

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalerunt*

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Vatican City

Friday, 19 May 2017

Pope Francis in Fatima for the centenary of the Marian apparitions

As a pilgrim of light and peace



On Friday and Saturday, 12-13 May, Pope Francis made a pilgrimage to Fatima, Portugal, a journey which culminated in the canonization of the child visionaries. For coverage of the Pontiff's events, see pages 4-8.

Dublin, Ireland

John Sullivan beatified



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At the General Audience

Apostle of the greatest hope

At the General Audience on Wednesday, 17 May, in a continuing series of catecheses on Christian hope, the Holy Father reflected on Mary Magdalene, describing her as the "Apostle of the new and greatest hope". The Pope reminded the faithful in Saint Peter's Square that at Jesus' tomb, Mary Magdalene did not recognize the Risen Lord until he called her by name. We know that just as he did with Mary Magdalene, so too Jesus calls each of us by name and fills us with joy at his presence. Our encounter with him transforms our world and brings undying hope. By her prayers, may we encounter anew the risen Lord, who sends us forth to proclaim by our lives that he is truly risen. For the Holy Father's catechesis, see page 3.

Cardinal Parolin's homily in Fatima

Love will triumph

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*"Holy women at the tomb", Maurice Denis**Regina Caeli*

For an end to all wars

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Silence and prayer

GIOVANNI MARIA VIAN

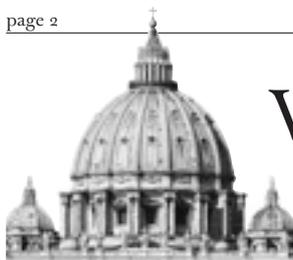
The Pope's first gesture in Fatima was a long prayer before the little statue of the Virgin, before offering her the age-old homage of the golden rose. The impressive silence was interrupted only by the chirping of birds, despite the hundreds of thousands of people gathered on the expansive plain where three of Francis' predecessors have come over the last 50 years. And prayer was the very reason for the brief journey of Pope Bergoglio, who, before the evening's Rosary, defined himself as a pilgrim of light, peace and hope, who had come only to pray to the "Lady robed in white" who a century ago manifested "the purposes of God's mercy".

"As a bishop robed in white", Francis came in order to remember those who, "robed in the splendour of their baptism, desire to live in God and tell the mysteries of Christ in order to obtain peace". In this way, the Pontiff said, "we will be the Church robed in white, the whiteness washed in the blood of the Lamb, blood that today too is shed in the wars tearing our world apart".

Against the background of the essential visit of Paul VI, who had come to Fatima to implore peace, Francis' pilgrimage also took place in a time of contradictions, as evoked by Cardinal Pietro Parolin, Secretary of State, in his homily during the Mass he celebrated after night fell on Friday, in a darkness that glittered with the light of thousands of candles. A century after the first apparition of the Virgin, whereas Europe was devastated by war, today peace is affirmed and seems clear but, at the same time, for millions of people, it is an incredibly long way off. Thus, the Pope quite correctly speaks of a world war being fought "piecemeal", widespread and fuelled by unspeakable economic interests.

And 100 years after the events of 1917 the Pontiff canonized Fatima's youngest visionaries, the young siblings, Francisco and Jacinta Marto. Already on the evening of 13 May, the latter "could not restrain herself and told the secret to her mother: 'Today I saw Our Lady'. They

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VATICAN BULLETIN

AUDIENCES

Thursday, 11 May

Archbishop Georges Pontier of Marseille, France, President of the Bishops' Conference of France, with: Bishop Pascal Delannoy of Saint-Denis, Vice President; Archbishop Pierre-Marie Carré of Montpellier, Vice President; Msgr Olivier Ribadeau Dumas, Secretary General

Members of the Canadian Conference of Catholic Bishops, on their visit *ad Limina Apostolorum*:

– Archbishop Luc Cyr of Sherbrooke

– Bishop André Gazeille of Nicolet

– Bishop François Lapierre, PME, of Saint-Hyacinthe

– Archbishop Paul-André Durocher of Gatineau

– Bishop Gilles Lemay of Amos, with Bishop emeritus Eugène Tremblay

– Bishop Paul Lortie, of Mont-Laurier

– Bishop Dorylas Moreau of Rouyn-Noranda

Cardinal Gérard Cyprien Lacroix, of the Pius X Secular Institute, Archbishop of Quebec, with the Auxiliaries: Bishop Marc Pelchat, titular Bishop of Lambaesis; Bishop Louis Corriveau, titular Bishop of Arena

– Bishop André Rivest, of Chicoutimi

– Bishop Yvon-Joseph Moreau, OCSO, of Sainte-Anne-de-la-Pocatière

– Bishop Joseph Luc André Bouchard, of Trois-Rivières, with Bishop emeritus Martin Veillette

– Archbishop Christian Lépine of Montréal, with the Auxiliaries: Bishop Thomas Dowd, titular Bishop of Treba; Bishop Alain Faubert, titular Bishop of Vicus Pacati

– Bishop Raymond Poisson of Joliette

– Bishop Lionel Gendron, PSS, of Saint-Jean-Longueuil, with the Auxiliaries: Bishop Claude Hamelin, titular Bishop of Apollonia and Bishop emeritus Jacques Berthelet, CSV

– Bishop Pierre Morissette of Saint-Jérôme

– Bishop Noël Simard of Valleyfield

– Archbishop Denis Grondin of Rimouski

– Bishop Jean-Pierre Blais of Baie-Comeau

– Bishop Gaétan Proulx, OSM, of Gaspé

– Bishop Marwan Tabet of Saint-Marion de Montréal for Maronites

– Bishop Ibrahim Michael Ibrahim, BS, of Saint-Sauveur de Montréal for Greek Melkites

Monday, 15 May

Archbishop Alessandro D'Errico, titular Archbishop of Carini, Apostolic Nuncio in Malta

Members of the Episcopal Conference of Peru, on their visit *ad Limina Apostolorum*:

– Archbishop Javier Augusto del Río Alba of Arequipa

– Bishop Jorge Pedro Carrión Pavlich of Puno

– Bishop Marco Antonio Cortez Lara of Tacna y Moquegua

– Bishop Kay Martín Schmalhausen Panizo, SCV, Prelate of Ayaviri

– Bishop Jorge Enrique Izaguirre Rafael, CSC, Prelate of Chuquibamba with Bishop-Prelate emeritus Mario Busquets Jordá

– Archbishop Salvador Piñeiro García-Calderón of Ayacucho

– Bishop Isidro Barrio Barrio of Huancavelica

– Archbishop Richard Daniel Alarcón Urrutia of Cuzco

– Bishop Gilber Gómez González of Abancay

– Bishop Domenico Berni Leonardi, OSA, Prelate of Chuquibambilla

– Bishop Pedro Alberto Bustamante López, Prelate of Sicuani

– Bishop Neri Menor Vargas, OFM, of Huánuco

– Bishop Luis Alberto Barrera Pacheco, MCCJ, of Tarma

– Cardinal Juan Luis Cipriani Thorne, Archbishop of Lima, with the Auxiliary Bishop Raúl Antonio Chau Quispe, titular Bishop of Aveia

– Bishop José Luis del Palacio y Pérez-Medel of Callao

– Bishop Lino Mario Panizza Richero, OFM Cap., of Carabayllo

– Bishop Norbert Klemens Strotmann Hoppe, MSC, of Chosica with the Auxiliary Bishop Arthur Joseph Colgan, CSC, titular Bishop of Ampora

– Bishop Antonio Santarsiero Rosa, OSI, of Huacho

– Bishop Héctor Eduardo Vera Colona of Ica

– Bishop Carlos Enrique García Camader of Lurín

– Bishop Ricardo García García, Prelate of Yauyos

– Archbishop José Antonio Eguren Anselmi, SCV, of Piura

– Bishop Emiliano Antonio Cisneros Martínez, OAR, of Chachapoyas with Bishop emeritus José Ignacio Alemayn Grau, C.SS.R

– Bishop Robert Francis Prevost, OSA, of Chiclayo

– Bishop Daniel Thomas Turley Murphy, OSA, of Chulucanas

– Bishop Fortunato Pablo Urcey, OAR, Prelate of Chota

– Archbishop Héctor Miguel Cabrejos Vidarte, OFM, of Trujillo

– Bishop José Carmelo Martínez Lázaro, OAR, of Cajamarca

– Bishop Ángel Francisco Simón Piorno of Chimbote

– Bishop Ivo Baldi Gaburri of Huari

– Bishop Rafael Alfonso Escudero López-Brea, Prelate of Moyobamba

– Bishop Juan Carlos Vera Plasencia, MSC, Military Ordinary, Apostolic Administrator of the Prelature of Caravelí

– Bishop Miguel Olaortúa Laspra, OSA, titular Bishop of Abbir maius, Vicar Apostolic of Iquitos

– Bishop Gilberto Alfredo Vizcarra Mori, SJ, titular Bishop of Autenti, Vicar Apostolic of Jaén en Perú o San Francisco Javier

– Bishop Gaetano Galbusera, SDB, titular Bishop of Mascusa, Vicar Apostolic of Pucallpa

– Bishop David Martínez de Aguirre Guinea, OP, titular Bishop of Izirrada, Vicar Apostolic of Puerto Maldonado

– Bishop Juan Bautista Tomás Oliver Climent, OFM, titular Bishop of Legis Volumni, Vicar Apostolic of Requena

– Bishop José Javier Travieso Martín, CMF, titular Bishop of Tubusuptu, Vicar Apostolic of San José del Amazonas

– Bishop Anton Žerdin, OFM, titular Bishop of Thucca terebenthina, Vicar Apostolic of San Ramón

Cardinal Dominique Mamberti, Pre-

Wishes from the Pope

Cooperation and solidarity

On Tuesday, 16 May, the Holy Father sent a telegram expressing his best wishes to Mr Emmanuel Macron, who assumed office as President of the Republic of France on Sunday, 14 May. The following is a translation of the telegram.

On the occasion of your investiture as President of the Republic of France, I offer you my most cordial good wishes in the exercise of your high office at the service of all your fellow citizens. I pray that God support you so that your country, true to the rich diversity of its moral traditions and its spiritual heritage, also marked by the Christian Tradition, may have always at heart the building of a more just and fraternal society. May respect for differences and attention to people in situations of precariousness and exclusion contribute to cooperation and solidarity among nations. May France continue to promote the pursuit of peace and the common good, respect for life, as well as defence of the dignity of each person and all peoples, in Europe and throughout the world. I wholeheartedly impart the Lord's blessing on you and on all the people of France.

FRANCIS

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With members of the Episcopal Conference of Peru



On Monday morning, 15 May, the Holy Father met with members of the Episcopal Conference of Peru on their visit *ad limina Apostolorum*.

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"Jesus appears to Mary Magdalene"
Macha Chmakoff

At the General Audience Francis speaks about Mary Magdalene

Apostle of hope

Pope Francis' catechesis at the General Audience on Wednesday, 17 May, was dedicated to Mary Magdalene. Addressing the faithful who had gathered in Saint Peter's Square, he defined the Saint as the "Apostle of the new and greatest hope". The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good Morning!

In the last few weeks, our reflection has been moving, so to speak, within the orbit of the Paschal Mystery. Today we meet the one who, according to the Gospels, was the first to see the Risen Christ: Mary Magdalene. The Sabbath had ended not long before. On the day of the Passion, there had not been enough time to complete the funeral rites. For this reason, at that sorrow-filled dawn, the women went to Jesus' tomb with aromatic oils. The first to arrive was Mary Magdalene. She was one of the disciples who had accompanied Jesus from Galilee, putting herself at the service of the burgeoning Church. Her walk to the sepulchre mirrors the fidelity of many women who spend years in the small alleyways of cemeteries remembering someone who is no longer there. The most authentic bonds are not broken even in death: there are those who continue loving even if their loved one is gone forever.

The Gospel describes Magdalene by immediately highlighting that she was not a woman easily given to enthusiasm (cf. Jn 20:1-2, 11-18). In fact, after her visit to the sepulchre, she returns disappointed to the Apostles' hiding place. She tells them that the stone has been removed from the entrance to the sepulchre, and her first hypothesis is the simplest that one could formulate: someone must have stolen Jesus' body. Thus, the first announcement that Mary makes is not the one of the Resurrection, but of a theft perpetrated by persons unknown while all Jerusalem slept.

The Gospels then tell of Magdalene's second visit to Jesus' sepulchre. She was stubborn! She went, she returned ... because she was not convinced! This time her step is slow and very heavy. Mary suffers twice as much: first for the death of Jesus, and then

for the inexplicable disappearance of his body.

It is as she is stooping near the tomb, her eyes filled with tears, that God surprises her in the most unexpected way. John the Evangelist stresses how persistent her blindness is. She does not notice the presence of the two angels who question her, and she does not become suspicious even when she sees the man behind her, whom she believes is the custodian of the garden. Instead, she discovers the most overwhelming event in the history of mankind when she is finally called by her name: "Mary!" (v. 16).

How nice it is to think that the first apparition of the Risen One – according to the Gospels – took place in such a personal way! To think that there is someone who knows us, who sees our suffering and disappointment, who is moved with us and calls us by name. It is a law which we find engraved on many pages of the Gospel. There are many people around Jesus who search for God, but the most prodigious reality is that, long before that, in the first place there is God, who is concerned about our life, who wants to raise it, and to do this, he calls us by name, recognizing the individual face of each person. Each person is a love story that God writes on this earth. Each one of us is God's love story. He calls each of us by our name: he knows us by name; he looks at us; he waits for us; he forgives us; he is patient with us. Is this true or not true? Each of us experiences this.

And Jesus calls her: "Mary!": the revolution of her life, the revolution destined to transform the life of every man and every woman begins with a name which echoes in the garden of the empty sepulchre. The Gospels describe Mary's happiness. Jesus' Resurrection is not a joy which is measured with a dropper, but a waterfall that cascades over life. Christian life is not woven of soft joys, but of waves which engulf everything. You too, try to imagine, right now, with the baggage of disappointments and failures that each of us carries in our heart, that there is a God close to us who calls us by name and says to us: "Rise, stop weeping, for I have come to free you!" This is beautiful.

Jesus is not one who adapts to the world, tolerating in it the persistence of death, sadness, hatred, the moral destruction of people... Our God is not inert, but our God – allow me to say – is a dreamer: he dreams of the transformation of the world, and accomplished it in the mystery of the Resurrection.



Mary would like to embrace her Lord, but he is already oriented towards the heavenly Father, whereas she is sent to carry the news to the brethren. And so that woman, who, before encountering Jesus, had been at the mercy of evil (cf. Lk 8:2) now becomes the *Apostle of the new and greatest hope*. May her intercession also help us live this experience: in times of woe and in times of abandonment, to listen to the Risen Jesus who calls us by name and, with a heart full of joy, to go forth and proclaim: "I have seen the Lord!" (v. 18). I have changed my life because I have seen the Lord! I am now different than before. I am another person. I have changed because I have seen the Lord. This is our strength and this is our hope. Thank you.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly the groups from England, Ireland, Swaziland, Hong Kong, Indonesia, India, the Philippines, Vietnam, Canada and the United States of America. In the joy of the Risen Christ, I invoke upon you and your families the loving mercy of God our Father. May the Lord bless you all!

I welcome the Italian-speaking pilgrims! I am happy to welcome the Monfort Missionaries of the Society of Mary on the occasion of their General Chapter, and the Perpetual Adorers of the Blessed Sacrament, and I urge them to renew their adherence to their respective founding charisms in order to transmit the love and mercy of God in today's ecclesial context.

May the visit to the Tombs of the Apostles during the Marian month make devotion to the Mother of God grow in each of you, in order to be missionary-disciples of the paschal joy of the Resurrection.

I address a special greeting to *young people*, to the *sick* and to *newlyweds*. Today, we celebrate the liturgical memorial of Saint Paschal Baylon, Patron of Eucharistic Associations. May his love for the Eucharist show you, dear *young people*, the importance of faith in the real presence of Jesus. May the bread of the Eucharist support you, dear *sick people*, in facing your trials with serenity, and may it be nourishment for you, dear *newlyweds*, in the human and spiritual growth of your new family.



Relatives of the victims of an avalanche in January which buried a hotel in central Italy hold white balloons and photos of their loved ones at the General Audience

With journalists on the return flight to Rome

Peace is the message of Fatima

After concluding his pilgrimage to Fatima on Saturday, 13 May, Pope Francis participated in the customary question-and-answer session with journalists aboard the return flight to Rome. The meeting was introduced by Greg Burke, Director of the Holy See Press Office, who thanked the Pontiff and invited him to the microphone. Before taking the first question, the Holy Father remarked, in Italian: "First of all, good evening. Thank you. I would like to answer as many questions as possible; so, we'll do things quite quickly. I don't like it when we are only half way through, and they come to tell us that it is already time for the snack ... so let's do both things together. Thank you". The following is the English text of the Holy Father's responses, with a summary of the questions posed to him.

[Fátima Campos Ferreira, of 'Rádio e Televisão de Portugal'] You came to Fatima as a pilgrim in order to canonize Francisco and Jacinta in the centenary year of the apparitions. From this historical standpoint, what remains now for the Church and for the whole world? Also, Fatima has a message of peace, and the Holy Father is going to receive in the Vatican in coming days – on 24 May – the American President Donald Trump. What can the world hope for from this meeting, and what does the Holy Father hope for from this meeting? Thank you very much.

That Fatima has a message of peace, certainly. And it was brought to humanity by three great communicators who were less than 13 years old. That is interesting. That I came as a pilgrim, yes. That the canonization was not something planned at the beginning, because the procedure involving the miracle was still underway, but suddenly the expert opinions proved positive and things quickly moved forward ... and so things came together. For me it was a great joy. What can the world hope for? For peace. And what am I going to speak of to everyone from now on? Peace.

What remains for the Church and for the world from that historical moment?

A message of peace. And I would like to say something which touched my heart. Before leaving, I received some scientists of various religions who were doing research at the Vatican Observatory at Castel Gandolfo. Some were agnostic or atheists. An atheist said to me: "I am an atheist..." – he didn't say what nationality he was or where he came from. He spoke in English, so I couldn't tell and I didn't ask him – "I ask you a favour: tell Christians that they must love Muslims more". That is a message of peace.

Is that what you are going to say to Trump?

[smiles]

[Aura Miguel, of 'Rádio Renascença'] In Fatima you presented yourself as "a bishop robed in white". Until now, this expression has applied rather to the vision of the third part of the secret, to Saint John Paul II and to the martyrs of the twentieth century. What does it mean that you identify yourself with this expression?

Yes, in the prayer. I didn't do that myself; the Shrine did it. But I also wondered why they said that. And there is a connection, about the white: a bishop robed in white, Our Lady dressed in white, the radiance of children's innocence after being baptized.... There is a connection, in that prayer, with the colour white. I think – because I didn't do it – I think that on a literal level they were trying to express by the colour white the desire for inno-

cence, for peace: innocence, not doing evil to another, not making war...

Is the interpretation of the message being revised?

No. That vision ... I think that Cardinal Ratzinger, then Prefect of the Congregation for the Doctrine of the Faith, explained everything quite clearly. Thank you.

[Claudio Lavagna, of 'NBC'] Yesterday you asked the faithful to knock down all walls. And yet, on 24 May you are meeting a Head of State who threatens to build walls, something rather contrary to your words. But he also has – so it seems – other opinions and decisions differing from your own, for example, on the need to take action in the face of global warming or on the welcoming of refugees. So, on the eve of this visit, what opinion have you formed of the policies that President Trump has adopted so far on these questions, and what are you expecting from a meeting with a Head of State who seems to think and act in a way contrary to your own?

Well, the first question is – but I can respond to both of them – I never make a judgment about people without hearing them first. It is something I feel I should not do. When we speak to each other, things will come out. I will say what I think; he will say what he thinks. But I have never, ever, wanted to make a judgment without hearing the person. And the second is, what do I think....

What do you think especially about questions such as the welcoming of refugees...

But this you know quite well!

The second thing is really: what do you expect from a meeting with a Head of State who thinks differently than yourself.

There are always doors that are not closed. We have to find doors that are at least a little open, in order to go in and speak about things we have in common and go forward. Step by step. Peace is something crafted: it is made daily. So too with friendship between people, mutual knowledge. Esteem is crafted; it is worked on each day. Respect for the other, saying what we think, but with respect, walking together.... Someone sees things in a certain way: say so, be honest in what each of us thinks.

You hope that he will soften his decisions afterwards...

This is a political calculation that I do not permit myself to make. Even in the religious sphere, I am not a proselytizer. Thank you.

[Elisabetta Piqué, of 'La Nación'] Today is the centenary of the apparitions of the Virgin of Fatima, but it is also the important anniversary of something in your own life. Twenty-five years ago, the Nuncio [Archbishop] Calabresi told you that you would become the Auxiliary Bishop of Buenos Aires, something that meant the end of your exile to Cordoba and a big change in your life. My question is whether you have ever connected this fact that changed your life to the Virgin of Fatima? And if, in these days when you prayed before her, you thought about this, and what you can tell us about it?

[with a laugh] Women know everything! I hadn't thought about the coincidence; just yesterday, while I was praying in front of Our Lady, I realized that it was on 13 May that I received the phone call from the Nuncio, twenty-five years ago. Yes. I don't know... I said: "Look at me!" ... And I spoke with Our Lady a little about this; I asked her forgiveness for all my mistakes, but also for her own poor taste in choosing people ... [laughing]. But I did realize this yesterday.

[Nicholas Senèze, of 'La Croix'] May we go back to Fatima, to which the Fraternity of Saint Pius X has great devotion. We hear much said about an agreement that would give official status in the Church to the Fraternity. Some even imagined that this announcement could have been made today. Your Holiness, do you think that this agreement will be possible in the short term? And what obstacles still remain? And what is the meaning of this reconciliation for you? Will it be a triumphal return of the faithful who will show what it means to truly be Catholic, or something else?

Well, I would reject any form of triumphalism, no? Some days ago, the *feria quarta* of the Congregation for the Doctrine of the Faith ... their meeting – they call it *feria quarta* because it takes place on Wednesdays – studied a document, and the document, their study of the document, has not yet reached me. This is the first thing. Second: relations currently are fraternal. Last year I granted faculties for confession for them all, even a form of jurisdiction for marriages. But first, too, the problems, the cases they had – for example – that needed to be resolved by the Congregation for the Doctrine of the Faith ... that Congregation has been working on them. For example, abuse, cases of abuse. They brought them to us, also to the Apostolic Penitentiary, also for the reduction of priests to the lay state, they brought those to us.... Relations are fraternal. I have a good relationship with Monsignor Fellay; I have spoken [with him] several times.... I don't like to rush things. Walking, walk, walk, and then we will see. For me it is not a question of winners or losers, no. It is a problem of brothers who have to walk together, seeking the way to take steps forward.

[Tassilo Forchheimer, of 'ARD'] On the anniversary of the Reformation, can Evangelical and Catholic Christians walk another stretch of the road together? Will there be the possibility of par-





icipating at the same Eucharistic Table? Some months ago, Cardinal Kasper said that it might be possible to take a further step forward in the course of this year...

Great steps forward have been taken! We can think of the first Declaration on Justification: from that moment, the journey has not stopped. The visit to Sweden was very meaningful, because it was the beginning [of the commemorations], and also a commemoration with Sweden. There too, [it was] meaningful for the ecumenism of journeying, of journeying together in prayer, in martyrdom and in works of charity, together with works of mercy. And there the Lutheran *Caritas* and the Catholic *Caritas* made an agreement to work together: this is a big step! But other steps are awaited, always. You know that God is the God of surprises. Yet we must never stop, but always go forward. Praying together, bearing witness together, carrying out works of mercy together, which is to proclaim the love of Jesus Christ, to proclaim that Jesus Christ is Lord, the one Saviour, and that grace comes only from him.... And about this journey the theologians will continue their study, but we must keep walking. With a heart open to surprises....

[Mimmo Muolo, of 'Avvenire'] At Fatima we saw with you a great testimony to popular faith. The same faith is found, for example, at other Marian Shrines too, such as Medjugorje. What do you think about those apparitions – if there were apparitions – and about the religious fervour they have evoked, seeing that you have decided to name a bishop delegate for the pastoral aspects? And if I may be permitted a second question, which I know is close to your heart, as well as for us Italians. NGOs have been accused of collusion with smugglers, human traffickers. What do you think about this?

I'll start with the second one. I read in the newspaper that I page through in the morning that there was this problem, but I also do not know what the details might be. So I cannot offer an opinion. I know that there is a problem and that investigations are underway. I hope that they continue and that the whole truth comes out. The first? Medjugorje. All apparitions or presumed apparitions belong to the private sphere; they do not form part of the public ordinary magisterium of the Church. As for Medjugorje, a commission was set up, headed by Cardinal Ruini. Benedict XVI set it up. At the end of 2013 or the beginning of 2014, I received the results from Cardinal Ruini. The commission was made up of good theologians, bishops and cardinals. Good, good, good people. The Ruini report is very, very good. Then, there were some doubts at the Congregation for the Doctrine of the Faith, and the Congregation judged it appropriate to send each member of the *feria quarta* meeting the entire documentation, even the

things that seemed contrary to the Ruini report. I was notified about this; I recall that it was late on a Saturday evening. It didn't seem right to me; it was like putting the Ruini report up for auction – sorry for this word – a report which had been done very well. On Sunday morning, the Prefect of the Congregation for the Doctrine of the Faith received a letter from me, in which I asked him to tell them that instead of sending their opinions to the *feria quarta*, they should send them to me personally. These opinions were studied, and all of them stress how substantial the Ruini report was. Yes, mainly, three things need to be distinguished. About the first apparitions, when [the "seers"] were young, the report more or less says that the investigation needs to continue. Concerning the alleged current apparitions, the report expresses doubts. Personally, I am more "mischievous": I prefer Our Lady to be a Mother, our Mother, and not a telegraph operator who sends out a message every day at a certain time ... this is not the mother of Jesus. And these alleged apparitions have no great value. I say this as my personal opinion. Who thinks that Our Lady would say: "Come tomorrow at this time and I will give a message to that seer"; no. [In the Ruini report] a distinction is made between the two apparitions. Third, the real core of the Ruini report: the spiritual fact, the pastoral fact, the people go there and are converted, the people who meet God, who change their lives.... For this there is no magic wand, this spiritual-pastoral fact cannot be denied. Now, in order to look at matters with all these findings, with the responses sent to me by the theologians, a Bishop has been named – a good one, good because he is experienced – in order to take a look at how the pastoral part is going. And at the end, something will be said.

[Joshua McElwee, of the 'National Catholic Reporter'] The last member of the Commission for the Protection of Minors, who was abused by a priest, resigned in March. Mrs Marie Collins said that she had to resign because the Vatican officials were not implementing the guidelines of the Commission that you, Holy Father, had approved. I have two questions. Whose responsibility is this? And what are you doing, Holy Father, to ensure that the priests and bishops in the Vatican carry out your recommendations, as advised by your Commission?

Right. Marie Collins explained things to me clearly. I spoke to her: she is a good woman. She continues to work in formation with priests on this point. She is a good woman, who wants to work. She made this accusation, and to some extent she is right. Why? Because there are many delayed cases, because they have been piling up.... And in this period of time, legislation had to be enacted for this: what must diocesan bishops do? Today in almost all dioceses there is a procedure to follow

in these cases: that is a significant step forward. In this way, the dossiers are done properly. This is one step. Another step: there are few personnel, there is need for more people capable of doing this, and the Secretary of State is seeking to present new personnel, as is Cardinal Müller. The other day two or three more were taken on. The head of the disciplinary section was changed; he was good, very good, but rather weary. He has returned to his homeland to do the same work with his episcopate. And the new one – he is Irish, Monsignor Kennedy – is a very good person, very efficient, swift, and this helps a great deal. Then there is another thing. Sometimes the Bishops send [cases]. If the case is properly instructed, then it goes immediately to the *feria quarta* meeting; the *feria quarta* studies it and then makes a decision. If the case is not well instructed, then it has to be sent back and be redone. For this, we are thinking of providing continent-wide assistance, one or two per continent. For example, in Latin America, one in Colombia, another in Brazil.... They would be continental pre-tribunals or tribunals. But this is in the planning stage. And then, things work well: the *feria quarta* studies [the case] and removes the priest from the clerical state; he then returns to the diocese and appeals. Previously, the recourse was studied by the same *feria quarta* which had pronounced the sentence, but this is unjust. I created another tribunal and put someone beyond question in charge of it: Archbishop Scicluna of Malta, who is one of the most outspoken against cases of abuse. And in this second tribunal – because we must be fair – anyone who appeals has the right to a defender. If this [second tribunal] approves the first sentence, the case is over. All that remains is [the possibility of writing] a letter asking the Pope for clemency. I have never signed a pardon. So as things stand, we are moving forward. Marie Collins on that point was right; but we, too, have been making progress. But there are two thousand cases piled up! Thank you.

[Joana Haderer, of 'Lusa - Agência de Notícias de Portugal'] In Portugal, almost all Portuguese identify themselves as Catholic, almost all, almost 90%; but the way the society organizes itself, the decisions we make ... are often contrary to the positions of the Church. I am referring to homosexual marriage, to the decriminalization of abortion. Now we are going to begin discussing euthanasia. How do you see this?

I believe it is a political problem. And also that the Catholic conscience is one that is sometimes not fully obedient to the Church, and does not have a nuanced catechesis, a human catechesis behind it ... for the Catechism of the Catholic Church is an example of something serious and nuanced. I believe that this is due to a lack of formation and culture. Because it is curious: in some other regions – I think of Italy, some parts of Latin America – that.... They are very Catholic, but they are anticlerical ... *mangiapreti* ["priest-eaters"] which ... [he laughs]. It is a phenomenon you come across sometimes, and....

And that worries you?

Of course it worries me. That's why I say to priests – you will have read this – "Flee from clericalism!" Because clericalism distances you from people. "Flee from clericalism", and let me add: it is a plague in the Church. But here work needs to be done on catechesis too, the formation of conscience, dialogue and human values as well. Thank you. And pray for me; don't forget.



After pausing in silence before the statue of Our Lady of the Rosary on Friday afternoon, 12 May, the first day of his pilgrimage to Fatima, Pope Francis led the faithful in prayer at the Chapel of the Apparitions. The following is the English text of the prayer.

Hail Holy Queen,
Blessed Virgin of Fatima,
Lady of Immaculate Heart,
our refuge and our way to God!
As a pilgrim of the Light that comes to us from your hands,
I give thanks to God the Father, who in every time and place is at work in human history;
As a pilgrim of the Peace that, in this place, you proclaim,
I give praise to Christ, our peace, and I implore for the world concord among all peoples;
As a pilgrim of the Hope that the Spirit awakens,
I come as a prophet and messenger to wash the feet of all,
at the same table that unites us.

Hail, Mother of Mercy,
Lady robed in white!
In this place where,
a hundred years ago
you made known to all the purposes of God's mercy,
I gaze at your robe of light and, as a bishop robed in white,
I call to mind all those who, robed in the splendour of their baptism, desire to live in God and tell the mysteries of Christ in order to obtain peace.

Hail, life and sweetness,
Hail, our hope,
O Pilgrim Virgin, O Universal Queen!
In the depths of your being, in your Immaculate Heart,
you keep the joys of men and women as they journey to the Heavenly Homeland.
In the depths of your being, in your Immaculate Heart,
you keep the sorrows of the human family,
as they mourn and weep in this valley of tears.
In the depths of your being,

Before the Statue of Our Lady of the Rosary of Fatima

Concord among all peoples

in your Immaculate Heart, adorn us with the radiance of the jewels of your crown and make us pilgrims, even as you were a pilgrim.
With your virginal smile, enliven the joy of Christ's Church.
With your gaze of sweetness, strengthen the hope of God's children.
With your hands lifted in prayer to the Lord,
draw all people together into one human family.

O clement, O loving,
O sweet Virgin Mary,
Queen of the Rosary of Fatima!
Grant that we may follow the example of Blessed Francisco and Blessed Jacinta,
and of all who devote themselves to proclaiming the Gospel.
Thus we will follow all paths and everywhere make our pilgrim way; we will tear down all walls and cross every frontier,
as we go out to every periphery, to make known God's justice and peace.

In the joy of the Gospel, we will be the Church robed in white, the whiteness washed in the blood of the Lamb,
blood that today too is shed in the wars tearing our world apart.
And so we will be, like you, an image of the column of light that illumines the ways of the world, making God known to all, making known to all that God exists, that God dwells in the midst of his people, yesterday, today and for all eternity.

Hail, Mother of the Lord,
Virgin Mary, Queen of the Rosary of Fatima!
Blessed among all women,
you are the image of the Church robed in paschal light,

you are the honour of our people, you are the victory over every assault of evil.
Prophecy of the merciful love of the Father,
Teacher of the Message of Good News of the Son,
Sign of the burning Fire of the Holy Spirit,
teach us, in this valley of joys and sorrows,
the eternal truths that the Father reveals to the little ones.
Show us the strength of your protective mantle.

In your Immaculate Heart,
be the refuge of sinners and the way that leads to God.
In union with my brothers and sisters, in faith, in hope and in love,
I entrust myself to you.
In union with my brothers and sisters, through you, I consecrate myself to God,
O Virgin of the Rosary of Fatima.
And at last, enveloped in the Light that comes from your hands,
I will give glory to the Lord for ever and ever.
Amen.

Prayer vigil with the faithful

To be Christian we must be Marian

The Pontiff greeted the pilgrims who gathered at the Chapel of the Apparitions on the evening of Friday, 12 May, for the vigil, the blessing of candles and introduction to the Rosary. The following is the English text of the Holy Father's address.

Dear Pilgrims to Mary and with Mary!

Thank you for your welcome and for joining me on this pilgrimage of hope and peace. Even now, I want to assure all of you who are united with me, here or elsewhere, that you have a special place in my heart. I feel that Jesus has entrusted you to me (cf. *Jn* 21:15-17), and I embrace all of you and commend you to Jesus, "especially those most in need" – as Our Lady taught us to pray (Apparition of July, 1917). May she, the loving and solicitous Mother of the needy, obtain for them the Lord's blessing! On each of

the destitute and outcast robbed of the present, on each of the excluded and abandoned denied a future, on each of the orphans and victims of injustice refused a past, may there descend the blessing of God, incarnate in Jesus Christ. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you. The Lord lift up his countenance upon you, and give you peace" (*Nim* 6:24-26).

This blessing was fulfilled in the Virgin Mary. No other creature ever basked in the light of God's face as did Mary; she in turn gave a human face to the Son of the eternal Father. Now we can contemplate her in the succession of joyful, luminous, sorrowful and glorious moments of her life, which we revisit in our recitation of the rosary. With Christ and Mary, we abide in God. Indeed, "if we want to be Christian, we must be Marian; in a word, we have to acknowledge the essential, vital and providential relationship uniting Our Lady to Jesus, a relationship that opens before us the way leading to him" (PAUL VI, *Humily at the Shrine of Our Lady of Bonaria*, Cagliari, 24 April 1970). Each time we recite the rosary, in this holy place or anywhere else, the Gospel enters anew into the life of individuals, families, peoples and the entire world.

Pilgrims with Mary... But which Mary? A teacher of the spiritual life, the first to follow Jesus on the "narrow way" of the cross by giving us an example, or a Lady "unapproachable" and impossible to imitate? A woman "blessed because she believed" always and everywhere in God's words (cf. *Lk* 1:42, 45), or a "plaster statue" from whom we beg favours at little cost? The Virgin Mary of the Gospel, venerated by the Church at prayer, or a Mary of our own making: one who restrains the arm of a vengeful God; one sweeter than Jesus the ruthless judge; one more merciful than the Lamb slain for us?

Great injustice is done to God's grace whenever we say that sins are

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On the centenary of the first of the apparitions the Pope canonizes Francisco and Jacinta Marto

Safe under her mantle of Light

An immense crowd attended the Mass celebrated by Pope Francis at the Basilica of Our Lady of the Rosary of Fatima on Saturday morning, 13 May. During the Mass, the culminating event of the Pontiff's pilgrimage, Francisco and Jacinta Marto were canonized. The following is the English text of the Holy Father's homily.

"[There] appeared in heaven a woman clothed with the sun". So the seer of Patmos tells us in the Book of Revelation (12:1), adding that she was about to give birth to a son. Then, in the Gospel, we hear Jesus say to his disciple, "Here is your mother" (*Jn* 19:27). We have a Mother! "So beautiful a Lady", as the seers of Fatima said to one another as they returned home on that blessed day of 13 May a hundred years ago. That evening, Jacinta could not restrain herself and told the secret to her mother: "Today I saw Our Lady". They had seen the Mother of Heaven. Many others sought to share that vision, but ... they did not see her. The Virgin Mother did not come here so that we could see her. We will have all eternity for that, provided, of course, that we go to heaven.

Our Lady foretold, and warned us about, a way of life that is godless and indeed profanes God in his creatures. Such a life – frequently proposed and imposed – risks leading to hell. Mary came to remind us that God's light dwells within us and protects us, for, as we heard in the first reading, "the child [of the woman] was snatched away and taken to God" (*Rev* 12:5). In Lucia's account, the three chosen children found themselves surrounded by God's light as it radiated from Our Lady. She enveloped them in the mantle of Light that God had given her. According to the belief and experience of many pilgrims, if not of all, Fatima is more than anything this mantle of Light that protects us, here as in almost no other place on earth. We need but take refuge under the protection of the Virgin Mary and to ask her, as the *Salve Regina* teaches: "show unto us ... Jesus".

Dear pilgrims, we have a Mother. We have a Mother! Clinging to her like children, we live in the hope that rests on Jesus. As we heard in the second reading, "those who receive the abundance of the grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ" (*Rom* 5:17). When Jesus ascended to heaven, he brought to the Heavenly Father our humanity, which he assumed in the womb of the Virgin Mary and will never forsake. Like an anchor, let us fix our hope on that humanity, seated in heaven at the right hand of the Father (cf. *Eph* 2:6). May this hope guide our lives! It is a hope that sustains us always, to our dying breath.

Confirmed in this hope, we have gathered here to give thanks for the countless graces bestowed over these past hundred years. All of them passed beneath the mantle of light that Our Lady has spread over the four corners of the earth, beginning with this land of Portugal, so rich in hope. We can take as our examples Saint Francisco and Saint Jacinta, whom the Virgin Mary introduced into the immense ocean of God's light and taught to adore him. That was the source of their strength in overcoming opposition and suffering. God's presence became constant in their lives, as is evident from their insistent prayers for sinners and their desire to remain ever near "the hidden Jesus" in the tabernacle.

In her Memoirs (III, 6), Sister Lucia quotes Jacinta who had just been granted a vision: "Do you not see all those streets, all those paths and fields full of people crying out for food, yet [they] have nothing to eat? And the Holy Father in a church, praying before the Immaculate Heart of Mary? And all those people praying with him?" Thank



you, brothers and sisters, for being here with me! I could not fail to come here to venerate the Virgin Mary and to entrust to her all her sons and daughters. Under her mantle they are not lost; from her embrace will come the hope and the peace that they require, and that I implore for all my brothers and sisters in baptism and in our human family, especially the sick and people with disabilities, prisoners and the unemployed, the poor and the abandoned. Dear brothers and sisters, let us pray to God with the hope that others will hear us; and let us speak to others with the certainty that God will help us.

Indeed, God created us to be a source of hope for others, a true and attainable hope, in accordance with each person's state of life. In "asking" and "demanding" of each of us the fulfillment of the duties of our proper state (*Letters of Sister Lucia*, 28 February 1943), God effects a general mobilization against the indifference that chills the heart and worsens our myopia. We do not want to be a stillborn hope! Life can survive only because of the generosity of other lives. "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (*Jn* 12:24). The Lord, who always goes before us, said this and did this. Whenever we experience the cross, he has already experienced it before us. We do not mount the cross to find Jesus. Instead it was he who, in his self-abasement, descended even to the cross, in order to find us, to dispel the darkness of evil within us, and to bring us back to the light.

With Mary's protection, may we be for our world sentinels of the dawn, contemplating the true face of Jesus the Saviour, resplendent at Easter. Thus may we rediscover the young and beautiful face of the Church, which shines forth when this is missionary, welcoming, free, faithful, poor in means and rich in love.

The Holy Father greets the sick

A precious treasure

Just before imparting the final blessing in Fatima, at the Mass for the canonization of Francisco and Jacinta Marto at the Basilica of Our Lady of the Rosary, the Holy Father greeted the sick. The following is the English text of the words he addressed to them.

Dear Brothers and Sisters who are sick,

As I said in the homily, the Lord always goes before us. Whenever we experience a cross, he has already been there ahead of us. In his passion, he took upon himself all our suffering. Jesus knows the meaning of sorrow and pain. He understands us, he comforts us and he gives us strength, as he did to Saint Francisco Marto and Saint Jacinta, and to the saints of every time and place. I think of the Apostle Peter, in chains in the prison of Jerusalem, as the whole Church prayed for him. The Lord comforted Peter. That is the Church's ministry: the Church asks the Lord to comfort the afflicted like yourselves, and he

comforts you, even in ways you cannot see. He comforts you in the depths of your hearts and he comforts you with the gift of strength.

Dear pilgrims, we have before us Jesus hidden yet present in the Eucharist, just as we have Jesus hidden yet present in the wounds of our brothers and sisters who are sick and suffering. On the altar, we worship the flesh of Jesus; in these our brothers and sisters, we encounter the wounds of Jesus. The Christian adores Jesus, the Christian seeks Jesus, the Christian can recognize the wounds of Jesus. Today the Virgin Mary asks all of us the same question that, a hundred years ago, she asked the shepherd children: "Do you want to offer



yourselves to God?" Their answer – "Yes, we do!" – makes us able to understand and imitate their lives. They lived life, with its share of joy and suffering, as an offering to the Lord.

I invite those of you who are sick to live your lives as a gift. Like the shepherd children, tell Our Lady that you want to offer yourselves to God with all your heart. Don't think of yourselves simply as the recipients of charitable solidarity, but feel that you share fully in the Church's life and mission. Your silent presence, which is more eloquent than a flood of words, your prayers, the daily offering of your sufferings in union with those of Jesus crucified for the salvation of the world, the patient and even joyful acceptance of your condition – all these are a spiritual resource, an asset to every Christian community. Do not be ashamed of being a precious treasure of the Church.

Jesus will pass close to you in the Blessed Sacrament as a sign of his closeness and love for you. Entrust to him your sorrows, your sufferings, all your weariness. Count on the prayer of the Church, which from every corner of the world rises up to heaven for you and with you. God is our Father, and he will never forget you.

Prayer vigil

CONTINUED FROM PAGE 6

punished by his judgment, without first saying – as the Gospel clearly does – that they are forgiven by his mercy! Mercy has to be put before judgment and, in any case, God's judgment will always be rendered in the light of his mercy. Obviously, God's mercy does not deny justice, for Jesus took upon himself the consequences of our sin, together with its due punishment. He did not deny sin, but redeemed it on the cross. Hence, in the faith that unites us to the cross of Christ, we are freed of our sins; we put aside all fear and dread, as unbefitting those who are loved (cf. 1 Jn 4:18). "Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her, we see that humility and tenderness are not virtues of the weak but of the strong, who need not treat others poorly in order to feel important themselves.... This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization" (Ap. Exhort. *Evangelii Gaudium*, 288). With Mary, may each of us become a sign and sacrament of the mercy of God, who pardons always and pardons everything.

Hand in hand with the Virgin Mother, and under her watchful gaze, may we come to sing with joy the mercies of the Lord, and cry out: "My soul sings to you, Lord!" The mercy you have shown to all your saints and all your faithful people, you have also shown to me. Out of the pride of my heart, I went astray, following my own ambitions and interests, without gaining any crown of glory! My one hope of glory, Lord, is this: that your Mother will take me in her arms, shelter me beneath her mantle, and set me close to your heart. Amen.

Visionaries of the apparitions

The shepherd children on their way to sainthood

In Fatima, between 13 May and 13 October 1917, the Virgin Mary appeared six times to Francisco (9) and Jacinta (7) Marto, and their cousin Lucia dos Santos (10). The shepherd children reported that on 13 May 1917, at the Cova da Iria, they first witnessed a woman in a white mantle trimmed with gold, with a rosary in her hand. They recounted that she was "brighter than the sun, shedding rays of light clearer and stronger than a crystal goblet filled with the most sparkling water and pierced by the burning rays of the sun". She invited them to pray the Rosary every day, so as "to bring peace to the world and an end to the war" that then engulfed Europe. She asked them to return on the 13th day of each of the next five months.

In the subsequent apparitions in the months that followed, the children reported that the beautiful woman revealed herself as Our Lady of the Rosary and that she had called them to spread her message and devotion to the Immaculate Heart. She also showed them a vision of hell and asked them to pray the rosary daily and to offer up sacrifices for peace and the conversion of sinners. She revealed three Secrets to them and said that a great miracle would occur at the last of the apparitions, on 13 October the same year. On 13 July, the Virgin told the children of her desire that Russia be consecrated to her Immaculate Heart.

News of the apparitions and reports of miracles spread beyond the little vil-

lage and on 13 August 1917, local authorities detained the children to prevent them from returning to the Cova da Iria where people had been gathering by the hundreds. The children were interrogated and threatened, in an attempt to compel



them to divulge the secrets, but the children stood fast. On Sunday, 19 August, the children reported that the Virgin Mary had appeared to them at Valinhos and asked them to pray and make sacrifices for sinners because, without such prayer and sacrifices, many souls perish in hell.

On the last day of the apparitions, 13 October 1917, a crowd of tens of thousands gathered at the Cova da Iria to witness the promised "miracle". The children described that they had witnessed Our Lady, who asked that a chapel be built on the site, that the rosary be prayed daily, and that par-

ty be asked for sins. Witnesses that day recounted that after hours of rain, the sun appeared in the sky as a dull disk, veiled in colours and light, and began to spin around in the sky, suddenly hurtling towards earth, causing many in the crowd to scream. Moments later, witnesses related that the sodden ground and everyone's clothing had dried: it was the "Miracle of the Sun" at Fatima.

Just as the Virgin had predicted, Jacinta and Francisco, who became ill during an influenza epidemic, died not long afterwards. After great suffering, Francisco succumbed to his illness on 4 April 1919 at the age of 10; Jacinta died on 20 February 1920, at the age of 9. In 1989 Saint John Paul II declared the two siblings venerable, and beatified them in 2000.

On 23 March this year, Pope Francis signed the decree approving their cause for sainthood.

As a teen, Lucia entered the Institute of the Sisters of Saint Dorothy in Vilar, and later received permission to enter the Carmelite convent of Santa Teresa in Coimbra, where she resided until her death in 2005, at the age of 97. Soon after her death, Pope Benedict XVI dispensed with the five-year waiting period traditionally observed before a cause for her sainthood could be opened. Local investigations into Lucia's life of holiness and virtue concluded early this year.

Cardinal Parolin celebrates Mass at the Basilica of Our Lady of the Rosary

Love and peace will triumph

After the Pontiff's blessing of candles and his introduction of the Rosary at the Basilica of Our Lady of the Rosary of Fatima on Friday evening, 12 May, Cardinal Pietro Parolin, Secretary of State, celebrated a Vigil Mass. The following is the English text of Cardinal Parolin's homily.

Dear Pilgrims to Fatima,

With joy and gratitude, we have gathered at this Shrine that commemorates the apparitions of Our Lady to the three shepherd children. We join the throngs of pilgrims who in these hundred years have come here to show their trust in the Mother of Heaven. We are celebrating this Eucharist in honour of her Immaculate Heart. In the first reading, we heard the people exclaim: "You averted our ruin, walking in the straight path before our God" (*Jdt* 13:20). These words of praise and gratitude were addressed by the city of Bethulia to Judith, their champion, whom "the Lord God, who created the heavens and the earth ... guided to cut off the head of the leader of our enemies" (*Jdt* 13:18). But they take on their full meaning in the Immaculate Virgin Mary. Thanks to her offspring – Christ the Lord – she was able to "crush the head" (cf. *Gen* 3:15) of the "ancient serpent, who is called the devil and Satan, the deceiver of the whole world". He, in turn, "was angry with the woman, and went off to make



the world. Even though everything depends on God and his grace, we still need to act as if everything depended on us, by asking the Virgin Mary that the hearts of individuals, the homes of families, the history of peoples and the fraternal soul of all humanity be consecrated to her and placed under her protection and guidance. She wants people who entrust themselves to her! "If they do what I tell you, many souls will be saved and have peace" (Apparition of July 1917). In the end, what will win the war is a heart: the Heart of the Mother will obtain the victory, at the head of millions of her sons and daughters.

This evening, we offer thanks and praise to the Most Holy Trinity for the commitment of so many men and women to this mission of peace entrusted to the Virgin Mother. From East to West, the love of the Immaculate Heart of Mary has won a place in the heart of peoples as a source of hope and consolation. The Second Vatican Ecumenical Council met in order to renew the face of the Church, and presented itself essentially as the Council of love. The faithful, the bishops, the Pope did not fail to heed the requests of the Mother of God and of man: the whole world was consecrated to her. Everywhere groups and communities of believers continue to grow. Awakening from yesterday's apathy, they now work to show to the world the true face of Christianity.

"If they do what I tell you, they will have peace". A hundred years after the apparitions, it is true that, as Pope Francis has observed, "for many people today, peace appears as a blessing to be taken for granted, for all intents an acquired right to which not much thought is given, yet for all too many others, peace remains merely a distant dream. Millions of people still live in the midst of senseless conflicts. Even in places

act according to this logic, my situation changes. I was an innocent victim when I received the counterfeit banknote, a victim of the evil of others. But once I decide to pass the counterfeit notes to someone else, I am innocent no longer. I have been won over by the seductive power of evil, creating a new victim. I have become an agent of evil, now responsible and guilty. The alternative is to halt the advance of evil, but that happens only by paying a price, by keeping the counterfeit banknote and thus freeing others from the advance of evil.

This is the only reaction that can stop evil and prevail over it. Human beings win this victory when they are capable of a sacrifice that becomes reparation. Christ carries it out, thus showing that his way of loving is mercy. This excess of love can be seen in the cross of Jesus. He takes on the full weight of the hatred and violence that rain down on him, without responding with insults or threatening revenge. Instead, he forgives, and thus shows that there is a greater love. Only he can do this, taking on – as it were – the "counterfeit banknote". His death was a victory over the evil unleashed by his tormentors, which all of us are. Jesus, crucified and risen, is our peace and reconciliation (cf. *Eph* 2:14; *2 Cor* 5:18).

"You averted our ruin, walking in the straight path before our God". Let us pray at this evening vigil as a great pilgrim people, following in the footsteps of the risen Jesus, enlightening one another and helping one another to advance, based on our faith in Christ Jesus. The Fathers of the Church tell us that Mary conceived Jesus first in faith and then in the flesh, when she said "Yes" to God's call to her through the angel. But what took place in a singular way in the Virgin Mother takes place spiritually in us whenever we hear the word of God and put it into practice, as the Gospel says (cf. *Lk* 11:28). Imitating Mary's generosity and courage, let us present our bodies to Jesus so that he can continue to dwell in our midst. Let us offer him our hands to caress the little ones and the poor, our feet to draw near to our brothers and sisters, our arms to shore up the weak and to work in the Lord's vineyard, our minds to think and plan in the light of the Gospel, and above all, our hearts to love and make decisions in accordance with God's will.

In this way, may the Virgin Mother shape us, pressing us to her Immaculate Heart, as she did with Lucia, Blessed Francisco and Blessed Jacinta. On this centenary of the apparitions, with gratitude for the gift which the event, the message and the shrine of Fatima have been throughout the past century, let us join our voices to that of the Virgin Mary: "My soul magnifies the Lord ... for he has looked with favour on the lowliness of his servant ... his mercy is for those who fear him from generation to generation" (*Lk* 1:46-50).



war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus" (*Rev* 12:9, 17).

As a Mother concerned for the trials of her children, Mary appeared here with a message of consolation and hope for a world at war and for the Church in travail: "In the end, my Immaculate Heart will triumph" (Apparition of July 1917). In other words: "Trust! In the end, love and peace will triumph, because God's mercy is stronger than the power of evil. What seems impossible to men is possible to God". Our Lady also asks us to join in this battle of her divine Son, particularly by the daily recitation of the Rosary for peace in

VATICAN BULLETIN

Silence and prayer

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fect of the Supreme Tribunal of the Apostolic Signatura

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop José Haring, OFM, of Limoeiro do Norte, Brazil (10 May).

The Holy Father appointed Fr André Vital Félix da Silva, SCI, as Bishop of Limoeiro do Norte. Until now he has been provincial counsellor of the Brazil Recife Province of the Priests of the Sacred Heart of Jesus (*Dehonian Fathers*) (10 May).

Bishop-elect Félix da Silva, 51, was born in Recife, Brazil. He holds a licence in biblical theology. He made his religious vows for the Congregation of the Dehonian Fathers on 25 February 1986, and was ordained a priest on 2 January 1991. He has served in parish ministry and as formator, vice-provincial, and member of the Dehonian Theological Commission of Latin America.

The Holy Father appointed Fr Jacy Diniz Rocha as Bishop of São Luiz de Cáceres, Brazil. Until now he has served as parish priest of the Santo Antonio a Coluna Parish and pastoral coordinator for the Diocese of Guanhões (10 May).

Bishop-elect Diniz Rocha, 58, was born in São João Evangelista, Brazil. He was ordained a priest on 26 May 1984. He has served in parish ministry and as vocational promoter and formator at the pro-paedeutic seminary. In 2003 he moved to the Diocese of Guanhões, where he served in parish ministry and as: headmaster and professor at the school for training pastoral agents; member of the Presbyteral Council and College of Consultors.

The Holy Father appointed Fr Luiz Antônio Lopes Ricci from the clergy of the Diocese of Bauru, as Auxiliary Bishop of the Archdiocese of Niterói, Brazil, assigning him the titular episcopal See of Tindari. Until now he has served as parish priest of São Cristóvão Parish in Bauru (10 May).

Bishop-elect Ricci, 51, was born in Bauru, Brazil. He holds a licence and a doctorate in moral theology. He also attended a post-doctoral course in bioethics at the São Camilo University Centre in São Paulo. He was ordained a priest on 10 July 1997. He has served in parish ministry and as: vice rector and subsequently rector of the provincial seminary in Marília; administrator of the Senhor Bom Jesus do Mirante Parish in Cabralia Paulista and of the Santa Maria Parish in Piratininga; spiritual assistant for marriage preparation courses and for the Encontro de Casais com Cristo Movement; diocesan pastoral coordinator; professor at the João Paulo II Faculty (FAJOPA) in Marília; vicar general; and member of the Presbyteral Council and of the College of Consultors. Since 2016 he has served as director of the João

Paulo II Faculty of the ecclesiastical province of Botucatu in Marília.

The Holy Father appointed Fr Pierre-Antoine Bozo, as Bishop of Limoges, France. Until now he has been Vicar General of Sées, France (11 May).

Bishop-elect Bozo, 51, was born in Argentan in the Diocese of Sées. He holds a licence in jurisprudence and in dogmatic theology, specializing in ecclesiology. He was ordained a priest on 3 July 1994. He has served in parish ministry and as: chaplain of public education in Alençon; professor at the Centre d'Études Théologiques in Caen, head of the diocesan service for vocations; diocesan head of youth pastoral ministry; vice rector of the Saint-Jean-Eudes interdiocesan seminary in Caen; episcopal vicar of Sées; rector of the Saint-Jean-Eudes interdiocesan seminary in Caen; moderator of Sées.

The Holy Father appointed Fr Eduard Kava, OFM Conv., as Auxiliary Bishop of the Archdiocese of Lviv for Latins, Ukraine, assigning him the titular episcopal See of Cilibia. Until now he has served as Delegate for Ukraine of the Franciscan Conventual Order (13 May).

Bishop-elect Kava, 39, was born in Mostyska, Ukraine. He entered the Order of Friars Minor Conventual in 1996 and was ordained a priest on 1 June 2003. He has served in parish ministry and as: superior of the community of the Conventual Fathers in Kremenchuk; superior of the community in Mackivci and of the convent in Boryspil; custodian of the convent in Saint Anthony Parish in Lviv; vice president of the Conference of Major Superiors of Ukraine.

The Holy Father accepted the resignation of Bishop Valentin Požaić, SJ, titular Bishop of Pedena, from his office as Auxiliary of Zagreb, Croatia (13 May).

The Holy Father appointed Fr Bernard Edward Shlesinger III, from the clergy of the Diocese of Raleigh, USA, as Auxiliary Bishop of Atlanta, USA, assigning him the titular episcopal See of Naiera. Until now he has been spiritual director of Saint Charles Borromeo Seminary in Philadelphia (15 May).

Bishop-elect Shlesinger, 56, was born in Washington, DC. He holds a degree in agricultural engineering. He served in the Air Force as a pilot of large freight aircraft (C-130 Hercules), and reached the rank of Captain. After leaving the Air Force he entered the seminary. He was ordained a priest on 22 June 1996. He has served in parish ministry and as: vicar of Saint Mary Parish in Wilmington; assistant director of vocations; vicar forane of the Newton Grove Deanery; director of vocations and seminarians for the Diocese of Raleigh; spiritual director at the Saint Charles Seminary in Philadelphia; President of the Presbyteral Council of the Diocese of Raleigh.

The Holy Father accepted the resignation of Bishop Justin Joseph Bianchini of Geraldton, Australia (15 May).

The Holy Father appointed Fr Michael Henry Morrissey as Bishop of Geraldton, Australia. Until now he has been Vicar General of the same Diocese (15 May).

Bishop-elect Morrissey, 64, was born in Yalgoo, Western Australia. He was ordained a priest on 31 January 1981. He has served in parish ministry and as: director of the Clergy Life and Ministry Office; chancellor and vicar general of the diocese. He has also served as military chaplain for the north-west region of Australia, serving overseas for a brief period as a lieutenant colonel. At present he represents the parish priests in the Catholic Education Commission of Western Australia.

RELATIONS WITH STATES

The Holy Father appointed Archbishop Michael W. Banach, titular Archbishop of Memphis, as Apostolic Nuncio in Mauritania. Until now he has been Apostolic Nuncio in Senegal, Cape Verde and Guinea-Bissau (13 May).

The Holy Father appointed Archbishop Jude Thaddeus Okolo, titular Archbishop of Novica, as Apostolic Nuncio in Ireland. Until now he has been Apostolic Nuncio in the Dominican Republic and Apostolic Delegate in Puerto Rico (13 May).

CARDINAL TAKES POSSESSION

On Saturday, 13 May, Cardinal Patrick D'Rozario, CSC, Archbishop of Dhaka, Bangladesh, took possession of the Title of Nostra Signora del SS. Sacramento e Santi Martiri Canadesi.

On Sunday, 14 May, Cardinal Renato Corti, Bishop emeritus of Novara, Italy, took possession of the Title of San Giovanni a Porta Latina.



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had seen the Mother of Heaven", Pope Francis said, noting that they alone had seen her. He added that Mary "did not come here so that we could see her. We will have all eternity for that, provided, of course, that we go to heaven". Indeed, the Virgin "foretold, and warned us about, a way of life that is godless and indeed profanes God in his creatures. Such a life – frequently proposed and imposed – risks leading to hell. Mary came to remind us that God's light dwells within us and protects us".

Here lies the secret of Fatima, a message that certainly is not contained in sensational revelations. "No great mystery is revealed; nor is the future unveiled", Cardinal Ratzinger wrote in 2000, because the essence of the message is "to mobilize the forces of change in the right direction", after a century marked by terrible wars and by persecution of the Church. Francis recalled this essence through the words of Paul VI: "if we want to be Christian, we must be Marian; in a word, we have to acknowledge the essential, vital and providential relationship uniting Our Lady to Jesus, a relationship that opens before us the way leading to him". We do so by simply following the path indicated by the Gospel, as did Mary, his first witness.

G.M.V.

The Holy Father meets with Bishops of Quebec



On Thursday morning, 11 May, the Holy Father met with members of the Catholic Bishops of Quebec, on their visit "ad limina Apostolorum".

Morning Mass at the Domus Sanctae Marthae

Friday, 5 May

Rigid but honest

Pope Francis called for prayer for Christian “hypocrites” who today, with their “double life”, concealing “sins and personality flaws”, are blinded by rigidity, such that they do not look anyone in the eye, not even children. This was the Pontiff’s focus at Mass on Friday morning, 5 May, where he also spoke of people in the Church, particularly young people, who have fallen into the “temptation of rigidity” but, although they are wrong, at least they are “honest”. The Pope prayed “that the Lord help them grow on the path of gentleness”.

Francis drew inspiration for his homily from the day’s reading from the Acts of the Apostles (9:1-20), which “we have heard many times”. Perhaps, he added, “considering what happened to Saul”, we might have said that “it would do this person good to fall off the horse”.

“The first time Saul’s name appears is in the stoning of Stephen”, the Pontiff explained. Saul “was a rigid, idealistic youth, with the rigidity of law that he had learned at the school of Gamaliel”. And “he was convinced about this: that is why he was there, watching as Stephen – who, in [Saul’s] opinion, had committed the sin of blasphemy – was stoned”. And Saul “approved of the stoning, the Book says”.

Saul, a “rigid young man, was honest”. He was “wrong! – but honest”, the Pope pointed out. “He believed and he acted”. However, at “times Jesus had to condemn rigid people who were not honest”. And



“The conversion of Saul”, Michelangelo

with regard to “those doctors of the law, he tells us to ‘do as they say, but not as they do’”. Indeed, Francis continued, there are rigid people who lead a “double life: they come across as nice, honest, but when no one is looking they do bad things”.

This was not Saul’s way, however. “This young man was honest: he sincerely believed”. And, Francis confided, “I think – when I say this, about many young people who have fallen into the temptation of rigidity, today, in the Church – some are honest; they are good. We must pray that the Lord help them grow

on the path of gentleness”. Surely, the Pontiff also noted, “others use rigidity to cover weaknesses, sins, personality flaws, and they use rigidity to rank themselves above others”.

Pope Francis observed that Saul was always “honest, rigid”, and “he had zeal for the law: he encouraged threats and bloodshed against the Apostles were preaching was ‘heresy’, and not to be tolerated. Thus, Saul “went to the high priest”, we read in the Acts, “and asked for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem”. However, Saul “at least let the children live”, said Pope Francis, noting that “today, not even this” can be counted on.

Thus, “with this zeal”, the Pope continued, Saul “went to Damascus to arrest Christians in order to bring them in chains to be judged, and if necessary, even stoned”. And this was the reason for “the meeting between that man who encourages threats and bloodshed and another man who speaks with a language of gentleness: ‘Saul, Saul, why do you persecute me?’”. And Saul respond-

ed, “Who are you, Lord?”. And, with gentleness, came the reply: “I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do”.

Thus, “the rigid youth, who had become a rigid – but honest! – man, became as a child”, allowing himself to be “led where the Lord had called him”. This is “the power of the Lord’s gentleness”. Saul, who was “blind after this vision”, had to be led “by the hand to Damascus”. With his “honesty, he did not grumble: he stayed silent”. And “since he knew the law, he knew that the path was prayer and fasting, and for three days he prayed and fasted: blind, in the dark, waiting”.

Then, enter the “elderly Ananias, who grumbles a bit” to the Lord because he heard what Saul had done to Christians in Jerusalem. But the Lord’s mandate to Ananias was clear: “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name”.

Jesus, the Pope observed, “does not tell Paul, ‘come with me, I will make you king; I will give you power’”. On the contrary, he says: “you will suffer”, and “Paul assents”. Thus, “the power of the Lord’s grace meets Paul’s honesty”. And “in this way, this man preaches to others about his experience, from one side to the other: persecuted, with many problems, even in the Church, he even had to endure Christians quarreling amongst themselves”. But, Pope Francis continued, “he, who had persecuted the Lord with zeal for the law, will say to Christians: to the extent that you have distanced yourselves from the Lord, you have sinned, with your mind, with your body, with everything – with the same members now be perfect: give glory to God”.

Thus, “there is a dialogue among sufficiency, rigidity and gentleness”, the Pontiff explained. In other words, “the dialogue between an honest man and Jesus, who speaks to him with kindness: thus begins the story of this man whom we met as a youth, in the stoning of Stephen, and who will end up being betrayed”. Perhaps “to some people, this man’s life is a ‘failure’: look how he ended up!”. To others, too, “Jesus’ life is a ‘failure’”, seeing “how he ended up”. But “this is the way of Christians: going forward on the footprints that Jesus left, footprints of preaching, footprints of suffering, a trail to the Cross, a trail to the Resurrection”.

The Pope then, “in a special way”, entrusted to the intercession of Saul “the rigid people who are in the Church”, as well as those like Saul, who are “rigid” but “honest, who have zeal, but are wrong”, and even the “rigid hypocrites, those who live a double life, those to whom Jesus said: ‘do as they say, but not as they do’”. Thus, Pope Francis concluded, today, “let us pray for the rigid”.

Cardinal Leonardo Sandri visits Eastern Catholics in Australia

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches, recently made a nine-day visit to Australia (6-15 May), at the invitation of the five Oriental Bishops who lead the Eparchies established by Popes in the last century. During his stay, the Cardinal met with refugees from Iraq and Syria.

Cardinal Sandri was welcomed on his arrival by Archbishop Adolfo Tito Yllana, Apostolic Nuncio in Australia, along with the Secretary of the Nunciature, Bishops of the Greek Catholic, Ukrainian, Maronite, Melkite, Chaldean and Syrian Malabarese Eparchies, and by representatives of the Catholic Coptic, Armenian Catholic and Syrian Catholic communities.

In Sydney, during his homily on Sunday morning, 7 May, at Our Lady of Lebanon, the Co-Cathedral of the Maronite Eparchy, Cardinal Sandri called on the faithful to never lose their ties with their traditions, and to be the “leaven” of society, participating “in public life” and with “practical solidarity” in proclaiming the Gospel of life, family and charity. There are over

150,000 Maronites living in Australia.

In meeting with the various communities, Cardinal Sandri spoke about “the privations of war, the ravages of violence, the darkness of exile” that people have suffered in recent years, among them Archbishop Nona of the Chaldean Catholic Diocese of Australia and New Zealand who, until three years ago, had served as Archbishop of Mosul. Cardinal Sandri said he hoped it would soon be possible to “restore the wounded hearts, with the certainty of being able to return to live in safety, being able to love and build together with the people of Iraq”.

Cardinal Sandri’s historic trip, the first ever to Australia by a Prefect of the Congregation for the Oriental Churches, included visits to Oriental rite communities in Goulbourn, NSW, Canberra and Melbourne. In Melbourne, on Saturday 13 May, he marked the centenary of the Fatima apparitions by



celebrating Vespers for the Marian Vigil at Our Lady of Lebanon, urging the faithful to be conscious of the privilege they have of freely professing their faith, unlike many in the Middle East who continue to be persecuted for their belief in Christ. Cardinal Sandri also spoke at the General Assembly of the Australian Catholic Bishops’ Conference, attended a conference at Sydney’s Catholic University and met with members of the Parliament of New South Wales.

At the Regina Caeli Pope Francis speaks of his pilgrimage to Fatima and Mary's motherly protection

For an end to all wars

"I thank the Lord who allowed me to go to the feet of the Virgin Mary as a pilgrim of hope and of peace". These were Pope Francis' words at the Regina Caeli, which he recited with the faithful in Saint

Peter's Square on Sunday morning, 14 May, the day after he returned from his pilgrimage to Fatima. The following is a translation of the Pontiff's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good Morning!

Yesterday evening, I returned from my pilgrimage to Fatima – let us greet Our Lady of Fatima – and today's Marian prayer takes on a special meaning, laden with memories and prophesy for those who look at history through the eyes of faith. At Fatima, I immersed myself in the prayer of the Holy faithful people, a prayer that has been flowing there like a river for the past 100 years, to implore Mary's motherly protection over the entire world. I thank the Lord who allowed me to go to the feet of the Virgin Mother as a pilgrim of hope and of peace. I offer my heartfelt thanks to the Bishops, the Bishop of Leiria-Fatima, the state Authorities, the President of the Republic and all those who offered their collaboration.

From the beginning, in the Chapel of the Apparitions, as I paused for a long while in silence, accompanied by the prayerful silence of all the pilgrims, an atmosphere of recollection and contemplation was created, in which the various moments of prayer took place. And at the centre of all this, there was and there is the Risen Lord, present in the midst of his People in the Word and in the Eucharist; present in the midst of so many sick people, who are the protagonists of the liturgical and pastoral life of Fatima, as of every Marian Shrine.



implore the grace of conversion, to implore the end to the many wars there are throughout the world and that are growing ever larger, as well as an end to the absurd, large and small conflicts which disfigure the face of humanity.

Let us be guided by the Light which comes from Fatima. May the Immaculate Heart of Mary always be our refuge, our consolation and the path that leads to Christ.

After reciting the Regina Caeli, the Holy Father continued:

Dear brothers and sisters,
I entrust to Mary, Queen

of Peace, the fate of the people affected by war and conflict, particularly in the Middle East. So many innocent people are harshly tested; Christians, Muslims, members of minorities such as the Yazidis, who suffer tragic violence and discrimination. My solidarity is accompanied by their remembrance in my prayers, while I thank those who continue to be committed to assisting with humanitarian needs. I encourage the different communities to walk the path of dialogue and social friendship in order to build a future of respect, security and peace, far from any type of war.

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And today too, there is much need of prayer and penitence to

of Peace, the fate of the people affected by war and conflict, particularly in the Middle East. So many innocent people are harshly tested; Christians, Muslims, members of minorities such as the Yazidis, who suffer tragic violence and discrimination. My solidarity is accompanied by their remembrance in my prayers, while I thank those who continue to be committed to assisting with humanitarian needs. I encourage the different communities to walk the path of dialogue and social friendship in order to build a future of respect, security and peace, far from any type of war.

Yesterday in Dublin, the Jesuit Priest John Sullivan was Beatified. He lived in 19th-century Ireland, where he dedicated his life to the teaching and spiritual formation of young people, and was very well loved and sought-after as a father of the poor and the suffering. Let us thank the Lord for his witness.

I greet all of you, the faithful of Rome and pilgrims from Italy; in particular, the faithful of Ivrea, Salerno, Valmontone and Rimini; students from Potenza and Mozzo Bergamo. I greet the participants of the initiative called "Passeggini vuoti" ("Empty Prams") and the group of mothers from Bordighera: the future of our societies requires practical attention to life and maternity from everyone, especially from institutions. And this appeal is particularly significant today, as many countries celebrate Mother's Day. There, let us remember with gratitude and affection all the mothers, also the mothers in heaven, entrusting them to Mary, the mother of Jesus. And now I will offer you a suggestion: let us pause for a few moments in silence, each one praying for their own mother.

I wish everyone a Happy Sunday. Please do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

From Protestant to Jesuit priest

Beatification of John Sullivan

John Sullivan, a Jesuit priest who was raised as a Protestant, was beatified on Saturday, 13 May. The ceremony, held in Dublin's Saint Francis Xavier Church, was the first beatification ever held on Irish soil. The Mass was presided by Cardinal Angelo Amato in representation of Pope Francis, and concelebrated by local bishops, including Archbishop Diarmuid Martin and Archbishop Eamon Martin. Archbishop Michael Jackson of the Church of Ireland was also present. Fr Sullivan's beatification has a strong ecumenical significance, as the formal request for his beatification was made by both a Catholic and an Anglican Archbishop.

John Sullivan was born in Dublin on 8 May 1861 to a Catholic mother and Protestant father, the future Lord Chancellor of Ireland, and, as was the tradition at the time, John was baptized and brought up as a Protestant.

Sullivan attended Portora Royal School at Enniskillen and later Trinity College, where he studied Classics. He distinguished himself and was awarded a Gold Medal in

Classics. After his father's sudden death in 1885, John moved to London to continue his studies in law at Lincoln's Inn, and became a lawyer in 1888. Thanks to his inheritance, he was able to live comfortably and travelled extensively around Europe, nurturing his love for cycling. During this time, he spent several months at an Orthodox monastery on Mount Athos in Greece.

In December 1896, following some years of soul searching, Sullivan converted to Catholicism, surprising most people and delighting his mother. Over the next four years, he visited hospitals, hospices and convents, bringing small gifts and aid to those in need. In September 1900, he decided to join the Society of Jesus. After studying philosophy and theology, he was ordained a priest in 1907 and was sent to Clongowes Wood College, where he spent most of his life.

Fr Sullivan tirelessly visited the sick, often traveling long distances on foot or by bicycle and carrying with him the brass crucifix that once belonged to his mother. He



had concerned for anyone who needed his help. Numerous healings have been attributed to him. Fr Sullivan led a life of severe penance, and devoted much time to prayer. He died on 19 February 1933 at Saint Vincent's Nursing home. In 1960, his remains were moved to Saint Francis Xavier Church, and his brass cross remains with the Jesuits there.

In 1960, John Sullivan was declared a Servant of God, and in November 2014, Pope Francis declared him 'Venerable'.