shut by day”, which means for ever, because “there shall be no night there” (21:25). There are places in the world in which doors are not locked, there still are. But there are so many where armoured doors have become the norm. We must not give in to the idea that we must apply this system to our whole life, to the life of the family, of this city, of soci-

ety, much less to the life of the Church. That would be terrible! An inhospitable Church, like a family closed off within itself, mortifies the Gospel and withers the world. No armoured doors in the Church, none! Completely open!

The symbolic management of “doors” – of thresholds, of passages, of borders – has become crucial. The door must protect, of course, but not reject. The door must not be forced but on the contrary, one asks permission, because hospitality shines in the freedom of welcoming, and dims in the arrogance of invasion. The door is frequently opened, in order to see if there is someone waiting outside, perhaps without the courage nor, perhaps, the strength to knock. How many people have lost faith, do not have the courage to knock at the door of our Christian heart, at the doors of our churches.... And they are there, they don’t have the courage, we have taken away trust: please, may this never happen. A door says many things about the house, and



also about the Church. Tending the door requires careful discernment and, at the same time, must inspire great faith. I would like to pay a word of gratitude to all porters: of our condominiums, of civil institutions, of the Churches themselves. Often a porter’s acumen and courtesy can offer an image of humanity and of welcome to the entire house, right from the entrance. There is something to be learned from these men and women, who are watchmen at the places of encounter and welcome in the city of man! To all of you watchmen of so many doors, be they residential doors or church doors, many thanks! Always with a smile, always demonstrating the acceptance of that house, of that Church, so people feel happy and welcomed in that place.

In truth, we are well aware that we too are watchmen and servants of the Door of God, and what is the name of the door of God? Jesus! He lights up all of life’s doors for us, including those of our birth and of our death. He himself affirmed it: “I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture” (Jn 10:9). Jesus is the door that lets us go in and out. Because God’s sheepfold is a refuge, it isn’t a prison! The house of God is a refuge, it isn’t a prison, and the door is called Jesus! If the door is closed, we say: “Lord, open

To the Jesuit Refugee Service

A face
behind the statistics

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The Holy Father visits the Lutheran Evangelical community of Rome

No closed hearts

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Archbishop of Chicago on immigrants in the United States

Let us give liberty
and justice

BLASE J. CUPICH ON PAGE 10

Sorrow for the horrific terrorist attacks in Paris
Violence in the name of God
is blasphemy



THE ANGELUS ON PAGE 5 AND THE POPE’S CONDOLENCES ON PAGE 16

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VATICAN BULLETIN

AUDIENCES

Wednesday, 11 November

H.E. Mr Dragan Čović, Chairman of the Presidency of Bosnia and Herzegovina, with his entourage

Cardinal Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signatura

Thursday, 12 November

Members of the Bishops' Conference of Slovakia, on a visit *ad limina Apostolorum*:

– Archbishop Stanislav Zvolenský of Bratislava with the Auxiliary Bishop Jozef Hal'ko, titular Bishop of Serra

– Bishop Marián Chovanec of Banská Bystrica

– Bishop Viliam Judák of Nitra

– Archbishop Ján Orosch of Trnava

– Bishop Tomáš Galis of Žilina

– Archbishop Bernard Bober of Košice with Archbishop emeritus Alojz Tkáč

– Bishop Stanislav Stolárik of Rožňava

– Bishop Štefan Sečka of Spiš

– Archbishop Ján Babjak, SJ, of Prešov for Catholics of the Byzantine Rite with Auxiliary Bishop Milan Lach, SJ, titular Bishop of Ostracine

– Bishop Peter Rusnák of Bratislava for Catholics of the Byzantine Rite

– Bishop Milan Chautur, CSSR, of Košice for Catholics of the Byzantine Rite

– Bishop František Rábek, Military Ordinary

Friday, 13 November

H.E. Mr Claude-Joël Giordan, Ambassador of the Principality of

Monaco, for the presentation of his Letters of Credence

Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples

Archbishop Ivan Jurkovič, titular Archbishop of Corbavia, Apostolic Nuncio in Russia and in Uzbekistan

Mr Luis Leonardo Almagro, Secretary General of the Organization of American States

Saturday, 14 November

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

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

Tuesday, 17 November

Bishop Nunzio Galantino, Secretary General of the Italian Episcopal Conference

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Francis Ronald Reiss, titular Bishop of Remesiana, from his office as Auxiliary Bishop of the Archdiocese of Detroit, USA. It was presented in accord with cann. 411 and 401 § 1 of the Code of Canon Law (11 Nov.).

The Holy Father appointed Fr Karel Choennie as Bishop of Paramaribo, Suriname. Until now he has been parish priest of St Clement Parish (11 Nov.).

Bishop-elect Choennie, 56, was born in Suriname. He holds a BA in pedagogy and a licence in pastoral theology. He was ordained a priest on 30 September 1985. He has served in parish ministry and as:

episcopal vicar; member of the diocesan curia and vicar general.

The Holy Father accepted the resignation of Bishop Jean-Louis Plouffe of Sault Sainte Marie, Canada. It was presented in accord with cann. 401 § 1 of the Code of Canon Law (12 Nov.).

The Holy Father appointed Bishop Marcel Dampousse as Bishop of Sault Sainte Marie, Canada. Until now he has been Bishop of Alexandria-Cornwall, Canada (12 Nov.).

Bishop Dampousse, 52, was born in St Joseph, Canada. He was ordained a priest on 28 June 1991. He was ordained a bishop on 2 September 2012, subsequent to his appointment as Bishop of Alexandria-Cornwall.

The Holy Father accepted the resignation of Bishop Dante Lafranconi of Cremona, Italy. It was presented in accord with cann. 401 § 1 of the Code of Canon Law (16 Nov.).

The Holy Father appointed Msgr Antonio Napolioni from the clergy of the Archdiocese of Camerino-San Severino Marche, as Bishop of Cremona, Italy. Until now he has been parish priest of San Severino Vescovo, in San Severino Marche, Italy, and episcopal Vicar of the said Archdiocese (16 Nov.).

Bishop-elect Napolioni, 57, was born in Camerino, Italy. He holds a doctorate in theology with a specialization in youth pastoral care and catechetics. He was ordained a priest on 25 June 1983. He has served in parish ministry and as: head of the

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Audience with the President of Poland



On Monday, 9 November, the Holy Father received in audience H.E. Mr Andrzej Duda, President of the Republic of Poland, who subsequently met with Cardinal Pietro Parolin, Secretary of State, accompanied by Msgr Antoine Camilleri, Undersecretary for Relations with States. During the cordial discussions, the Church's positive contribution to Polish society was emphasized, also in view of the Holy Father's planned visit to Krakow next year for World Youth Day. Attention then turned to various themes of mutual interest, such as the promotion of the family, support for social groups most in need, and the welcome of migrants.

Finally, several themes regarding the international community were discussed, such as peace and security, the conflict in Ukraine and the situation in the Middle East.

Francis to visit the Great Synagogue of Rome in January

At the invitation of the Chief Rabbi and Jewish community of Rome, Pope Francis will pay a visit to the Great Synagogue on Sunday afternoon, 17 January 2016. The first Pope to make this historical visit was John Paul II on 13 April 1986, followed by Benedict XVI on 17 January 2010.

The visit will take the form of a personal encounter between Francis and the representatives of Judaism and the members of the Jewish community. A more detailed programme of the visit will be published in due course.



Ambassador of the Principality of Monaco presents his credentials

Mr Claude-Joël Giordan, 67, was born in Monaco. He is married and has two children. He holds a law degree and a diploma in political sciences. He entered the administration of the Principality in June 1975 and served as: *redacteur* at the Department of Labour and Social Affairs (1975-77); assistant administrator at the Department of Finance and Economy (1977-82); head of the Department of Finance and Economy (1982-1990); administrator at the Department of Finance and Economy (1990-95); first counsellor in France (1995-2001); and general secretary of the Department for Foreign Affairs (2001-04). Since 2005 he has been Ambassador to the Federal Republic of Germany, as well as permanent representative to the international



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organizations in Vienna (OSCE, AEIA), and non-resident Ambassador to Austria, Poland and the Russian Federation.

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WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalentibus

Vatican City
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www.osservatoreromano.va

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Subscription rates: Italy - Vatican: € 58,00; Europe: € 100,00 - US\$ 148,00; Latin America, Africa, Asia: € 160,00 - US\$ 162,00 - £ 88,00; Oceania, North America: € 162,00 - US\$ 240,00 - £ 130,00.
Management Office: phone +390669899480; fax +390669889616; e-mail subscriptions@ossrom.va.
For India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Carmel International Publishing House, Cotton Hill, Tiruvandur- 695 014, Kerala-India; phone: +9147327223; fax: +9147328891; e-mail: cip@midiasri.net.in; kcc@ccai.com; camelpublications.com.
For North America: L'Osservatore Romano (USPS 066-490) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext.7; fax: 866-891-7300 - e-mail: ossvaes@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

At the General Audience

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the door!". Jesus is the door and lets us go in and out. Those who try to avoid the door are thieves: it's curious, thieves always try to enter by another way, by the window, by the roof, but they avoid the door, because they have evil intentions, and they sneak into the sheepfold in order to deceive the sheep and take advantage of them. We must enter through the door and listen to Jesus' voice: if we hear the tone of his voice, we are certain, we are saved. We can go in without fear and go out without danger. In this beautiful discourse Jesus also speaks of the gatekeeper, whose task is opening to the Good Shepherd (cf. Jn 10:2). If the gatekeeper hears the Shepherd's voice, he opens and lets in all of the sheep that the Shepherd brings, all of them, including those lost in the wood, whom the Good Shepherd went to get back. The sheep are not chosen by the gatekeeper, they are not chosen by the parish secretary or parish administrator; the sheep are all called, they are chosen by the Good Shepherd. The gatekeeper — he too — obeys the Shepherd's voice. Thus, we can well say that we must be like that gatekeeper. The Church is the gatekeeper of the house of the Lord, she is not the proprietor of the Lord's house.

The Holy Family of Nazareth knows just what an open or closed door means, for those expecting a child, for those who have no shelter, for those who need to escape danger. Christian families make the

threshold of their homes a great sign of the Door of the mercy and welcome of God. It is precisely how the Church will have to be recognized, in every corner of the earth: as the watchman of a God who knocks, as the welcome of a God who does not close the door in your face with the excuse that you are not part of the household. With this spirit let us approach the Jubilee: there will be the Holy Door, but there is the door of the great mercy of God. May there also be the door of our heart for all to receive God's forgiveness and to give, in our turn, our forgiveness, welcoming all those who knock at our door.

SPECIAL GREETINGS

The day after tomorrow is International Children's Rights Day. It is everyone's duty to protect children and to place their good before all other criteria, so they may never be subjected to forms of slavery and mistreatment nor to forms of exploitation. I hope that the International Community may carefully watch over the living conditions of children, especially where they are exposed to recruitment by armed groups; likewise may it help families to guarantee to every boy and girl the right to school and to education.

Then on 21 November, the Church remembers the Presentation of the Blessed Virgin Mary in the Temple. On this occasion let us thank the Lord for the gift of the vocation of men and women who, in monasteries and hermitages, have



On Tuesday afternoon, 17 November, the rite of "Recognitio" of the Holy Door of St Peter's Basilica was held. During the rite, a box — placed in the door at the conclusion of the last Jubilee in 2000 and which holds the key to open the Holy Door — was removed. The same rite was held in the Basilica of St John Lateran on Monday afternoon and in the Basilica of St Mary Major on Thursday, 19 November. On Monday, 23 November, "Recognitio" will be held at St Paul's Outside-the-Walls.

dedicated their life to God. So that cloistered communities may fulfil their important mission, in prayer and laborious silence, may our spiritual and material closeness never be lacking.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from England and the United States of America. My special greeting goes to the El Shaddai prayer fellowship and the orthopaedic surgeons of the Ivins Society. Upon you and your families I invoke the Lord's blessings of joy and peace. God bless you all!

On this day, on which we are celebrating the Dedication of the Ba-

silicas of Sts Peter and Paul, I hope for everyone that the visit to the Tombs of the Apostles may strengthen the joy of the faith.

I address a special thought to *young people*, to the *sick* and to *newlyweds*. Dear *young people* and students, especially from Afragola and Rome, may the witness of the Apostles, who left everything to follow Jesus, spark within you the desire to love him with all your might and to follow him; dear *sick people*, may the glorious suffering of Sts Peter and Paul give comfort and hope to your offering; dear *newlyweds*, may your houses be temples of that Love from which no one can ever be separated.

Catholic identity strengthens Catholic schools and universities

These are challenging times

FRANCIS CAMPBELL*

This week, Catholic academic leaders will gather in Rome for the Congregation for Catholic Education's World Congress on Catholic Education to explore the role of Catholic identity in today's Catholic schools and universities. In a world where educators can be focused on university rankings, athletic team competitiveness and the future monetary gain of students, Catholic institutions provide parents and students a holistic education that is focused on developing leaders of character. As I have seen at St Mary's University, Twickenham, London, focusing on Catholic identity will strengthen Catholic schools and universities enabling them to better serve society and engage in the public square.

In many ways, the Catholic education system was built through the ministries of diocesan priests, men and women religious who founded, grew and led educational institutions across the globe. Today, a lack of religious vocations has resulted in the Congregations that founded these institutions passing the management to lay leaders. This reality, coupled with increased financial and societal pressures on educational institutions,

has led to a struggle for the place of Catholic identity in today's Catholic schools and universities.

Many Catholic educational institutions founded in pluralistic societies face the temptation to blend into secular societal norms rather than to promote their distinctiveness. This temptation is greater in societies that have become hostile or indifferent to Christianity and unsupportive of the benefit that faith-based institutions bring to the wider community. These tensions endanger the distinctiveness of many Catholic schools and universities. To protect themselves against this danger, Catholic institutions must be as attentive to preserving their Gospel-centered identity as they are to, for example, professional metrics and academic standards.

Increased competitiveness in the jobs market and the lure of material gain can easily tempt students to select educational opportunities that will make them the most money. This focus could disregard all that is needed for one to fully engage in society. Catholic institutions offer parents and students a place where the student will be developed as a whole person and given skills to ethically engage in the world. While Catholic

universities are competitive in a variety of academic areas we are focused on developing men and women of character in the workplace. Catholic schools also provide spaces for safe learning and growth which are beneficial for the future professional and personal wholeness of students. Articulating this aspect of Catholic education will appeal to parents and students and result in increased student enrolments.

Preserving and renewing Catholic identity can bring a Catholic school or university more fully into the public square as a beacon of ethics in the workplace and wider society. St John Paul II's Apostolic Constitution, *Ex Corde Ecclesiae*, refers to the service that Catholic universities play in conducting research into "serious contemporary problems," including, "...the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability..." Catholic educational institutions should be places where ethical debate is engaged and these inquiries are shared with wider society. Therefore, Catholic institutions focused on their identity can serve as models for others in academia of

how to ethically engage society in a variety of fields.

Throughout the globe, Catholic schools and universities have graduated top leaders in business, academia and government. A focus on Catholic identity has led to institutions attracting individuals who seek to give back to the institution which has laid the foundation for their success.

We can see these themes articulated in the words of Pope Francis to the Congregation for Catholic Education in February 2014:

"Catholic schools and universities are attended by many non-Christian students as well as non-believers. Catholic educational institutions offer everyone an education ... that responds to the right of all people to have access to knowledge and understanding. But they are equally called to offer to all the Christian message — respecting fully the freedom of all and the proper methods of each specific scholastic environment — namely that Jesus Christ is the meaning of life, of the cosmos and of history."

*Vice-Chancellor of St Mary's University, Twickenham, London; former U.K. Ambassador to the Holy See