

L'OSSERVATORE ROMANO

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Vatican City

Friday, 18 March 2016

At the General Audience Francis makes an appeal

Open the door to migrants

After persecution a people can rise up in dignity and in faith

So many "migrants who suffer the cold, are without food. They cannot enter", because in some border areas the doors are closed in their faces. Thus, it so pleases Pope Francis when he hears word that "nations and authorities open hearts and open doors!". He shared these thoughts with the faithful who gathered in St Peter's Square for the General Audience on Wednesday, 16 March. The following is a translation of the Holy Father's catechesis, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning,

In the Book of the Prophet Jeremiah, Chapters 30 and 31 are called the "Book of Consolation", because God's mercy is presented with his great capacity to comfort and open to hope the heart of the afflicted. Today we too want to hear this message of consolation.

Jeremiah addresses the Israelites who have been deported to a foreign land and he foretells their return to the homeland. This return is

To the Roman Rota

A service of justice
and love toward families

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Public Consistory held
Five new Saints



Mother Teresa will be canonized on 4 September.

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A refugee boy takes shelter from the rain under plastic in the Greek border post of Idomeni (AP)

a sign of the infinite love of God the Father who never abandons his children, but who takes care of them and saves them. Exile was a devastating experience for Israel. Their faith had wavered because in a strange land, without the Temple, without worship, after seeing their homeland destroyed, it was difficult continue to believe in the goodness of the Lord. What comes to mind is nearby Albania and how, after so much persecution and destruction, it has managed to rise up in dignity and in faith. This is how the Israelites suffered in exile.

We too can experience a sort of exile at times, when loneliness, suffering, death make us think we have been abandoned by God. How often have we heard these words "God has forgotten me" said by people who suffer and feel aban-

doned. Yet how many of our brothers and sisters at this time are living out an actual and dramatic situation of exile, far from their homeland, still shocked by the ruins of their homes, with fear in their heart and often, sadly, mourning the loss of loved ones! In these cases you might ask yourself: where is God? How is it possible that so much suffering can afflict innocent men, women and children? When they try to enter by some other route, the door is closed to them. They are there, at the border because so many doors and so many hearts have closed. Today's migrants who suffer the cold, are without food. They cannot enter. They do not feel welcome. It really pleases me when I hear and see that nations and authorities

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Rescriptum establishes new norms

The Causes of Saints are a public good

Lower costs and greater transparency regarding the expenses of the Causes of Saints. These are two of the provisions in the new "Norms regarding the Administration of Temporal Goods in the Causes of Beatification and Canonization", given provisional approval by Pope Francis on 4 March in an audience with the Cardinal Secretary of State. These Norms enter into force *ad experimentum* for a period of three years. Stressing the "unique nature" of the Causes as a "public good" the Norms – among other things – establish that the Holy See "cover all expenses" of the Causes during their "Roman phase", while those participating in the Cause will still contribute. The Holy See will also "be vigilant that the costs be contained such that they do not hinder the development of the Cause". The text also provides for a "solidarity fund" established by the Congregation for the Causes of Saints. That fund will be supplied by freely given donations.

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And so the fourth year begins

GIOVANNI MARIA VIAN

The start of the fourth year of Francis' pontificate, 13 March, coincides with the publication of his third great document: after the programmatic exhortation on the joy of proclaiming the Gospel and after the social encyclical on the care of creation, one can imagine that the imminent Apostolic Exhortation on the family will address not only those within the Catholic Church. We can expect that it will line up with Bergoglio's pontifical mission, style and keystone and, most of all, with the whole of his life.

Indeed, since the evening of his election, the Pope has done nothing but witness and proclaim the Gospel, transparently and directly, in order to speak to everyone. His continuity with preceding Popes is evident, as is that with his immediate Predecessor – the first in many centuries to resign the pontificate – whose nearly finished final encyclical Francis took up and signed, and thereby made it his own. At the same time there are innovative emphases and a new outlook, as immediately shown in the unprecedented name choice and the origin of the Pontiff elected from almost "the end of the world".

His mission, therefore, is directed at proclaiming the Gospel, personally witnessed first and foremost by the Pope himself, but also by many others. For example on the eve of the third anniversary of the Conclave the Pope wished to acknowledge that "so many women and men endure heavy and arduous burdens so as not to destroy the family, so as to be faithful in sickness and in health, in hardship and in a life of serenity that is fidelity. And they are good!".

In these years, through words, actions and decisions, Francis has turned constant attention to the care of the family and to the welcoming of wounded families in particular. He has called the

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To Model United Nations

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A voice on American radio

Listening to Krista

ALBERTO FABIO AMBROSIO ON PAGE 11



VATICAN BULLETIN

AUDIENCES

Monday, 14 March

The Holy Father visited the Congregation of the Doctrine of the Faith

Fr Michael Anthony Perry, OFM, Minister General of the Order of Friars Minor, with Fr Julio César Bunader, OFM, Vicar General

Mr Franco Zeffirelli

NEW DIOCESE

The Holy Father established the new Diocese of Kumba, Cameroon, with territory taken from the Diocese of Buéa, making it a suffragan of the Archdiocese of Bamenda. He also appointed Bishop Agapitus Enuyehnyoh Nfon as the first Bishop of Kumba. Until now he has been Auxiliary of Bamenda and titular Bishop of Unizibira (15 Mar.).

Bishop Nfon, 52, was born in Shishong, Cameroon. He was ordained a priest on 22 March 1991. He was ordained a bishop on 31 May 2011, subsequent to his appointment as Auxiliary of Bamenda and titular Bishop of Unizibira.

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Archbishop João Bosco Oliver de Faria of Diamantina, Brazil. It was presented in accord with can. 401 § 1 of the Code of Canon Law (9 Mar.).

The Holy Father appointed Bishop Darci José Nicioli, CSSR, as Arch-

bishop of Diamantina, Brazil. Until now he has been titular Bishop of Ficus and Auxiliary of the Archdiocese of Aparecida, Brazil (9 Mar.).

Archbishop Nicioli, 56, was born in Jacutinga, Brazil. He was ordained a priest on 8 March 1986. He was ordained a bishop on 3 February 2013, subsequent to his appointment as titular Bishop of Ficus and Auxiliary of the Archdiocese of Aparecida.

The Holy Father accepted the resignation of Bishop Bernard Housset of La Rochelle, France. It was presented in accord with can. 401 § 1 of the Code of Canon Law (9 Mar.).

The Holy Father appointed Fr Georges Colomb, MEP, as Bishop of La Rochelle, France. Until now he has been Superior General of the Society of Foreign Missions of Paris (9 Mar.).

Bishop-elect Colomb, 62, was born in Saint-Anthème, France. He holds a degree in civil law and a licence in theology. He was ordained a priest on 13 September 1987. He was sent to study Chinese in Taipei in 1989 and from 1990 to 1998 he taught French at Kunming and Dalian Universities. He has served as: assistant to the superior general of the Paris Foreign Missions Society; head of vocations; chaplain to the *Délégation Catholique pour la Coopération*; vicar general of his community.

The Holy Father accepted the resignation of Bishop Alexis Habiyaambere, SJ, of Nyundo, Rwanda. It was presented in accord with can.

401 § 1 of the Code of Canon Law (11 Mar.).

The Holy Father appointed Fr Anacleto Mwumvaneza from the clergy of Kigali, Secretary General of *Caritas* Rwanda, as Bishop of Nyundo (11 Mar.).

Bishop-elect Mwumvaneza, 59, was born in Murambi, Rwanda. He was ordained a priest on 25 July 1991. He holds a doctorate in canon law. He has served in parish ministry and as: member of the College of Consultors and of the Finance Committee of the Archdiocese of Kigali; visiting professor at Nyakibanda Seminary; diocesan director of *Caritas*; president of the Justice and Peace Commission of the Archdiocese; defender of the bond at the Ecclesiastical Tribunal in Rwanda.

The Holy Father accepted the resignation of Bishop Nelson Antonio Martínez Rust of San Felipe, Venezuela. It was presented in accord with can. 401 § 2 of the Code of Canon Law (11 Mar.).

The Holy Father appointed Fr Victor Hugo Basabe from the clergy of El Vigía-San Carlos del Zulia, Venezuela, as Bishop of San Felipe, Venezuela. He is currently Secretary General of the Episcopal Conference of Venezuela (11 Mar.).

Bishop-elect Basabe, 54, was born in Bobures, Venezuela. He holds a law degree and a licence in canon law. He practiced as a lawyer before entering the seminary and was ordained a priest on 19 August 2000. He has served in parish ministry and as: chancellor and moderator of the diocesan Curia; undersecretary for the Episcopal Conference of Venezuela.

The Holy Father appointed Bishop Joseph Đặng Đức Ngân as Bishop of Đà Nẵng, Vietnam. Until now he has been Bishop of Lang Sơn et Cao Bang, Vietnam (12 Mar.).

Bishop Đặng Đức Ngân, 58, was born in Hanoi, Vietnam. He was or-

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And so the fourth year begins

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Church and above all individual Christian communities to walk together, an invitation which culminated in the convocation of two synod assemblies on this crucial theme. The choice, half a century after Paul VI established the Synod of Bishops, is perfectly consistent with the Council's indications.

Pope Bergoglio is the first Bishop of Rome not to have participated in Vatican II – due to his age – and also the first Pope to be a child of the Council in the fullest sense of the word. Hence ecumenical and interreligious dialogue, along with the accentuation of collegiality, are united with the choice of synodality. Particularly eloquent in this sense was the decision he made – exactly one month after his election – to create a council of cardinals which is now helping him in the work of reforming central structures of the Church.

The need for renewal is indeed ongoing, just like the need for conversion. Thus, with the support of a broad consensus within the Church and to a large extent out-

side of her visible confines, Francis perseveres. And, in the face of opposition and of inevitable and sometimes unfair resistance, he stands firm in his call for mercy, at the heart of the Gospel. As he demonstrated by establishing the extraordinary holy year which he personally chose to initiate in Bangui, in the heart of Africa – telling the world that, despite it all, this is the right time for change.

G.M.V.

Vatican trial over the leak of confidential information

Following a closed hearing held on Saturday, 12 March, proceedings in the ongoing trial over the leak of confidential information resumed Monday afternoon, 14 March. In addition to the panel of judges and the official of the Promoter of Justice, defendants Valjejo Balda, Chaouqui, Maio and Fittipaldi were present with their attorneys; defendant Nuzzi was absent.

During Monday's three-hour hearing Valjejo Balda was questioned by the President, the Promoter of Justice and by the defence.

The trial continued all day Tuesday, with further questioning of Valjejo Balda in the morning. Emiliano Fittipaldi was questioned in the afternoon by the Promoter of Justice and by the lawyers.

Further hearings for the questioning of defendants are scheduled for Friday afternoon, Monday morning and Tuesday, 17, 21 and 22 March, respectively.



The Dean, together with the College of Auditor Prelates, Officials and all the employees of the Tribunal of the Roman Rota, mourns with Msgr Michael Xavier Leo Arokariaraj, Auditor Prelate, the death of his

MOTHER

raising fervent prayers of suffrage to the Lord and invoking comfort for all his relatives.

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To the 2016 Harvard World Model United Nations

A call to humanity

Taking care of others, "regardless of their background or circumstances", is not only "a mark of Christians", but is rather a "universal call, rooted in our common humanity". Pope Francis addressed the youth participating in the 2016 Harvard World Model United Nations in an audience on Thursday morning, 17 March, in the Paul VI Audience Hall. The following is the English text of the Pope's address, which was delivered in Italian.

Dear Friends,
Good Morning,

I am happy to welcome all of you to the Vatican, and I hope that your time in Rome has been beneficial, as you participate in the 2016 Harvard World Model United Nations. I am grateful to Joseph Hall, the Secretary General of your meeting, for his words offered on your behalf. I am especially pleased to know that your members represent so many nations and cultures and, therefore, reflect the rich diversity of our human family.

As university students, you are given in a particular way to the pursuit of truth and understanding, of growing in wisdom not only for your own benefit, but for the good of your local communities and broader society. I hope that this experience will lead you to appreciate the need for, and the value of, structures of cooperation and solidarity which have been forged by the international community over many years. These structures are especially effective when they are directed to the service of the most vulnerable and marginalized in our world. I pray that the United Nations, and each individual Member State, may always be ordered to such service and care.

The greatest benefit of your time together here in Rome, however, does not have to do with learning about diplomacy, institutional systems or organizations, however significant and worthy of your study these are. The greatest benefit is your time together, your encounter with people from around the world, who represent not only our many contemporary challenges, but above all the rich diversity of talents and potential of the human family.

The issues and challenges you discuss are not faceless. For each of you can articulate the hopes and dreams, the challenges and suffer-

ings, which mark the people of your country. In these days, you will learn much from one another, and will remind each other that, behind every difficulty our world is facing, there are men and women, young and old, people just like you. There are families and individuals whose lives are daily shaped by struggles, who are trying to care for their children and provide not only for their future but also the basic necessities for today. So too, many of those affected by our world's greatest problems of violence and intolerance have become refugees, tragically forced from their homes, and denied their land and their freedom.

These are the people who need your help, who are crying out for you to hear them, and who are supremely worthy of our every effort on behalf of justice, peace and solidarity. St Paul tells us that we are to rejoice with those who rejoice, and weep with those who weep (cf. Rom 12:15). In the end, our strength as a community, on every level of life and social organization, lies not so much in our learning and personal ability, but in the compassion we

Pope Francis to visit Poland 27-31 July

Pope Francis will visit Poland from 27-31 July. The Holy See Press Office announced on Saturday, 12 March, that the Holy Father will travel to the Eastern European country on a pastoral visit which will include the celebration of World Youth Day in Krakow. The Pope will also visit with Polish authorities and bishops.

A letter from the sisters who were killed in Yemen

We live together and die together

The phrase "We live together and die together with Jesus, Mary and our mother" were the final words of the letter that the Missionaries of Charity in Yemen, who were murdered on 4 March, sent to their sisters in Rome. The letter, dated June 2015, was recently found and published by Tv2000, the television channel of the Italian Episcopal Conference.

"Whenever there are heavy bombings", the sisters wrote, "we kneel in front of the exposed Holy Sacrament, imploring the Merciful Jesus to protect us and our poor, and to grant this nation peace. We have not tired of knocking at the heart of the God, trusting that there will be an end to all of this. As the war continues we find ourselves calculating how much food will be sufficient. The bombing continues, there are shootings

on every corner and we only have enough flour for today. How will we feed the poor tomorrow? With loving trust and total abandonment, the five of us run to our reception centre when the bombing is heavy. We sometimes take refuge under the trees with the belief that the hand of God will protect us. Then we quickly run back to our poor who calmly await us. They are very elderly, some blind, others with physical or mental disabilities. We immediately begin our work, cleaning, washing, cooking, using the final bags of flour and the last bottles of oil just like in the story of the Prophet Elijah and the widow. God can never be outdone in generosity as long as we stay with him and his poor. When the bombing is heavy we hide under the stairs, all five of us, always together".



show for one another, in the care that we exercise especially for those who cannot care for themselves.

I also hope that your experience has led you to see the commitment of the Catholic Church to serving the needs of the poor and refugees, to strengthening the family and communities, and to protecting the inalienable dignity and rights of each member of our human family. We Christians believe that Jesus calls us to be servants of our brothers and sisters, who care for others

regardless of their background or circumstances. This is not only a mark of Christians, however, but is a universal call, rooted in our common humanity. It's something we have as persons, that we have inside as human persons!

Dear young friends, I assure you and your families of my prayers. May Almighty God bless you with the happiness he has promised to those who hunger and thirst for justice and work for peace. Thank you.

From the Holy Land, Assisi and Montecassino

Olive branches for World Youth Day in Krakow

Olive branches from the Holy Land, Montecassino and Assisi will be blessed by the Pope on Palm Sunday and will be sent on to Krakow, where they will be given to civil and ecclesiastical authorities involved in organizing World Youth Day 2016.

The initiative, sponsored by several Polish youth volunteers in cooperation with the WYD planning committee, was inspired by a phrase used by the Pontiff in the



Bull of Indiction for the Jubilee: "Mercy is the force that reawakens us to new life and instills in us the courage to look to the future with hope" (*Misericordiae Vultus*, 10).

The organizers, who are currently in Italy, explained that the initiative is about fostering an authentic spirit of forgiveness and reconciliation which, as the foundation of mercy, instill peace in the heart. The purpose of the olive branch is to symbolize the truth of mercy which cannot exist without forgiveness and reconciliation. The youth volunteers want to emphasize that in order to deserve the title "merciful", everyone must overcome all divisions. The olive branches will be delivered to representatives of civil and ecclesiastical institutions and to citizens of Krakow, inviting them to forgiveness, to reconciliation and cooperation, in order to be worthy of experiencing the Holy of Mercy and to give the best possible welcome to participants in WYD.

Open the door to migrants

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open hearts and open doors!

The Prophet Jeremiah gives us a first response. The exiled people are able to return to see their land and to feel the Lord's mercy. It is the great message of consolation: God is not absent, not even today in these tragic situations, God is near, and he does great works of salvation for those who trust in him. One must not succumb to desperation, but continue to be certain that God conquers evil and that the Lord will dry every tear and free us from all fear.

Thus Jeremiah lends his voice to God's words of love for his people: "I have loved you with a love everlasting; therefore I have continued my faithfulness to you. Again I will build you, and you shall be built, O

virgin Israel! Again you shall adorn yourself with timbrels, and shall go forth in the dance of the merry-makers (31:3-4). The Lord is faithful, he does not leave one to despair. God loves with boundless love, which not even sin can restrain, and thanks to him the heart of man is filled with joy and consolation.

The consoling dream of returning to the homeland continues in the words of the prophet who, turning to those who shall return to Jerusalem, says: "They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more" (31:12).

In joy and in gratitude, the exiled will return to Zion, climbing the holy mountain toward the House of God, and in this way they will be able once more to raise hymns and prayers to the Lord who has freed them. This return to Jerusalem and its bounty is described with a verb that literally means "to stream, to flow". The people are seen, in a paradoxical movement, as a river in flood that flows toward the high ground of Zion, climbing back up toward the mountain's summit. It is a bold im-



At the medical-health clinic of the Office of Papal Charities

New podiatry services for the homeless

Calluses – known in the world of science as hyperkeratosis – along with ingrown and hypertrophied toenails are among the ailments that can now be treated in the clinic run by the Office of Papal Charities under the colonnade surrounding St Peter's Square. Located next to the showers and barber shop, the clinic began providing podiatry services on Monday morning, 14 March, for these common and often painful conditions of those who live on the street. According to the Papal Almoner Archbishop Konrad Krajewski, the service is provided by the Italian Association of Podiatrists free of charge. The project is headed by Dr Mauro Montesi of La Sapienza University of Rome, President of the Association of Italian Podiatrists. Every Monday from 8:30 am to 12:00 pm one specialist and three third-year podiatry students will assist those in need of services. The care and the number of days the clinic provides these services are expected to increase. Podiatrist Silvana De Luca was the first of five specialists to work the

rotation. Each week the specialist will be accompanied by three different students. In the near future, the clinic hopes to have additional medical equipment so as to treat conditions more effectively.



The Observatory in the Vatican Gardens in the time of Leo XIII

age to describe how great the Lord's mercy is!

The land, which the people had to abandon, has been plundered by enemies and devastated. Now, however, it comes back to life and blossoms once more. The exiled themselves shall resemble a watered garden, a fertile ground. Israel, led back to its homeland by the Lord, takes part in the victory of life over death and of blessing over curse.

Thus the people are strengthened and comforted by God. This word is important: comforted! The repatriated receive life from a font that freely waters them.

At this point, the prophet announces the fullness of joy, and again in the name of God proclaims: "I will turn their mourning in to joy, I will comfort them, and give them gladness for sorrow" (31:13).

The psalm tells us that when they return to their homeland their lips will break into smile; it is such a great joy! It is the gift that the Lord also wants to give to each one of us, with his forgiveness which transforms and reconciles.

The Prophet Jeremiah has given us the message, portraying the return of the exiled as a great symbol of consolation given to the heart which converts. The Lord Jesus, for his part, has brought this message of the prophet to fulfillment. The true and radical return from exile and the

comforting light, after the dark crisis of faith, is experienced at Easter, in the full and definitive experience of God's love, the merciful love that gives joy, peace and eternal life.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from England, Ireland, Indonesia, Japan, Canada and the United States of America. With prayerful good wishes that the current Jubilee of Mercy will be a moment of grace and spiritual renewal for you and your families, I invoke upon all of you joy and peace in Our Lord Jesus. God bless you all!

May the Jubilee of Mercy, with entry through the Holy Door, be the favourable occasion for returning to the arms of the Father who always comforts us in difficulty.

Lastly I greet the *young people, the sick and newlyweds*. Tomorrow we will remember St Patrick, Apostle to Ireland. May his spiritual strength inspire you, dear *young people*, to be consistent in your faith; may his faith in Christ the Saviour sustain you, dear *sick people*, at the most difficult times; and may his missionary devotion remind you, dear *newlyweds*, of the importance of Christian education for your children.

The Vatican Observatory turns 125

On 14 March 1891, in order to counter the persistent accusations that the Church was contrary to scientific progress, Pope Leo XIII promulgated the motu proprio *Ut Mysticam*, re-establishing the Vatican Observatory. In fact the origins of the Observatory date back to the second half of the 18th century when Gregory XIII, in 1578, had the Tower of Winds built in the Vatican and he invited Jesuit astronomers and mathematicians of the Roman College in order to prepare the reform of the calendar, then promulgated in 1582. Since then, the Holy See has always shown great interest in astronomical research. This tradition reached its apex with research at the Roman College by astronomer and Jesuit-priest Angelo Secchi, who was the first to identify stars based on their spectra. It was in order to promote this tradition and defend it from detractors, that Leo XIII decided to promulgate the motu proprio on 14 March, 125 years ago.

Ordinary Public Consistory confirms several causes for canonization

Five new saints in the Jubilee year

On Tuesday, 15 March, Pope Francis held an Ordinary Public Consistory for the Canonization of Blesseds José Sánchez del Río, layman and martyr; Stanisław of Jesus Mary (in the world: Jan Papczyński), Founder of the Congregation of the Marian Clerics of the Immaculate Conception of Blessed Virgin Mary; José Gabriel del Rosario Brochero, diocesan priest; Mary Elizabeth Hesselblad, Foundress of the Brigettine Order of the Most Holy Saviour; Teresa of Calcutta (in the world: Agnes Gonxha Bojaxhiu), Foundress of both the male and female branches of the Congregation of the Missionaries of Charity.

The Holy Father arrived just before 10 am in the Consistory Hall of the Apostolic Palace, where he was awaited by more than 50 Cardinals including Cardinal Angelo Sodano, Dean of the College of Cardinals, and Cardinal Pietro Parolin, Secretary of State. Also present were Archbishop Georg Ganswein, Prefect of the Papal Household; Archbishop Angelo Becciu, Substitute of the Secretariat of State; Archbishop Paul Richard Gallagher, Secretary for Re-

lations with States; Archbishop Ilson de Jesus Montanari, Secretary of the College of Cardinals; Archbishop Marcello Bartolucci, Secretary of the Congregation for the Causes of Saints; Fr Turek Bogusław, CSMA, Undersecretary; Msgr Carmelo Pellegrino, Promoter of the Faith; and Fr Vincenzo Criscuolo, OFM. Cap., Relator General of the said Congregation.

The celebration of the Third Hour followed, with Psalms 118, 12 and 13 recited in alternate form, and the proclamation of the *lectio brevis* taken from the First Letter of Paul to the Corinthians (1:18-19). Then came a reading in Italian of the biographies of the five Blesseds. Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, then presented the causes.

The Bishop of Rome, after receiving the opinions of the Cardinals, decided to inscribe the five Blesseds in the Roll of Saints. The date established for the canonizations of Stanisław of Jesus Mary and of Mary Elizabeth Hesselblad is 5 June. Teresa of Calcutta's can-



onization will be held on 4 September, and those of José Sánchez del Río and José Gabriel del Rosario Brochero will be held on 16 October.

Immediately after the decision, Msgr Guido Marini, Master of

Apostolic Ceremonies, called on Msgr Leonardo Sapienza, Apostolic Protonotary, to draft the public instrument *ad perpetuam rei memoriam*.

Thereafter, Pope Francis continued the discussion with the Cardinals present in private.

Car bomb kills 37 and wounds more than 125 Attack on civilians in Ankara

Violence struck the capital of Turkey, Ankara when on Sunday, 13 March, two suicide bombers attacked the district of Kizilay, killing 37 people and injuring 125. Shortly after the 6:30 pm rush

hours, a car carrying explosives hit a stopped bus. The bus was surrounded by several cars, some of which caught fire. Among the victims were seven police officers.

On learning of the attack Cardinal Pietro Parolin, Secretary of

State, sent a telegram on behalf of Pope Francis to the President of Turkey, Recep Tayyip Erdoğan. The Holy Father "assures the Turkish people of his spiritual closeness and solidarity". He "prays for the eternal rest of those who have died and for all who mourn their loss, as well as for the recovery of those affected by this heinous act of violence". The Pontiff "invokes the divine blessings of peace, healing and strength upon the nation".

The Pope's video message

Support for families in difficulty

"The family is one of the most precious assets of humanity, but is it not perhaps the most vulnerable?" Pope Francis asked this in a video message released on Thursday, 10 March, on the internet site of the Apostleship of prayer, www.apmej.org.

Speaking in Spanish, the Pontiff talks about his universal intention for the month of March, dedicated to families in difficulty. "When the family is not protected but exposed to economic hardship, health problems or any other kind of difficulty, the children grow up in an environment of sadness", the Pope explained, as a montage of images of vulnerable families scrolls across the screen. "I want to share with you and with Jesus", the Pope concluded, "my intention for this month: that families in need receive necessary support and that children grow up in a healthy and peaceful environment". The video is available with subtitles in six languages at www.thepopevideo.org



Relatives of one of the victims of the attack in Turkey (AFP)

hour, a car carrying explosives hit a stopped bus. The bus was surrounded by several cars, some of which caught fire. Among the victims were seven police officers.

According to the Minister of the Interior, Efkân Ala, initial investig-

Attack on tourist resort

Al-Qaeda strikes the Ivory Coast

More innocent lives have been taken in Africa. A group of 10 armed terrorists opened fire at a tourist resort in Grand Bassam, Ivory Coast, on Sunday, 13 March. According to the latest estimates at least 19 people, including three members of the special forces, were killed. Thirty-three people were wounded. Among the victims were four Europeans, including Henrike Grohs, 51, head of the Abidjan branch of Germany's Goethe-Institut.

Ivorian Minister of the Interior, Hamed Bakayoko, said that "three hotels were attacked by armed men in Grand Bassam. Security officials immediately intervened and were able to neutralize six terrorists". At the same time, government spokesperson Bruno Kono announced that five other attackers escaped. Authorities are currently looking for these men.

"Upon hearing the news of the heinous attack in Grand Bassam, His Holiness Pope Francis presents condolences to the bereaved and assures the injured his spiritual closeness," Cardinal Pietro Parolin, Secretary of State, wrote in a telegram on behalf of the Holy Father, to Bishop Raymond Ahoua F.D.P. of Grand Bassam. The message continues that the Holy Father "entrusts the victims to the mercy of God to welcome them into his peace and light". Expressing his sadness for the suffering of the Ivorian people, the message states, "the Holy Father once again condemns violence and hatred in all forms. In a sign of consolation, he invokes an abundance of divine blessings on the Ivory Coast and all the families affected by this tragedy".

Rescriptum 'ex audientia sanctissimi' establishes new Norms regarding the administration of temporal goods

The Causes of Saints are a public good

The following is a translation of the Rescriptum 'ex audientia sanctissimi', signed by Secretary of State Cardinal Pietro Parolin, relative to Pope Francis' provisional approval of the new Norms regarding the Administration of Temporal Goods in the Causes of Beatification and Canonization', as well as a translation of the Norms themselves.

RESCRIPTUM EX AUDIENTIA SANCTISSIMI

The Supreme Pontiff Francis, in an Audience granted to the undersigned Cardinal Secretary of State on the 4th of March in the Year of Our Lord 2016, approved the new "Norms regarding the Administration of the Temporal Goods of the Causes of Beatification and Canonization", repealing those previously approved by St John Paul II on 20 August 1983.

The Supreme Pontiff has disposed that the aforesaid Norms, together with the present Rescript, be promulgated and published in *L'Osservatore Romano*, establishing that the same enter into force *ad experimentum* for three years starting from the date of approval.

From the Vatican, 7 March 2016

Cardinal PIETRO PAROLIN
Secretary of State

Norms regarding the Administration of Temporal Goods in the Causes of Beatification and Canonization

Premise

Causes for Beatification and Canonization are complex and therefore require a great deal of work and involve expenses for the dissemination of knowledge of the figure of the Servant of God or Blessed, for the diocesan or eparchial inquiry, for the review of the Cause in Rome and finally for the celebration of the beatification or canonization.

In what pertains to the Roman phase, given that Causes by their unique nature are a public good, the Apostolic See covers all expenses, in which the other Parties participate by way of contribution, and is vigilant that the costs be contained such that they do not hinder the development of the Cause.

I. Temporal Goods of the Cause and Designation of the Administrator

1. The Petitioner, upon the acceptance of the petitioning *libellus*, establishes a fund of material resources, or goods, for the costs of the Cause.

2. The fund established for a Cause of Beatification or Canonization comes from offerings made by both physical and juridic persons and, on account of its particular nature, figures as a "fund for a pious cause".

3. Upon the consent of the Bishop or Eparch, the Petitioner appoints the Administrator of the fund. The Postulator General may assume the duties of Administrator.

4. For Causes in their Roman phase, the Postulator communicates the nomination of the Administrator to the Congregation for the Causes of Saints.

II. Administration

5. The Administrator is obliged to observe the Norms regarding the administration of temporal goods for pious causes.¹ In particular, the Administrator must:

a. rigorously respect the intention of those who make the offerings;²

b. keep regularly updated accounts;

c. draw up an annual financial report, estimate (by 30 September) and final statement (by 31 March), which must be submitted by the Petitioner for due approval;

d. send the Postulator copies of the budget approved by the Petitioner.

6. The General Postulations require that the accounts of each Cause be kept separate.

7. Should the Petitioner wish to use even a fraction of the funds for ends different than those of the Cause, the Petitioner must obtain the authorization of the Congregation for the Causes of the Saints.



Wassily Kandinsky, "All Saints Day" (1911)

8. On reception of the budget and immediately upon its approval, the Petitioner sends a copy to the competent authority to be audited, as contained in n. 9.

III. Overseeing the Administration

9. The authority with competence to oversee, for the diocesan or eparchial phase or for the Roman phase, is:

a. the diocesan Bishop, Eparch or person qualified by law in the sphere of his jurisdiction;³

b. the Major Superior for Institutes of Consecrated Life and Societies of Apostolic Life, in that sphere of jurisdiction;

c. other ecclesiastical authority.⁴

10. Oversight is exercised over all transactions inherent to the Cause, both incoming and outgoing

11. The authority with competence to oversee the annual statements approves the budget of the Cause and sends a copy thereof to the Congregation for the Causes of Saints.

12. The Congregation for the Causes of Saints, as the highest supervising authority:

a. may at any time request of the Administrator, as well of the Postulator or Petitioner of the Cause, any financial information and relative documentation to support it;

b. require verification of statements issued by the competent authorities according to n. 9;

c. check that during the Roman phase the fees and every relative expenditure adhere to what has been established by this same Congregation.

13. The Administrator is obligated to diligently adhere to all the norms issued by the Congregation for the Causes of Saints regarding the administrative-financial activity of a Cause.

14. In the event of shortcomings or abuses of an administrative-financial nature by those responsible for the process of the Cause, the Congregation for the Causes of Saints intervenes with disciplinary measures.⁵

IV. Petitioner's contribution to the Apostolic See

15. For the Roman phase, the Petitioner is required to make a contribution established by the Congregation

V. Solidarity Fund

21. The Congregation for the Causes of Saints has established a Solidarity Fund, consisting of freely-offered contributions from the Petitioners or any other source, over and above what may result from the disposition of n. 20.a.

22. In the event of real difficulty in meeting the costs of a cause in its Roman phase, the Petitioner may request a contribution from the Congregation for the Causes of Saints through the competent Ordinary. The latter must verify the economic-financial status of the fund and the impossibility of providing other subsidies before submitting any such request. The Congregation for the Causes of Saints will evaluate these requests on a case-by-case basis.

VI. Norms Entering into Force

23. The present Norms enter into force *ad experimentum* for three years beginning on the date of approval by the competent authority, and abrogate any and all norms to the contrary.

Cardinal ANGELO AMATO, SDB
Prefect

Bishop MARCELLO BARTOLOUCCI
Secretary

¹ Cf. CIC can. 1282, 1284-1289, 1299-1310; CCEO can. 1020 §§ 1-2, 1028-1033, 1043-1054.

² Cf. CIC can. 1267 § 3 and 1300; CCEO can. 1016 and 1044.

³ Cf. CIC can. 1276; CCEO can. 1022.

⁴ Inasmuch as these are not subject to the jurisdiction referred to in n. 9.a and b. For example, entities and organisms directly tied to the Apostolic See, Episcopal Conferences, etc.

⁵ Cf. CIC can. 1377, 1386, 1399; CCEO can. 1449-1463.

Andrea Mirano, "Jesus and the adulteress"



"Let him who is without sin among you be the first to throw a stone at her". Upon hearing Jesus' words, the scribes and pharisees dropped their stones, unable to meet his condition. This inspired the Pope's reflection at the Angelus on Sunday, 13 March, in St Peter's Square, where he called the faithful to free themselves from the slavery of sin and "walk on a new path". The following is a translation of the Holy Father's reflection, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

The Gospel of this Fifth Sunday of Lent (cf. Jn 8:1-11) is so beautiful, I really enjoy reading and rereading it. It presents the episode of the adulterous woman, highlighting the theme of the mercy of God, who never wants the sinner to die, but that the sinner convert and live. The scene unfolds on the Temple grounds. Imagine that there on the parvis [of St Peter's Basilica], Jesus is teaching the people, when several scribes and Pharisees arrive, dragging before him a woman caught in adultery. That woman is thus placed between Jesus and the crowd (cf. v. 3), between the mercy of the Son of God and the violence and anger of her accusers. In fact, they did not come to the Teacher to ask his opinion – they were bad people – but to ensnare him. Indeed, were Jesus to follow the stringent law, approving that the woman be stoned, he would lose his reputation of meekness and goodness which so fascinated the people; however, were he to be merciful, he would be flouting the law, which he himself said he did not

At the Angelus the Pontiff speaks of the episode of the adulteress

A disarming response

And he gives the faithful St Luke's Gospel of Mercy

wish to abolish but fulfil (cf. Mt 5:17). This is the situation Jesus is placed in.

This wicked intention was hidden behind the question that they asked Jesus: "What do you say about her?" (Jn 8:5). Jesus did not respond; he kept silent and made a mysterious gesture: he "bent down and wrote with his finger on the ground" (v. 7). Perhaps he was drawing, some said that he wrote down the sins of the Pharisees... however, he was writing, as if he were elsewhere. In this way he helped everyone to calm down, not to act on the wave of impulsiveness, and to seek the justice of God. But those wicked men persisted and waited for him to answer. They seemed to thirst for blood. Then Jesus

looked up and said: "Let him who is without sin among you be the first to throw a stone at her" (v. 7). This response confounded the accusers, disarming all of them in the true sense of the word: they all lay down their "weapons", that is, the stones ready to be thrown, both the visible ones against the woman and those concealed against Jesus. While the Lord continued to write on the ground, to draw, I don't know... The accusers went away, one after the other, heads down, beginning with the eldest, most aware of not being without sin. How much good it does us to be aware that we too are sinners! When we speak ill of others – something we know well – how much good it will do us to have the courage to drop down the stones we have to throw at others, and to think a little about our own sins!

Only the woman and Jesus remained: *misery and mercy*. How often does this happen to us when we stop before the confessional, with shame, to show our misery and ask for forgiveness! "Woman, where are they?" (v. 10), Jesus said to her. This question is enough, and his merciful gaze, full of love, in order to let that person feel – perhaps for the first time – that she has dignity, that she is not her sin, she has personal dignity; that she can change her life, she can emerge from her slavery and walk on a new path.

Dear brothers and sisters, that woman represents all of us. We are sinners, meaning adulterers before God, betrayers of his fidelity. Her experience represents God's will for each of us: not our condemnation but our salvation through Jesus. He is the grace which saves from sin and from death. On the ground, in the dust of which every human being is made (Gen 2:7), he wrote God's sentence: "I want not that you die but that you live". God does not nail us to our sin, he does not identify us by the evil we have committed. We have a name, and God does not identify this name with the sin we have committed. He wants to free us, and wants that we too want it together with him. He wants us to be free to

convert from evil to good, and this is possible – it is possible! – with his grace.

May the Virgin Mary help us to entrust ourselves completely to God's mercy, in order to become new creatures.

After the Angelus, the Holy Father said:

Dear brothers and sisters, I greet all of you, from Rome, from Italy and from various countries, in particular pilgrims from Seville [Spain], Freiburg, Germany, Innsbruck [Austria] and Ontario, Canada.

Now I would like to renew the gesture of giving you a pocket-sized Gospel. It incorporates the Gospel of Luke, which we are reading on the Sundays of this liturgical year. The booklet is entitled: "St Luke's Gospel of Mercy"; indeed, the Evangelist recalls the words of Jesus: "Be merciful, even as your Father is merciful" (6:36), from which the theme of this Jubilee Year is drawn. It will be distributed free of charge by volunteers of the Santa Marta Paediatric Dispensary in the Vatican, and by some of the elderly and grandparents from Rome. How deserving are the grandfathers and grandmothers who pass the faith on to their grandchildren! I encourage you to take up this Gospel and read it, a passage every day; thus the Father's mercy will dwell in your heart and you will be able to offer it to those whom you meet. At the end, on page 123, there are the seven corporal works of mercy and the seven spiritual works of mercy. It would be beautiful if you could memorize them, so it is easier to do them! I encourage you to take up this Gospel, so that the Father's mercy may work within you. And you volunteers, grandfathers and grandmothers who are distributing the Gospel, be sure that the people who are in Pius XII Square – you see they could not enter – that they too receive this Gospel.

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

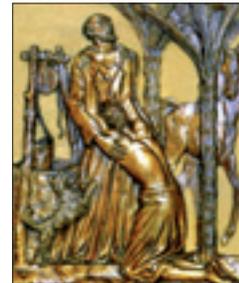
The Pope's gift at the Angelus

A fulfilling joy

At the end of the Marian prayer on Sunday, 13 March, 40,000 copies of *St Luke's Gospel of Mercy* were distributed. Signed by the Pope, the gift is an initiative of the Office of Papal Charities. Indeed it was St Luke who wrote: "Be merciful, even as your Father is merciful" (6:36).

The pocket-sized Gospel also includes excerpts of the Bull of Indiction for the Jubilee, as well as a list of the corporal and spiritual works of mercy. The copies were distributed by employees and beneficiaries of the Santa Marta Paediatric Dispensary in the Vatican and by a thousand grandparents and elderly of Rome invited by the Pontifical Council for the Family. After handing out the Gospels, the volunteers all went through the Holy Door.

The day before, Saturday, 12 March, Archbishop Konrad Krajewski celebrated the funeral of a homeless man in the Carmelite church on Via della Conciliazione. Fifty-year-old Boris died on the street that leads to St Peter's Basilica. Many of the poor and needy, as well as volunteers and members of the Community of Sant'Egidio attended the funeral. At the end of the Mass, Boris' friends were invited to the "Dono di Misericordia" Shelter for a luncheon offered by Pope Francis.



"The merciful Father", (detail of the Holy Door of St Peter's Basilica)

Morning Mass at the Domus Sanctae Marthae

Monday, 14 March

I don't understand
but I trust in you

A homeless man who died of exposure in Rome, four sisters of Mother Teresa's congregation killed in Yemen, the rising incidence of illness in "Terra dei Fuochi" – an area in southern Italy plagued with toxic waste – and refugees abandoned in the cold. These recent tragedies echoed in Francis' prayers during Mass at Santa Marta on Monday. "Lord, I don't understand, I don't know why this happens, but I trust in you", he said. It is a beautiful prayer, the only one possible, the Pope explained, and it is also the prayer of parents of disabled children afflicted with rare diseases. Facing the many "dark valleys" of our time, the only possible response is to trust in God who, Scripture reminds us, "never forsakes his people".

In fact, Pope Francis noted, referring to the Book of Daniel, "the Lord tries to make his people understand that they are close to him, that they walk with him" (13:1-9, 15-17, 19-30, 33-62). He explained it in these terms: "Tell me, have you ever seen a people whose gods are as close to them as I am to you? Listen, I have accompanied you, I have walked beside you from the beginning, I taught you to walk, like a father with his child".

Indeed, the Pope stated, "God's closeness to his people is the message that he, Father, wants to give us; but the people do not manage to really understand him". Thus, "when they do understand him, they have the experience that we heard, the experience of Psalm 23[22]: 'The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul'. It is the experience of the "Lord who loves me and who is always beside me". But someone could object: "Father, this seems like a soap opera, because there are so many bad things in life!". Instead, the Psalmist continues: "He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me". Even when we are in a "dark valley", Francis emphasized, "the Lord is with us in these moments".

Thus, he continued, "the message that the liturgy offers us today with the story of Susanna, a righteous woman who is soiled by the wicked desire, the lust of these judges". Indeed, "in the story, the judges run the risk of deciding on the basis of interests: it is a difficult profession". We read in Scripture that "this woman is slandered by two elder judges" who are "tempted by lust". Susanna "has no way out: either she sins by doing what the judges want, or she is subject to the vengeance of these men".

In this situation Susanna prays to the Lord: "O eternal God, who dost discern what is secret, who art aware of all things before they come to be, thou knowest that these men have borne false witness against me. And



now I am to die! Yet I have done none of the things that they have wickedly invented against me!" (v. 32). Thus, "even if I go through a dark valley, I fear no evil, for you are with me: this is Susanna's experience". The woman "was to go on the dark path that would lead to her death, but the Lord was with her, the Lord was close to her, walking with her as he had walked with the people, always, like a father, like a mother".

We too have the same experience today. We see "so many dark valleys, so many disasters, so many people dying of hunger, from wars, so many disabled children, so many". And if "you ask their parents: 'What disease does he have?'", their answer is: "Nobody knows: they say it is a 'rare disease'". And, Francis affirmed, "that is what we do with our issues: let us consider cancer in 'Terra dei Fuochi'". Indeed, he said, "when you see all of this", the question spontaneously arises: "Where is the Lord? Where are you? Are you walking with me?". This is precisely "Susanna's feeling, and today it is ours as well".

As the Pope continued, he recalled the sisters of Mother Teresa's congregation killed recently in Yemen: "You see these four sisters slain: they served out of love, and they ended up slain out of hatred!". Moreover, he said, "when you see that doors are closed to refugees and they are left outside, in the elements, in the cold", the question returns: "Lord, where are you? How can I trust in you, if I see all these things?". Then, when "things happen to me, each of us might say: how can I trust in you?".

The Pontiff explained that "there is only one answer to this question". He emphasized: "It cannot be explained. I am not capable. Why does a child suffer? I don't know; it's a mystery to me. The only thing that gives me some light – not to the mind, to the soul – is Jesus in Gethsemane: 'Father, not this cup. But your will be done'". Thus, Jesus "entrusts himself to the Father's will; Jesus knows that all does not end with death or with anguish, and his last words on the Cross: 'Father into your hands I entrust myself!'. And thus he dies".

It is a true act of faith, "entrusting myself to God who walks with me, who walks with my people, who walks with the Church". So perhaps "I entrust myself" by saying: "I

don't know why this happens, but I entrust myself: You will know why". And "this is what Jesus taught: those who entrust themselves to the Lord who is shepherd want for nothing. Even should they walk through a dark valley, they know that evil is a temporary evil, but there will be no definitive evil because of the Lord: 'for thou art with me; thy rod and thy staff, they comfort me'". This, the Pope clarified, "is a grace. We have to ask for it: 'Lord, teach me to entrust myself to your hands, to entrust myself to your guidance, even in brutal moments, in dark times, at the moment of death, I entrust myself to you for you never disappoint, you are faithful'".

In conclusion, Francis suggested that we "think today about our life, about the problems we have, and ask for the grace to entrust ourselves to God's hands". Let us also think, he added, "of the many people who do not even have a last caress at the moment of death: three days ago, a homeless man died here on the street, he died of exposure. In the middle of Rome, a city with every possibility to help". And thus the question returned: "Why, Lord? Not even a caress! But I entrust myself to you because you do not disappoint; I do not understand". The words "Lord, I don't understand", the Pope said, are "a beautiful prayer". Thus, even "without understanding, I entrust myself to your hands".

Tuesday, 15 March

The serpent that kills
and the one that saves

If we want to understand the "history of our redemption" we must look at the Crucifix. Pope Francis' homily for Mass at Santa Marta on Tuesday morning revolved around the mystery of the suffering and death of Jesus, who became sin for man's salvation.

The Pontiff's reflection focused on the message borne in the image of the serpent. The serpent, the Pope said, "is the first animal to be mentioned in the Book of Genesis", and is described as "the most subtle". The serpent returns in the passage of the First Reading, taken from the Book of Numbers (21:4-9), when in the desert the people spoke

against God and against Moses. "Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died". Then the people repented and sought forgiveness, and God commanded Moses: "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live". The Pontiff explained it as "mysterious: the Lord does not kill the serpents, he leaves them there. But if one of them should harm a person", the person "looks at that bronze serpent, and will be healed". Thus, the serpent is lifted up in order to obtain salvation.

At this point, following the course of the day's liturgy, Francis returned to the passage of the Gospel according to John (8:21-30). Jesus, in a discussion with the doctors of the law, "tells them directly: 'you will die in your sins unless you believe that I am he'. And 'when you have lifted up the Son of man, then you will know that I am he'".

The Pope stated that "I am he!" is "the name of God. When Moses asks the Lord: 'If the people ask me, who sends you? Who sends you to free us? What is his name?' – 'I am!'. Therefore: "Lift up the Son of man! Like the serpent..."

Jesus refers to the same concept in a passage several chapters earlier, when he "says the same thing to the doctors of the law: 'as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life'".

The serpent, the Pontiff clarified, is a "symbol of sin, the serpent that kills. But the serpent that saves: this is the mystery of Christ". St Paul, the Pope recalled, also spoke of this mystery. "He said that Jesus emptied himself, humbled himself, annihilated himself in order to save us". Moreover, the Apostle offers an even stronger expression: "he became sin". Thus, using the biblical symbol, we could say: "he became serpent". This, Francis said, is "the prophetic message of today's readings. The Son of man, who like a serpent 'became sin', is lifted up in order to save us".

Therefore, we must "look at the Crucifix and see this very mystery: a God 'emptied of his divinity'? – completely! – in order to save us!". However, the Holy Father added, "who is this serpent that Jesus takes upon himself in order to defeat it?". The answer can be read in John's Apocalypse, where the serpent is mentioned again. Among other things, the Pope pointed out, the serpent in the Bible "is the first animal to be mentioned and I think perhaps it is the last", and we read that "the ancient serpent – Satan – was defeated". Therefore, sin, Pope Francis stated, "is the work of Satan, and Jesus defeats Satan 'by becoming sin'". Thus from the Cross Jesus "lifts up all of us". For this reason "the Crucifix is not an ornament, it is not a work of art, with many precious stones, as are seen. The Crucifix is the mystery of God's 'annihilation', which he did out of love".

The Pope asks that the new Norms be adopted and further developed

A service of justice and love toward families

The new Norms pertaining to the declaration of marriage nullity must be "adopted and further developed" so as to "render the service of justice and love to families". On Saturday morning, 12 March, in the Paul VI Hall, the Holy Father spoke to participants in the Roman Rota's course on tribunal formation. The following is a translation of the Pope's address, which was given in Italian.

Dear Brothers and Sisters,
Good morning.

I greet all of you who took part in the course of formation sponsored by the Roman Rota on the new marriage [annulment] process and the procedure *super rato*. I acknowledge the efforts of Msgr Pinto for his efforts in bringing about these formational courses and I thank him for his words.

During the recent proceedings of the Synod on the family, there emerged strong expectations for an increased celerity and efficaciousness in procedures for the declaration of marriage nullity. Indeed, many faithful suffer on account of the end of their marriages and are often burdened by the doubt as to whether or not the marriage was ever valid. These individuals wonder if there were something in the intention or in the facts to impede the effective realization of the sacrament. Yet these faithful have in many cases encountered difficulty in accessing the ecclesiastical juridical structures and have signaled the need for the process to be simplified.

Love and mercy, beyond being a reflection of experience, urge the Church to move closer to these individuals who are also her children, and she has thus heard their legitimate desire for justice. Last 15 August, the documents *Mitis Iudex Dominus Iesus* and *Mitis et Misericors Iesus* were promulgated. They were the fruit of the special commission established on 27 August 2014: nearly a year of work. These developments have an eminently pastoral objective: to demonstrate the Church's concern for those faithful who await a swift assessment of their respective marital situations. In particular, the standard of double conforming sentences has been abolished and the so-called rapid process has been enacted, placing the role of the diocesan Bishop, or Eparch in the case of Eastern

Churches, front and centre as judge of the cause. The role of the Bishop or Eparch in the matter of marriage [nullity] has recently been emphasized. Indeed, apart from verification through the administrative track – *rato et non consumato* – the Bishop once again has the main responsibility of the judicial track that concerns the validity of the bond.

It is important that the new norms be adopted and further developed, in merit and in spirit, especially by those working in ecclesiastical Tribunals, in order to render the service of justice and love to families. For many people who have experienced an unhappy marriage, verification of the presence or lack of validity of the bond represents an important possibility. And these

people must be helped along this road in the swiftest manner. Thus the value of the course you have just attended. I encourage you all to treasure what you have learned during these days and work with your gaze ever fixed on the *salus animarum*, which is the supreme law of the Church.

The Church is mother and seeks to show to all the face of God faithful to his love, merciful and always able to renew the gift of strength and hope. What also remains close to our heart regarding separated individuals living in new unions is their participation in the ecclesial community. Yet, while we tend to the wounds of all those who seek assessment of the truth of their failed marriages, let us look with admiration to those, who even in difficult conditions, remain faithful to the sacramental bond. These witnesses to marital fidelity are to be encouraged and held up as examples to follow. So many women and men endure heavy and arduous burdens so as not to destroy the family, so as to be faithful in sickness and in health, in hardship and in a life of serenity: that is fidelity. And they are good!

I thank you for your commitment to justice and I urge you to live it out not as a profession, or worse a power, but as a service to souls, especially those most wounded. May the Lord bless you and may Our Lady protect you. Please, remember to pray for me.



Rescriptum 'ex audientia sanctissimi' pertaining to reforms introduced on 15 August 2015 by two Letters motu proprio

Reforming the process of annulment

The following is a translation of the Rescriptum 'ex audientia' pertaining to the Apostolic Letters motu proprio of 15 August 2015, "Mitis Iudex Dominus Iesus" and "Mitis et Misericors Iesus". The document, written in Italian and signed by Pope Francis, was delivered to the Dean of the Roman Rota on 7 December 2015, 'in primis vespere sollempnitatis Immaculatae Conceptionis Beatae Mariae Virginis'.

The entry into force – by happy coincidence with the opening of the Jubilee Year of Mercy – of the Apostolic Letters motu proprio 'Mitis Iudex Dominus Iesus' and 'Mitis et Misericors Iesus' of 15 August 2015 – given for the purpose of implementing justice and mercy with regard to the truth of the bond of those who have experienced the failure of marriage – poses, among other things, the need to harmonize the updated procedures for cases concerning marriage [annulment] with the norms proper to the Roman Rota, pending the reform of the latter.

The recently concluded Synod of Bishops expressed a strong exhortation that the Church draw near to

"the weakest of her members, who are experiencing a wounded or lost love" (*Final Report*, n. 55), to whom confidence and hope must be restored.

Indeed, the laws now entering into force seek to show the Church's closeness to wounded families, with the desire that the many who experience the drama of a broken marriage may be touched by the healing work of Christ, through ecclesiastical structures, in the hope that they discern that they are the new missionaries of God's mercy toward other brothers and sisters, for the benefit of the institution of the family.

Recognizing both the Roman Rota's *munus* as ordinary Court of Appeal of the Holy See, and its role of safeguarding the unity of jurisprudence (*Pastor Bonus*, art. 126) and of assisting the ongoing formation of pastoral workers in the Tribunals of the local Churches, the following is hereby established:

I.

The laws reforming the aforementioned marriage-related procedures

shall abrogate or derogate every contrary law or norm heretofore in effect, whether general, particular or special, even if approved *in forma specifica* (such as, for example, the motu proprio 'Qua Cura', given by my Predecessor Pius XI in times far different from the present).

II.

1. In the causes for marriage nullity before the Roman Rota, the *dubium* shall be fixed according to the ancient formula: *An constet de matrimonii nullitate, in casu*.

2. There shall be no appeal from the judgements of the Rota with regard to the invalidity of sentences or decrees.

3. There shall be no recourse by means of a *Nova Causae Propositio* before the Roman Rota after one of the parties has contracted a new canonical marriage, unless the injustice of the decision is manifest.

4. The Dean of the Roman Rota shall have the authority to dispense with, for serious reasons, the procedural norms of the Rota.

5. As requested by the Patriarchs of the Eastern Churches, jurisdiction has been restored to the territorial tribunals in *iurium* cases concerning marriage [annulment] which have been submitted to the judgment of the Roman Rota on appeal.

6. The Roman Rota shall adjudicate cases in accord with the Gospel precept of *gratuity*, i.e., with *ex officio* legal aid, except for a moral obligation that affluent faithful offer an *oblato iusultitiae* in favour of the causes of the poor.

May the faithful, especially those who are wounded and troubled, look to the New Jerusalem that is the Church as "Peace of justice, the glory of God's worship" (Bar 5:4) and find once again the open arms of the Body of Christ, that they may intone the Psalm of the exiles (126[125]: 1-2): "When the Lord brought back the captives of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy".

Vatican, 7 December 2015

FRANCISCUS

Pope addresses the Global Education and Skills Forum in a video message

The right to play

"A child has the right to play, and part of educating is teaching children how to play". This was part of the message Pope Francis conveyed in his greeting to participants in the Global Education and Skills Forum, in which he also congratulated a Palestinian teacher, Hanan Al Hroub, winner of the 2016 Global Teacher Prize. In a video message broadcast on Sunday, 13 March, during a meeting held in Dubai, the Pontiff encouraged the mission of teachers throughout the world, commenting on the importance of cooperation with the worldwide educational network 'Scholas Occurrentes'. The following is a translation of the message, which the Pope delivered in Spanish.

I would like to convey a special greeting to all of you teachers attending the Global Education and Skills Forum, and also to thank the Prime Minister of the Arab Emirates, Aheik Mohammed bin Rashid, for inviting Scholas to implement its educational programme in favour of integration and peace in the world.

I would also like to congratulate the teacher, Hanan Al Hroub, winner of this prestigious award, for the importance she has given to play in the education of the child. A child has the right to play, and part of educating is teaching children how to play, because through play one learns to be social, one learns the joy of life. A people uneducated due to war or for all the reasons that prevent it from receiving an education, is a people that erodes, erodes, erodes, and can even erode down to the instinctive level. Therefore I would like to emphasize your noble task.

I congratulate the Varkey Foundation for encouraging the valuable contributions that teachers

throughout the world make every day in order to create a sustainable global society and to collaborate together with Scholas for the educational change that our children and young people need. Together they can give back to educators the place they have earned and give invaluable recognition for the great impact they have on our lives, and thus restore to their profession – society's most respected – the position it deserves [as] artisans of humanity and builders of peace and encounter.

I have asked the Directors of Scholas to personally convey my greetings to you and my encouragement for all you do as teachers. May governments become aware of the great importance of your task. Go forward, and please do not forget to pray for me.



Br Antônio Moser assassinated in Brazil

It was supposed to be a short drive from home to the studios of Canção Nova, where Brazilian friar Antônio Moser, 75, was expected to film a new episode of the television programme which he hosted since 2013. Just as he was about to arrive, the religious became yet another victim of an armed attack in Petrópolis, located in the metropolitan area of Rio de Janeiro. The final episode was set to be dedicated to Our Lady: "Evangelization is the mission of the Church and the Virgin Mary is the star that guides men to Christ on the path of humility and faith".

On Wednesday, 9 March, two men on a motorcycle shot Moser, who was a religious of the Friars Minor. According to investigators, the criminals fired several times, killing Moser in his car.

In a statement released by the Brazilian Bishops' Conference, Secretary General, Bishop Leonardo Steiner, Auxiliary of Brasília, stated that "Br Antônio Moser's life was rich and fruitful". Bishop Gregório Paixão Neto of Petrópolis expressed his deep sadness and dismay for this horrible act, inviting the community of Santa Clara, where Moser was a parish priest, to pray for him. "He was a good-spirited person", his colleague recalled, "a very active person who always managed to carry out many tasks thanks to his strong willingness to collaborate and to take on responsibilities with others".

With a doctorate in moral theology, Antônio Moser, in addition to being a parish priest, was president of the Vozes publishing house, a lecturer at the Franciscan Theological Institute, and a member of the Bioethics Commission of the episcopal conference. In Petrópolis, he also was in charge of a social project called "Holy Land". In 2015 the Pope called him to participate in the 14th Ordinary General Assembly of the Synod of Bishops dedicated to the family. Last December he celebrated the 50th anniversary of his priesthood in his hometown, Gaspar. His funeral was celebrated on Thursday, 10 March, in the Cathedral of Petrópolis. He will be buried in the chapel of the Friars Minor in the city cemetery.

VATICAN BULLETIN

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ained a priest on 8 December 1987. He was ordained a bishop on 3 December 2007, subsequent to his appointment as Bishop of Lang Són et Cao Bang.

The Holy Father appointed Bishop Joseph Chau Ngoc Tri as Bishop of Lang Són et Cao Bang, Vietnam. Until now he has been Bishop of Đà Nang, Vietnam (12 Mar.).

Bishop Chau Ngoc Tri, 59, was born in Phuoc Am, Vietnam. He was ordained a priest on 21 November 1989. He was ordained a bishop on 4 August 2006, subsequent to his appointment as Bishop of Đà Nang.

The Holy Father appointed Fr Emmanuel Abbo as Bishop of Ngaoundéré, Cameroon. Until now he has been Apostolic Administrator of the said Diocese (15 Mar.).

Bishop-elect Abbo, 46, was born in Mbe, Cameroon. He holds a licence in management science. He was ordained a priest on 14 June 2000. He has served in parish ministry and as: secretary for Catholic education; treasurer; director for the Pontifical Missionary Works; head of Caritas; episcopal vicar for the diocese.

The Holy Father accepted the resignation of Bishop António de Sousa Braga, SCI, of Angra, Portugal. It was presented in accord with can. 401 § 1 of the Code of Canon Law. He is succeeded by Bishop João Evangelista Pimentel

Lavrador, who until now has been Coadjutor of the said Diocese (15 Mar.).

Bishop Pimental Lavrador, 60, was born in Seixo de Mira, Portugal. He was ordained a priest on 14 June 1981. He was ordained a bishop on 29 June 2008, subsequent to his appointment as Auxiliary of Porto and titular Bishop of Luperciana.

SPECIAL ENVOY

The Holy Father appointed Cardinal Rainer Maria Woelki, Archbishop of Cologne, Germany, as his Special Envoy to the concluding celebration of the Octave of Our Lady Comforter of the Afflicted on the occasion of the 350th anniversary of her elevation as Patroness of the city of Luxembourg,

to be held in Luxembourg on 1 May 2016 (11 Mar.).

START OF MISSION

On 19 January, Archbishop Miguel Maury Buendía, titular Archbishop of Italica, began his mission as Apostolic Nuncio in Romania with the presentation of his Letters of Credence to H.E. Mr Kalus Werner Iohannis, President of Romania.

NECROLOGY

Bishop William Russel Houck, Bishop emeritus of Jackson, USA, at age 89 (9 Mar.)

Bishop Andreas Henrisoesanta, SCI, Bishop emeritus of Tanjungkarang, Indonesia, at age 80 (10 Mar.)

Morning Mass

CONTINUED FROM PAGE 8

Pope Francis explained that in the desert, the serpent "prophesies salvation". Indeed it is "lifted up and whoever sees it is healed". But this salvation, the Pontiff emphasized, was not made "with a magic wand by a god who makes things". It was made instead "with the suffering of the Son of man, with the suffering of Jesus Christ". The suffering that led Jesus to ask the Father: "Father, please, if it be possible I would not drink this

cup". Here his anguish is seen, but is accompanied by the words: "but your will be done".

This, the Pope concluded, is "the history of our redemption", this is "the history of God's love". This is why, "if we want to know the love of God, we look at the Crucifix". There we meet "a man who is tortured, died, who is God, 'emptied of divinity', tarnished, who 'became sin'". Then came the final prayer: "May the Lord grant us the grace to understand this mystery a little better".

women church world

*His mother kept all these things
and pondered them in her heart*

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ALBERTO FABIO AMBROSIO

Krista Tippett is not only a radio personality but also a person of great humanity and intellect. This may be deduced from her book: *Speaking of Faith: Why Religion Matters and How to Talk About It* (Penguin, 2008), a serious reflection by a woman who challenges her culture, that of the American Dream. The title refers to her radio programme. For at the outset, her broadcast was similarly titled (*Speaking of Faith*), but over the course of years it became *On Being* – as it remains today – being, as it were, on the frontier of faith.

Her programme started out in the late 1990s with a series of occasional broadcasts on a Minnesota radio station. Early in the new millennium it began airing monthly, and eventually became a full-fledged weekly event. In 2010 the programme assumed its new title and was also rebroadcast via internet, where it is possible to find scores of interviews with men and women, Americans and foreigners, who have something to say about religion and the religious experience. To the generic question as to how many people have been on her programme, Krista answered – in apparent modesty – that she did not know the exact number, but it is a matter of several hundred. Each programme centres on one figure with a profound religious experience.

When I met her in the woods of Kalamazoo, Michigan, at a study seminar on compassion, I immediately recognized her unmistakable voice. Its tone induces meditation and invites reflection. She has great sensitivity and when she speaks, moderating the sessions, all who are present – including prominent professors at the Catholic University of Notre Dame – fall silent to hear her observations.

Indeed, her voice, so accustomed to broadcast radio, leads the listener to the subject of her thoughts: Krista's powerful gift of voice resonates with deep modesty, as she is aware of its service to spirituality. Moreover the guest on each of her programmes is truly enabled to freely explain his or her experience, which is always truly profound.

Her interests focus on religion and the life of believers. This is especially surprising when one thinks of how young she was when she left the States for Germany as a journalist for various press outlets. Her book illustrates an American's experience in a Germany suffering from the tragedy of separation and from the Cold War. On returning to the United States, she earned a Master's in theology at Yale University and renewed her ties with the Christian faith. Following the completion of her degree in 1994, she did research in oral history at the Benedictine Abbey of St John in Collegetown, Min-



A voice on American radio

Listening to Krista

nesota. Her experience at the monastery gave her the idea for a radio programme. So it was that little by little she developed the initiative that was to become a cultural and intellectual heritage for all.

The *On Being* website is a veritable encyclopaedia of today's religion in its American and, more gen-

"Krista's powerful gift of voice resonates with deep modesty, as she is aware of its service to spirituality. Moreover the guest on each of her programmes is truly enabled to freely explain his or her experience, which is always truly profound"

erally, its international facets. When I asked her to explain more specifically the reason behind her radio programme, Krista responded: "In those years, the topic of religion concerned only the negative, degenerate and corrupt aspects of religions, understood above all as social and political institutions. I had intuited that a new approach had to be offered". This "vacuum", as she calls it, accounted for the success of her programme.

For Krista, religions are not merely institutions but beating hearts formed by believers. It should not be forgotten that her programme was inaugurated on the eve of the tragic events of 2001. Talking religion brought up violence or behaviours that were in stark contrast with professed religious principles. Krista thus offered her listeners a tangible experience lived and suffered by dozens and dozens of protagonists of Christian life.

In speaking with me, she knew she was talking to a Catholic priest. Coming from a Baptist background,

she felt honoured to present the activity of the Vatican Observatory, the astronomical institute which also has facilities in Arizona. Before the broadcast she told me – half smiling – that many Americans still thought of the relationship between the Catholic Church and science as it was at the time of Galileo. She is convinced that her interviews with Br Guy Consolmagno and Fr George Coyne have contributed to a revision of American public opinion, leading listeners to understand the articulation between faith and science in the Catholic world and more generally for Christians.

The relationship between science and religion seems to strike her attention, as evidenced by an episode with Ursula King, which was entirely dedicated to Teilhard de Chardin. King is a Catholic theologian attentive to gender issues, spirituality and evolution.

Both Krista's voice and her interviews reveal an exceptional source of knowledge of the Christian world. She does not want to cover predictable topics, such as those that fill the front pages of newspapers on religion, but seeks to enable religion to speak through believers with an experience as specific as it is universal.

This is the case of the interview with Marie Howe, a New York poet, who spoke about the meaning of poetry, its untranslatable nature, the absolute need for it and the reflection of her Catholic education. Marie Howe says that morality is expressed as much in what we say as in what we do. This concept also sums up the Christian being of her interviewer.

Krista Tippett can truly boast of having contributed to a serious change of mentality in the United

States with regard to religion. Her show is rebroadcast to more than 200 radio stations throughout the country and, thanks to her website, she has countless listeners throughout the world. Her basic concern is to recount truthfully what religion is for a believer who takes on his or her vocation responsibly.

At the time I met with her, the instalment with Lutheran pastor Nadia Bolz-Weber had just aired. Bolz-Weber heads a community in Denver called House for All Sinners and Saints. Krista described Nadia as a woman who is able to speak to everyone, particularly to young people, surprisingly thanks to her own experience with addiction and recovery. Covered in tattoos, she is unafraid to emphasize a living Christian faith, even if marginal or extravagant. Krista's interview with Nadia brings us face to face with a true and profound faith that seeks to go beyond stereotypes to reach the heart of humanity.

On Being has revolutionized the way that religion and all that concerns it is presented in the United States, and thanks in part to the personality of the show's creator, the programme continues to gain momentum. A radio journalist by vocation, Krista is also a writer: her first book was followed by another publication geared more toward the relationship between science and faith. Its title, *Einstein's God: Conversations About Science and the Human Spirit*, does not suggest that in this book too the author feels particularly committed to understanding how faith and religion must dialogue with science. Her intimate proposal is clear: to put faith and theology at the centre of the cultural and social debate.

Krista's project is far more than a simple profession, it is a bona fide Christian vocation. Her deepest desire is to make believers speak, to get them to talk to each other, within this community of listeners in search of a more authentic meaning of faith in society today. She declares with conviction: "Yes, of course, for me radio is a vocation, in the deepest

"On Being' has revolutionized the way that religion and all that concerns it is presented in the United States, and thanks in part to the personality of the show's creator, the programme continues to gain momentum"

sense of the word. This is what I am called to. It is a lay vocation, because I am not a preacher but rather a listener".

The more you listen to her, the more you realize how much the words of St Paul shed light on a fundamental truth: *fides ex auditu*. Faith depends on listening to the preaching of men and women who continue to proclaim the Good News and thereby incarnate the voice of Christ.

The Holy Father speaks about mercy and service at the Jubilee Audience

At your brother's feet

With the washing of feet, Jesus indicated "service as the way to live out the faith in him and to bear witness to his love". The Pope recalled this in his catechesis – dedicated to the close connection between mercy and service – during the Jubilee Audience on Saturday, 12 March, in St Peter's Square. The following is a translation of the Pope's catechesis, which was given in Italian.

Dear Brothers and Sisters,
Good morning!

We are approaching the celebration of Easter, the central mystery of our faith. The Gospel of John – which we just heard – recounts that, before dying and rising for us, Jesus made a gesture that was carved into the memory of his disciples: the washing of feet. That gesture was so unexpected and unsettling that Peter didn't want to accept it. I would like to reflect on Christ's concluding words: "Do you know what I have done to you? [...] If I then, your

Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Jn 13:12, 14). In this way Jesus indicates to his disciples that *service* is the way to live out their faith in him and to bear witness to his love. Jesus applied to himself the "Servant of God" image used by the Prophet Isaiah. He, who is Lord, makes himself servant!

By washing the feet of the Apostles, Jesus wished to reveal God's mode of action in regard to us, and to give an example of his "new commandment" (Jn 13:34) to love one another as He has loved us, that is, laying down his life for us. John repeats this in his First Letter: "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. [...] Little children, let us not love in word or speech but in deed and in truth" (3:16, 18).

Love, therefore, is the *practical service* that we offer to others. Love is not a word, it is a deed, a service; *humble service, hidden and silent*, like Jesus said himself: "do not let your left hand know what your right hand is doing" (Mt 6:3). It entails putting at others' disposal the gifts that the Holy Spirit has given us, so that the community might thrive (cf. 1 Cor 12:4-11). Furthermore, it is expressed in the *sharing* of material goods, so that no one be left in need. This sharing with and dedication to those in need is the lifestyle that God suggests, even to non-Christians, as the authentic path of humanity.

Finally, let us not forget that by washing the feet of his disciples and asking them to do the same, Jesus invites that we too confess our failings and pray for one another in order to learn how to forgive with the heart. In this sense, let us remember the words of Bishop St Augustine, when he wrote: "Nor should the

Christian think it beneath him to do what was done by Christ. For when the body is bent at a brother's feet, the feeling of such humility is either awakened in the heart itself, or is strengthened if already present. [...] Let us therefore forgive one another his faults, and pray for one another's faults, and thus in a manner wash one another's feet (In Joh 58:4-5). Love, charity is service, helping others, serving others. There are many people who go through life like this, in service to others.

Last week I received a letter from a person who thanked me for the Year of Mercy; she asked me to pray for her, that she might be able to grow closer to the Lord. The life of this person is caring for her mother and her brother: her mother is bedridden, elderly, lucid but unable to move; and her brother is disabled, in a wheelchair. This person, her life, is serving, supporting. And this is love! When you can forget yourself and think of others, this is love! And with the washing of feet the Lord teaches us to be servants, and more: to serve as he has served us, each and every one of us.

Therefore, dear brothers and sisters, *being merciful like the Father means following Jesus on the path of service*. Thank you.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, including those from Ireland, the Philippines, Canada and the United States. I thank the choirs for their praise of God in song. With prayerful good wishes that the present Jubilee of



Sieger Köder, "Jesus washes Peter's feet"

Mercy will be a moment of grace and spiritual renewal for you and your families, I invoke upon all of you joy and peace in our Lord Jesus Christ. God bless you all!

I greet *young people, the sick and newlyweds*. Today we celebrate the liturgical memory of St Maximilian of Tebessa, martyr for conscientious objection during the time of the Roman Empire. Dear *young people*, learn from him how to defend the values in which you believe; dear *sick people*, offer up your sufferings for those who still today suffer persecution for their faith; and you, dear *newlyweds*, may you be God's collaborators in the task of raising your children.

A look at the Jubilee

Three million visit St Peter's in the first 100 days

Nearly three million people have passed through the Holy Door of St Peter's. One hundred days after the Holy Year began, Archbishop Rino Fisichella, along with the Prefect of Rome, Franco Gabrielli, took stock of the Jubilee in a press conference held at the Jubilee Press Point on Monday, 14 March.

Approximately half of the pilgrims took part in the 50 religious events held in the capital. This number, the prelate stated, excludes the thousands of people who have visited the other basilicas in Rome and those who have passed through the holy doors of the 10,000 Jubilee basilicas around the world. Thanking the municipal authorities, Archbishop Fisichella underlined the security measures which have been undertaken in Rome. He emphasized that there is "an atmosphere that gives all pilgrims the serenity to be able to carry out their moments of prayer". And, given the event registration, he added, the number of pilgrims who reach Rome "will continue to increase".



Exhibition in Rome for the Year of Mercy

Seven artists in seven churches

Pope Francis has often said that "art, in addition to being a credible witness of the beauty of creation, is an instrument of evangelization". Indeed, the Church has always used art to represent the marvels of creation and the dignity of man, created in the likeness of God. It is in this vein that the exhibition "Seven Artists in Seven Churches for the Jubilee of Mercy" leads visitors through Rome's churches, including Sant'Andrea della Valle, Sant'Andrea al Quirinale, Santa Maria sopra Minerva, the Church of the Gesù, the Basilica of the Holy Apostles, the Basilica of St Mark the Evangelist and the Church of San Giacomo in Augusta. Inside each of these churches is a work of a contemporary artist, including Giuliano Vangi, Alessandro Kokocinski, Ennio Calabria, and Giovanni and Riccardo Tommasi Ferroni. The exhibition, curated by Paola Di Giammaria, head of the Vatican Museums' Photographic Archives, is the fruit of an initiative of the rectors of these churches and basilicas which – in line with Pope Francis' teachings – intends to underline the role of art as a powerful tool for evangelization which is closely linked to the beauty of creation. Last week, the works of art were blessed. On 21 March in the Church of San Giuseppe dei Falegnami a press conference will present the exhibition's catalogue, which has been published by *Il Cigno Edizioni* of Rome. In their manifesto, the artists call the exhibition a "point of departure" which aims "to dialogue out loud with the Christian community and with the broader human family called to recognize the common vocation to beauty".



Alessandro Kokocinski, "Christ Crucified"