

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalent

Fiftieth year, number 7 (2484)

Vatican City

Friday, 17 February 2017

Before the General Audience the Pope meets with participants of a global meeting

Empower indigenous peoples

“At this moment in which humanity is gravely sinning by not taking care of the earth”, Pope Francis exhorts indigenous people not to accept new forms of technology “when they destroy the earth, the environment, the ecological balance, and end up destroying the patrimony of knowledge”. The Holy Father emphasized this in an address on Wednesday, 15 February, in the Paul VI Hall, where, before the General Audience, he met with participants of the Third Global Meeting of the Indigenous Peoples’ Forum, convened by the International Fund for Agricultural Development, which this year is celebrating 40 years since its foundation.



With a view to “giving greater economic empowerment to indigenous peoples”, the Pope identified the “central issue” as reconciling “the right to development, both social and cultural, with the protection of the particular characteristics of indigenous peoples and their territories”. In this sense, Pope Francis emphasized the primary importance that their “right to prior and informed consent should always prevail”, because, he explained, “only then is it possible

to guarantee peaceful cooperation between governing authorities and indigenous peoples, overcoming confrontation and conflict”.

The Pontiff also asked for “projects which take into account indigenous identity, with particular attention to young people and women; not only considering them, but including them”, with particular attention on the aspect of “inclusion”. This means that governments must recognize “that indigenous communities are a part of the population to be appreciated and consulted, and whose full participation should be promoted at the local and national level”, while “marginalization cannot be permitted”.

The Pope concluded by recognizing that indigenous peoples, in their traditions and culture, “live progress with particular care for mother earth”.

At the General Audience which followed, the Pontiff continued his series of catecheses on Christian hope, in light of the Word of God.

He based his reflection on a passage from the Letter to the Romans (5:1-5), noting once again that Christian hope does not disappoint, because, he said, those who welcome the

Lord recognize everything as a gift, including “the peace that springs from faith”.

PAGE 3

Cardinal Parolin in Lourdes for the Day of the Sick

In our frailty, God is close



For the celebration of the 25th World Day of the Sick, Cardinal Pietro Parolin served as Pope Francis’ Special Legate to Lourdes on 10-11 September, sharing the Holy Father’s closeness in prayer to the sick and to all those who work in service to them and to the needy.

PAGE 4

Morning Mass at the Domus Sanctae Marthae



Among the themes of his daily homilies the Holy Father speaks of the gift of Woman.

PAGES 8-9

To the Anti-Defamation League

Together against hatred

PAGE 5

Gender-based abuse in Asia

Women are not commodities

WENDY LOUIS ON PAGE 6/7

International summit in Vatican City

To combat organ trafficking

PAGE 10

At the Angelus

To insult is to kill

PAGE 12

AUDIENCES

Thursday, 9 February

Fr Arturo Sosa Abascal, SJ, Prepositor General of the Society of Jesus, with Fr Antonio Spadaro, SJ, Editor-in-Chief of *La Civiltà Cattolica*

Friday, 10 February

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

Cardinal George Pell, Prefect of the Secretariat for the Economy

Cardinal John Ribat, Archbishop of Port Moresby, Papua New Guinea

Monday, 13 February

Members of the Episcopal Conference of Costa Rica, on a visit *ad limina Apostolorum*:

Archbishop José Rafael Quirós Quirós, of San José de Costa Rica

Bishop Ángel San Casimiro Fernández, OAR, of Alajuela

Bishop José Francisco Ulloa Rojas of Cartago

Bishop José Manuel Garita Herrera of Ciudad Quesada

Bishop Javier Gerardo Román Arias of Limón

Bishop Oscar Gerardo Fernández Guillén of Puntarenas

Bishop Gabriel Enrique Montero Umaña, OFM Conv., of San Isidro de El General

Bishop Manuel Eugenio Salazar Mora of Tilarán-Liberia

NEW DIOCESE

The Holy Father established the new Diocese of Maintirano, Madagascar, with territory taken from the Dioceses of Tsiroanomandidy, Mahajanga and Morondava, making it a suffragan of the Metropolitan See



VATICAN BULLETIN

of Antananarivo, and appointed Bishop Gustavo Bombin Espino, OSST, of Tsiroanomandidy as the first Bishop of the new diocese (8 Feb.).

Bishop Espino, 56, was born in San Llorente, Spain. He was ordained a priest on 21 March 1987. He was ordained a bishop on 8 February 2004, subsequent to his appointment as Bishop of Tsiroanomandidy.

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Timothy Harris from the clergy of the Archdiocese of Brisbane, as Bishop of Townsville, Australia. Until now he has been parish priest of Surfer's Paradise Parish and vicar forane for the South Coast Deanery of the same Archdiocese (8 Feb.).

Bishop-elect Harris, 54, was born in Brisbane, Australia. Before entering the Pius XII Regional Seminary he worked in a bank as personnel officer besides being in charge of public relations. He was ordained a priest on 18 November 1992. He has served in parish ministry and as member of the Council of Presbyters and of the Clergy Appointments Advisory Board.

The Holy Father appointed Msgr Horst Eberlein from the clergy of the Archdiocese of Hamburg, Germany, as Auxiliary Bishop of the same archdiocese, assigning him the

titular episcopal See of Tisedi. Until now he has been Prevost of Saint Anna in Schwerin and non-resident canon of the Metropolitan Chapter of Hamberg (9 Feb.).

Bishop-elect Eberlein, 66, was born in Walsleben/Altmark, now part of the Archdiocese of Berlin, Germany. He was ordained a priest on 16 April 1977. He has served in parish ministry.

The Holy Father appointed Fr Giovanni Salonia, OFM Cap., as Auxiliary Bishop of Palermo, Italy, assigning him the titular episcopal See of Buthrotum. Until now he has been head of permanent formation in the Capuchin Province of Siracusa (10 Feb.).

Bishop-elect Salonia, 69, was born in Ragusa, Italy. He made his perpetual vows for the Order of Capuchin Friars on 1 November 1968 and was ordained a priest on 3 July 1971. He holds licences in theology and in education science, with a specialization in Gestalt psychotherapy. He has served in parish ministry and as: director of students within his Order; provincial definitior; provincial minister; superior and master of post-novices in Modica; lecturer in psychology and pastoral counseling; co-director of postgraduate specialization in psychotherapy; professor at the Pontifical University Antonianum; professor at the San Paolo Theological Institute; professor in social psychology at LUMSA in Palermo.

The Holy Father appointed Fr Yuman Tombe Trille Kuku Andali from the clergy of the Diocese of El Obeid, Sudan, as Bishop of the same Diocese. Until now he has been rector of the San Paolo Major Seminary in Juba (13 Feb.).

Bishop-elect Trille Kuku Andali, 53, was born in Tojoro, Sudan. He holds a degree in theology and a doctorate in canon law. He was ordained a priest on 7 April 1991. He has served in parish ministry and as rector of El Obeid Minor Seminary; vicar general of the Diocese.

HOLY SEE — APSA

The Holy Father appointed Mr Stefano Fralleoni as Head of Management Control of the Administration of the Patrimony of the Apostolic See. Until now he has been the

General Accountant of the Prefecture for Economic Affairs (13 Feb.).

CARDINAL TAKES POSSESSION

On Saturday afternoon, 11 February, Cardinal Ernest Simoni, took possession of the Deaconry of Santa Maria della Scala.

NECROLOGY

Archbishop Luis Alberto Luna Tobar, OCD, titular Bishop of Quito, Ecuador, Archbishop emeritus of Cuenca, Ecuador, at age 93 (7 Feb.).

Archbishop Georges El-Murr, Archbishop emeritus of Petra and Filadelfia for Greek Melkites, Jordan, at age 86 (8 Feb.).

Bishop Patrick Mumbere Mutume, titular Bishop of Arae in Mauretania, and Auxiliary of Mutare, Zimbabwe, at age 73 (8 Feb.).

Bishop Jozef Zlatňanský, titular Bishop of Montefiascone, at age 89 (11 Feb.).

Bishop Albert Malbois, Bishop emeritus of Evry-Corbeil-Essonnes, France, at age 101 (12 Feb.).

Special Envoy of the Holy See to Medjugorje

On 11 February, the Holy Father appointed Archbishop Henryk Hosier, SAC, Bishop of Warsaw-Prague, Poland, as Special Envoy of the Holy See to Medjugorje.

The mission will seek to acquire a deeper understanding of the pastoral situation in Medjugorje, Bosnia and Herzegovina, with special concern for the needs of the faithful who go there on pilgrimage; and on the basis of that knowledge to suggest possible pastoral initiatives for the future. The mission, therefore, will have an exclusively pastoral character.

Archbishop Hosier, who will continue to exercise his role as Archbishop-Bishop of Warsaw-Prague, is expected to complete his mandate as Special Envoy by summer of this year.

Bishops of Costa Rica on their 'ad Limina' visit



On Monday morning, 13 February, the Holy Father received in audience the Bishops of the Episcopal Conference of Costa Rica, on a visit 'ad limina Apostolorum'

L'OSSERVATORE ROMANO

WEEKLY EDITION UNICUIQUE SUUM IN ENGLISH Non praevalentibus

Vatican City
cd.english@ossrom.va
www.osservatoreromano.va

GIOVANNI MARIA VIAN

Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE

L'OSSERVATORE ROMANO
don Sergio Pellini S.N.B.
Director General
Photo Service
photo@ossrom.va www.photo.va
Advertising Agency
Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@redirezionesystem@ilsole24ore.com

Subscription rates: Italy - Vatican: € 28.00; Europe: € 100.00 - US\$ 148.00 E 80.00; Latin America, Africa, Asia: € 100.00 - US\$ 160.00 - £ 88.00; Oceania, North America: € 160.00 - US\$ 240.00 - £ 130.00. Management Office: phone +390669899480; fax +390669885664; e-mail subscriptions@ossrom.va. *For India:* The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur - 605 014, Kerala-India; phone: +9147572723; fax: +9147528191; 239224; e-mail: ciph@vadisul.net.in; kooceina@camelpublications.com. *For North America:* L'Osservatore Romano (USPS 016-410) 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 ext77; fax: 866-891-7390 - e-mail: osssales@ossrom.com. POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

At the General Audience the Pope speaks of the peace that springs from faith

Everything is a gift

"The peace that springs from faith" is a gift from God. "It is the grace of feeling that God loves us and that he is always beside us", and this is why Christians can boast. At the General Audience in the Paul VI Hall on Wednesday, 15 February, Pope Francis continued his series of catecheses on the theme of Christian hope. The following is a translation of the reflection he offered in Italian.

Dear Brothers and Sisters,
Good morning!

From the time we were small we are taught that it is not nice to boast. In my land, those who boast are called 'pavoni' (peacocks). It is right, because boasting about what one is or what one has, apart from a certain arrogance, also reveals a lack of respect toward others, especially toward those who are less fortunate than we are. In this passage from the Letter to the Romans, however, the Apostle Paul surprises us, as at least twice he exhorts us to boast. Of what, then, is it right to boast? Because if he exhorts us to boast, it is right to boast about something. And how is it possible to do this, without offending others, without excluding someone?

In the first case, we are invited to boast of the abundance of the grace with which we are permeated in Jesus Christ, by way of the faith. Paul wants to make us understand that, if we learn to read everything in the light of the Holy Spirit, we realize that everything is grace! Everything is a gift! If we pay attention, in fact – in history, as in our life – it is not only we who are acting, but above all it is God. He is the absolute protagonist who creates every thing as a gift of love, who weaves his plan of salvation and who leads it to fulfillment for us, through his Son Jesus. We are asked to recognize all this, to welcome it with gratitude and to make it become a source of praise, of blessing and of great joy. If we do this, we are at peace with God and we experience freedom. This peace is then extended to all areas and to all the relationships of our life: we are at peace with ourselves, we are at peace in our family, in our community, at work and with the people we encounter each day on our journey.

Paul, however, exhorts us to boast even in tribulation. This is not easy to understand. This is more difficult for us and it may seem to have nothing to do with the condition of peace just described. However, it constitutes its truest, most authentic premise. Indeed, the peace the Lord offers us and guarantees us is not to be understood as the absence of worry, of disappointment, of failure, of reasons for suffering. If it were so, supposing we had managed to be at peace, that moment would end quickly, and we would inevitably fall prey to unease. Instead, the peace that springs from faith is a gift: it is the grace of feeling that God loves us and that he is always beside us; he does not leave us on our own even for a moment of our life. This, as the Apostle states, generates patience, because we know that, even at the hardest and most disturbing moment, the Lord's mercy and goodness are greater than

everything, and nothing will tear us from his hands and from communion with him.

Here then is why Christian hope is steadfast; here is why it does not



disappoint. Never does it disappoint. Hope does not disappoint! It is not based on what we can do or be, nor even on what we may believe in. Its foundation, that is, the foundation of Christian hope, is what we can be most faithful and certain of, that is to say, the love that God himself has for each of us. It is easy to say: God loves us. We all say it. But think a bit: each one of us is able to ask: am I sure that God loves me? It is not

so easy to say it. But it is true. This is a good exercise, to say to oneself: God loves me. This is the root of our certainty, the root of hope. The Lord has abundantly poured into our hearts the Spirit – which is the love of God – as artisan, as guarantor, precisely so that he may nourish the faith within us and keep this hope alive. This is a certainty: God loves me. 'But in this difficult moment?' – God loves me. 'I, who

never divides us from others, much less does it lead us to discredit or marginalize them. Instead it is an extraordinary gift of which we are called to make ourselves 'channels', with humility and simplicity, for everyone. So our boastfulness is because we have as Father a God who is impartial, who does not exclude anyone, but who opens his house to all human beings, beginning with the least and the most distant, so that as his children we may learn to console and support one another. And never forget: hope does not disappoint.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Denmark and the United States of America. Upon all of you, I invoke the grace of the Lord Jesus, that you may be a sign of Christian hope in your homes and communities. May God bless you!

I offer a special greeting to young people, to the sick and to newlyweds. Yesterday we celebrated the Feast of Saints Cyril and

Methodius, evangelizers of the Slavs and Co-patrons of Europe. May their example help you, dear young people, to become missionary disciples in every environment; may their tenacity encourage you, dear sick people, to offer up your suffering for the conversion of those who are distant; and may their love of the Lord enlighten you, dear newlyweds, to place the Gospel as the fundamental rule of your family life.

Now we can understand why the Apostle Paul exhorts us to always boast about all this. I boast of God's love because he loves me. The hope that we have been given

have done this bad and cruel thing? – God loves me. No one can take this certainty away. We must repeat it as a prayer: God loves me. I am sure that God loves me. I am sure that God loves me.

To participants of a global meeting

Empower indigenous peoples

When an economic activity interferes "with indigenous cultures and their ancestral relationship to the earth", then "the right to prior and informed consent" of the local populations should always prevail. Pope Francis emphasized this point prior to the General Audience on Wednesday, 15 February, as he received in audience participants in the 'Third Global Meeting of the Indigenous Peoples' Forum convened by the International Fund for Agricultural Development. The following is the English text of the address which he delivered in Spanish.

Dear Friends,

I am pleased to welcome you at the conclusion of the third Indigenous Peoples' Forum convened by the International Fund for Agricultural Development, which this year is celebrating the fortieth anniversary of its foundation.

You have come together to identify ways of giving greater economic empowerment to indigenous peoples. I believe that the central issue is how to reconcile the right to development, both social and cultural, with the protection of the particular characteristics of indigenous peoples and their territories.

This is especially clear when planning economic activities which may interfere with indigenous cultures and their ancestral relationship to the earth. In this regard, the right to prior and informed consent should always prevail, as foreseen in Article 32 of the Declaration

on the Rights of Indigenous Peoples. Only then is it possible to guarantee peaceful cooperation between governing authorities and indigenous

CONTINUED ON PAGE 4



The Cardinal Secretary of State in prayer at the Grotto of Lourdes (photo Guillermo Simón)



Secretary of State serves as Papal Legate to Lourdes

In our frailty, God is close

"God doesn't ask us to be 'super heroes' nor does he even ask us to deny that we are experiencing difficulties", by donning "the

mask of a 'superior' man or woman" to confront the cause of our humiliation or limitations. Instead, "God asks us to give him credit and to trust him". This was the message of consolation that Cardinal Pietro Parolin, Pope Francis' Special Legate to Lourdes for the 25th World Day of the Sick, offered to the faithful gathered for the occasion in the Marian village in southwestern France. The Secretary of State presided at the celebration of an international Mass at the Marian Shrine on Saturday morning, 11 February, exhorting the faithful "not to fear". Commenting on the liturgical readings of the day, the Cardinal invited the sick to quell those fears which find fertile ground in the weaknesses caused by disease, pointing out how this frailty can often be "the main obstacle" in their relationship with God and with others. Offering words of hope, Cardinal Parolin said the Lord "comes close, he does not forget us; we

are important to him. We are those with whom he wants to share his own life".

The papal Legate also shared Pope Francis' closeness in prayer to the sick "and his encouragement to doctors, nurses, volunteers, and to all the consecrated people engaged in service to the sick and the needy; to the ecclesial institutions working in this field, and to the families who lovingly care for their sick ones". It is the Pope's hope that they may always "be joyous signs of God's presence and love", Cardinal Parolin said, inviting them to look to the example of the Virgin Mary's faithfulness and openness to the Lord.

In the evening prior to Saturday's liturgy, the papal Envoy greeted participants of the traditional candlelight vigil and procession that preceded the main liturgical celebration. Before the Massabielle Grotto, Cardinal Parolin again spoke of fragility. In an age in which "autonomy, I would say self-sufficiency, is exalted as an absolute value, we all need to rethink the human being – to discover how one of its intrinsic characteristics is dependency, not self-sufficiency. The human person, in every phase of his or her existence, is aware of his or her own physical, behav-

oural, spiritual limits: of the incapacity to be enough in and of oneself; of the constant need of the other".

And perhaps like no other experience, "illness, when it occurs, clarifies all of this". Sickness can bring about the "unequivocal interruption of certain relationships, loneliness, the loss of some freedoms and opportunities". But, he concluded, this frailty and these limitations "do not destroy the highest and intrinsic dignity of every human being".

Cardinal takes Possession



On Saturday afternoon, 11 February, Cardinal Ernest Simoni took possession of the Deaconry of Santa Maria della Scala.



"Our Lady of Lourdes appears to Saint Bernadette", Rene Margotton

Pope to global forum

CONTINUED FROM PAGE 3

ous peoples, overcoming confrontation and conflict.

A second aspect concerns the development of guidelines and projects which take into account indigenous identity, with particular attention to young people and women; not only considering them, but including them! For governments this means recognizing that indigenous communities are a part of the population to be appreciated and consulted, and whose full participation should be promoted at the local and national level. Marginalization cannot be permitted, nor labelling according to class, first class, second class... Integration with full participation.

IFAD can contribute effectively to this needed *road map* through its funding and expertise, keeping in mind that "a technological and economic development which does

not leave in its wake a better world and an integrally higher quality of life cannot be considered progress" (Encyclical Letter *Laudato Si'*, 194).

And you, in your traditions, in your culture – because what you bring with you from your history is culture – you live progress with particular care for mother earth. At this time when humanity is sinning gravely by not caring for the earth, I urge you to continue giving witness to this, and not to accept new forms of technology, even though they are valid and good, not to accept them when they destroy the earth, the environment, the ecological balance, and end up destroying the patrimony of knowledge.

I offer you heartfelt thanks for your presence, and I ask the Almighty to bless your communities and to enlighten the work of all those responsible for governing IFAD. Thank you very much.

With Commission for Religious Relations with Muslims



Prior to an Audience on Thursday, 9 February, the Holy Father met with Consulters of the Commission for Religious Relations with Muslims. The Commission was established in 1974 as a separate department of the Roman Curia but connected to the Secretariat for Non Christians, today known as the Pontifical Council for Interreligious Dialogue.

The Pontiff condemns anti-Semitism and reaffirms the historic friendship between Catholics and Jews

Together against hatred

"Faced with too much violence spreading throughout the world, we are called to a greater nonviolence", and to promote a culture of respect which favours religious freedom everywhere and protects "believers and religions from every form of violence and exploitation". Pope Francis made this appeal during an audience with a delegation of the Anti-Defamation League on Thursday morning, 9 February, in the Hall of Popes. The following is the English text of the Holy Father's discourse.

Dear Friends,

I offer you a warm welcome, and I thank you for your kind words. My predecessors, Saint John Paul II and Benedict XVI, also received delegations from your organization, which has maintained relations with the Holy See since the Second Vatican Council. I am grateful that these contacts have intensified: as you noted, our meeting here is a further testimony, beyond that of our shared commitment, to the valuable power of reconciliation, which heals and transforms relationships. For this we give thanks to God, who surely rejoices in the sincere friendship and fraternal sentiments which today inspire Jews and Catholics. Thus, with the Psalmist we too can say: "Behold, how good and pleasant it is when brothers dwell in unity! For there the Lord has commanded the blessing, life for evermore" (Ps 133[132]:1, 3b).

Whereas the culture of encounter and reconciliation engenders life and gives rise to hope, the "non-culture" of hate sows death and reaps despair. Last year I visited the Auschwitz-Birkenau extermination camp. There are no adequate words or thoughts in the face of such horrors of cruelty and sin; there is prayer, that God may have mercy and that such tragedies may never happen again. To this end let us continue to help one another, as Pope John Paul II so desired, "to enable memory to play its necessary part in the pro-

cess of shaping a future in which the unspeakable iniquity of the Shoah will never again be possible" (*Letter on the Occasion of the Publication of the Document "We Remember: a Reflection on the Shoah"*, 12 March 1998): a future of genuine respect for the life and dignity of every people and every human being.

Sadly, anti-Semitism, which I again denounce in all its forms as completely contrary to Christian principles and every vision worthy of the human person, is still widespread today. I reaffirm that "the Catholic Church feels particularly obliged to do all that is possible with our Jewish friends to repel anti-Semitic tendencies" (Commission for Religious Relations with the Jews, *The Gifts and the Calling of God are Irrevocable*, 47).

Today more than ever, the fight against anti-Semitism can benefit from effective instruments, such as information and formation. In this regard, I thank you for your work and for combining efforts to counter defamation with education, promotion of respect for all, and protection of the weakest. Caring for the sacred gift of all human life and safeguarding its dignity, from conception to death, is the best way of preventing every type of violence. Faced with too much violence spreading throughout the world, we are called to a *greater* nonviolence, which does not mean passivity, but active promotion of the good. Indeed, if it is necessary to pull out the weeds of evil, it is even more vital to sow the seeds of good-

ness: to cultivate justice, to foster accord, to sustain integration, without growing weary; only in this way may we gather the fruits of peace. I encourage you in this work, in the conviction that the best remedies against the rise of hatred consist in making available the means necessary for a dignified life, in promoting culture and favoring religious freedom everywhere, as well as in protecting believers and religions from every form of violence and exploitation.

I am grateful to you also for the dialogue which, at various levels, you maintain with the Catholic Church. Upon our shared commitment and our journey of friendship and fraternal trust, I invoke the Almighty's blessings: in his munificence may he accompany us and help us to bring forth the fruits of goodness. *Shalom alechem!*



The anniversary of the signing of the Lateran Pacts on 11 February 1929 intersects with the commemoration of two other events that have a meaningful connection with the one that marked the end of the *Roman Question*: the realization of the long-awaited Conciliation between Church and State in Italy, and the beginning of a recognized collaboration between them.

Above all to be remembered is the promulgation of the Code of Canon Law, the first in the Church's history, by Benedict XV in 1917. A code that arose from the wholly pastoral concern of Pius X, to help the Church sail into the modern era and support the pastors in a new and difficult navigation. Seen from the profile of historical processes, the canonical codification was produced at the moment in which the affirmation of the lay and separatist States placed the law of the Church outside the secular legal systems. Although this fact created new problems for the life of an ecclesial community that in any case lives and is called to live among the peoples of this earth, at the same time, it signaled a singular advantage: emancipation from the age-old jurisdictional pretensions of the States. The Church can be reorganized juridically – insofar as man is willing – in full conformity with her most profound nature, adapting laws and institutions in keeping with her ever ultimate and supreme aim: *salus animarum*.

Lateran Pacts

In substance the Pio-Benedictine Code, inasmuch as it addressed the internal aspect of ecclesial life, ended by becoming a formidable instrument of distinguishing the political pretensions, of claiming the *iura nativa Ecclesiae*, and of a regulatory table of the paradigm by which to reconfigure relations with States: not according to the ancient models of subordination prescribed by jurisdictionalist practice, but on new bases of an equal juridical relationship, based on mutual independence and autonomy. A relationship aimed at avoiding conflict, of which the citizen-faithful ultimately pays the consequences, and directed at healthy cooperation with clearly demarcated competences.

In this way, the Church was equipped to traverse the 20th century: a century which would show itself to be particularly tormented and turbulent. The Church was not unprepared to face the expression of the more mature forms of secularism of the public institutions and of the evolution of civil society in the pluralistic sense. Indeed, she was not unprepared, quite the contrary, to face the upsurge of ideologies, the storm of the great dictatorships, the temptations for states to adopt an ecclesial policy aimed at re-priming the ancient aspirations

of bending religion to political reasons.

Hence, one might say that the codification proved to be providentially useful to a Church called to confront the decline of democracy and to resist the advent of dictatorships. At this point it becomes clear that the Lateran Pacts then constituted, in the totally Italian event of the Breach of Porta Pia on 20 September 1870, a fruit of the codification. It was also possible to envisage and draw up those Pacts because they were backed by a juridically equipped and well organized reality.

The other anniversary is linked to the birth of the Italian Republic, after the end of the dictatorship and the war, in a moment of high ideals and of ardent proposals which, despite the diversity of political positions, were shared by Italians tempered by suffering and eager for deliverance. The reference is to the Constitution, which was approved on 22 December 1947 by a vast majority and entered into force on the ensuing January first.

The Constitution, in fact, contains the well known disposition in the second paragraph of Article 7, by virtue of which the Lateran Pacts received confirmation and constitutional recognition. In this way, thanks also to the Concordat follow-

ing the revision of the Accord of Villa Madama in 1984, the Pacts were enabled to continue to develop the positive potential contained in the relative clauses.

But recalling the Constitution, from the viewpoint of relations between Church and State, acquires an ulterior significance. Because, in the text placed at the summit of the sources of the Italian legal system are values and principles shared by both, starting from the centrality of the human person and his sacrosanct rights; from the role of social groups in which, in time, the human character unfolds; from the principles of solidarity and subsidiarity. And then, in the field of the religious phenomenon, complete individual, collective and institutional freedom; a healthy secularism which respects distinction, but at the same time cooperation between Church and State "for the promotion of man and the good of the Country", as stated in Article 1 of the text of the Accord in force.

It is a cooperation which has certainly marked the decades of the Italian Republic without confusion of roles and of areas, favouring the growth of the Country in practical moral terms, which has even had the opportunity to expand, according to the intrinsic logic of the Pacts being commemorated, in the painful circumstances which in recent months have tragically touched so many Italians, and overturned the life of so many communities.

Addressing the root causes of gender-based abuse in society and in the Church

Women are not commodities

... the Asian story

WENDY LOUIS

When discussing this tragic topic of violence against women, we face many obstacles. Firstly, we are constantly bombarded with suffering and violence globally, and often switch off in order to survive and avoid the reality. We try to keep out the pain and injustice that we see around us. It is too much to empathise with or engage with.

Secondly, on the subject of violence against women there is yet another switch that we use to numb ourselves. We say that it's not really that bad or that we women must be doing something wrong to elicit such behaviour. In any case, this topic has reached a critical stage and needs to be discussed with all stakeholders to address the root causes of violence against women in society and in the Church.

Inequality at the root

No matter which end of the ideological spectrum you identify with, race, religion or geographical area you belong to, one reality remains –

“The source of inequality is the pervasive cultural, social and conceptual belief that women are created for men, and men are superior. This superiority results in the notion of ‘possessing the object’”

that inequality or an imbalance in the way power is experienced creates instability and gives rise to violence. In more equal populations violence is much reduced.

The source of inequality is the pervasive cultural, social and conceptual belief that women are created for men, and men are superior. This superiority results in the notion of ‘possessing’ the object. This is true in society and Church. Clerical culture produces inequality that creates opportunities for abuse.

Violence has no preferred arena

I come from Singapore where the tendency is to think that wealth, economic progress, excellent health care



and education automatically mean that gender equality has also been achieved. Many men and women believe that there is no need for vigilance towards gender inequality in the workplace and at home, domestic violence, sexual abuse, sexual harassment and commodifying of the female body. The myth is debunked by a visit to the Association for Women's Action and Research (AWARE) (<http://www.aware.org.sg/>), where a helpline, shelter and emergency assistance are provided for women who are victims of violence. The Singapore Council of Women's Organisations also has a shelter for women and children in need of protection. An example of inequality that creates violence is the presence of ‘foreign brides’ in Singapore. Singaporean men of poor education who are unable to find a marriage partner look to Vietnam and China, where poverty pushes women to accept these proposals in order to provide for their families.

According to Ms Chong Ning Qian, research executive at AWARE, “foreign wives coming from poorer socio-economic backgrounds than their Singaporean husbands can be more vulnerable to abuse. Depending on their husbands for residency, citizenship status and the right to work puts these women in an unequal position and makes it harder for those facing abuse to seek help.”

Women and girl-children are seen as commodities or burdens in so many countries of Asia as can be

seen from the customs and laws surrounding marriage and sexuality. One common example of this imbalance is ‘child brides’. The organisation ‘Girls Not Brides’ tells the stories of many young girls forced into marriage and subjected to domestic bullying and abuse. Abuse comes from the husband's family who treat her as a slave and often taunt her because her family could not afford to pay the dowry demanded. The husband is often much older and forces himself on the girl. The fact that many girls suffer grievous abuse and die has led some countries to enact laws to ban marriages before the girl has turned 18.

One bright light in this dark scene is the story of Amrita of Nepal, who was able to persuade her parents not

to accept her marriage proposal when she was sixteen and to wait until she was at least twenty; she has since completed her education.

The United Nations Women's Committee in Singapore has said, “Most importantly, members of society must be persuaded to review and transform the traditional attitudes and behaviours that reduce women to an inferior role in society and encourage male violence. The education of boys and men to see women as equal partners is invaluable to building a society geared towards peace and progress.”

In his message for the 2017 World Day of Prayer for Peace, Pope Francis talks about the need for equal rights and respect between nations to avoid violence and conflict. Applying the same principle, inequality and the conviction that men are somehow morally and physically superior engenders the bullying stance and significantly influences our responses to events and encounters. In both *Evangelii Gaudium* and *Amoris Laetitia* Pope Francis calls domestic violence a threat not only to the well-being of women but a threat also to the family and society. He names patriarchal structures as responsible for the prevalence of violence against women and in society.

Notice the continuing connection between inequality and violence. All of us have the bully within us. When someone reveals their vulnerable and weak side, we may respond with compassion but sadly, more often we allow the cruel side to emerge and want to dominate and taunt the weaker person. We see this happening often in the case of Foreign Do-

mestic Workers (FDWs) in Asia and the Middle East where the law favours the employer. FDWs are not considered equal to citizens in terms of legal rights and, when sexually or verbally abused and beaten, they feel trapped and helpless. Inequality before the law is another aspect of inequality that is often the backdrop for violence and injustice.

The feeling of being trapped is not only the case for migrant workers tied to a particular employer with no right to seek other employment. It is also the case for millions of women who are caught in marriages where their customs and culture have them tied to endless days of hard work, while being malnourished, uneducated and last in the queue for healthcare.

What was very common until the early part of the 20th century still lingers on today even in relatively well-off families in many Asian cultures. Daughters-in-law are expected to do all the household chores and respond to all the unreasonable demands of their in-laws without complaining. In her book, “From Fear to Freedom”, Dr Rilly Ray Rajkumar describes the life of her mother in Calcutta as endless days of exhausting chores without any support or care from her in-laws. To ensure that her daughters did not suffer the same fate, she persuaded her husband to go to Malaya which was at that time under British rule. They moved just before the war broke out in 1942 but eventually have done really well, with all the girls reaching the top of their professions.



Poverty and Violence

Another significant factor that creates the environment for violence against women is poverty. In societies where inequality is culturally enforced, poverty makes life intolerable for women and children much more so than for men. When money is short or nonexistent, the last to eat are the women, the last to receive education are the girl-children and only the boys are able to benefit from any health care provisions. Girls

are sold to agents who sell them into prostitution and work that amounts to slavery with little or no wages and no rights. In 2001 I met a young woman in Bangkok, Thailand, who came from the Northeast of the country. She was still a teenager and was a single mother. She wanted to provide for her child so she left the child with her family who were very poor farmers to find work in the city. She ended up in Bangkok trapped into working in the sex trade until she was rescued by an NGO and was helped to set up a small business selling

butterfly doughnuts using a street vendor's cart. When I met her she had friends and felt safe after many months of traumatic sexual and physical violence.

The Church and Inequality

Women find it profoundly disappointing that the Church is unable to provide the witness needed to change perceptions of male-female equality and complementarity. The scandalous behaviour of many Catholic clergy and religious men against women and children comes from a sense of impunity which stems from the deep-seated belief in the superiority of the man. Rather than challenging society with the Gospel, in so many instances the Church is a counter-witness. The divide between the clergy and laity is insurmountable even with the male laity, and much more so the female laity. Here is a simple example.

In Singapore all altar servers are boys. The explanation for banning girls as altar servers is that serving at Mass leads many boys to consider priesthood as their vocation. Girls would be a distraction and may cause a reduction in the number of boys serving at Mass and answering the call to priesthood. There may be

unintended outcomes. Firstly, the perception that girls cannot serve at the altar because they are somehow less worthy and less holy. The ‘vocation’ of women is not important. The inequality is existential. The book of Genesis says, ‘male and female he created them.’ How can the Church lead in society against the violence meted out to women if the root causes of violence are not recognised or addressed?

Conclusion

There is a very long list of crimes against women. ‘Honor’ killings of women who are accused of ‘shaming’ their families in their relationships, dress or defiance; selective abortions where the girl-fetus is aborted as the couple only wants a boy. (This was rampant in China until the more recent relaxation of the ‘one child policy’). In India it is illegal but still widely practiced. One study suggests that there are 10 million girls missing from the Indian population. Besides selective abortions, female infanticide still exists.)

Many women, innocent victims of war, have suffered rape and torture. Thousands suffer the shame of rape, widowhood and abandonment. This is true in Sri Lanka and in many parts of South and Southeast Asia where ethnic groups fight the military. A multi-pronged approach is needed. Education for all with special emphasis on educating women and men to their dignity and rights. Preferential care for the educating of girls and women. Helping Christians wherever they are present with evangelising cultures with the Gospel both in the Church and in society so

“In societies where inequality is culturally enforced, poverty makes life intolerable for women and children much more so than for men”

we can fight the inequalities from our faith perspective. Alleviation of poverty with special care for women and children abandoned by their families. Adequate housing to support family life. Family life education for men and women to create better marriage partnerships. Finally, a reform of Church structures to witness to Jesus Christ who brought us all embracing and equal love.



Mural for the Singapore Council of Women's Organizations

Morning Mass at the Domus Sanctae Marthae

Tuesday, 7 February

A matter of DNA

We must return to our origin in order to understand who man is and, above all, who man is in the eyes of God. Following the day's Liturgy of the Word on Tuesday morning, Pope Francis reflected on creation and on the Lord's great love for mankind.

The Pontiff began his homily by reciting a verse of the responsorial psalm, "O Lord, how wonderful your name in all the earth!", recalling that the Church in these days "leads us to give much praise to the Lord". Continuing with Psalm 8 – "Lord, what is man that you should be mindful of him, or the son of man that you should care for him?" – Francis emphasized that the passage expresses "admiration" in response to "the tenderness, the love of God". It asks: "Why do you act this way toward us? We are nothing, but you are great..."

The answer to this question is found in the first reading which recounts the creation narrative in Genesis (1:20-2:4). There, at the end of the fifth day, we read: "God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air...'. So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea'". In other words, said the Pope, "God gives everything to mankind. And the creation of man and woman is the crowning of the entire creation of the world; it is the end". But, Francis asked, "what does God give us" to make us say in the Psalm: "what is man that you should be mindful of him, or the son of man that you should care for him?"

"First of all", the Pontiff observed, "he gave us his DNA, that is, he made us his children; he created us in his image, in his image and likeness, like him". And, the Pope added, those "who resemble him a lot or a little are his children: they have received this identity". It is a matter of a lasting bond. Thus, "if a child becomes good, the father is proud of that child", and says, "look how good!". Likewise, if the child is "rather plain", the father says he or she "is beautiful", because "fathers are always like this". Moreover, if the child "is bad, the father justifies him, waits for him...". Indeed, Jesus himself "taught us that a father is able to wait for his children". For God "gave us this identity as his children". We could actually say: "We are 'godlike', because we are God's children". And God "is content, because he has a child on earth, as he has another in heaven. The Lord is happy: 'It is very

good', he says to himself". Therefore, an identity is the first thing that God gave to mankind in creation.

The second is a combination of "gift" and "duty". Francis explained: "He gave us all the earth". In fact we read in Scripture: "have dominion over the fish of the sea and over the birds of the air, over every beast of the earth, over every wild animal and reptile that creeps on the earth". In other words, God "gives royalty: man is king. It is he who commands. This is how the Lord wants him: he does not want him as slave; he wants him as lord". What does this lordship entail? "The task of fostering Creation", namely, "work".

The Pontiff focused on this aspect: "as he worked in creation, he has given us work; he has given us the job of fostering creation. Not to destroy it; but to make it grow, to care for it, to safeguard it and make it bear fruit". Among other things, Francis added, is a "curious" fact: God "gave everything", but "did not give us money". It is no accident, "grandmothers say, that the devil enters through the pocket".

The last gift that the Pontiff pointed out is also found in the reading of Genesis: "God created man in his image, male and female he created them". Thus, "the third thing he gave is love". God says: "It is not good that man should be alone. And he made a companion". In this regard, Pope Francis shared that sometimes, when listening to certain "music that tries to say this", he "likes to think" of how "that first dialogue" must have been, "when the two of them looked at each other; the dialogue between man and woman, the dialogue of love".

Returning to the text, the Pope noted that God said to man: "You are my son, you must do this: safeguard the earth, work, go forth. And love. Because I am love and I give this to you". In light of this comes the exclamation: "You are great, O Lord, you are great! What is man that you should be mindful of him, or the son of man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet. O Lord, our God, how wonderful your name in all the earth!".

Indeed, Pope Francis said, God "gave us an identity: we have the same identity as God; we are God's children. We were created in his image and likeness. He gave us the gift of the earth, of creation: 'Everything is yours, but to foster, to safeguard, not to destroy it!'. And, the Pope continued, "this is done with work: work is a gift of God and when a person has no work, he feels a loss of dignity; he is lacking something that comes from God". Last of all, God "gave us love: the love that

begins here, in man and in woman".

Therefore, the Pontiff concluded, "let us thank the Lord for these three gifts he has given us: identity, the gift-duty and love. And let us ask for the grace to safeguard this identity of children, to work on the gift he has given us and to foster this gift by working, and for the grace to learn each day to love more".

Thursday, 9 February

Woman is the world's harmony

"To understand a woman, one must dream of her first". This is why woman is "the great gift of God", able to "bring harmony to creation". Thus, Pope Francis said with a touch of poetic tenderness, "I like to think that God created woman so that all of us would have a mother". With this thought, Pope Francis composed a veritable hymn to women during Mass at Santa Marta on Thursday morning. It is woman, Francis recognized, who "teaches us to caress, to love tenderly and who makes of the world something beautiful". And if "exploiting people is a crime harmful to humanity", then "exploiting a woman is all the more so", because "it is destroying the harmony that God wanted to give the world".

Francis' meditation was inspired by the day's readings, taken from Genesis (2:18-25) and the Gospel of Mark (7:24-30). The liturgy "continues the narrative of the creation of the world", the Pope began. He also noted that it seems "that with the creation of man everything is finished", and thus "God rests". However, "something is missing: man is alone" and God recognizes man's loneliness, saying: "it is not good that man should be alone; I will make him a helper fit for him", Genesis tells us.

Thus, "by hand – this is a literary way to say it – out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them", the Pope read. And God said to man: "these shall be your companionship. Give them a name". From God, Francis continued, "this is a mandate of dominion". Basically He tells man: "You shall be master of all these, the one who names them, the one who commands". But "man did not find a helper fit for him", we

read in Genesis. Thus, "man was alone, with all these animals: 'but listen, why not take a faithful dog to accompany you in life, then two cats, to pet them: the faithful dog is good, cats are nice – for some, not for others – not for mice!". But man "did not find companionship in these animals" and, thus, "he was lonely".

Francis continued, covering the passage of Genesis point by point: "So the Lord 'caused a deep sleep to fall upon the man' – He puts him to sleep". Thus, "a lonely man, loneliness"; and "now the man is asleep; the man's dream: he was sleeping". And then "by hand", the Pope said, God "took one of his ribs and made 'a woman and brought her to man'. When man sees her, he says: 'Ah, this time, yes! This is bone of my bones and flesh of my flesh. She shall be called Woman' – he gives her a name – 'because she was taken out of Man'". Thus, Francis explained, for man, "she is something different from everything else he had; she is what he was lacking so as not to be lonely: woman; he discovered her, he saw her". But "before seeing her, he dreamt of her". In fact, the Pope said, "in order to understand



"The creation of Eve", Ana Pardo

a woman, one must dream of her first; she cannot be understood like all the other beings: she is something different". This is precisely "how God made her: being dream of first".

"So often", the Pontiff noted, "when we speak of women, we speak in a functional way: a woman is for doing this, for doing, no! First she is for something else: woman brings something without which the world would not be like this". Woman "is something different; she is something that brings a richness that man and all of creation and all the animals do not have". Indeed, "Adam, before seeing her, dreamt of her: there is something poetic in this narrative". And "then the third passage, when Adam says, 'this is bone of my bones and flesh of my flesh': the destiny of both of them". We



"The temptation of Christ",
Ilya Repin (1903)

read in Genesis: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh". Yes, "one flesh".

Adam, Francis reiterated, "could not be one flesh with the birds, with the dog, with the cat, with all the animals, with all of creation. No, no! Only with woman. This is destiny; this is the future; this is what was missing". And "woman thus comes to crown creation. Moreover: she brings harmony to creation". Therefore, "when there is no woman, harmony is lacking". We also say: "this is a society with a strong masculine attitude". It lacks a woman's touch. One might also say that "woman is for washing dishes, for doing". But instead, "no: woman is for bringing harmony. Without woman there is no harmony". Man and woman "are not equal; one is not superior to the other, no. It is just that man does not bring harmony: it is she who brings that harmony that teaches us to caress, to love tenderly, and who makes of the world something beautiful".

Thus, the Pontiff emphasized these "three steps": first of all, "the lonely man, the loneliness of man without woman; second, the dream: one can never understand woman without dreaming of her first; third, destiny: one flesh".

"A few months ago", Francis shared, "in an audience, as I was going along greeting the people who were behind the barriers, a married couple who were celebrating their 60th wedding anniversary: they were not very old because they had married young; they were approaching 80, but they were well, smiling". The Pope asked them, because, he said, "I always ask something, jokingly, of the people celebrating wedding anniversaries" – which of the two has had the "most patience" in their 60 years of marriage. "They looked into each other's eyes – I will never forget those eyes – then they turned and told me, both of them together: 'We are in love'". Here, Francis added, "after 60 years, this means one flesh and this is what woman brings: the ability to fall in love"; she brings "harmony to the world".

"So often, we hear: 'It is important that in this society, in this

institution, there be a woman here to do this, to do these things". But "functionality is not woman's purpose: it is true that a woman must do things and does things – as we all do". However, "woman's purpose is to create harmony, and without woman there is no harmony in the world". Yes, the Pope continued, "exploiting people is a crime harmful to humanity, it's true, but exploiting a woman is all the more so: it is destroying the harmony that God wanted to give the world". It is truly "destroying, it is not only an offence, a crime: it is destruction; it is going backwards; it is destroying harmony".

"This is God's great gift: he gave us woman", the Pontiff affirmed. And in the day's passage from the Gospel of Mark, "we heard what a woman is capable of", Francis noted, referring to the woman whose daughter was possessed by an unclean spirit. A "courageous" woman who "went ahead courageously, but she is more, she is more: woman is harmony, she is poetry, she is beauty". And thus, "without her the world would not be so beautiful; it would not be harmonious".

Friday, 10 February How to respond to temptation

In the weakness of temptation, we must avoid dialoguing with the devil, and instead have the courage to pray and to ask forgiveness in order to pick ourselves up and go forward, not to hide from the Lord, but to seek his grace. During Mass at Santa Marta on Friday, Pope Francis provided these essential instructions to confront temptations.

"Both at the beginning of creation, and at the beginning of the re-creation, temptation was the first event", the Pope began, referring to the first reading, taken from the Book of Genesis (3:1-8). "Adam and Eve were in the earthly Paradise with all the gifts that God had given, with the task to do, to safeguard, to bring forth creation, and with love". In the same way, temptation always comes "at the beginning". Thus, when "Jesus leaves Nazareth, he gets baptized, and goes into the

desert to pray so as to begin the task that God had given him". For this reason, Francis noted, "both in creation and in the re-creation there is temptation".

"We have heard", he continued, "this passage from the Book of Genesis, the first temptation: that of Adam and Eve". The Biblical text tells us that "the serpent was the most subtle" of creatures: "the devil shows himself in the form of a seductive serpent and shrewdly seeks to deceive: he is an expert at this; he is the 'father of lies'; as Jesus calls him". The devil, explained the Pope, "is a liar; he knows how to deceive; he knows how to cheat people". And thus "the serpent fools Eve with his shrewdness: he makes her listen closely, he makes her – so to speak – drink a little syrupy water". Thus Eve "feels good, she trusts, a dialogue begins and, step after step, he leads her where he wants".

The devil, the Pontiff continued, tries to do "the same with Jesus in the desert. He makes Him three offers, but this dialogue with Jesus ends badly for the devil. 'Begone, Satan!'. However, "the dialogue with Eve does not end well for Eve: Satan wins".

"When the devil fools a person", the Pope stated, "he does so with dialogue; he seeks to dialogue". That is precisely what he also tries to do "with Jesus: 'You are hungry; there is a stone, you are God, turn it into bread! You have come here to save us all, a life of toil, of labour, but come with me, let us go to the temple, and throw yourself down without a parachute: you will make a fine spectacle and all the people will believe in you and it will be over in half an hour!'"

But "Jesus does not do so". Thus, in the end, the devil "shows his true face: 'Come, come!'" And "he shows him the whole world and proposes idolatry: 'Worship me, and I will give you all this!'"

Francis focused on Jesus' attitude in the face of temptation: he does not dialogue with the devil, but rather "hears the devil and gives a response, which is not His: He takes the response from the Word of God". Indeed, "Jesus' three responses to the devil are taken from the Bible, from the Old Testament, from the Word of

God, because one cannot dialogue with the devil".

With Eve, however, the temptation of the devil went another way. She was "naïve", the Pope explained, and at the beginning the situation "seemed good" to her. She thought "that she would be transformed into a god", which "is the sin of idolatry". This is why "she went ahead" with the dialogue. But Genesis tells us it ended badly for her: "she and her husband naked, with nothing". The issue, Francis said, is that "the devil is a bad payer; he does not pay well: he is a crook; he promises you everything and leaves you naked". Of course, even "Jesus ends up naked, but on the Cross, out of obedience to the Father: another path".

Thus, the Pontiff reaffirmed, "the serpent, the devil is shrewd: one cannot dialogue with the devil". Besides, he added, "we all know what temptations are; we all know because we all have them: many temptations of vanity, of arrogance, of greed, of avarice, so many!". But they all begin when we say "you can, you can...".

"Today we speak a lot about corruption", Francis recalled. "There are so many corrupt people, so many big corrupt fish in the world, whose lives we learn about in the newspapers. Perhaps they started with something small, I don't know, to not sort out the balance sheet well: what was a kilo, no, let's put 900 grams but make it seem like a kilo". Because "corruption starts out small, with dialogue", just as it happened for Eve, who felt reassured by the serpent: "No, it isn't true that this fruit will harm you; eat it, it's good; it's a little thing, no one will notice, do it, do it!". And thus, "little by little, one falls into sin, one falls into corruption".

"Today the Church, with this Liturgy of the Word, teaches us", the Pope explained, "not to be naïve, not to be foolish, to have our eyes open and to ask the Lord for help because alone" it is not possible. Then, in the passage from Genesis, "there is also a word that is sad: Adam and Eve 'hide' themselves from the Lord". Because "temptations lead you to hide from the Lord and you go off with your fault, with your sin, with your corruption, far from the Lord". At this point, "it takes the grace of Jesus to return and ask forgiveness, as the prodigal son did". This is because "in temptation you do not dialogue, you pray: 'Help, Lord, I am weak; I do not want to hide from you'".

"This is courage, this is overcoming", Francis concluded. Because "when you begin to dialogue you will end up beaten, defeated". Thus, we must hope "that the Lord give us grace and accompany us with this courage and, if we are deceived through our weakness, that in temptation he give us the courage to get up and go forward: this is why Jesus came, for this!".

International summit in Vatican City

To combat organ trafficking

The Pontifical Academy of Sciences invited representatives from more than 50 countries to participate in the Summit on Organ Trafficking and Transplant Tourism, which was held in the Vatican on 7-8 February. It has been recognized that organ trafficking “violates the principles of justice, equity and respect for human dignity as it entails not only the sale of organs, but also because it has become a form of slavery that exploits bonded laborers, migrants and refugees fleeing the genocide in their countries, executed prisoners, minors – the destitute and the excluded”, as stated in a brochure for the Summit. “Aware of this tragedy”, it continues, “Pope Francis made the eradication of this new form of slavery one of the main goals of his Pontificate”. Thus, Summit participants have called on governments, health sector authorities, the judiciary, religious leaders and the public to implement a series of recommendations to stop these “illicit and immoral practices” as a com-

munity of stakeholders committed to Pope Francis’ desire to see an end to organ trafficking and the trafficking of human beings.

In a Statement issued at the conclusion of the Summit, 77 signatories recognize “a number of international legal instruments” which “define, condemn, and criminalize these practices”, citing in particular “the United Nations Protocol against Trafficking in Persons (Palermo Protocol), the Council of Europe Convention against Trafficking in Human Beings, and the Council of Europe Convention against Trafficking in Human Organs”. The signatories indicated their support for “these documents, which assert that the transplant professionals who commit or abet these crimes should be held legally accountable whether the offenses take place domestically or abroad”.

Among other things, the Statement also calls for the universal recognition of “human trafficking for the purpose of organ removal and



Logo of the Organ Trafficking and Transplant Tourism Summit

organ trafficking, which include the use of organs from executed prisoners and payments to donors or the next of kin of deceased donors, as crimes that should be condemned worldwide and legally prosecuted at the national and international level”. The delegates, who included leading health officials from international organ transplant institutions and hospitals, legal and ethics experts, and human rights advocates, also urge religious leaders to “encourage ethical organ donation and condemn human trafficking for the purpose of organ removal and organ trafficking”.

The Statement additionally calls on nations to “provide the resources to achieve self-sufficiency in organ donation at a national level – with regional cooperation as appropriate

– by reducing the need for transplants through preventive measures and by improving access to national transplant programs in an ethical and regulated manner”. Moreover, governments are encouraged to establish a legal framework for the prevention and prosecution of transplant-related crimes, and for the protection of victims wherever such a crime has been perpetrated. Among the recommendations is the creation of national registries of organ procurement and transplants, and the sharing of such data at an international level. The statement also urges “responsible authorities, insurance providers, and charities” not to “cover the costs of transplant procedures that involve human trafficking for the purpose of organ removal or organ trafficking”.

Cardinal Nichols urges government support for refugee children in the UK

In April 2016, the British government created a programme to bring unaccompanied child refugees to the UK from Europe. Known as the Dubs Amendment to the Immigration Act, it was thought by many to require the government to relocate a number of refugee children – perhaps as many as 3,000 – who had reached Europe unaccompanied. However, after falling far short of that presumed number, it was announced on 8 February that the scheme was to be shut down.

In the wake of the announcement Cardinal Vincent Nichols, Archbishop of Westminster, released a strong statement in opposition to the decision, calling for the government to work vigorously to assist this highly vulnerable group. By repealing the Dubs Amendment, he said, “the Government is seen by many as abandoning its statutory and moral duty to take effective action for the protection

of vulnerable, unaccompanied child refugees. If this is the case, then it is truly shocking”. Noting that over 900 unaccompanied refugee children had been brought safely into the country in 2016, the Cardinal stressed that “the need is evidently far greater” and that “there are a number of Local Authorities willing and resourced to take many more of these children into their care”.

Thus, the Archbishop urged “the Government to look again at all available resources and to work with renewed vigour, internationally and at home, to support and enable programmes to assist these vulnerable children”. He also encouraged people to utilize “the valuable Community Sponsorship Scheme established by the Government, whereby local communities are able to provide places of welcome and safety for refugees seeking shelter” in the country.

While praising the government’s “initiatives against human trafficking, which are appreciated around the world”, Cardinal Nichols noted that “to neglect these unaccompanied children is to leave them extremely vulnerable to human trafficking with all its terrible consequences”. Therefore, he called on “the Home Secretary to review urgently the decision and to honour the original intention behind the Dubs Amendment”.



Advisory Council holds 18th session

The Council of Cardinal Advisers convened for its 18th session, held on 13-15 February. All members were present with the Holy Father, who was absent for part of Monday morning’s meeting due to an ‘ad Limina’ visit with bishops, and on Wednesday morning during the General Audience. The Cardinals celebrated Mass with Pope Francis on Monday and Tuesday.

After the first meetings on 13 February, the members issued a statement expressing their “full backing” as well as their “adherence with and full support” of the Pontiff and his Magisterium.

Work sessions were held twice a day and were dedicated to further considerations of various Dicasteries. In particular, discussion continued regarding the Congregations for the Evangelization of Peoples (*Propaganda Fide*) and for the Eastern Churches, and the Pontifical Council for Interreligious Dialogue.

The Cardinals began to examine the “Diakonia of Justice”, for which considerable time was dedicated to the various Tribunals. They also considered the procedure for the selection of candidates to the Episcopate.

Cardinal George Pell reported on the work of the Secretariat for the Economy, which has been entrusted to him for the full implementation of the economic reform requested by the Holy Father, with particular attention to the activities of the formation of personnel and to human resources.

Msrgr Dario Edoardo Viganò, Prefect of the Secretariat for Communications, reported on the status of the relevant reform within his Dicastery, including the consolidation of Vatican Radio and the Vatican Television Center. Meetings have begun with the Secretariat of State, the Secretariat for the Economy and others, to accompany this phase of the reform. A plan was also presented for the restructuring of radio frequencies and the new policies regarding social networks.

Consideration was also given to the plan for the implementation of the reform of the Libreria Editrice Vaticana. The next meetings of the Council of Cardinals is scheduled for 24-26 April.



On the Church's response to sexual abuse in Australia

The Royal Commission hearings

A need for lay people and particularly for women to be an integral part of pastoral teams, the ongoing formation and pastoral supervision of clergy, and a greater focus on healing the spiritual wounds of victims: these are just a few of the recommendations to come out of the Royal Commission's hearings in Sydney concerning the Catholic Church's response to child sexual abuse in Australia. In the first eight days of the three-week hearings, Catholic religious, educators, institutional representatives, psychologists, and legal and ethics experts offered information on a range of topics including past and present practices of protecting, preventing and reporting the abuse of children.

The Catholic Church is just one of a number of churches and institutions such as schools, sports clubs and government organisations being examined by the Royal Commission which is investigating institutional responses to allegations and instances of child sexual abuse. The Commission is expected to make a series of recommendations on how to improve laws, policies and practices in this area once its investigations are completed.

Fr Thomas Doyle, OP, a U.S. canon lawyer who has worked with survivors of clerical abuse for three decades, said the Church has yet to fully understand the "profound spiritual damage" done to victims and their families. As a consultant to the Pontifical Commission for the Protection of Minors, Fr Doyle observed that the Church has made progress in the areas of child protection and the punishment of offenders. However, he said the Church needs to do more at an institutional level to provide the pastoral care and support survivors need.

Asked what were the causes of abuse, some witnesses suggested that men with underlying paedophilic tendencies might have been attracted to an order closely connected to children; poor celibacy formation and inadequate screening of seminary candidates could also be partly to blame, as well as the rigidity and self-isolation of some old-school seminaries. Other witnesses spoke of the lack of consultation with the laity, especially women, in Church governance and suggested that the exclusion of their voices may have contributed to child sexual abuse. Archbishop Mark Colridge of Brisbane said the Church is obliged



to find ways in which women can exercise leadership at the highest levels, and noted his preference for employing women in senior roles. Improved and ongoing formation on celibacy and rigorous screening of candidates to the seminary were cited as key elements of prevention.

Discussion also focused on Church governance. Greater regulation and mandatory reporting were suggested in some areas. Incorporation of some Church entities was one proposal introduced as a possible step in this direction. This generated some debate on the compatibility of canon and civil law. It is important to note that in December, the Australian bishops announced the incorporation of the company, Catholic Professional Standards Ltd., whose mandate is to develop new standards for the protection of children and vulnerable adults, audit compliance with those standards and publish reports relating to those audits.

Some discussion focused on canon law and on whether it was a causative factor of abuse. It was admitted that some had ignored it ostensibly to protect the image of the Church. It was suggested that the removal of privileges from a priest-offender, rather than laicization, was sometimes a better solution because a Bishop could no longer exercise control over a laicized person. Witnesses were also called to testify on the circumstances and restrictions surrounding the Seal of the Confessional.

The Commission also heard testimony from the Catholic Church in Ireland's National Board for Safeguarding Children and its role as an oversight body for case management, policy, monitoring and training. Concern was expressed for new forms of exploitation such as child pornography.

Three days of testimony were devoted to the formation of seminarians and the clergy: examining how it has evolved for the better, especially in the past 30 to 40 years. Witnesses said that today, more emphasis is being placed on continuity in psychological assessment and the formation of seminarians in society, including attendance at mainstream universities. The importance of migrant clergy was highlighted as indispensable to the Australian church, but it was observed that more attention should be focused on their formation and on child protection awareness. Frank discussion on sexuality and celibacy should be part of every formation process.

Professional enhancement programmes for the clergy, now in the trial phase, focus on self awareness, relationships and group discussions. Self assessment tools such as questionnaires filled out by parishioners, parish and school staff and others should be encouraged to identify a priest's strengths and weaknesses so that goals may be set for improvement.

Filipino Bishops speak out against government-sanctioned killings

Never beyond redemption



"I find no pleasure in the death of anyone". Quoting a well known passage from the Prophet Ezekiel, the Bishops of the Philippines restated their opposition to the brutal manner in which the crackdown on the trafficking and abuse of drugs is being carried out in their country. Government-sanctioned killings, the Bishops said, threaten to transform the country, especially in the most poor and depressed areas, into a sort of "reign of terror". Thus, a pastoral letter was read aloud in churches throughout the country on Sunday, 5 February, as part of the heated debate on the lawfulness of the extrajudicial killings – which in six months have taken the lives of approximately 7,000 suspected drug pushers and users – and on the reintroduction of the death penalty openly supported by President Rodrigo Duterte. The statement reiterates the position already expressed on many occasions by the episcopate. Just days earlier, gathered in Manila in an ordinary plenary session, the bishops had emphasized in no

uncertain terms – garnering a negative reaction from government leaders – that countering violence with violence is no solution to the problem.

In the document read during Sunday celebrations and signed by Archbishop Socrates B. Villegas of Lingayen-Dagupan, President of the Catholic Bishops' Conference of the Philippines (CBCP), the bishops express their deep concern over the methods employed in this anti-drug campaign. Of course, they affirm, "this traffic in illegal drugs needs to be stopped and overcome", however, "the solution does not lie in the killing of suspected drug users and pushers". At the same time, they also express concern for the seeming indifference of many people – "it is considered as normal, and, even worse, something that (according to them) needs to be done" – which risks leading them to indulge actions extremely harmful to human dignity. "We are one with many of our countrymen who want change. But change must be guided by truth and justice", the bishops warn.

The letter goes on to delineate in seven points some basic ethical norms – "teachings", they state, which "are rooted in our being human, our being Filipino, and our being Christian". The first is the intangibility of human life. "The life of every person comes from God. It is he who gives it, and it is he alone who can take it back. Not even the government has a right to kill life because it is only God's steward and not the owner of life". And as the "opportunity to change is never lost in every person", the prelates remind the faithful that "every person has a right to be presumed innocent until proven guilty".

Also in recent weeks, the CBCP has spoken out against proposals supported by President Duterte to reinstate the death penalty in the country. The proposal currently under consideration by the legislature would restore the death penalty in the cases of 21 so-called "heinous" crimes, which range from some forms of murder to drug crimes involving as little as 10 grams of an illegal substance. Speaking on behalf of the CBCP on 30 January, Archbishop Villegas stressed that "though the crime be heinous, no person is ever beyond redemption, and we have no right ever giving up on any person". He cautioned that "when we condemn violence, we cannot ourselves be its perpetrators, and when we decry murder, we cannot ourselves participate in murder, no matter that it may be accompanied by the trappings of judicial and legal process".



"The Sermon on the Mount",
Fra Angelico

At the Angelus the Pope tells the faithful not to offend a person's dignity

To insult is to kill

"One who insults his brother, in his heart kills his brother". Pope Francis shared these words of caution at the Angelus in Saint Peter's Square on Sunday, 12 February. He drew inspiration for his remarks from the day's passage taken from the 'Sermon on the Mount' in the Gospel of Matthew. The following is a translation of the Holy Father's reflection which he offered in Italian.

Dear Brothers and Sisters,
Good morning!

Today's liturgy presents us with another passage of the *Sermon on the Mount*, which we find in the Gospel of Matthew (cf. 5:17-37). In this passage, Jesus wants to help his listeners to reread the Mosaic law. What had been said in the ancient covenant was true, but that was not all: Jesus came to *bring to fulfillment* and to promulgate in a definitive way the Law of God, up to the last iota (cf. v. 18). He manifests its original aims and fulfils its authentic aspects, and he does all this through his preaching and, even more, with the offering of himself on the Cross. In this way, Jesus teaches how to fully carry out God's will, and he uses these words: with a 'righteousness' that 'exceeds' that of the scribes and the Pharisees (cf. v. 20). A righteousness enlivened by love, charity, mercy, and hence capable of fulfilling the substance of the commandments, avoiding the risk of formalism.

Formalism: this I can, this I cannot; up to this point I can, up to this point I cannot.... No: more, more.

In particular, in today's Gospel, Jesus examines three aspects, three commandments [that regard] murder, adultery and swearing.

With regard to the commandment 'you shall not kill', he states that it is violated not only by murder in effect, but also by those behaviours that offend the dignity of the human person, including insulting words (cf. v. 22). Of course, these insulting words do not have the same gravity and culpability as killing, but they are set along the same line, because they are the pretext to it and they reveal the same malevolence. Jesus invites us not to establish a ranking of offences, but to consider all of them damaging, inasmuch as they are driven by the intent to do harm to one's neighbour. Jesus gives an example. Insulting; we are accustomed to insulting; it is like saying "good morning". And that is on the same line as killing. One who insults his brother, in his heart kills his brother. Please do not insult! We do not gain anything....

Another fulfillment is generated by the matrimonial law. *Adultery* was considered a violation of man's property right over the woman. Instead, Jesus goes to the root of the evil. As one comes to killing through injuries, offences and insults, in this way one reaches

adultery through covetous intentions in regard to a woman other than one's own wife. Adultery, like theft, corruption and all the other sins, are first conceived in the depth of our being and, once the wrong choice is made in the heart, it is carried out in concrete behaviour. Jesus says: one who looks with a covetous spirit at a woman who is not his own is an adulterer in his heart, has set off on the path towards adultery. Let us think a little bit about this: about the wicked thoughts that go along this line.

Jesus then tells his disciples *not to swear*, as swearing is a sign of the insecurity and duplicity with which human relationships unfold. God's authority is exploited so as to guarantee our human narrative. Instead, we are called to establish among ourselves, in our families and in our communities, a climate of clarity and mutual trust, so that we can be considered sincere without resorting to greater tactics in order to be believed. Mistrust and mutual suspicion always threaten peace!

May the Virgin Mary, a woman of listening and joyful obedience, help us to draw ever closer to the Gospel, to be Christians not 'of façade', but of substance! This is possible with the grace of the Holy Spirit, who allows us to do everything with love, and thus to wholly fulfil the will of God.

After the Angelus the Holy Father continued:

Dear brothers and sisters, I greet all of you pilgrims present, the families, parish groups, associations.

I wish everyone a happy Sunday. Do not forget: do not insult; do not look with covetous eyes at a neighbour's wife; do not swear. Three things that Jesus says. It is so easy! Please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*



Logo for the Holy Father's visit to Fatima

The heart and the Rosary

The Immaculate Heart of Mary, whose shape is outlined with a stylized Rosary and is placed together with the image of the Marian shrine of Fatima, forms the logo for Pope Francis' upcoming pilgrimage to the Portuguese village. The Pontiff will make a pastoral visit to Fatima on 12-13 May as part of the celebrations marking the centenary of the apparitions of the Virgin Mary to the three shepherd children.

As the organizers explain, the logo design mirrors the Pope's own simple, clear-cut style and, at the same time, by incorporating the unique typeface created by Portuguese font designer Dino Santos in 2008, it celebrates the culture of the region once known as Lusitania.

Therefore, a heart forms the core message of the papal pilgrimage, the theme of which is "the Immaculate Heart of Mary". A symmetrical double ellipse converging in the centre, the heart in the logo represents Mary's purity and her self-emptying in order to receive the fullness of God's love symbolized in the Cross that joins the beads of the Rosary, the prayer so well loved by Our Lady of Fatima. "Papa Francisco Fátima 2017" is encompassed within the heart created by designer Francisco Providência. Below the colour image of the Rosary beads is the motto of the event, "Com Maria Peregrino na Esperança e Na Paz" (With Mary, Pilgrim of Hope and Peace) and, in a delicate shade of

grey, the official logo for the centenary: a silhouette of the Shrine of Fatima.

The theme of peace, as explained by Fr Carlos Cabecinhas, the Shrine's rector and coordinator of the papal visit, links Pope Francis' ministry with the message of Fatima represented here in the Portuguese shrine and Rosary. The simple and direct graphics, he added, express the accessibility and spirit of mercy and peace which have marked Francis' pontificate and characterized the Saint from whom he took his name. The Pope, concluded Fr Cabecinhas, "is coming to pray together with the pilgrims to thank God for the great gift of Fatima to the Church and to the world".

