At the General Audience the Holy Father explains the nature of true love, freely given and received

God’s love is unconditional

“The first step that God takes towards us is that of a love that anticipates and is unconditional”. At the General Audience on Wednesday, 14 June, continuing his series of catechises on Christian hope, the Holy Father emphasized that “God is the first to love”, and he does so “because he himself is love”. Pope Francis observed that the source of Christian hope is found in God’s unconditional love, revealed for us in the coming of the Son and the gift of the Holy Spirit.

None of us can live without love, the Pope said, noting that happiness comes from the experience of knowing love, freely given and received. So much unhappiness in our world is born of the feeling of not being loved for our own sake. Faith teaches us that God loves us with an infinite love, not for any merit of our own, but out of his sheer goodness.

Like the merciful father in the parable of the prodigal son, even when we stray from him, God seeks us out, offers us forgiveness, and restores us to his embrace. In the words of Saint Paul: “While we were yet sinners, Christ died for us” (Rom 5:8), so that we might become beloved sons and daughters of our heavenly Father. Just as the unfailing love of a mother or father, God’s love for us never fails.

Through the resurrection of Jesus and the grace of the Holy Spirit, we become sharers in God’s own life of love; thus may we find in God’s embrace the promise of new life and freedom.

Pope Francis’ Message for first World Day of the Poor

Do not be resigned to the scandal of poverty

At the conclusion of the Extraordinary Jubilee of Mercy, with the Apostolic Letter Misericordia et misericordiam, Pope Francis instituted the annual World Day of the Poor. For the first such occasion, which will be celebrated on Sunday, 19 November 2017, the Pontiff’s Message was published on Tuesday, 13 June. "If we want to help change history and promote real development", the Message reads, "we need to hear the cry of the poor and commit ourselves to ending their marginalization". We must recognize that "their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself".
VATICAN BULLETIN

AUDIENCES

Tuesday, 6 June
Bishop César Daniel Fernández de Jujuy, Argentina

Cardinal Carlos Aguiar Retes, Archbishop of Tlalnepantla, Mexico

Presidency of the Episcopal Conference of Venezuela:
  - Archbishop Diego Rafael Padron Sánchez of Caracas, President
  - Bishop Miguel Esteban Concela of Barinas, Secretary General
  - Bishop Manuel Ochoa Barahona, OSA, of Colón-Kuma Yala
  - Archbishop José Luis Canseca Mora, OSA, of Asunción
  - Bishop Audilio Aguilar of Santiago de Veraguas
  - Bishop Aníbal Saldaña Santamaría, OSA, of Bocas del Toro
  - Bishop Pedro Joaquín Hernández Cantarero, CME, of Cuenca
  - Bishop Luis Antonio Gómez Gaviria, of Cali

Delegation from the Diocese of Abaìra, Nigeria

With Bishops of Panama on their visit ‘ad limina Apostolorum’

On Thursday morning, 8 June, the Holy Father received in audience Bishops of Panama on their ‘ad Limina’ visit.

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Józef Rafał Słoń, auxiliary Bishop of the Archdiocese of Białystok, Poland, as auxiliary Bishop of the Archdiocese of Walbrzych. Until now he has been parish priest of Walbrzych (2 June).

Bishop-elect Słójno, 55, was born in 1962 in Białystok, Poland. He studied history and philosophy, and then entered the Society of Jesus in 1986. He studied philosophy and theology and obtained a specialization in canon law. He was ordained a priest on 25 May 2003. He has served in various capacities as: diocesan administrator of the diocese of Walbrzych; vicar general of the diocese of Walbrzych; canon of the cathedral of Walbrzych; rector of the minor seminary of Walbrzych; dean of the deanery of Walbrzych; president of the diocesan episcopal See of Terespol; and auxiliary Bishop of the Archdiocese of Białystok. On 25 May 2013 he was appointed auxiliary Bishop of the Archdiocese of Białystok.

The Holy Father appointed Fr Fabio Marini, OFM Cap., of the Archdiocese of Venice, as auxiliary Bishop of the Archdiocese of Padua. Until now he has been parish priest of the church of San Marco in Padua (2 June).

Bishop-elect Marini, 56, was born in Padua, Italy. He studied philosophy and theology and then entered the Observant Franciscan Order in 1981. He obtained a specialization in spirituality and was ordained a priest on 10 July 1989. He has served in various capacities as: rector of the minor seminary of Padua; formator of postulants; master of novices; province superior of the Passionist family throughout Italy; and diocesan episcopal See of Molfetta. On 10 July 2013 he was appointed auxiliary Bishop of the Archdiocese of Padua.

The Holy Father appointed Fr John Arthur, OFM Cap., of the Archdiocese of Dublin, as auxiliary Bishop of the Archdiocese of Dublin. Until now he has been vicar general of the diocese of Dublin (2 June).

Bishop-elect Arthur, 57, was born in Dublin, Ireland. He entered the Franciscan Order in 1977. He studied philosophy and theology and then entered the Society of Jesus in 1986. He studied philosophy and theology and obtained a specialization in canon law. He was ordained a priest on 13 May 1992. He has served in various capacities as: diocesan administrator of the diocese of Dublin; rector of the minor seminary of Hope in Dublin; rector of the minor seminary of St. John's in Wexford; rector of the minor seminary of Drogheda; rector of the minor seminary of Kilkenny; vicar general of the diocese of Dublin; and auxiliary Bishop of the Archdiocese of Dublin. On 13 May 2013 he was appointed auxiliary Bishop of the Archdiocese of Dublin.

The Holy Father appointed Fr Eduardo César Melo de Almeida, of the Diocese of São Paulo, as auxiliary Bishop of the Archdiocese of São Paulo. Until now he has been parish priest of the cathedral of São Paulo (2 June).

Bishop-elect Melo de Almeida, 56, was born in São Paulo, Brazil. He entered the Society of Jesus in 1973. He studied philosophy and theology and obtained a specialization in spirituality. He was ordained a priest on 10 July 2005. He has served in various capacities as: rector of the minor seminary of São Paulo; formator of postulants; master of novices; rector of the minor seminary of Belo Horizonte; rector of the minor seminary of Salvador; rector of the minor seminary of Fortaleza; and auxiliary Bishop of the Archdiocese of São Paulo. On 10 July 2013 he was appointed auxiliary Bishop of the Archdiocese of São Paulo.

The Holy Father appointed Fr Tadeusz Szczepaniak, OFM Cap., of the Archdiocese of Cracow, as auxiliary Bishop of the Archdiocese of Legnica. Until now he has been parish priest of the cathedral of Legnica (2 June).

Bishop-elect Szczepaniak, 44, was born in Legnica, Poland. He entered the Observant Franciscan Order in 1993. He studied philosophy and theology and then entered the Society of Jesus in 1998. He studied philosophy and theology and obtained a specialization in spirituality. He was ordained a priest on 7 March 2007. He has served in various capacities as: rector of the minor seminary of Legnica; formator of postulants; master of novices; rector of the minor seminary of Bytom; rector of the minor seminary of Tarnów; and auxiliary Bishop of the Archdiocese of Legnica. On 7 March 2013 he was appointed auxiliary Bishop of the Archdiocese of Legnica.

With Bishops of Panama on their visit ‘ad limina Apostolorum’

On Thursday morning, 8 June, the Holy Father received in audience Bishops of Panama on their ‘ad Limina’ visit.

The Holy Father appointed Fr Amilcar Manoel da Silva, CEB, of the Archdiocese of Roraima, Brazil, as auxiliary Bishop of the Archdiocese of Roraima. Until now he has been parish priest of São Paulo da Cruz Parish in São Paulo (2 June).

Bishop-elect Manoel da Silva, 54, was born in Osvaldo Cruz, São Paulo State. He studied philosophy and theology. He made his religious vows for the Congregation of the Passion of Jesus Christ (Passionists) on 18 January 1997 and was ordained a priest on 17 December 2000. Within his Congregation he has served as: formator of postulants; master of novices; coordinator of the spirituality team in the Province of Calvario, and then of the Passionist family throughout Brazil; coordinator of the formation team for various countries in America; member on the team of the General Council for Formation; provincial councillor; and provincial superior of the Passionist Province of Calvario in São Paulo, assessor of the Congregation of Religious of Brazil in the Region of Paraná, preacher of spiritual exercises.

The Holy Father accepted the resignation of Bishop Pablo Lizama Riquelme of Antofagasta, Chile (2 June).

The Holy Father appointed Bishop Ignacio Francisco Ducasse Medina as Archbishop of Antofagasta. Until now he has been Bishop of Valdivia, Chile (2 June).

Archbishop Ducasse Medina, 60, was born in Santiago de Chile. He was ordained a priest on 2 March 1984. He was ordained a bishop on 13 July 2002, subsequent to his appointment as Bishop of Valdivia.

The Holy Father accepted the resignation of Bishop Philip Boyce, OCD, of Raphoe, Ireland (9 June).

The Holy Father appointed Fr Alexander Aloysius (Alan) McGuckian, SJ, as Bishop of Raphoe. Until now he has been director of the Living Church Office in the Diocese of Down and Connor (9 June).

The Holy Father appointed Fr Julio César Marteles, SJ, of the Province of Calvario in São Paulo, as auxiliary Bishop of the Archdiocese of São Paulo. Until now he has been rector of the minor seminary of São Paulo (9 June).

Bishop-elect Marteles, 48, was born in São Paulo, Brazil. He entered the Society of Jesus in 1989. He studied philosophy and theology and obtained a specialization in spirituality. He was ordained a priest on 8 March 2009. He has served in various capacities as: rector of the minor seminary of São Paulo; formator of postulants; master of novices; rector of the minor seminary of Nossa Senhora do Pilar Parish in Piratininga (2 June).

Bishop-elect Marteles, 48, was born in São Paulo, Brazil. He entered the Society of Jesus in 1989. He studied philosophy and theology and obtained a specialization in spirituality. He was ordained a priest on 8 March 2009. He has served in various capacities as: rector of the minor seminary of São Paulo; formator of postulants; master of novices; rector of the minor seminary of Nossa Senhora do Pilar Parish in Piratininga (2 June).

With the Presidency of the Episcopal Conference of Venezuela

On Thursday morning, 8 June, the Pope met members of the Presidency of the Episcopal Conference of Venezuela.

CONTINUED ON PAGE 11
At the General Audience the Holy Father explains the freely given nature of true love

**God’s love is unconditional**

“The first step that God takes towards us is that of a love that anticipates and is unconditional,” Pope Francis explained this concept to the faithful who gathered on Wednesday, 14 June, for the General Audience in Saint Peter’s Square. Continuing his series of catecheses on Christian hope, the Pontiff emphasized that “God is the first to love”, and he does so “because he himself is love.” The following is a translation of the Holy Father’s catechism, which he delivered in Italian.

Dear Brothers and Sisters,

Good Morning!

Today we are holding the audience in two places, but we are connected by jumbo screens: the sick are in the Paul VI Hall so that they do not suffer the heat so much, and we are here. But we are still all together and we are connected by the Holy Spirit, who always creates unity. Let us greet those who are in the Hall!

None of us can live without love, but a heart full of love to which we can all fall victim is that of thinking that love must be earned. Perhaps a good part of contemporary man’s anguish comes from this: believing that, if we are not strong, attractive and beautiful, no one will take care of us. Many people nowadays seek visibility only to fill an interior void, as though we were always in need of approval. However, can you imagine a world in which everyone is looking for ways to attract the attention of others, and in which no one is instead willing to freely give love to another person? Imagine a world like this: a world without freely given love! It appears to be a human world but in reality it is hellish. Much of man-kind’s narcissism conceals a feeling of loneliness and orphanhood. Behind many forms of behaviour that seem to be unexplainable there lies a question: is it possible that I do not deserve to be called by name, that is, to be loved? Because love always calls [us] by name.

When an adolescent is not loved or does not feel loved, this can lead to violence. Behind many forms of social hatred and “hooliganism”, there is very often a heart which has not been given due recognition. There are no bad children just as there are no adolescents who are entirely evil, but unhappy people do exist. And what can make us feel happy if not the experience of giving and receiving love? The life of human beings is an exchange of glances: someone who, by looking at us, steals a first glance; looking people in the eye: an exchange of thoughts. Thus, we who are not strong, attractive and beautiful, can no longer find solace in the void, as though we were always in the need of approval. However, can you imagine a world in which everyone is looking for ways to attract the attention of others, and in which no one is instead willing to freely give love to another person? Imagine a world like this: a world without freely given love! It appears to be a human world but in reality it is hellish. Much of man-kind’s narcissism conceals a feeling of loneliness and orphanhood. Behind many forms of behaviour that seem to be unexplainable there lies a question: is it possible that I do not deserve to be called by name, that is, to be loved? Because love always calls [us] by name.

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Who among us loves in this way, if not a father or a mother? A mother continues to love her son even if he is in prison. I remember [seeing] many mothers queuing up to enter prison, in my previous diocese. And they were not ashamed. Their son was in jail, but he was their son. And they suffered many humiliations during searches before being allowed to enter. “He is my son!” – “But, madam, your son is a delinquent!” “He is my son!” Only this love from a mother or a father helps us to understand how God’s love is. A mother does not ask for human justice to be rescinded, because each mistake demands atonement. But a mother never stops suffering for her own child. She loves the child even though he is a sinner. God does the same with us: we are his beloved children! But is it possible that God has some children whom he does not love? No. We are all God’s beloved children. There is no curse on our life, but just a benevolent word from God, who drew us into life from nothing. The truth of everything is that relationship of love which links the Father to the Son through the Holy Spirit, a relationship in which we are wellcome to grace. In him, in Jesus Christ, we were all wanted, loved, desired. There is Someone who has impressed within us a primordial beauty, which no sin, no bad choice can ever completely erase. In the eyes of God, we are always small fountains made to gush forth good water. Jesus says to the Samaritan woman: “the water that I shall give [you] will be come in [you] a spring of water welling up to eternal life” (Jn 4:14).

What medicine is needed in order to change the heart of an unhappy person? What medicine can change the heart of a person who is not happy? [They reply: “love!”] Louder! [They shout: “love!”] Good! Very good, well done everyone! And how do we make the person feel that we love them? We must first embrace them. Make them feel wanted, which is important, and they will stop being sad. Love calls for love in a stronger way than hatred calls for death. Jesus did not die and rise for himself, but for us, so that our sins might be forgiven. It is therefore the time of resurrection of all time to raise the poor once again from their discouragement, in particular those who have been lying in the sepulchre for much longer than three days. A wind of liberation blows here on our faces. Here, the gift of hope is sprouting up. And the hope is that of God, the Father who loves us as we are: he loves us all and always. Thank you!

**SPECIAL GREETINGS**

I greet the English-speaking pilgrims and visitors taking part in today’s Audience, particularly the groups from England, Sweden, Hong Kong, Palestine, Philippines, Korea, Thailand, Canada and the United States of America. Upon all of you, and your families, I invoke the joy and peace of our Lord Jesus Christ.

Lastly, I address a special greeting to young people, to the sick and to needy/s. Yesterday, in our Liturgy, we remembered Saint Anthony of Padua, “eminent preacher and Patron Saint of the poor and those suffering”. In people, imitate his exemplary Christian life; dear sick people, never tire of asking God through your intercession, for what you need, and you dear needy/s, aim for knowledge of the Word of God, at his school.

**Pope Francis sends condolences and responds to attacks in Tehran**

The so-called Islamic State has claimed responsibility for two terrorist attacks carried out in Tehran on Wednesday, 7 June. The attacks at the parliament building and the mausoleum of Imam Khomeini left at least 17 people dead and some 50 injured. Iran’s Intelligence Minister confirmed that the five attackers had left Iran to fight for the Islamic State in Mosul and Raqqa and returned to the country in August to establish a jihadist cell. The cell was originally uncovered by Iranian authorities but later managed to elude them. The terrorists were all Iranian nationals.

Pope Francis expressed his solidarity and condolences for the victims in a telegram signed by Cardinal Secretary of State Pietro Parolin. The telegram reads: “The Holy Father Francis sends his heartfelt condolences to all those affected by the barbaric attack in Tehran, and laments this senseless and grave act of violence. In expressing his sorrow for the victims and their families, His Holiness commends the souls of the deceased to the mercy of the Almighty, and he assures the people of Iran of his prayer for peace.”

Iran’s President Hassan Rouhani renewed his government’s commitment in a telegram signed by Cardinal Secretary of State Pietro Parolin. The telegram reads: “The return of the Prodigal Son”, Masha Chmakoff
To student members of the 'Knights'

With an open hand

Everything. You see the horizon. We must learn to look at life by looking at horizons, always more, always farther, always forward. This means meeting new people, encountering new situations. Not forgetting about others, no! There are always beautiful memories and usually one meets old friends, one greets them... But we always have to move forward in order to grow, it is true that you used the word "afraid": "I am afraid of growing up"; "I am afraid of moving forward"...; but instead, use the word "I have a challenge": "Do I overcome the challenge or do I let the challenge defeat me?" Do you understand? Look at the wall and think about what it's like in the countryside, along the horizon. And this is the choice you have to make. You cannot see behind the wall, you go further with the horizon, the more you move forward: the horizon never ends! And we have to grow along the horizon. Don't know if I have explained myself. And I said one word: 'remember' your past friends, all those whom you have to leave in order to take another path. Remember them, call them sometimes, meet up with them... But live with the new ones and journey with the new ones. And that is how we grow. But you were good! Because you were unable to tell me what lies behind the wall and this is a very good thing, because you can't see behind the wall, and you were able to tell me that when you are in the country and you look to the horizon, you can see everything. Good girl! Let's go on!

Giulia: Dear Pope Francis, my name is Giulia and I would like to ask you one thing: do you think that young people can do something to change somewhat the world that surrounds us, with everything that is happening...

We can think about calling a fairy to come with a magic wand and change the world. Can we do this? How do we change the world? Is it possible to change the world? Answer all of you: is it possible?

Children: "Yes!"

Is it easy to change the world?

Children: "No!"

Is it difficult to change the world?

Children: "Yes!"

It is difficult for grown ups, for people who have studied, for people who have the ability to govern countries, how much more difficult will it be for a young boy and a girl, right? It is difficult. But I would like to ask all of you a question: can you change the world?

Children: "Yes!"

You are not very sure, are you? Can you or can't you?

Children: "Yes!"

There, that's better. But how? Why is it difficult around you? For example, always, when I meet children you are a bit bigger, but children...

I ask this question: if you have two pieces of candy and a friend comes over, what do you do? Almost everyone says: "I give one to him and one to me." Some don't say this but think: I will keep them both in my pocket and I will eat them later when he leaves". The first is a positive attitude: 'one for you, one for me'. The other is a selfish attitude, negative: all for me. Look at your hands. Each of you, look at your hands and do this gesture, [he gestures]. Positive gesture: how is the hand? Let us all do it together: Take it...; let us share.

Negative attitude: How is the hand? Closed [he gestures]. Let us make the gesture. In order to get to the world, do we need a closed hand?

Children: "No!"

Which one do we need? Show me...

There it is! Yes, we need the hand open. But the hand is a symbol of the heart. We cannot do this with the heart; it would be disgusting...

But it is a symbol for the heart: an open heart. You can begin to change the world with an open heart. Next comes another question I ask children. And if you have only pieces of candy and a friend comes, what do you do? Is it easy? The majority answers: "half and half". And this is like so, or like so? [he makes a gesture with his hand] half and half... And some say: "I will put it in my pocket and I will eat it by myself". What is this like? Like so or like so? [he gestures] Show... Lord loves you when he lets you lose people, or things happen that you would never want...

How can we understand that the Lord loves us when he lets you lose people or things that you would never want to lose? Let us think a little all together with our imagination about any children's hospital. How can we think that God loves these children and allows them to become sick, allows them to die, so often? Think about this question: why do children suffer? Why are there children in the world who suffer from hunger and in other parts of the world there is such great waste? Why? You know there are questions — like the one you asked which cannot be answered with words. Tanio, you asked this question and there are no words to explain this. You will only find some explanation — not to the "parva quae" ["for
Francis asks for appreciation of women’s role in dialogue and education

More room for the feminine presence

It is important to “make more room for a more inclusive feminine presence”. Pope Francis made this recommendation on Friday morning, 9 June, to an audience in the Consistory Hall with participants in the Plenary Assembly of the Pontifical Council for Interreligious Dialogue. The Plenary had been in session the previous day, 8 June, to reflect on the theme of “The role of women in education towards universal fraternity”. The following is a translation of the address the Holy Father delivered in Italian.

Dear Cardinals, Dear Brother Bishops, Brothers and Sisters,
I welcome you with joy and I thank Cardinal Jean-Louis Tauran for the greeting he addressed to me, also on your behalf. We meet at the conclusion of your Plenary Assembly, during which you considered “The role of women in education towards universal fraternity”. Certainly, very rich discussion is not lacking on this theme, which is of the utmost importance for mankind’s journey towards fraternity and peace, a journey which is by no means predictable and linear, but is marked by difficulties and obstacles.

Unfortunately we see that today the figure of woman as an educator towards universal fraternity is obfuscated and often unappreciated, as a result of the many evils that afflict this world and which, in particular, strike women in their dignity and in their role. Women, and even children, are in fact among the most frequent victims of indiscriminate violence. There, where hatred and violence gain the upper hand, [these evils] lacerate families and society, impeding women from carrying out, in communion of intent and of action with men, their mission as educators in a peaceful and effective manner.

Reflecting on the theme you have addressed, I would like to pause in particular on three aspects: appreciating the role of women, educating towards fraternity, and dialoguing.

1. Appreciating the role of women.

In today’s complex society, characterized by plurality and globalization, there is need for a greater appreciation of women’s capacity for educating towards universal fraternity. When women have the opportunity to fully pass on their gifts to the entire community, the very manner by which society is understood and organized becomes positively transformed by it, managing to better reflect the substantial unity of the human family. Here lies the most valid premise for the consolidation of authentic fraternity. The growing presence of women in the social, economic and political life at local, national and international levels, as well as the ecclesial, therefore, is a healthy process. Women have the full right to be actively included in all areas, and their right must be affirmed and protected, even through legal instruments wherever it may be necessary.

It is a matter of making more room for a more inclusive feminine presence. There are many, many women who, in the roles they perform daily, with dedication and integrity, at times with heroic courage, have made and do make the most of their accomplishments, their valuable traits in the most varied, specific and specialized skills, joined with the real experience of being mothers and caregivers.

2. Educating towards fraternity.

Women, as educators, have a particular vocation, making it possible for forms of welcome and mutual esteem to be created and to grow. The female figure has always been at the centre of family education, not exclusively as mother. Women’s contribution in the field of education is priceless. Education carries a wealth of implications for woman herself, for her way of being, and for her relationships, through the way she offers herself in regard to human life and to life in general.

Ultimately, all — men and women — are called to contribute to education towards universal fraternity which is then, in the final analysis, education for peace in the complementarity of diverse sensibilities and of proper roles. In this way, intimately bound to the mystery of life, can do much to promote the spirit of fraternity, with their care for the preservation of life and with their conviction that love is the only power that can render the world livable for everyone.

Indeed, women are often the only ones who accompany others, especially those who are weakest in the family and in society, the victims of conflict and those who must face everyday challenges. Thanks to their contribution, education towards fraternity — through its inclusive and bond-producing nature — can overcome the throw-away culture.

3. Dialoguing.

It is obvious that education for universal fraternity, which also means to say learning to build bonds of friendship and respect, is important in the field of interreligious dialogue. Women are engaged, often more than men, at the level of the “dialogue of life” in the interreligious sphere, and thus contribute to a better understanding of the challenges typical of a multicultural reality. But women are also able to fully integrate in exchanges at the level of religious experience, as well as in those at the theological level. Many women are well prepared to take on encounters of interreligious dialogue at the highest levels and not only on the Catholic side. This means that women’s contribution must not be limited to “feminine” topics or to encounters only among women. Dialogue is a journey that men and women must undertake together. Today more than ever, it is necessary that women be present.

Women, possessing particular traits, can offer an important contribution to dialogue with their capacity to listen, to welcome and to open themselves generously to others.

I thank you all, Members, Consultants and Collaborators of the Pontifical Council for Interreligious Dialogue, because you perform a valuable service. I hope that you continue to weave the delicate fabric of dialogue with all who seek God and people of good will. I invoke upon you an abundance of the Lord’s blessings and I ask you, please, to pray for me.

With an open hand

CONTINUED FROM PAGE 4
Let us love, not with words but with deeds
1. “Let us love, not with words but with deeds.”

For the benefit of our brothers and sisters, the Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first edition of the Apostolic Letter, where Pope Pius XII pointed out the need to ensure that the poor are not left behind in the path of progress and development. This is certainly one of the first signs of the conscience of the Christian community upon the world’s stage: the service of the poor. The earliest community realized that being a disciple of Jesus means demonstrating charity and solidarity in concrete terms.

In your own day, as we are called to measure ourselves.
I invite the whole Church, and everyone who has given his or her hands to the work of the Church, to turn their gaze to Christ and to the prayer expressed in the Our Father: “And forgive us our debts, as we also have forgiven our debtors” (Mt 6:12).

Do not be resigned to the scandal of poverty that the world and the Church still face, even if some progress has been made. Let us not forget that the Church is not one to be complacent, even when things seem to be better.

The following is the English text of the Papal Message issued on Tuesday morning, 13 June 2017, for the World Day of the Poor.

In our own day, even as orientation wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the amassing of human and natural resources throughout the world. Faced with this, we cannot remain silent, because of the misery that this implies for so many young people by helping them in their struggle to live together.

There is a poverty that dulls the senses and leaves others to do the work while we go on living. There is a poverty that poisons the souls of parishes and parishes, often as a result of a lack of genuine charity and sharing. This is a poverty that affects those who suffer, and those who do not, those who work and are productive. To all those others, who neglect the church, neglect the church’s poverty, because the church’s poverty is ours.

Poverty is the face of Christ... Let us say: “I am, a human being, a brother or sister in Christ, and I am poor.”

In the following Sunday, the liturgical memory of Our Lord Jesus Christ, the Day of the Poor, is celebrated. This day is more than a celebration: it is an invitation, a call to those in power, to the world of business, to the world of politics, to the world of culture, to everyone in our societies, and to all those in positions of influence, in order to fight against the injustices and to seek the true common good.

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In our own day, even as orientation wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the amassing of human and natural resources throughout the world. Faced with this, we cannot remain silent, because of the misery that this implies for so many young people by helping them in their struggle to live together.

There is a poverty that dulls the senses and leaves others to do the work while we go on living. There is a poverty that poisons the souls of parishes and parishes, often as a result of a lack of genuine charity and sharing. This is a poverty that affects those who suffer, and those who do not, those who work and are productive. To all those others, who neglect the church, neglect the church’s poverty, because the church’s poverty is ours.

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Prayer, journey and sharing

For the formation of young priests

"To pray tirelessly, to be always on the move and to share with the heart means to live the priestly life by gazing heavenward and thinking big"; this is what Pope Francis told participants of the Plenary Assembly of the Clergy, whom he received in audience in the Consistory Hall on Thursday morning, 1 June. In particular, the Pontiff spoke of young priests who choose the path of formation of the mission and with it, also feel its burdens. The following is a translation of the Holy Father’s address, which he delivered in Italian.

Your Eminences,

Dear Brothers and Sisters,

I express my cordial greetings to all of you and thank you for your generous commitment to the service of priests and to their formation. I offer my heartfelt thanks to Cardinal Beniamino Stella for his words and for the great deal of work he is doing.

I am pleased to be having a dialogue with you on the great gift of the ordained ministry, just months since the promulgation of the new Ratio Fundamentalis. This document speaks about an integral formation, meaning, capable of including all aspects of life, and thus it indicates the path of formation of the missionary disciple: an ongoing, and at the same time, demanding path.

Reflecting on these two aspects — the allure of the call and the exacting path of formation — I thought of young priests in particular, who experience joy at the beginning of their ministry, and with it, also feel its weight. A young priest’s heart lives between enthusiasm for initial projects and anxiety over apostolic struggles, in to which he immerses himself with a sense of reverence which is a sign of wisdom. He profoundly feels the jux-ta-position of power and weight of the anointing received, but his shoulders gradually become burdened with this responsibility, the numerous pastoral commitments and the express promise of the People of God.

How does a young priest experience this? What does he carry in his heart? What does he need to keep his feet, which run to spread the Good News of the Gospel, from becoming paralyzed, when faced with fear and the first difficulties, to keep from following the temptation to take shelter in rigidity or to leave everything and become one of the “lost”?

One has to admit that young people are often judged in a somewhat superficial way and are too easily labeled as a “liquid” generation, lacking passion and ideals. Certainly, there are young people who are fragile, defective, fragmented or infected by the culture of consumerism and individualism. But this should not prevent us from recognizing that young people are capable of “firmly” putting their stakes on life and of generously taking up a challenge; of fixing their gaze on the future and thus, of being an an-nointed with respect to the resignation and loss of hope that marks our society; of being creative and imaginative, courageous in changing, mag-nanimous when it comes to dedicating themselves to others or to ideals such as solidarity, justice and peace. With all of their limitations, they are still a resource.

We may ask ourselves then, in our presbyterate, how do we view young priests? Firstly, let us allow ourselves to be enlightened by the Word of God which shows us how the Lord calls young people, trusts them and sends them out on mission.

"Whereas, "the word of the Lord was rare on those days" (1 Sam 3:1), because the people had become de-ceived and were no longer listening to the voice of the Lord, God turned to the boy Samuel, a small "altar server of the Temple" who would become prophet of the people (cf. 1 Sam 3:1-10). Then the gaze of the Lord, going beyond any appearances, chose David, the youngest of Jesse’s children, and anointed him King of Israel (cf. 1 Sam 16:1-13). And to Jeremiah, who worried he was too young for the mission, the Lord offered his pa-ternal reassurance: "Do not say, ‘I am only a youth… for I am with you’ (Jer 1:7-8). We can also see that the Lord’s choice falls to the little ones in the Gospels. And the mission entrusted to the disciples to proclaim the Gospel was not based on the greatness of human strength, but rather on the willingness to allow oneself to be guided by the gift of the Spirit.

This is what I would like to say to young priests: you are chosen; you are dear to the Lord! God looks upon you with a father’s tenderness and, after having caused your heart to fall in love, he will not allow your steps to falter. You are important in his eyes and he trusts that you will rise to the height of the mission to which he has called you. How im-portant it is for young priests to find parish priests and bishops who en-courage them in this perspective, a call, because they are waiting for them because they need a replacement or to fill vacancies!

I would like to say two things on this, off the cuff. Hosanna: Do not fill these empty posts with people who were not called by the Lord; do not take men from anywhere. Care-fully examine a young man’s voca-tion, its authenticity, and whether he is in search of refuge or because he hears the Lord’s call. To accept someone only because there is a need, dear bishops, is a lien on the Church! A lien. Secondly: Do not leave them on their own. Closeness: bishops, close to priests; bishops, close to priests. How many times have I heard complaints from priests… I have said this many times — you may have heard it — “I telephoned the bishop, he was not in and the secretary told me that he was not there. I asked for an appointment”. “He’s all booked up for three months...”. And that priest is left cut off from the bishop. But if you, bishop, know that the call list your secretary leaves you includes a call from a priest and you have a full agenda, that same day, in the evening or the next day — no longer than that — phone him back and tell him how things are, determine together whether it is urgent or not... But the important thing is that this priest will feel he has a father, a father who is close by. Closeness. Closeness to priests. A diocese cannot live without close ties with the bishop. One cannot help a priest to grow and be sanctified without the pa-ternal closeness of the bishop.

I am always happy when I meet young priests because I see the tenderness of the Church in it. Therefore, thinking about the new Ratio which speaks of the priest as a missionary disciple in permanent formation (cf. n. 3), I would like to emphasize, above all for young priests, several important aspects: to pray tirelessly, to be always on the move and to share with the heart.

To pray tirelessly, because we can only be “fishers of men” if we first recognize that we were “caught” by the tenderness of the Lord. Our voca-tion began when, after giving up the titre of our individualism and our own personal projects, we set forth on the “holy journey”, consign-ing ourselves to that Love which sought us in the night and that Voice which set our heart beating. Thus, like the fishermen of Galilee, we have left our nets to grasp those that the Teacher has given us. If we do not continue to remain closely bound to him, our fishing cannot be successful. Pray always, I implore you!

During the years of formation, the hours of our days were divided in such a way as to leave the time necessary for prayer. Later, it is not possible to have everything arranged in this way — life is another thing — everything is organized from the moment that one is immersed in the sometimes pressing rhythm of pastoral commitments. Nevertheless, the very things we acquire during the time at the Seminary — experiencing harmony amid prayer, work and rest — are a precious resource when fac-ing the apostolic struggle. Each day, we need to stop, listen to the Word of God, and pause before the Taber-nacle. “I try, but ... I fall asleep before the Tabernacle”. Go ahead and fall asleep because it pleases the Lord; but stay there, before him. And also take care to listen to our body, which is a good doctor and warns us when fatigue has exceeded our limitations. Prayer, the relation-ship with God, the care of the spir-itual life enliven the ministry, and the ministry, so to speak, gives shape to the spiritual life because the priest sanctifies himself and others in the concrete exercise of the ministry, in particular by preaching and sharing.

Secondly, be always on the move, because a priest never “arrives”. He is always a disciple, a pilgrim on the way of the Gospel and of life, facing the threshold of the mystery of God and on the holy ground of the people entrusted to him. He will never feel satisfied nor be able to ex-
For the good of the People of God

Pope Francis received in audience on Thursday, 8 June, members of a Delegation from the Diocese of Ahiara, Nigeria, accompanied by: Cardinal John Onaiyekan, Archbishop of Abuja and Apostolic Administrator of Ahiara; Archbishop Anthony Ohinna, Metropolitan Archbishop of Onitsha; Archbishop Augustine Kunigoma of Title, President of the Episcopal Conference of Nigeria; and Bishop Peter Okpaleke of Ahiara. Also in attendance were the Cardinal Secretary of State, and the Prefect and Superiors of the Congregation for the Evangelization of Peoples.

I cordially greet the delegation and thank you for coming from Nigeria in a spirit of pilgrimage.

For me, this meeting is a consolation because I am deeply saddened by the events of the Church in Ahiara.

In fact, the Church (and excuse the wording) is like a widow for having prevented the Bishop from coming to the Diocese. Many times I have thought about the parable of the murderous tenants, of which the Gospel speaks (cf. Mt 21:33-44), that want to grasp the inheritance. In this current situation the Diocese of Ahiara is without the bridegroom, has lost her fertility and cannot bear fruit.

Whoever was opposed to Bishop Okpaleke taking possession of the Diocese wants to destroy the Church. This is forbidden; perhaps he does not realize it, but the Church is suffering as well as the People of God within her. The Pope cannot be indifferent.

I know very well the events that have been dragging on for years and I am thankful for the attitude of great patience by the Bishop, indeed the holy patience demonstrated by him, I listened and reflected, even about the possibility of suppressing the Diocese, but then I thought that the Church is a mother and cannot abandon her many children. I feel great sorrow for those priests who are being manipulated even from abroad and from outside the Diocese.

I think that, in this case, we are not dealing with tribalism, but with an attempted taking possession of the vineyard of the Lord. The Church is a mother and whoever offends her commits a mortal sin, it's very serious. However, I decided not to suppress the Diocese. Instead, I wish to give some indications that are to be communicated to all: first of all it must be said that the Pope is deeply saddened. Therefore, I ask that every priest or ecclesiastic in- cardinated in the Diocese of Ahiara, whether he resides there or works elsewhere, even abroad, write a letter addressed to me in which he asks for forgiveness; all must write individually and personally. We all must share this common sorrow. In the letter

To a Delegation from the Nigerian Diocese of Ahiara

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For the formation of young priests

The General Secretariat of the Synod of Bishops has announced the launch of a new website in preparation for the 15th Ordinary General Assembly of the Synod of Bishops which will be held in October 2018 on the theme: “Young People, the Faith and Vocational Discernment.” The new site went online on 14 June at the following address: http://youth.synod2018.va.

Organizers say the initiative will permit greater interaction with young people across the globe, who are encouraged to turn to the site for information on the Synod events and to share their ideas and experiences. In particular, the site includes an online questionnaire on different themes and in various languages (English, Italian, French, Spanish and Portuguese) for young people, who are invited to submit their responses to the General Secretariat by 30 November 2017. The General Secretariat of the Synod says the submissions will be highly useful in the course of Synod preparations and will be part of the broader consultation underway on all levels among the faithful.

New website for Synod on youth

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Tuesday, 23 May
The Church is not for the lukewarm

The Church ought not ever to be "lukewarm" and is, as is every single Christian, a journey of “daily conversion”. It is important to be attentive and not to become comfortable within a “tranquil or ‘worldly’ state, but rather to be always open to “the joyful proclamation that Jesus is Lord”. As an example, this Holy Father recalled Archbishop Oscar Romero during Mass on Tuesday, 23 May, the second anniversary of the latter’s beatification.

He began his homily by returning to the day’s first reading (Acts 16:22-50) and, while explaining that this was the final part of a broader discourse, he summarized the entire passage. It is a crucial moment in the preaching of Paul and Silas who, having arrived at the city of Philippi, found “a slave who was a soothsayer” and who, as a result, earned a lot of money for her masters. This woman, seeing that the two were “going to pray”, began to cry out: “These are the servants of God!”. Apparently, the Pope noted, this was a type of “praise”. But her words, repeated “for many days”, brought about a certain consequence. We read in the Acts, in fact, that “Paul was annoyed”. The Apostle, the Holy Father explained, “had the spirit of discernment and knew that this woman was possessed by an evil spirit”, so “he turned to her” and “cast out the evil spirit”. The immediate consequence was that “this woman, this slave, could no longer practice magic and her masters saw that their earnings had disappeared – they had been earning a lot – and so they seized Paul and Silas and took them to the rulers”. A series of accusations began and here, the day’s passage indicates that “the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks”.

At this point, however, the Pope said that “God intervened” and thus, “at about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them”; there was “a great earthquake ... and all the doors were opened”. With this exception, the jailer, fearing that the prisoners had escaped, was about to kill himself because, according to “the law of the time”, when prisoners escaped, the jailer was held responsible. But Paul cried with a loud voice: “Do not harm yourself, for we are all here”. And that man did not understand: “How can this have happened? That these delinquents, instead of taking the opportunity to escape, are still here?” The jailer recognized that “something very strange” had occurred, “and that this was some sign from God; including the earthquake, the opened doors and also that not one of them had escaped”. He rushed in “and trembling with fear fell down before Paul and Silas and brought them outside and said: ‘May I do anything to save my own soul?’”. Then, Pope Francis noted, “this man whose heart was touched by the Spirit”. The two men responded. “Believe in the Lord Jesus and you will be saved, you and your household. And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household; they celebrated this grace”. This, the Pope said, concluding the narrative, is “a beautiful story that makes us think”.

From here he pointed out how, above all in the present incident, we meet with a type of “transformation”. It starts, in fact, from “a situation of calm preaching where Paul and Silas should have been pleased with the fact that this slave who had quite a lot of authority, this sorceress, this soothsayer, said that they were men of God”. The fact is that that was “not in truth”. And “Why?”, the Holy Father asked. “Because Paul”, the Pope responded, “moved by the Spirit, understood that that was not the Church of Christ, that that was not the way of conversion for that city, that everyone would remain calm, that there were no conversions. Yes, all accepted the doctrine: ‘How lovely, how beautiful, we are all fine’.”

This situation, the Pope emphasized, “repeats” many times “in the history of salvation”; in fact, “when the People of God were calm, or at the service of worldliness, but when they served ‘worldliness and they were lukewarm’, the Lord ‘sent prophets’”. Furthermore: “the same thing happened to the prophets as happened to Paul: they were persecuted, beaten. Why? Because they were causing trouble”. This is exactly what Paul did, “the man of discernment”, understood that the spirit possessed the sorceress, that “it was a spirit of tenderness, that it was making the Church lukewarm”. And “thus, he understood the deceit and he cast out the evil spirit”. And the truth came out”.

This dynamic, the Holy Father said, occurs even today in the Church: “when someone denounces various mundane ways, he is regarded with a strange look; this man is strange, better to keep clear of him”. And the Pope added: “I recall in my own country many, many men and women, fine consecrated people, not ideologues, but who would say: ‘No, the Church of Jesus is like this...’ and some people said of them: ‘he’s a communist, let him out!’”. And they would persecute them. Just think of Blessed Romero”. And this happened to “many, many people in the history of the Church, even here in Europe.”

This is explained by the fact that “the evil spirit prefers a calm Church without risks, a comfortable Church, comfortably tepid, lukewarm”.

To better understand this reasoning, the Pope recalled a few words from the New Testament’s Gospel. In a Scripture passage, one “at the beginning of the story” and one “at the end”. If one reads carefully, in fact, one can see that “the masters of this woman, this slave, this soothsress, were angry because they had lost their ability to earn money”. And so the first word: “money”. “What then?”, the Pope asked, “what is the evil spirit in the pocket” and, the Holy Father suggested, “when the Church is lukewarm, calm, all organized, when they think they look immediately to where there is business”.

There is then a second word that emerges towards the end of the passage: “joy”. In fact we read that the jailer, after being baptized, “set food before them; and he rejoiced with all his household that he had believed in God”. Thus, “the way of our daily conversion”, Pope Francis said, is “to pass from a worldly way of life, calm, without risks, Catholic, yes, but so lukewarm, to a state of life in the true proclamation of Jesus, to the joy of proclaiming Christ; to pass from a religion which looks too much at earnings, to [the way of] faith and to proclaiming Jesus is Lord”. And this, Francis added, “is the miracle which the Holy Spirit works”.

Therefore, the Pope suggested a re-reading of chapter 16 of the Acts of the Apostles so as to better understand this “journey” and also how “the Lord with his martyrs, with his martyrs, moved the Church forward”. We must recognize that “a Church without martyrs creates doubt; a Church which does not risk creates doubt; a Church which is afraid to proclaim Jesus Christ and to cast out demons, bilks, the other lord, which is money, is not the Church of Jesus”.

Concluding his meditation, Francis recalled that, in the liturgy of the day, there was a prayer in which we thank the Lord for “the fire for renewed youthfulness which Jesus gives us”. Even the Church of Philippi, he said, “was renewed and became a young Church”. We ought then to pray until “we all have this: a renewed youthfulness, a conversion from a lukewarm way of living to the joyful proclamation that Jesus is Lord”.

Friday, 26 May
Topography of the Spirit

There are three “places of reference” in the life of every Christian: “Galilee”, “heaven” and “the world”. To these three places correspond certain “words” – “memory, prayer and mission” – which represent each person’s journey. This is the “topography of the Spirit” outlined by Pope Francis during Mass at Santa Marta on Friday, 26 May.

Drawing inspiration from the day’s readings, the Holy Father stressed that Jesus, in the 40 days that passed between his Baptism and the Ascension, “remained with the disciples: teaching them, accompanying them, preparing them to receive the Holy Spirit, giving them strength”. And Scripture, Pope Francis said, points to “three places of reference in our Christian journey, three words which point now our unity must be: Galilee”.

The Pope explained that the first place to consider is “Galilee”. The first Apostle, Mary Magdalene, was told: “Tell the disciples: ‘I am going to go into Galilee’”. Clarifying the point, Pope Francis described the place as a “true center of reference”, full of significance, which the disciples may not understand. It was in Galilee, in fact, that the Apostles “had their first encounter with Jesus; this place of reference is in the hearts of all; if the disciples, them, taught them from the beginning, invited them to follow him”. A “place” that has meaning in the life of every Christian: “each one of us has or his own version
The Holy Father appointed Bishop Charles C. cupal See of Bolsena (9 June). The same time transferring him to the titular epis-

The Holy Father appointed Archbishop Alessan-

The Holy Father appointed Bishop William Clifford Newman, Auxiliary emeritus of Baltimore, USA, and titular Bishop of Numiluli, at age 88 (20 May) of the title of the Suburbanich Church of Sabina-Poggio Mirteto (10 June).

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Galilee" the Pope stressed. It is "the moment in which we encountered Jesus, he showed himself to us, we came to know him, and we had this joy, this enthusiasm to follow him". Each one of us, therefore, has his or her own unique Galilee different from that of everyone else: "I encountered the Lord in this way: in this family with my mum, grandmother, cat-

In sum, Galilee represents for each one of us "the grace of memory", because "to be a good Christian it is always necessary to re-

Therefore, to summarize: the "Galilee of memory; the heaven, the holy intercession of prayer, and mission to the world". And, the Pope concluded: "for we live Christian life this way, our life will be beautiful; it will also be joyful". One consequence that comes from the last phrase pronounced by Jesus in the day's Gospel (Jn 16:20-23): "That day, the day in which you will live Christian life thus, you will know all and no one can take away your joy". These words are applicable to every Christian: "because I remember the encounter with Jesus, I have the certainty that Jesus is present in heaven at this moment and intercedes for me, that he is with me, and I pray and I have the courage to speak, to go out from myself and tell others and bear witness through my life that the Lord is Risen, he is alive". Thus: "memory, prayer, mission".

**Domus Sanctae Marthae**

The second place in this ideal "topography of the Spirit" is "heaven". We see this, for ex-

The Holy Father accepted the resignation of 

"Ascension of Jesus Christ", Gloria Suali

VATICAN BULLETIN

CONTINUED FROM PAGE 2

as: prefect and teacher at Clongowes Wood Col-

The Holy Father accepted the resignation of 

HOLY SEE – APSA

RELATIONS WITH STATES

CARDINAL TAKES POSSESSION


NECROLOGY

Bishop William Clifford Newman, Auxiliary emeritus of Baltimore, USA, and titular Bishop of Numiluli, at age 88 (20 May)}
Santi Fabiano e Venanzio

On Sunday, 11 June, Archbishop of Tlalnepantla, Mexico, took possession of the Title of Santi Fabiano e Venanzio in Rome.

Cardinals take Possession

Santi Giovanni Evangelista e Petronio

On Sunday, 11 June, Cardinal Baltazar Enrique Porras, Archbishop of Tlalnepantla, Mexico, took possession of the Title of Santi Giovanni Evangelista e Petronio in Rome.

At the Angelus the Pope speaks of the mystery of the Most Holy Trinity

Sought and awaited by God

and “rich in charity” because he offers himself to us so as to fill the gap of our limitations and our shortcomings, to forgive our mistakes, to lead us back to the path of justice and truth. This revelation of God is fulfilled in the New Testament thanks to the Word of Christ and to his mission of salvation. Jesus made manifest the face of God, in substance One and in persons Triune; God is all and only Love, in a subsistent relationship that creates, redeems and sanctifies all: Father and Son and Holy Spirit.

Today’s Gospel “sets the stage” for Nicodemus, who, while playing an important role in the religious and civil community of the time, has not ceased seeking God. He did not think: “I have arrived”; he did not cease seeking God; and now he has perceived the echo of His voice in Jesus. In the nighttime dialogue with the Nazarene, Nicodemus finally understood that he had already been sought and awaited by God, that he was personally loved by Him. God always seeks us first, awaits us first, loves us first. He is like the flower of the almond tree; thus says the Prophet: “It blooms first” (cf. Jer 1:11-12). In fact Jesus speaks to him in this way: “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16). What is this eternal life? It is the immemorable and freely given love of the Father which Jesus gave on the Cross, offering his life for our salvation. And this love with the action of the Holy Spirit has shined a new light on the earth and into every human heart that welcomes him; a light that reveals the dark corners, the hardships that impede us from bearing the good fruits of charity and of mercy.

May the Virgin Mary help us to enter ever deeper, with our whole being, into the Trinitarian Communion, so as to live and witness to the love that gives meaning to our existence.

After the Angelus, the Holy Father continued: Dear brothers and sisters, yesterday in La Spezia, Tala Mela was beatified. She was raised in a family far removed from the faith, in her youth she professed to be an atheist, but converted after an intense spiritual experience. She worked among Catholic university students; she then became a Benedictine Oblate and followed a mystic path centred on the mystery of the Most Holy Trinity, which we celebrate today in a special way. May the witness of the new Blessed encourage us, during our days, to turn our thought often to God the Father, Son and Holy Spirit who abides in the chamber of our heart.

I greet all of you, dear Roman people and pilgrims: parish groups, families, associations. In particular I greet the faithful who have come from Montpellier, from Corsica and from Malta; and from Italy, the faithful of Padua, Norbello and the young people of Sassuolo.

A special thought goes to the Bolivian community that lives in Rome and celebrates the Virgen de Copacabana.

To all of you I wish a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. Arrivederci!