

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalerunt

Fiftieth year, number 23 (2500)

Vatican City

Friday, 9 June 2017



At Mass in Saint Peter's Square on Pentecost Sunday, 4 June, Pope Francis touched on the theme of ecumenism, speaking of the Spirit who "creates diversity and unity", and of "true union ... a union that is not uniformity, but unity in difference".

At the conclusion of Mass, at the Regina Caeli, the Pontiff made an impassioned plea that the world be granted the peace of the Spirit and healing from "the wounds of war and terrorism".

On Saturday, 3 June, ahead of the Solemnity of Pentecost, over 50,000 people from more than 120 countries joined Pope Francis in the ancient Roman arena, Circus Maximus, for a prayer vigil. In his address for the occasion, which also marked the 50th anniversary of the foundation of Catholic Charismatic Renewal (CCR), the Holy Father spoke of the creative power of the Holy Spirit to unify through diversity, and his ability to bestow peace, joy and courage. Earlier in the day, the Holy Father received in audience some 100 Evangelical leaders who had gathered in Rome to attend the weekend events in a spirit of ecumenical fraternity.



PAGES 6-8

Pontiff presides at prayer vigil and Mass for Solemnity of Pentecost

Reconciled diversity

General Audience



At Wednesday's Audience the Pope assured the faithful that our heavenly Father watches over us, responds to our petitions and never abandons us.

The Holy Father's video message for the month of June

Eliminate the arms trade

Amidst images of hands stained with innocent blood, of violence, of devastation and floods of "dirty" money, Pope Francis denounces the arms trade in a video message expressing his prayer intentions for the month of June. The video is available on the Pope's Worldwide Prayer Network (Apostleship of Prayer) at www.apmej.org.

"It is an absurd contradiction to speak of peace, to negotiate peace, and at the same time, promote or permit the arms trade", the Holy Father stresses. "Is this war or that war really a war to solve prob-



lems or is it a commercial war for selling weapons in illegal trade and so that the merchants of death get rich?", he asks. The Pope follows this with an appeal and an invitation to prayer: "Let us put an end to this situation. Let us pray all together that national leaders may firmly commit themselves to ending the arms trade which victimizes innocent people".

As were his previous videos, this message was prepared by La Machi agency, which handled production and distribution, in collaboration with the Vatican Television Center, which recorded it.

Pope Francis sends condolences

Cardinal Husar dies

To Little Missionary Sisters of Charity

Without borders

PCID for the month of Ramadan

Ecological conversion

VATICAN BULLETIN

AUDIENCES

Thursday, 1 June

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

Archbishop James Patrick Green, titular Archbishop of Altinum, Apostolic Nuncio in Sweden and in Iceland

Friday, 2 June

H.E. Mr Raimonds Vējonis, President of the Republic of Latvia, with his wife and entourage

Archbishop Alberto Ortega Martín, titular Archbishop of Midila, Apostolic Nuncio in Jordan and in Iraq

H.E. Mr Mirko V. Jelic, Ambassador of Serbia, on a farewell visit

Saturday, 3 June

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

H.E. Mr George Johannes, Ambassador of South Africa, for the presentation of his Letters of Credence

Monday, 5 June

Cardinal Albert Malcolm Ranjith Patabendige Don, Archbishop of Colombo, Sri Lanka

Cardinal Paul Poupard, President emeritus of the Pontifical Council for Culture

Cardinal Stanisław Rylko, Archbishop of the Papal Basilica of Saint Mary Major

Cardinal José Saraiva Martins, CME, Prefect emeritus of the Congregation for the Causes of Saints

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Hilary Nanman Dachelem, CME, as Bishop of Bauchi, Nigeria. Until now he has been parish priest and vicar for the religious of the Diocese of Shendam (31 May).

Bishop-elect Dachelem, 51, was born in Makurdi, Nigeria. He made his perpetual vows for the Congregation of the Missionary Sons of the Immaculate Heart of Mary (*Claretians*) on 13 September 1993 and was ordained a priest on 1 July 1995. He has served in parish ministry and as treasurer and prefect of spirituality at the Claretian Institute of Philosophy; treasurer and provincial consultant of the Claretians for two mandates; member of the Claretian General Council; co-ordinator of the Claretian Mission Positions in Northern Nigeria; member of the Formation Team in Jos.

The Holy Father appointed Bishop José Mário Scalon Angonese as Bishop of Uruguaiana, Brazil. Until now he has been titular Bishop of Giufi and Auxiliary of the Archdiocese of Curitiba, Brazil (31 May).

Bishop Scalon Angonese, 57, was born in Unistalda, Brazil. He was ordained a priest on 16 December 1989. He was ordained a bishop on 28 April 2013, subsequent to his ap-

pointment as titular Bishop of Giufi and Auxiliary of Curitiba.

The Holy Father appointed Msgr Hansjörg Hofer from the clergy of the Archdiocese of Salzburg, Austria, as Auxiliary Bishop of Salzburg, assigning him the titular episcopal See of Abziri. Until now he has been vicar general and dean of the Metropolitan Chapter (31 May).

Bishop-elect Hofer, 65, was born in Stumm im Zillertal, Austria. He holds a doctorate in theology. He was ordained a priest on 29 June 1976. He has served in parish ministry and as: master of ceremonies and then private secretary to the Archbishop of Salzburg; canon of the Metropolitan Chapter of Salzburg; chancellor of the Archiepiscopal Curia and head of staff.

The Holy Father appointed Msgr Franz Josef Gebert from the clergy of the Diocese of Trier, Germany, as Auxiliary Bishop of the same Diocese, assigning him the titular episcopal See of Vegesela in Byzacena. Until now he has been dean of the Cathedral Chapter and Director of the Diocesan Caritas (31 May).

Bishop-elect Gebert, 68, was born in Schweich, Germany. He was ordained a priest on 10 October 1977. He has served in parish ministry and as: private secretary to the Bishop of Trier and vicar of the Cathedral; vice rector of the diocesan seminary; director of the diocesan pastoral office and master of ceremonies of the Cathedral.

The Holy Father accepted the resignation of Bishop Domenico Angelo Scotti of Trivento, Italy (5 Jun.).

The Holy Father appointed Msgr Claudio Palumbo as Bishop of Trivento. Until now he has been vicar general of Isernia-Venafro, Italy (5 Jun.).

Bishop-elect Palumbo, 52, was born in Venafro, Italy. He holds a degree in theology and a doctorate in Church History, which he has continued to teach at various theological institutes. He was ordained a priest on 15 August 1990. He has served in parish ministry and as: vice rector of the Regional Pontifical Seminary in Chieti; librarian at the Abruzzese-Molisano Theological Institute.

CONGREGATION FOR THE ORIENTAL CHURCHES

The Holy Father appointed as member of the Congregation for the Oriental Churches, Archbishop Pierbat-

tista Pizzaballa, OFM, titular Archbishop of Verbe, Apostolic Administrator *sede vacante* of the Patriarchate of Jerusalem for Latins (31 May).

DICASTERY FOR THE LAITY, THE FAMILY AND LIFE

The Holy Father appointed Fr Alexandre Awi Mello, I. sch., National Director of the Schönstatt Movement in Brazil, as Secretary to the above Dicastery (31 May).

Fr Awi Mello, 46, was born in Rio de Janeiro, Brazil. He was ordained a priest on 7 July 2001 as a member of the Secular Institute of the Schönstatt Fathers. He holds a degree in theology and is currently completing his doctorate in Mariology at the University of Dayton International Marian Research Institute in Ohio, United States of America. He has served as: vicar of *Nossa Senhora das Dores* in Santa Maria in the State of Rio Grande do Sul; assessor of Schönstatt Apostolic Youth in southeast and southern Brazil; national director of the Schönstatt Movement in Brazil; professor of Pastoral and Systematic Theology in Londrina at the Paul VI Institute and Pontifical Catholic University of Paraná; and from 2012 in São Paulo, at the Salesian University Centre and at the São Bento Faculty. In 2007 he worked with the Editorial Secretariat for the Aparecida Conference.

INTERNATIONAL MARIAN ACADEMY

The Holy Father appointed Fr Stefano Cecchin, OFM, as President of the Pontifical International Marian Academy and Fr Bogusław Stanisław Matula, OFM, as Secretary (31 May).

NECROLOGY

Archbishop José Carlos Melo, CM, Archbishop emeritus of Maceió, Brazil, at age 86 (30 May)

Cardinal Lubomyr Husar, Major Archbishop emeritus of Kyiv-Halyč, Ukraine, at age 84 (31 May)

Bishop Jean-Marie Benoit Bala of Bafia, Cameroon, at age 58 (31 May)

Archbishop Daniel William Kucera, OSB, Archbishop emeritus of Dubuque, USA, at age 94 (30 May)

Bishop Léon Lemmens, titular Bishop of Municipa, Auxiliary of Mechelen-Brussels, Belgium, at age 63 (2 Jun.)

Bishop David R. Choby of Nashville, USA, at age 70 (3 Jun.)

Bishop Andrew Francis, Bishop emeritus of Multan, Pakistan, at age 70 (6 Jun.)

Ambassador of the Republic of South Africa presents his credentials



On Saturday morning, 3 June, the Holy Father received in audience H.E. Mr George Johannes, Ambassador of the Republic of South Africa, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr *George Johannes*, 71, is married and holds a teaching certificate in elementary education, a postgraduate diploma in professional guidance, a doctorate in philosophy and a Master's in economic policy and politics. He has served as: director of international relations at the Labour Department of the African National Congress (1995); official of the Department of Foreign Affairs, DIRCO (1997); deputy high commissioner in London and Canada (1997-2003); deputy ambassador in Berlin (2004-2009); ambassador to the Holy See and Liechtenstein (2009-2014).

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WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalent

Vatican City
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www.osservatoreromano.va

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Subscription rates: Italy - Vatican: € 28.00; Europe: € 100.00 - US\$ 148.00; Latin America, Africa, Asia: € 100.00 - US\$ 160.00 - £ 88.00; Oceania, North America: € 162.00 - US\$ 240.00 - £ 130.00. Management Office: phone +390669899480; fax +390669885164; 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, Tiruvanduram - 605 004, Kerala-India; phone: +9147572723; fax: +9147528189; 239224; e-mail: cip@india.ossrom.va; kooceema@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 ext7; fax: 866-891-7390 - e-mail: osssales@ossrom.com. POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

During the General Audience the Holy Father reflects on the Lord's Prayer

God cannot be without man

"God cannot be without us: He will never be a God 'without man'", Pope Francis said during the General Audience on Wednesday morning, 7 June, in Saint Peter's Square. "This is a great mystery", he told the faithful, and, continuing his series of catecheses on Christian hope, he reflected on the significance of the Lord's Prayer. The following is a translation of the address which the Holy Father delivered in Italian.

Dear Brothers and Sisters,
Good morning!

There was something fascinating about the prayer of Jesus, so fascinating that one day his disciples asked to be taught it. This event can be found in the Gospel of Luke, who among the Evangelists, was the one who best documented the mystery of Christ 'praying': the Lord prayed. Jesus' disciples are struck by the fact that, particularly in the mornings and in the evenings, he retired in solitude and "immersed" himself in prayer. And because of this, one day, they asked him to teach them how to pray too (cf. Lk 11:1).

It is then that Jesus transmits what has become the Christian prayer *par excellence*: the *Our Father*. To tell the truth, Luke, with respect to Matthew, gives Jesus' prayer back to us in a slightly abbreviated form that begins with the simple invocation: "Father" (v. 2).

The entire mystery of Christian prayer is summed up here, in these words: to have the courage to call God by the name 'Father'. The Liturgy also confirms this when, inviting us to recite the Lord's Prayer as a community, it uses the expression "let us dare to say".

In fact, calling God by the name 'Father' is by no means

something to be taken for granted. We would be inclined to use much loftier titles, which to us seem more respectful of his transcendence. Instead, invoking him as 'Father' puts us on a familiar plane with him, as a child turns to his father, knowing that he is loved and looked after by him. This is the great revolution that Christianity impresses on the religious psychology of mankind. The mystery of God, which always fascinates us and makes us feel small, does not however, scare us; it does not crush us, it does not distress us. This is a difficult revolution to welcome in our human soul, so much so that even the accounts of the Resurrection say that, after seeing the empty tomb and the angel, the women "fled ... for trembling and astonishment had come upon them" (Mk 16:8). But Jesus tells us that God is a good Father and he tells us: "Do not be afraid!".

Let us think about the parable of the merciful father (cf. Lk 15:11-32). Jesus tells us about a father who can be only love for his sons. A father who does not punish his son for his arrogance and who is even capable of entrusting him with his half of the inheritance and allowing him to leave home. God is Father, Jesus says, but not

in the human way because there is no father in this world who would behave as the protagonist of this parable. God is Father in his own way: kind, defenceless before man's freedom of choice, able only to conjugate the verb 'to love'. When the rebellious son, after squandering everything, finally returns to the home of his birth, the father does not impose criteria of human justice, but rather he first

with love and who certainly does not abandon us.

And now I have a proposal for you: each one of us has many problems and many needs. Let us reflect a bit, in silence, about these problems and these needs. Let us also think about the Father, our Father who cannot be without us, and who, at this moment, is looking at us. And all together let us



With students from "I.C. San Nilo" school of Grottaferrata, a suburb of Rome

feels the need to forgive, and with his embrace he conveys to his son that in all that long period of absence, he had missed him, his fatherly love had painfully missed him.

What an unfathomable mystery is a God who nurtures this type of love towards his children!

It is perhaps for this reason that, in evoking the core of the Christian mystery, the Apostle Paul does not feel up to translating into Greek an Aramaic word which Jesus pronounced as "Abba". Twice in his Epistles Saint Paul uses this term, and he does not translate it either time, leaving it as it came from Jesus' lips: "Abba", a term which is even more intimate than "father", and which some translate as "Dad, Papa".

Dear brothers and sisters, we are never alone. We can be far away, hostile; we can even profess that we are "without God". The Gospel of Jesus Christ however, reveals to us that God cannot be without us: He will never be a God "without man". It is he who cannot be without us, and this is the great mystery! God cannot be God without man: this is a great mystery! And this certainty is the source of our hope, which we find safeguarded in our every invocation of the *Our Father*. When we need help, Jesus does not tell us to resign ourselves and close ourselves off, but rather to turn to the Father and ask him with confidence. All our needs, from the most evident, daily ones such as food, health, work, to those of forgiveness and support against temptations, are not the reflection of our solitude. There is, instead, a Father who always looks at us

pray with confidence and with hope: "Our Father, who art in Heaven...". Thank you!

SPECIAL GREETINGS

Tomorrow, at 1 PM, in various countries the "One Minute for Peace" initiative is taking place; it is a brief moment of prayer on the anniversary of my meeting in the Vatican with President Peres of Israel, and President Abbas of Palestine. In our time there is great need for prayer – Christians, Jews and Muslims – for peace.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly the groups from England, Scotland, Germany, The Netherlands, Ghana, India, Indonesia, Singapore, Korea, Hong Kong, Taiwan, the Philippines, Canada and the United States of America. Upon all of you and upon your families I invoke the joy and peace of our Lord Jesus Christ.

I address a warm welcome to the Italian-speaking pilgrims. I encourage everyone to live intensely the encounter with the Successor of Peter, in order to grow in faith in the merciful God, the Father.

I offer a special thought to *young people*, to the *sick* and to *newlyweds*. The month of June, which has just begun, reminds us of devotion to the Sacred Heart of Jesus: dear *young people* may you grow in your commitment towards your neighbour at the school of that Divine Heart; dear *sick people*, in your suffering, unite your heart to that of the Son of God; and you, dear *newlyweds*, look to the Heart of Jesus to learn about unconditional love.

With the Croatian Member of the Collegial Presidency of Bosnia and Herzegovina

On Thursday morning, 1 June, the Holy Father received in audience, in the Apostolic Palace, H.E. Mr Dragan Čović, Croatian Member of the Collegial Presidency of Bosnia and Herzegovina, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, satisfaction was expressed for the good bilateral relations, consolidated by the Basic Agreement of 2006, and the parties considered the situation of the country, the challenges it is facing and its European aspirations, with an exchange of views on themes of interest such as peace, reconciliation, interreligious dialogue and the presence of the Catholic community in the country.

Attention then turned to various situations in current international political affairs, with special reference to the regional context.



Pope Francis' condolences upon the death of Major Archbishop emeritus of Kyiv-Halyč

Moral authority and master of wisdom

Cardinal Lubomyr Husar of the Studite Monks, Major Archbishop emeritus of Kyiv-Halyč, Ukraine, passed away on Wednesday, 31 May. He was 84. In the wake of his death, Pope Francis sent a telegram (right) as well as a letter (below) lauding the beloved Cardinal's devotion and service to the Church and to the Ukrainian people. Translations of the Pontiff's messages appear here accompanied by a brief biography of the late Archbishop emeritus (bottom).



To His Beatitude
SVIATOSLAV SHEVCHUK
Major Archbishop
of Kyiv-Halyč

Your Beatitude,

On the day in which we bid a Christian farewell to the dear earthly presence of the Major Archbishop emeritus of Kyiv-Halyč, Cardinal Lubomyr Husar, I should like once more to be among those who pray to the heavenly Father, entrusting to Him the chosen soul of our Brother.

I am inspired to do so by the extraordinary flow of people, of which I have become aware, who have hastened to pay homage to the Cardinal's mortal remains. This presence is the eloquent sign of what he represented: one of the Ukrainian people's highest and most respected moral authorities of recent decades.

I turn to You, Your Beatitude, to whom I am bound by a longstanding relationship of esteem, to comfort You for the loss of one who was for You a father and spiritual guide.

He was so for the entire Greek Catholic Church, which he gathered from the heritage of the "catacombs" to which she had been obliged by the persecution, and to which he restored not only the ecclesiastical structures, but above all, the joy of her history, based upon faith through and beyond all suffering.

Following the arduous and intense period of his ministry as "father and leader" of the Greek Catholic Church, with the onset of old age and illness, his presence among the people altered in style, but, where possible, became even richer and more intense. As ever a wise master, he intervened fairly regularly in the life of your country: his words were simple, understandable to all, but most profound. His was the wisdom of the Gospel; it was the bread of the Word of God broken for the common man, for the suffering, for all those who were seeking dignity. His exhortations were gentle, but also very demanding of everyone. He prayed ceaselessly for all, feeling that this was his added responsibility. And so many felt represented, beckoned and consoled by him, both believers and non-believers,

even beyond confessional differences. All understood that a Christian was speaking, a Ukrainian impassioned by his identity, always full of hope, open to the future of God. He had a word for each person; he "felt for" people with the warmth of his great humanity and exquisite kindness. Above all, he loved to dialogue with young people, with whom he had an exceptional capacity to communicate, many of whom approached him gladly.

I am touched to think that today the whole of Ukraine mourns him, but that many may be certain that he is already resting in the embrace of the heavenly Father. They feel that, after having had in him an example of consistent and credible life, they can continue to benefit from his prayers with which he will protect his still suffering people, scarred by violence and by insecurity, and yet certain that Christ's love does not disappoint.

Ukrainian tradition considers the elderly man as a symbol of wisdom, and thus the entire population of Ukraine is paying tribute to Cardinal Lubomyr Husar, recognizing him as a point of reference not only in the country's religious life but also in its social realm. A man of profound spirituality, matured in monastic life, Cardinal Husar was deeply aware of the role of Ukrainian Greek Catholics in dialogue with the Orthodox. He also kept foremost in mind the precious legacy of his predecessors – renowned pastors such as Andrej Šeptyc'kyj, Josyf Slipyj and Myroslav Ivan Lubachivsky – in the mission of rebuilding, reorganizing and reviving a Church that in 1946 had been officially abolished by order of Stalin.

Today, the Ukrainian community remembers the Cardinal as a man of prayer, communion and culture, always ready to raise his voice to defend justice and invoke peace. With his simple and humble lifestyle, he was a witness to hope, charity and solidarity even throughout the difficult moments of his people's contemporary history and despite his health issues.

The tragic events that have marred Ukraine in recent decades also marked Husar's life and mission. In 1944, at the age of 11, fearing they might fall into the hands

Grateful for this unique, religious and social presence in the history of Ukraine, I invite you all to be faithful to his steadfast teaching and total abandonment to Providence. May you continue to feel his smile and his caress.

Upon all of you, beloved Ukrainians, in the country and in the diaspora, I invoke an abundance of heavenly blessings.

From the Vatican, 5 June 2017

Franciscus



To His Beatitude SVIATOSLAV SHEVCHUK
Major Archbishop of Kyiv-Halyč

I have learned of the passing of Cardinal Lubomyr Husar, Major Archbishop emeritus of Kyiv-Halyč, and I raise fervent prayers to God that He may grant eternal repose to this zealous pastor. I join spiritually with the faithful of the Ukrainian Greek Catholic Church for which he exercised his pastoral ministry, endeavouring with care to serve her rebirth. I remember his tenacious faithfulness to Christ, despite hardships and persecutions against the Church, as well as his fruitful apostolic activity to promote the organization of the Greek Catholic faithful, descendants of families forced to relocate from western Ukraine, as well as his efforts to find new paths for dialogue and for collaboration with the Orthodox Churches. In expressing my condolences to the relatives who mourn the late Cardinal, to the clergy and to those who benefited from his episcopal ministry, I wholeheartedly impart a consoling Apostolic Blessing as a sign of faith and Christian hope in the Risen Lord.

FRANCISCUS PP.

Cardinal Lubomyr Husar

of the Red Army, he fled the country with his parents and his elder sister, thereby escaping the violence being perpetrated in Ukraine late into World War II. The family took refuge in Salzburg, Austria, where he attended the school set up in a refugee camp by Ukrainian emigrants.

Five years later, in 1949, the Husar family emigrated to the United States, and he completed his secondary education at the Lower Seminary in Stamford, Connecticut. He earned a bachelor's degree at St Basil College in 1954, and then studied at St Josaphat Seminary in Washington. In 1958 he obtained a license in theology from the Catholic University of America.

He was ordained a priest in 1958 by Bishop Ambrose Senyshyn in the Ukrainian Catholic Eparchy of Stamford, where he remained until 1969. He served as a professor and prefect of St Basil Seminary, also engaging in pastoral ministry at Kerhonkson and Ellenville, New York.

While carrying out his pastoral activity, he continued his philosophical studies at Fordham University in New York, from which he graduated in 1967. In 1969 he moved to Rome to further his studies in theology at the Pontifical

Urbaniana University. In 1972, under the direction of Professor Janecz Vodopivec, he graduated with a thesis on Metropolitan Andrej Šeptyc'kyj, who was considered to be a pioneer in ecumenism. That same year, he entered the monastery of the Studite Monks in Grottaferrata, outside Rome. He professed his priestly vows on 24 June 1973, and in May of the following year became Hegumen. From 1973 to 1984, he taught ecclesiology at the Urbaniana University.

The heroic Cardinal Josyf Slipyj, senior Archbishop of Lviv of the Ukrainian Church, ordained him a bishop on 2 April 1977 and then, on 23 July 1978, appointed him Archimandrite of Studite Monks residing outside of Ukraine. Following Slipyj's death in 1984, Husar became Protosyncellus to Cardinal Myroslav Ivan Lubachivsky, Major Archbishop of Lviv of the Ukrainian Church, who at that time resided in Rome.

In 1993, together with the entire Studite monastic community, he was finally able to return to Ukraine, settling in Zymna Voda, in the Archeparchy of Lviv.

Between 1993 and 1994 he served as spiritual director at the Lviv seminary in Rudno. Then, in 1995, together with the community of the

To the Little Missionary Sisters of Charity

Without borders

In the Consistory Hall on Friday, 26 May, for the occasion of their General Chapter, Pope Francis called on the Little Missionary Sisters of Charity (Don Orione) to be "evangelizers at the service of the poor" and "missionaries without borders". The following is a translation of the address which the Holy Father delivered in Italian.

Dear Sisters,

Thank you for this visit on the occasion of your General Chapter. I greet the Superior General and the Counsellors in particular, and through you, I greet all the Sisters of the Institute, especially the weakest and most infirm. I also greet the Contemplative Sisters of Jesus Crucified and the Sacramentine Sisters with impaired vision.

Founded by Don Orione, your Institute is called upon to carry out works of charity toward your neighbour, in particular, toward the poorest, the abandoned and the marginalized, as is well expressed by the theme you have chosen for this General Chapter: "To give oneself completely to God, to be completely given to the neighbour! PSMC [Little Missionary Sisters of Charity]: missionary disciples, joyful witnesses to charity in the suburbs of the world". On behalf of the Church and many poor people, in particular women and children, and of many people who suffer from physical and psychological illnesses, whom you assist, I thank you for your

bring the joy of the Gospel that is Jesus himself. You show everyone the beauty of God's love which is manifested in the merciful face of Christ. You fill the hearts of those you encounter with this beauty. May closeness, encounter, dialogue, and accompaniment be your missionary approach. And do not let yourselves be robbed of the joy of evangelization.

Mission and service to the poor inspire you to "go forth", and help you to overcome the risks of self-reference, of limiting yourself to survival and self-defensive rigidity (cf. *Evangelii Gaudium*, nn. 27, 45). Mission and service lead you to take on the dynamics of exodus and giving, of coming out of yourselves, of walking and sowing; as well as pastoral conversion, so that all structures may be evangelizing and at the service of your charism (cf. *ibid.*, nn. 21, 25, 131). For all these purposes, it is vital to nurture communion with the Lord, knowing that your intimacy with him "is part of a common journey; 'communion and mission are profoundly interconnected"

venient criterion of "it has always been done this way" is not valid. It is not valid. Think again about the aims, the structures, the style and the methods of your mission (cf. *Evangelii Gaudium*, n. 33). We are living at a time when we need to re-think everything in light of what the Spirit asks of us. This demands a special look at the recipients of the mission and at reality itself: the gaze of Jesus, which is the gaze of the Good Shepherd; a gaze which does not judge, but which perceives the presence of the Lord in history; a gaze of closeness, to contemplate, to be moved, and to stay with the other as often as necessary; a profound gaze of faith; a respectful gaze, full of compassion, that heals, frees, and comforts. This special gaze will make you courageous and creative and will help you always to search for new ways to bring the Good News that is Christ to all.

Missionaries are also asked to be free people, living without anything of their own. I never tire of repeating that comfort, sloth and worldliness are forces that prevent missionaries from "going forth", "departing", setting out, and ultimately sharing the gift of the Gospel. Missionaries cannot walk with their heart full of things (comfort), with their heart empty (sloth) or in search of things which are extraneous to the glory of God (worldliness). Missionaries are free of all this dead weight and chains; people who live without anything of their own, only for the Lord and for his Gospel; people who live on a constant journey of personal conversion and work unceasingly towards pastoral conversion.

Missionaries are asked to be people inhabited by the Holy Spirit. It is the Spirit who *reminds* the disciples of all that Jesus said to them (cf. Jn 14:16), who *teaches* them (cf. Jn 16:14-15), who bears witness to Jesus and leads the disciples, in turn, to bear *witness* to him (cf. Jn 15:26-27). Missionaries are asked to be docile to the Spirit, to further his action, the "wind" that propels towards the most unimagined places to proclaim the Gospel there. In such obedience, one is called to grow continually in this docility, to become capable of perceiving the presence of Jesus in so many people rejected by society. You too, dear sisters, may you be spiritual people in this sense; let yourselves be led, urged forth and guided by the Spirit.

Missionaries are asked to have a spirituality based on Christ, on the Word of God, and on the liturgy. A "holistic" spiritual-



ity, involving the whole person in its various dimensions, based on complementarity, integrating and incorporating. This allows you to be daughters of heaven and daughters of the earth, mystical and prophetic, disciples and witnesses at the same time.

Lastly, missionaries are called to be prophets of mercy. The Year of Consecrated Life came to an end as the Extraordinary Jubilee of Mercy began. This path called upon us to purify our eyes and our hearts from indifference so as to welcome and offer to the world, with humility, as servants, the prophecy of mercy, after the likeness of God the Father. Your charism as servants to the poor asks you to exercise the prophecy of mercy, that is, to be people centred on God and on the crucified ones of this world. Allow yourselves to be moved by the cry for help of so many situations of pain and suffering. As prophets of mercy, proclaim the forgiveness and the embrace of the Father, a source of joy, serenity and peace (cf. *Misericordiae Vultus*, n. 2).

Along with the other Institutes and Movements founded by Don Orione, you form a family. I encourage you to walk the paths of cooperation with all members of this rich charismatic family. No one in the Church walks "alone". Nurture amongst yourselves a spirit of encounter, the spirit of family and cooperation.

I shall conclude by offering to you as an example for your mission and for your service to the poor the icon of the Visitation. Like the Virgin Mary, set out in haste – not the hastiness of the world, but that of God – and, full of the joy that dwells in your heart, sing your *Magnificat*. Sing the love of God for every creature. Proclaim to today's men and women that God is love and can fill the heart of those who seek him and who let themselves be encountered by him.



apostolic work in the various fields of youth ministry in schools, in retirement homes, in the little "Cottolengo" institutes, in catecheses and oratories, with the new forms of poverty, and in all the places where Divine Providence has placed you.

You are called and you are by vocation "missionaries"; that is, evangelizers, and at the same time you are at the service of the poor. Sisters, may you be missionaries without borders. To all, but in particular to the poor, in whom you are called to recognize the flesh of Christ, you

(*ibid.*, n. 23); it does not stand still. In prayer, in communion.

Mission in the Church is born from the encounter with Christ (cf. Phil 3:12-16). The One sent by the Father now sends us. He is the one who calls us and sends us. Jesus is the centre of the mission of the Church. As his disciples, you are called to be women who work assiduously to transcend yourselves, oriented toward the encounter with the Master and the culture in which you live.

Missionaries are required to be bold and creative. The con-

The Holy Father's reflection at the prayer vigil organized by International Charismatic Renewal Services and Catholic Fraternity

Unity in a reconciled diversity



"Even while showing that we have differences ... we wish it to be a reconciled diversity". Pope Francis emphasized this hope as he presided on Saturday evening, 3 June, at the prayer vigil organized by International Catholic Charismatic Renewal Services and the Catholic Fraternity, as part of the celebrations for the 50th anniversary of Catholic Charismatic Renewal. The following is a translation of the reflection the Holy Father shared in Italian.

Brothers and Sisters,

Thank you for the witness you are giving here today: thank you! It does us all good; it is good for me too, for everyone!

In the first chapter of the Book of the Acts of the Apostles, we read: "while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit'" (Acts 1:4-5).

"And when the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Today we are here in an open-air Upper Room, because we are unafraid: under open skies and also with the heart open to the Father's promise. "All of us believers" are gathered, all those who profess that "Jesus is Lord", " *Gesù è il Signore*". Many have come from different parts of the world and the Holy Spirit has gathered us in order to establish bonds of fraternal friendship that may encourage us on the journey toward unity, for the mission: not to stand still, no! For the mission, to proclaim that Jesus is Lord – "Jesus es el Señor" – to proclaim together God's love for all of his children! To announce the Good News to all peoples! To show that peace is possible. It is

not so easy to show the world today that peace is possible, but in Jesus' name we can show by our witness that peace is possible! But it is possible if we are at peace among ourselves. If we accentuate the differences, we are at war among ourselves and we cannot proclaim peace. Peace is possible starting from our confession that Jesus is Lord and from our evangelization on this path. It is possible. Even while showing that we have differences – but this is obvious, we have differences – but we wish it to be a *reconciled diversity*. Indeed, we must not forget this expression but we should all say it to everyone: reconciled diversity. This is not my expression; it is not mine. It is of a Lutheran brother. Reconciled diversity.

Now we are here and we are many! We have gathered to pray together, to ask for the coming of the Holy Spirit upon each one of us so as to go out to the streets of the city and of the world to proclaim the sovereignty of Jesus Christ.

The Book of Acts affirms: we are "Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God" (2:9-11). Speaking the same language, listening, understanding... There are differences, but the Spirit enables us to understand the message of Jesus' Resurrection in our own tongue.

Are we, believers from 120 countries of the world, gathered here to celebrate the sovereign work of the Holy Spirit

in the Church, which began 50 years ago and gave rise ... to an institution? No. To an organization? No. To a tide of grace, to the tide of grace of the Catholic Charismatic Renewal. A work born of Catholicism? No. It was born of ecumenism! It was born of ecumenism because it is the Holy Spirit who creates unity and it is the same Holy Spirit who gave the inspiration so that it may be so! It is important to read

"Today Christian unity is more urgent than ever, united through the work of the Holy Spirit, in prayer and in action for the weakest. Walking together, working together. Loving each other"

Cardinal Suenens' works on this: it is very important.

The coming of the Holy Spirit transforms men and women closed off by fear into courageous witnesses to Jesus. Peter, who had denied Jesus three times, filled with the power of the Holy Spirit, proclaims: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:36). This is every Christian's profession of faith! God has constituted Lord and Christ that Jesus whom you have or who was crucified. Do you agree with this profession of faith? [From the Square: *Yes!*] It is ours, everyone's, everyone's, the same!

The Word continues, saying: "all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (2:44-45). They sold: they helped the poor. There were a few shrewd ones – let us recall Ananias and Sapphira, there are always some – but all believers, the majority, helped each other. "And day by day, attending the temple together and break-

ing bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all people. And the Lord added to their number day by day those who were being saved" (2:46-47). The community grew, and the Holy Spirit was there inspiring them. I really like to think of Philip, when the angel says to him: "Go on the road to Gaza" and find that proselyte, the treasury minister of the Queen of Ethiopia, Candace. He was a proselyte and was reading Isaiah. And Philip explained the Word to him; he proclaimed Jesus, and that man converted. And at a certain point, he said: "There is water here; I wish to be baptized". It was the Holy Spirit who urged Philip to go there, and at the beginning it was the Holy Spirit who urged all believers to proclaim the Lord.

Today we have chosen to gather here, in this place – as Pastor Traettino said – because here, during the persecutions, Christians were martyred, for the entertainment of those who were watching. Today there are more martyrs than in the past! Today there are more Christian martyrs. Those who kill Christians, before killing them do not ask them: "Are you Orthodox? Are you Catholic? Are you Evangelical? Are you Lutheran? Are you a Calvinist?" No. "Are you Christian?" – [if they respond] "Yes", their throats are cut, immediately. Today there are more martyrs than in the early times. This is the ecumenism of blood: it unites the testimony of our martyrs today. In different places in the world, Christian blood is being shed! Today Christian unity is more urgent than ever, united through the work of the Holy Spirit, in prayer and in action for the weakest. Walking together, working together. Loving each other.

other. Loving each other. And together trying to explain the differences, coming to agreement, but as we journey! If we stand still, without walking, we will never, ever come to agreement. It is so, because the Holy Spirit wants us to journey.



Fifty years of Catholic Charismatic Renewal. A tide of the Spirit's grace! Why is it a tide of grace? Because it does not have a founder, nor statutes, nor governing bodies. Clearly in this tide many expressions have been born which, surely, are human works inspired by the Spirit, with various charisms, and all at the service of the Church. But the tide cannot be blocked by dams, nor can the Holy Spirit be placed in a cage!

Fifty years have passed. When one reaches this age strength begins to abate. It is midlife – in my homeland

"Baptism in the Holy Spirit, praise, service to mankind. The three things are inextricably linked. I can give praise in a profound way, but if I do not help the most needy, it does not suffice"

we say "*el cinquentazo*" – the wrinkles become deeper – at least if you do not come over them, but there are wrinkles – the grey hairs multiply and we even begin to forget a few things...

Fifty years is an appropriate time in life to stop and reflect. It is the time for reflection: midlife. I would tell you: it is the time to go forth with greater determination, leaving behind the dust of time we have let accumulate, thankful for what we have received and facing what is new with faith in the action of the Holy Spirit.

Pentecost enables the birth of the Church. The Holy Spirit, the Father's promise announced by Jesus Christ, is the One who creates the Church: the bride of Revelation, one unique bride! As Pastor Traettino said: the Lord has one bride!

Baptism is the most precious gift we have all received. And now the Spirit leads us on the journey of conversion that passes through the entire Christian world and that is one more reason that the Catholic Charismatic Renewal is a privileged place to travel the path toward unity!

This tide of grace is for all the Church, not just for some, and none of

us is "master" and all the others servants. No. We are all servants of this tide of grace.

Along with this experience, you constantly remind the Church of the power of prayers of praise. Praise that is the prayer of thanksgiving and action of grace through God's freely given love. It may be that some do not like this way of praying, but it is certain that it is fully included in biblical tradition. The Psalms, for example: David danced before the Ark of the Covenant, rejoicing... And please, let us not fall into the attitude of Christians with

the "Michal complex": she who was ashamed of how David praised God [by dancing before the Ark]. Jubilation, cheer, joy: fruit of the very action of the Holy Spirit! Either a Christian experiences joy in his heart or something is not working. The joy-

ful message of the Good News of the Gospel! Jesus in the Synagogue of Nazareth reads the passage of Isaiah. I shall read: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4:18-19; cf. Is 61:1-2). The *Good News*: do not forget this. The *Good News*: the Christian message is always good.

The third Malines Document, "Charismatic Renewal and Social Action", written by Cardinal Suenens and Bishop Dom Helder Camara, is clear: charismatic renewal and also service to mankind.

Baptism in the Holy Spirit, praise, service to mankind. The three things are inextricably linked. I can give praise in a profound way, but if I do not help the most needy, it does not suffice. "There was not a needy person among them" (Acts 4:34), said the Book of Acts.

We will not be judged by our praise but by what we have done to Jesus. "But Lord, when did we do it to you?"

CONTINUED ON PAGE 8



Homily of Pope Francis on the Solemnity of Pentecost

Forgiveness received and forgiveness given

Today concludes the Easter season, the fifty days that, from Jesus' resurrection to Pentecost, are marked in a particular way by the presence of the Holy Spirit. The Spirit is in fact the Easter Gift par excellence. He is the Greater Spirit, who constantly brings about new things. Today's readings show us two of those new things. In the first reading, the Spirit makes of the disciples a *new people*; in the Gospel, he creates in the disciples a *new heart*.

A *new people*. On the day of Pentecost, the Spirit came down from heaven, in the form of "divided tongues, as of fire ... [that] rested on each of them. All of them were filled with the Holy Spirit, and began to speak in other languages" (Acts 2:3-4). This is how the word of God describes the working of the Spirit: first he rests on each and then brings all of them together in fellowship. To each he gives a gift, and then gathers them all into unity. In other words, the same Spirit creates *diversity and unity*, and in this way forms a new, diverse and unified people: the *universal Church*. First, in a way both creative and unexpected, he generates diversity; for in every age he causes new and varied charisms to blossom. Then he brings about unity: he joins together, gathers and restores harmony: "By his presence and his activity, the Spirit draws into unity spirits that are distinct and separate among themselves" (CYRIL OF ALEXANDRIA, *Commentary on the Gospel of John*, XI, 11). He does so in a way that effects true union, according to God's will, a union that is not uniformity, but *unity in difference*.

For this to happen, we need to avoid *two recurrent temptations*. The first temptation seeks *diversity without unity*. This happens when we want to separate, when we take sides and form parties, when we adopt rigid and airtight positions, when we become locked into our own ideas and ways of doing things, perhaps even thinking that we are better

Forgiveness "received and forgiveness given" is "the cement that binds the bricks" of the Church: this is what the Pontiff recalled in his homily for Mass on the Solemnity of Pentecost celebrated on Sunday morning, 4 June, in Saint Peter's Square. The following is the English text of the Holy Father's homily.

than others, or always in the right, when we become so-called "guardians of the truth". When this happens, we choose the part over the whole, belonging to this or that group before belonging to the Church. We become avid supporters for one side, rather than brothers and sisters in the one Spirit. We become Christians of the "right" or the "left", before being on the side of Jesus, unbending guardians of the past or the avant-garde of the future before being humble and grateful children of the Church. The result is diversity without unity. The opposite temptation is that of seeking *unity without diversity*. Here, unity becomes uniformity, where everyone has to do everything together and in the same way, always thinking alike. Unity ends up being homogeneity and no longer freedom. But, as Saint Paul says, "where the Spirit of the Lord is, there is freedom" (2 Cor 3:17).

So the prayer we make to the Holy Spirit is for the grace to receive *his unity*, a glance that, leaving personal preferences aside, embraces and loves his Church, our Church. It is to accept responsibility for unity among all, to wipe out the gossip that sows the dard of discord and the poison of envy, since to be men and women of the Church means being men and women of communion. It is also to ask for a heart that feels that the Church is our Mother and our home, an open and welcoming home where the manifold joy of the Holy Spirit is shared.

Now we come to the second new thing brought by the Spirit: a *new heart*. When the risen Jesus first appears to his disciples, he says to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them" (Jn 20:22-23). Jesus does not condemn them for having denied and abandoned him during his passion, but instead grants them the spirit of forgiveness. The Spirit

CONTINUED ON PAGE 8

"Pentecost", Brother Eric

At the Regina Caeli the Pope recalls innocent civilians struck in London

To heal the wounds of war and of terrorism

"May the Spirit grant peace to the whole world" and "heal the wounds of war and terrorism": this was Pope Francis' reflection at the Regina Caeli after Mass in Saint Peter's Square on Sunday, 4 June, the feast of Pentecost. The following is a translation of the address which he delivered in Italian.

Dear Brothers and Sisters,

Today, on the feast of Pentecost, my Message is being published for the next World Mis-

sion Day, which is celebrated every year in the month of October. The theme is: 'Mission at the heart of the Christian faith'. May the Holy Spirit support the mission of the Church throughout the world and strengthen all men and women missionaries of the Gospel. May the Spirit grant peace to the whole world, heal the wounds of war and terrorism, which, again last night, struck innocent civilians in London: let us pray for the victims and their families.

I greet all of you, pilgrims from Italy and from many parts of the world who have participated in this celebration. In particular, the groups of Catholic Charismatic Renewal, celebrating the 50th anniversary since its foundation, and also the brothers and sisters of other Christian confessions who join in our prayers. I greet the Daughters of Mary Help of Christians from Latin American countries.

I greet and thank the choir and the youth orchestra of Carpi who, in collaboration with the Sistina Chapel Choir, performed several hymns during this Holy Mass.

Let us now invoke the maternal intercession of the Virgin Mary. May she obtain for us the grace to be robustly enlivened by the Holy Spirit, so as to bear witness to Christ with evangelical frankness.



Audience with Evangelical leaders

On the path of fraternity

Some 100 Evangelical leaders met Pope Francis in the Vatican on Saturday morning, 3 June. They had gathered in Rome to participate in the Pentecost vigil that began Saturday afternoon at the ancient Roman arena, Circus Maximus. The celebrations also marked the occasion of the Golden Jubilee of the association, Catholic Charismatic Renewal, one of the principal organizers of the event. Participants also attended the Mass celebrated by the Pontiff on the Solemnity of Pentecost, Sunday, 4 June, in Saint Peter's Square. In his audience with Evangelical leaders, Francis thanked them for their ecumenical work in favour of Christian unity, their collaboration with other denominations in the field of education and in providing assistance to the poor. Reminding them to journey always on the path of fraternity, he invited them to conclude their celebrations as "brothers and sisters" by praying to the Lord "each in his or her language".

Solemnity of Pentecost

CONTINUED FROM PAGE 6

is the first a gift of the risen Lord, and is given above all for the forgiveness of sins. Here we see the beginning of the Church, the glue that holds us together, the cement that binds the bricks of the house: *forgiveness*. Because forgiveness is a gift to the highest degree; it is the greatest love of all. It preserves unity despite everything, prevents collapse, and consolidates and

strengthens. Forgiveness sets our hearts free and enables us to start afresh. Forgiveness gives hope; without forgiveness, the Church is not built up.

The spirit of forgiveness resolves everything in harmony, and leads us to reject every other way: the way of hasty judgement, the cul-de-sac of closing every door, the one-way street of criticizing others. Instead, the Spirit bids us take the two-way street of forgiveness received and forgiveness given, of divine mercy that becomes love of neighbour, of charity as "the sole criterion by which everything must be done or not done, changed or not changed" (ISAAC OF STELLA, *Or.* 31). Let us ask for the grace to make more beautiful the countenance of our Mother the Church, letting ourselves be renewed by forgiveness and self-correction. Only then will we be able to correct others in charity.

The Holy Spirit is the fire of love burning in the Church and in our hearts, even though we often cover him with the ash of our sins. Let us ask him: "Spirit of God, Lord, who dwell in my heart and in the heart of the Church, guiding and shaping her in diversity, come! Like water, we need you to live. Come down upon us anew, teach us unity, renew our hearts and teach us to love as you love us, to forgive as you forgive us. Amen".



CONTINUED FROM PAGE 6

As you did it to one of the least of these my brethren, you did it to me" (cf. Mt 25:39-40).

Dear sisters and dear brothers, I wish you a time of reflection, of remembering your origins; a time to leave behind all the things accumulated by one's ego and transform them into listening and joyful welcoming of the action of the Holy Spirit, who blows where and as he will!

I thank the Catholic Fraternity and the ICCRS for organizing this Golden Jubilee, for this Vigil. And I thank each of the volunteers who have made this possible, many of whom are here. I wanted to greet the members of the office staff when I arrived, because I know they have worked a great deal! And without pay! They worked a great deal. Most are young people from different continents! May the Lord bless them abundantly! I thank you in particular for the fact that the request I made to you two years ago: to give worldwide Charismatic Renewal a unique international service based here, has begun to materialize in the Constitutive Acts of this new and unique service. It is the first step; others will follow, but soon unity, the work of the Holy

Prayer Vigil



Spirit, will be a reality. "I make all things new" says the Lord (Rev 21:5).

Thank you, Catholic Charismatic Renewal, for what you have given the Church in these 50 years! The Church depends on you, on your faithfulness to the Word, on your willingness to serve and on the witness to lives transformed by the Holy Spirit!

Share the Baptism in the Holy Spirit with everyone in the Church; praise the Lord unceasingly; walk together with Christians in prayer and in action for the most needy; serve the poorest and the infirm. This is what the Church and the Pope expect from you, Catholic Charismatic Renewal, but from all of you: everyone, all of you who have entered this tide of grace! Thank you!

To European Federation of Catholic Family Associations

A most precious treasure

May Europe "continue to consider the family its most precious treasure". Pope Francis shared this hope with participants of a meeting sponsored by the European Federation of Catholic Family Associations. The Holy Father received them in audience on Thursday morning, 1 June, in the Clementine Hall. The following is the English text of the address which he delivered in Italian.

Dear Brothers and Sisters,

I offer you a warm greeting, dear families belonging to this Federation that is celebrating its twentieth anniversary. I thank your President, Antoine Renard, for his kind words.

Twenty years is not much time to attempt an overall assessment, but it is certainly a good occasion to give thanks for the vitality and the enthusiasm with which you have carried out your daily commitment. Your Association, "young" in spirit and in years, is called to attract others in the service of families, so that Europe can continue to consider the family its most precious treasure. This image of "treasure" was present in your meeting yesterday, which brought families from many countries of Europe to Rome. It is an image that well reflects the esteem that all of us must have for the family. In effect, families are not museum pieces, but through them, the gifts made concrete in mutual commitment and generous openness to children, but also in service to society. Families are thus a kind of leaven that helps to make the world more humane and more fraternal, where no one feels rejected or abandoned.

1. Your wide gamut of activities is summed up in integral service to the family, which is the fundamental cell of society, as I recently reiterated to the authorities of the European Union gathered for the sixtieth anniversary of the Treaty of Rome. Your work, in both the ecclesial and civil sectors, would at first sight seem to respond to a variety of disparate needs. Yet in fact it responds to the service of that good news which is the family. In *Amoris Laetitia*, I emphasized how, on the basis of the family, we can make the gift concrete through the beauty and the joy of mutual love. Seen in this light, your activity should help remind everyone that there is no better ally for the integral progress of society than to favour the presence of families in the social fabric. Today too, the family is the foundation of society and it remains the most suitable structure for ensuring for people the integral good necessary for their continuing development. I wanted to stress how the unity of all the members of the family, and the fraternal commitment of the family with society, are allies of the common good and of peace, also in Europe.

The family is the interpersonal relationship par excellence, inasmuch as it is a communion of persons. Your relationships as spouses, fathers and mothers, sons and daughters, brothers and sisters, make it possible for every person to find a place in the human family. The way to live out these relationships is dictated by communion, the driving force of true humanization and evangelization. Today more than ever, we see the need for a culture of encounter that can enhance unity in diversity, reciprocity and solidarity between generations. This "family capital" is called to impregnate the economic, social and political relationships of the European continent. The way of "being family" that you want to spread is not subject to any contingent ideology, but grounded in the inviolable dignity of the person. On the basis of that dignity, Europe will be able to be truly one family of peoples (cf. *Address to the European Parliament*, Strasbourg, 25 November 2014).

2. Crises of different types are presently springing up in Europe, not least in the institution of the family. But crises are incentives to work harder and better, with trust and hope.

I am familiar with your initiatives to promote concrete policies favouring the family in the areas of the economy and employment, and not only these, with the goal of procuring a dignified and fitting employment for all, especially the young, who in many areas of Europe endure the scourge of unemployment. In these initiatives, as well as in others directly related to the legislative field, concern for showing respect and for the dignity of each person should always prevail. In this sense, the culture of encounter always includes an attitude of dialogue in which listening is always necessary. May your dialogue be always based on actions, testimonies, experiences and lifestyles that speak more loudly than your speeches and programmes. This is indispensable if families are to play the role of "protagonists" to which my predecessor Saint John Paul II called them (*Familiaris Consortio*, 44).

Four crises in particular affect Europe at the present time: demographics – "the demographic winter" –, migration, employment and education. These crises might find positive outcomes precisely in the culture of encounter, if different social, economic and political actors were to join in shaping policies supportive of families. In these four areas, you are already working to propose answers tailored to families, seeing in them a resource and an ally for the person and his or her milieu. In this sense, your task very often will be to invite to a constructive dialogue with the various actors on the social scene, without concealing your Christian identity. Indeed, that identity will enable you always to look beyond appearances and the present moment. As you have clearly stressed, the culture of the ephemer-



eral calls for an education for the future.

3. To carry out this demanding work, the family cannot remain isolated like a monad. Families need to go out from themselves; they need to dialogue and to encounter others, in order to build a unity that is not uniformity and that can generate progress and advance the common good.

Dear families, you have received much from your elders. They are the permanent memory that must encourage us to employ the wisdom of the heart and not merely technical expertise in crafting initiatives about the family and for the family. They are the memory and the younger generations are the responsibility facing you. With this wisdom, for example, your service to the sacredness of life takes concrete form in the covenant between generations and in service to all, especially those most in need, the disabled and orphans. It takes concrete form in solidarity with migrants, in the patient art of education that views each young person as a subject worthy of all the family's love, in defending the right to life of the unborn who have no voice, and in ensuring dignified living conditions for the elderly.

The work before you is great and complex. Only by strengthening your association and inviting other families to join with you, will the task become less arduous, since union makes for strength. Frequently it will fall to you to be the ferment that teaches others to work together, respecting legitimate differences and approaches.

4. In conclusion, I encourage you to develop with creativity new methods and resources, so that the family can exercise, both in the ecclesial and the civil sectors, the threefold task of supporting the younger generation, accompanying others along the often rocky roads of life, and pointing to values and meanings in the journey of everyday life. This threefold mission can be a specific contribution that your Federation, by its daily service, can offer to families in Europe.

I give you my blessing and I accompany you with my prayers, asking the intercession of the Holy Family of Nazareth. And I ask you, please, not to forget to pray for me.



Friday, 19 May

Doctrine and Ideology

"For it has seemed good to the Holy Spirit and to us...": these words contained in the beginning of the Letter which the Apostles wrote to the Christians "of Antioch, Syria and Cilicia" have lost nothing of their timeliness. The words were recorded after the disciples had discussed various matters amongst themselves, which resulted in the very first 'Council' in the history of the Church. With precisely these words relayed to us in the Acts of the Apostles, Pope Francis began his meditation by asking for "the grace of a mature obedience to the Magisterium of the Church", of being faithful "to Peter, to the bishops" and "to the Holy Spirit who guides and supports this process". Celebrating Mass at Santa Marta on Friday morning, 19 May, the Pope also warned against "transforming doctrine into ideology", thus creating difficulty and divisions.

"There have been difficulties in the Church from the beginning", Pope Francis began. So

Mass at the Domus Sanctae Marthae

many difficulties that "in the first Christian community, for example, there were jealousies and power struggles: a few shrewd ones who wanted to earn or buy power, like Simon or that hypocritical couple Ananias and Sapphira, who wanted to be seen as true Christians but who were carrying out their business affairs under the table". Thus, the Pope affirmed, "there have always been problems: we are human; we are sinners and there are difficulties, even in the Church, amongst ourselves, always". And "in a certain sense", he pointed out, "being sinners causes us to be humble and to approach the Lord as Saviour from our sins". For this reason "it is a grace to feel like sinners, a grace".

"But there are other, bigger problems, not those of every day", the Holy Father continued, making reference to the passage from the Acts of the Apostles (15:22-31) offered by the day's first reading. The issue "in this verse is the result of a problem that begins with Peter: when Peter goes to Cornelius, a pagan, and he baptizes Cornelius". And "here, history focuses on the same question: Paul and Barnabas had suffered a lot there in Antioch, because what Jesus had said is true: 'other peoples will come'; it is true, but what was not said was how these people might enter the Church". As a result, the Pope affirmed, "some were saying: 'no, first they must become Jews and then enter'. This was the core of the issue".

By way of clarification, Pope Francis explained that "on one side", there were "those who wanted them to become Jews first and then be baptized". And "on the other side", however, there were "those who thought: 'no, is it not the Lord who is calling? Let them come'". Observe then, that "when Peter explains this, the vision which he had received, and then when he sees that the Holy Spirit descends upon Cornelius and his family, he says this phrase: 'who am I to close the door to the Holy Spirit?'. All this, Pope Francis recalled, "also happened at Antioch: then Paul was stoned and left for dead". They were "persecuted".

In fact, the Pope added, there is "this little group" that vacillates "from one side to the other with disparagement, with ugly and grievous gossip". And "it also says, in a pas-

sage a little further on – but it is the same story at Antioch – that they went to see some of the pious women who had influence on the leaders, that they might send the Apostles away". Thus, "the Apostles came together in the end to study this problem: what do we do with the pagans, those who want to become Christians, those whom the Holy Spirit has called to become Christians?". And the Apostles "wanted to deal with the matter in the presence of God: most probably, in this gathering, there were animated discussions but in good spirit". Even "Paul, says the Acts of the Apostles in another place, had strong words for Peter, but always before God, in good spirit". Instead, "there is another group which was creating confusion, and the Apostles say this: 'We have come to know that some of us, to whom we had not given any official title – leaders – have come to trouble you with discussions that have unsettled your minds'".

"And so we find ourselves facing two groups of people", the Pope continued: "the group of the Apostles who want to discuss the problem and the others who go creating prob-

lem to clarify doctrine so that what Jesus said in the Gospels, which is the spirit of the Gospels, can be understood well". And the Acts of the Apostles record the first Council: "faced with a problem, they clarified; things are to be just so". Also "at Ephesus, for example, when they discussed whether Mary is the Mother of God, they held the Council to clarify the issue, so that the Holy Spirit and they, the Pope and the bishops, all together, could continue on".

"But there have always been those people", Pope Francis warned, "who, without any official title, go about disturbing the Christian community with discourses which unsettle souls: 'Ah, no, what he said is heretical; that cannot be said, not that, the doctrine of the Church is this'. In reality, "they are fanatics about things which are not clear, like those fanatics who went about sowing weeds to divide the Christian community". So, "this is the problem: when the doctrine of the Church, which comes from the Gospel, which the Holy Spirit inspires – because Jesus said 'He will teach you and will help you to recall all that which I have taught' – becomes ideology". Thus, we see "the great error of these people: those who were going there were not believers; they were 'ideologized'; they had an ideology which closed their heart to the work of the Holy Spirit". On the other hand, "the Apostles had animated discussions, but they weren't ideologized: their heart was open to what the Spirit was saying". This is why, "after discussion", they begin their letter by writing: "For it has seemed good to the Holy Spirit and to us".

"We mustn't be surprised when we hear these opinions on the ideologies of doctrine", the Pope stated. "The Church has her own magisterium, the Magisterium of the Pope, of the Bishops, of the Councils and we ought to follow on that way which comes from the preaching of Jesus and from the teaching and the assistance of the Holy Spirit: it is always open, always free". And "this is the freedom of the Spirit, but in the doctrine". Instead, those "who went there, to Antioch, to create havoc and to divide the community, are ideologues". Because "doctrine unites; the Councils always unite the Christian community". And ideology "divides", but "for them ideology is more important than doctrine: they leave the Holy Spirit to the side".

"Today I am inspired to ask for the grace of mature obedience to the Magisterium of the Church", Pope Francis said, "the obedience to what the Church has always taught and continues to teach us". With this obedience, one "develops the Gospel; explains it better each time, in fidelity to Peter, to the bishops and, ultimately, to the Holy Spirit who guides and sustains this process". To this end, the Pope invited the faithful "to also pray for those who transform doctrine into ideology, so that the Lord may give them the grace of conversion to the unity of the Church, to the Holy Spirit, and to true doctrine".

Monday, 22 May

Two Advocates

"Lord open my heart so I may be able to understand what you have taught us; so I may be able to remember your words; so I may be able to follow your words; so I may come to the whole truth". This is the prayer "to make in these days", which the Pontiff recommended during Mass on Monday morning, 22 May. Pope Francis offered this prayer during the Liturgy of the Word which, he explained, "in these days has us listen at length to Jesus' discourse at the Last Supper", in which he announces "to his own" the sending of the Holy Spirit.

Here we are dealing with "a discourse in which Jesus admonishes, teaches, consoles"



lems; they divide, divide the Church. They say that what the Apostles were preaching was not what Jesus had said, that it was not the truth". Thus, we see that "the Apostles discussed this very thing and in the end, as we heard, they come to an agreement". But, the Pope pointed out, "it is not a political agreement; it is the inspiration of the Holy Spirit which leads them to say: no further matters, no demands", other than the obligations to: "abstain from eating meat during that time, meat sacrificed to idols because this would be communing with idols; abstain from blood, and from strangled animals – because it was a scandal to eat blood, strangled animals, even if this is a consideration which today appears secondary – and from unlawful unions". And another consideration was "the freedom of the Spirit: thus pagans could directly enter the Church without being circumcised".

The Pope also noted that "the beginning of this Letter is nice". The Apostles said: "For it has seemed good to the Holy Spirit and to us", meaning that the Apostles and the Spirit "are in agreement". And "this is the first Council of the Church: to clarify doctrine". Since then, there "have been many others, up until Vatican II, which clarified doctrine: for example when we recite the Creed, it is the result of Councils which clarified doctrine". In fact, the Pope affirmed, "it is a duty of the



"Lydia of Thyatira with the Apostle Paul", Harold Copping

Domus Sanctae Marthae

Father, the Spirit of truth who proceeds from the Father, he will bear witness to me".

According to Pope Francis, this means that it is "the Holy Spirit alone who gives us the confidence to be saved by Jesus"; and that it is "the Holy Spirit alone who teaches us to say 'Jesus is Lord'". Whereas, "without the Spirit, none of us has the capacity to say, feel or live this". The Pope added that, "in other parts of this long discourse, Jesus said" that the Spirit "will lead you to the whole truth", will accompany us towards the full truth. "He will remind you of all the things I have said; he will teach you everything". For this reason, the Holy Father assured us, "the Holy Spirit is the travelling companion of every Christian" and "also the travelling companion of the Church. And this is the gift which Jesus gives us".

Reflecting on his own experience as a bishop, Pope Francis recalled that "when we celebrate confirmations and anoint the candidates on their forehead, we say: 'Receive the Holy Spirit which is given to you as a gift'". In fact, the Paraclete "is a gift, the great gift of Jesus; it is the Spirit. It is what helps us avoid making mistakes".

It is natural then to ask: "Where does the Spirit reside?". The Pope identified a possible response to this question in the first reading, taken from the Acts of the Apostles (16:11-15), which recounts "the Apostles' adventure" as they went "towards Macedonia, where they had been called". Paraphrasing the biblical account, the Holy Father added that "they arrived at Philippi, in the city, on the Sabbath, and they went along the river where people prayed, and there was a group of women praying there". Thus the Apostles "began to preach to the women about Jesus". And it is

written in the Book of Acts that "there, listening, was also a lady by the name of Lydia, a seller of purple goods". Pope Francis noted that "she was no fool", but rather, "a businesswoman; she knew how to do things". Indeed, "she was from the city of Thyatira" and was "a believer in God. And the Lord opened her heart to accept the Word of God". Or rather, insisted the Pope, "he opened her heart so that the Holy Spirit might enter", so that she might become "a disciple". In fact, "it is precisely in the heart", that "we carry the Holy Spirit". So much so that "the Church calls him 'the sweet guest of the heart'". Nevertheless, the Holy Father observed, "he cannot enter a closed heart" nor is it possible to buy "the keys to open the heart", since "it too is a gift. It is a gift of God". Thus Pope Francis prayed: "Lord, open my heart so the Spirit may enter and make me understand that Jesus is Lord". In practice, he advised, we should keep our "heart open so the Spirit may enter, and so we may listen to the Spirit".

From this twofold observation, then, the Pope indicated that "it will do us good" to reflect on "two questions that we can take from these readings". The first is: "Do I ask the Lord for the grace of an open heart?". And the second: "Do I seek to listen to the Holy Spirit, his inspiration, the things he wants to say to my heart so that I may continue along the Christian way and be able to testify that Jesus is Lord?". Thus, Pope Francis came to his concluding advice: "Think about these two points today: is my heart open, and do I make the effort to listen to the Holy Spirit, to what he is telling me? And in this way we will continue in the Christian life and we too will give witness to Jesus Christ".

CONTINUED FROM PAGE 10

the disciples and "gives them hope", reassuring them: "remain calm, I will not leave you orphans". I am going, but you will not remain orphans, because I will send to you another 'advocate' to defend you before the Father". In this way the Pope noted that while "he was the first advocate", Christ himself, "the great advocate who forgave us all sins, who defends us", at the Last Supper speaks of another "counselor". In fact, he says, "I will send another who will accompany you", explaining that "when the Paraclete comes" – that is, the counselor, who is the Holy Spirit – "whom I will send from the

Cardinal Lubomyr Husar

CONTINUED FROM PAGE 4

monastery, he moved to Kolodiyivka, in the Eparchy of Ternopil".

On 2 April, 1996, the Archiepiscopal Exarchate of Kyiv-Vyshhorod was established and Husar was named the first Exarch. His first task was to revive the essential structures of the Ukrainian Greek Catholic Church in the central and eastern part of the country, which had been swept away under the Soviet regime. He traveled throughout Ukraine's cities and villages to meet the Greek Catholic faithful who for years had been forced to worship clandestinely.

On 14 October 1996, the Synod of Bishops of the Ukrainian Greek Catholic Church appointed him Auxiliary to the Major Archbishop with special faculties, as Cardinal Lubachivsky, who was in poor health, required assistance in the governance and administration of the Church and its pastoral activities. Upon the death of Cardinal Lubachivsky, on 14 December 2000, Pope John Paul II appointed Husar Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Major Archbishopric of Lviv of the Ukrainians.

Subsequently, on 25 January 2001, the Synod of Greek Catholic Bishops elected him Major Archbishop. The Pope confirmed his election and created him cardinal

in the Consistory of 21 February, assigning him the title of Santa Sofia in Via Boccea. Also in 2001, Cardinal Husar welcomed John Paul II to Ukraine and accompanied the Pontiff on his historic apostolic journey in the country from 23 to 27 June. On that occasion, 27 martyrs of the Ukrainian Greek Catholic Church were beatified. The event, which would have been unimaginable until just a few years earlier, served as a spiritual catalyst for the reconstruction of the heavily persecuted Church.

Of particular significance was the transfer of the seat of the Major Archbishop of the Ukrainian Greek Catholic Church to Kyiv on 6 December 2004, thus bringing the seat of such an important Church to the centre of the country. In 2007, the new Greek Catholic Cathedral in Kyiv was also inaugurated. After resigning his position in 2011, Cardinal Husar continued to serve the Church, remaining a clear point of reference for Ukraine's Greek Catholics. Among his other activities, he was also a member of the Congregation for Eastern Churches, the Pontifical Councils for the Promotion of Christian Unity, for Legislative Texts, and for Culture. He also contributed to Synod assemblies and, in particular, as a member of the Tenth Ordinary Council of the General Secretariat of the Synod of Bishops and of the same Secretariat's Special Council for Europe.

With the President of the Republic of Latvia



On Friday morning, 2 June, the Holy Father received H.E. Mr Raimonds Vējonis, President of the Republic of Latvia, who subsequently met with Cardinal Secretary of State Pietro Parolin, and Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, appreciation was expressed for the good bilateral relations and the positive contribution of the Catholic Church to Latvian society.

Attention then turned to themes of common interest, such as the acceptance of migrants and prospects for the future of the European project, focusing on the regional context.

Christians and Muslims together to care for our common home

Global ecological conversion

Fifty years since the first Message for Ramadan

For the month of Ramadan and 'Id al-Fitr 1438 H. / 2017 A.D., Cardinal Jean-Louis Tawan, President of the Pontifical Council for Interreligious Dialogue, and Bishop Miguel Angel Ayuso Guixot, MCCJ, Secretary, sent a Message to the Muslim community on the theme: "Christians and Muslims: Caring for our Common Home". The following is the English text of the Message.

Dear Muslim Brothers and Sisters,

We wish to assure you of our prayerful solidarity during this time of fasting in the month of Ramadan and the celebration of 'Id al-Fitr that concludes it, and we extend to you our heartfelt best wishes for serenity, joy and abundant spiritual gifts.

This year's Message is especially timely and significant: fifty years ago, in 1967, only three years after the establishment of this Pontifical Council for Interreligious Dialogue (PCID) by Pope Paul VI on 19 May 1964, the first Message was sent for this occasion.

In the years that have followed, two Messages have been particularly important: the Message of 1991, during the pontificate of Pope John Paul II, entitled "The Path of Believers is the Way of Peace", and the Message of 2013, in the first year of Pope Francis' pontificate, entitled "Promoting Mutual Respect through Education". Both Messages were signed by the Pontiffs.

Among the many activities of the PCID for promoting dialogue with Muslims, the most important and long standing is this yearly Message for Ramadan and for 'Id al-Fitr addressed

to Muslims throughout the world. To share this Message in the widest way possible, the PCID is assisted by local Catholic communities, as well as Papal Representatives present in almost every country.

The experience of both our religious communities affirms the value of this Message for promoting cordial relations between Christian and Muslim neighbours and friends, by offering insights on current and pressing issues.

For this year, the PCID offers a theme related to Pope Francis' Encyclical Letter "Laudato Si' – On Care for Our Common Home", which was addressed not only to Catholics and Christians, but to the whole of humanity.

Pope Francis draws attention to the harm our lifestyles and decisions are causing to the environment, to ourselves and to our fellow human beings. There are, for example, certain philosophical, religious, and cultural perspectives that present obstacles which threaten humanity's relationship with nature. To take up this challenge involves all of us, regardless of whether or not we profess a religious belief.

The Encyclical's title itself is expressive: the world is a "common home", a dwelling for all the members of the human family. Therefore, no one person, nation or people can impose exclusively their understanding of our planet. This is why Pope Francis appeals "for a new dialogue about how we are shaping the future of our planet..., since the environmental challenge



Muslims in prayer outside the Dome of the Rock at the Al-Aqsa Mosque compound in Jerusalem during the holy month of Ramadan (ANSA)

we are undergoing, and its human roots, concern and affects us all" (n. 14).

Pope Francis states that "the ecological crisis is also a summons to profound interior conversion" (n. 217). What is needed is education, spiritual openness and a "global ecological conversion" to adequately address this challenge. As believers, our relationship with God should be increasingly shown in the way we relate to the world around us. Our vocation to be guardians of God's handiwork is not optional, nor is it tangential to our religious commitment as Christians and Muslims: it is an essential part of it.

May the religious insights and blessings that flow from fasting, prayer and good works sustain you, with God's help, on the path of peace and goodness, to care for all the members of the human family and for the whole of creation.

With these sentiments, we wish you once again serenity, joy and prosperity.

From the Vatican, 19 May 2017

World Environment Day sees US governors and mayors united after president withdraws from climate agreement

Alliance and defiance

World Environment Day, which takes place every year on 5 June, is the largest annual event for positive environmental action. In a 'tweet' sent out on the occasion, the Holy Father emphasized that "the environment is a collective



We must never forget that the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone

(@Pontifex)

good, patrimony of all humanity and the responsibility of everyone". While the Pope's words were welcomed by many, celebrations around the globe for this year's occurrence were muted in the aftermath of the decision announced by President Donald Trump on Thursday, 1 June, to withdraw the United States from the landmark Paris Accord on climate change.

The Agreement, signed by 195 nations, commits countries to holding global temperature increases to "well below" 2°C above pre-industrial levels, which requires that global emissions be cut to net zero by mid-century.

Former New York Mayor Michael Bloomberg, currently the United Nations Special Envoy for Cities and Climate Change, said that despite the decision, the United States "will meet our Paris commitment and through a partnership among American cities, states, and businesses, we will seek to remain part of the Paris Agreement process". Following a meeting with French President Emmanuel Macron in Paris on 2 June in which Bloomberg pledged to muster 15 million dollars to support UN ef-

orts to combat climate change, the Special Envoy said that "prevention is the best medicine and the overwhelming majority of Americans believe we should be taking action on climate change. The US is the world's second largest contributor of greenhouse gases, so we have a particular responsibility to lead and it's in our own interest to do so, because if we don't, we will pay for it in worse health, lost jobs, and a weaker economy". He added that "the American government may have pulled out of the Agreement, but the American people remain committed to it – and we will meet our targets".

As world leaders almost unanimously condemned the White

House decision, mayors of more than 200 US cities and governors of at least 10 states have vowed to abide by the goals enshrined in the Paris Accord. Some have joined the "United States Climate Alliance" created by Governors Andrew Cuomo of New York, Jerry Brown of California and Jay Inslee of Washington. These three states account for over one-fifth of US gross domestic product.

Another group calling themselves the "Climate Mayors" affirmed in a statement: "We are increasing investments in renewable energy and energy efficiency. We will buy and create more demand for electric cars and trucks. We will increase our efforts to cut greenhouse gas emissions, create a clean energy economy, and stand for environmental justice".

Speaking at an international forum in Russia on 2 June, UN Secretary General António Guterres said that "the green economy ... is the economy of the future" and "is not only the right thing to do, it is the smart thing to do".

Scientists warn that a failure to curb climate change will lead to rising sea levels, extreme weather patterns, flooding and droughts. Consequences may include wildlife extinction, food and water shortages, wildfires and the disappearance of low-lying coastal areas – all of which could lead to conflict and mass migration.



New York's Kosciuszko Bridge lights up green in opposition to Trump decision on Paris Accord. Kevin P. Coughlin/Office of Governor Andrew M. Cuomo