

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicum suum Non praevalent

Fiftieth year, number 26 (2503)

Vatican City

Friday, 30 June 2017

Pope Francis celebrates the 25th anniversary of his episcopal ordination

Grandfathers called to dream

“We are grandfathers called to dream and to give our dream to today’s young people”, who “need it”: Pope Francis thus described the role of the Cardinals, on the eve of the Ordinary Public Consistory in which he added five members to the College from five countries around the world. The Pope described this vision as he concelebrated Mass on Tuesday morning, 27 June, with approximately 50 Cardinals, including those who live in Rome and others who had come to celebrate the Solemnity of Saints Peter and Paul. Francis invited the Cardinals to this Mass on the occasion of the 25th anniversary of his episcopal ordination, which took place on 27 June 1992 at the hands of his predecessor in Buenos Aires, Cardinal Antonio Quarracino.

The Holy Father explained that as grandfathers they “must give life meaning” for young people: meaning which comes “from our experience”. Commenting on the day’s readings the Pontiff exhorted the Cardinals to put into practice God’s “three imperatives” to Abram: “Arise! Look! Hope!”. Before the final blessing at the end of Mass, he expressed his gratitude for “this common prayer”, asked forgiveness for his sins and for perseverance in the faith, in hope, in charity”, and asked the Lord to bless and accompany the Cardinals “on the path of service to the Church”.



An open history

On the day of the 25th anniversary of his episcopal ordination, the Pope wished to celebrate with the Cardinals in the Pauline Chapel, where the elderly Michelangelo portrayed the conversion of Paul and the crucifixion of Peter, and in this place which honours, with a lofty artistic expression, the events in the lives of the two Apostles, from the call to the culmination of their witness. The Pontiff chose this as the place to meditate on his vocation and on that of those who are called above all to serve, on the eve of his fourth creation of Cardinals, as the Church of Rome celebrates the Solemnity of the city’s Patron Saints.

Pope Francis’ reflection was inspired by God’s three words to Abram: “three imperatives which mark the path” – the future path – of the Patriarch, but “also his approach, his interior attitude: rise, look, hope”. The fruit of a long meditation, as is often the case, the Pope’s improvised homily evoked the dimension of the journey, of “not standing still” as a synonym of mission, the sum of his life and of the task of the followers of Christ and of his Church. As a symbol, Pope Francis recalled the tent: “Abram never built a house for himself, because of this imperative: ‘Arise!’ However he did build an altar: the main thing, to adore the One who commanded him to rise, to set out on the journey, with the tent”.

Then commenting on the second God-given imperative, “look”, the Pontiff described the “mystical nature [the spirituality] of the horizon”, a horizon without walls: the dimension which leads you to “push your gaze, push it ahead, walking, but toward the horizon”. Lastly, the hope in the promise, a perspective impossible for humans to view: “And this was said to a man who could not have descendants, both due to his age

For the creation of five new Cardinals

Consistory in the Vatican Basilica

On the eve of the Solemnity of Saints Peter and Paul, Patron Saints of Rome and “pillars of the Church”, Pope Francis held the fourth Consistory of his Pontificate, for the creation of five new Cardinals: Jean Zerbo, Archbishop of Bamako, Mali; Juan José Omella Omella, Archbishop of Barcelona, Spain; Anders Arborelius, Bishop of Stockholm, Sweden; and Bishop Louis-Marie Ling Mangkhakhoun, IVD, Vicar Apostolic of Paksé, Laos; and Bishop Gregorio Rosa Chávez, Auxiliary of San Salvador, El Salvador.



PAGE 4

To ROACO Plenary

Blood is the seal of witness



PAGE 8

PAGE 5

At the General Audience

The strength of martyrs

PAGE 3

On educating adolescents

Give roots so they may fly

PAGE 6/7

Tó Serra International

Friends, laity and priests

PAGE 9

CONTINUED ON PAGE 3

VATICAN BULLETIN



AUDIENCES

Monday, 19 June

Fr Tomaz Mavrič, CM, Superior General of the Congregation of the Mission (Lazarists)

H.E. Mr António de Almeida Ribeiro, Ambassador of Portugal, on a farewell visit

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

– Archbishop Max Leroy Mésidor of Cap-Haitien

– Bishop Quesnel Alphonse, SMM, of Fort-Liberté

– Bishop Désinord Jean of Hinche

– Bishop Yves-Marie Péan, CSC, of Les Gonaïves

– Bishop Pierre-Antoine Paulo, OMI, of Port-de-Paix

– Archbishop Guire Poulard of Port-au-Prince with the Auxiliaries: Bishop Glandas Marie Erick Toussaint, titular Bishop of Sanitium; Bishop Ducange Sylvain, SDB, titular Bishop of Novae, and Bishop Joseph Lafontant, titular Bishop of Gilba, Auxiliary Bishop emeritus

– Bishop Pierre-André Dumas of Anse-à-Veau et Miragoâne

– Bishop Launay Saturné, of Jacmel

– Bishop Joseph Gontrand-Décoste, SJ, of Jérémie with Bishop emeritus Joseph Willy Roméus

– Cardinal Chibly Langlois, Bishop of Les Cayes with Bishop emeritus Jean Alix Verrier

Thursday, 22 June

Cardinal Telesphore Placidus Toppo, Archbishop of Ranchi, India

T.R.H. King Willem-Alexander and Queen Máxima of The Netherlands, with their entourage

Archbishop Roberto Octavio González Nieves, OFM, of San Juan de Puerto Rico, President of the Episcopal Conference of Puerto Rico, with: Bishop Alvaro Corrada del Río, SJ, of Mayagüez, Vice President; Bishop Eusebio Ramos Morales of Caguas, Secretary General

Dr Michel Roy, Secretary General of *Caritas Internationalis*

Friday, 23 June

H.E. Venerable Bali Fra' Giacomo Dalla Torre del Tempio di Sanginetto, Lieutenant of the Grand Master of the Sovereign Military Order of Malta, and entourage

Cardinal Mario Zenari, Apostolic Nuncio in Syria

Archbishop Nicolas Henry Marie Denis Thevenin, titular Archbishop of Eclano, Apostolic Nuncio in Guatemala

Saturday, 24 June

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

Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples

Cardinal Raymundo Damasceno Assis, Archbishop emeritus of Aparecida, Brazil

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Enrique Martínez Ossola from the clergy of La Rioja as Auxiliary Bishop of Santiago del Estero, Argentina, assigning him the titular episcopal See of Acquapendente. Until now he has served as Vicar General of the Diocese of La Rioja (19 June).

Bishop-elect Martínez Ossola, 65, was born in Córdoba, Argentina. He was ordained a priest on 11 March 1978. He has served in parish ministry and as: director of the Diocesan Catechetical Commission and vice president of the diocesan *Caritas*.

The Holy Father appointed Fr Luis Enrique Rojas Ruiz from the clergy of the Archdiocese of Mérida, Venezuela, as Auxiliary Bishop of the same Archdiocese, assigning him the titular episcopal See of Unizibira. Until now he has been parish priest of the Cathedral of the *Immaculada Concepción* in Mérida (19 June).

Bishop-elect Rojas Ruiz, 48, was born in Mérida, Venezuela. He holds a licence in pastoral theology, a Master's in consultation psychology and a specialization in ecclesiastical management. He was ordained a priest on 15 September 1999. He has served in parish ministry and as: formator at the Major Seminary; formator at the pro-paedeutic seminary; rector of the San Buenaventura Shrine in Ejido; director of the *Libertad Radio* in Canaguá.

The Holy Father appointed Fr Sergi Gordo Rodríguez as Auxiliary Bishop of the Archdiocese of Barcelona, Spain, and titular Bishop of Cenae.

Until now he has been Secretary General and Chancellor of the same Archdiocese (19 June).

Bishop-elect Gordo Rodríguez, 50, was born in Barcelona, Spain. He holds a degree in theology, a licence in philosophy, and he studied for a doctorate in philosophy. He was ordained a priest on 14 June 1992. He has served in parish ministry and as: collaborator in the episcopal delegation for consecrated life; professor at the faculty of philosophy and theology; Secretary General and Chancellor of the Curia; Secretary of the ecclesiastical province of Barcelona; canon and member of the presbyteral council and of the patronage of the Foundation of the Basilica of the *Sagrada Família*.

The Holy Father appointed Fr Antoni Vadell Ferrer as Auxiliary Bishop of the Archdiocese of Barcelona, Spain, and titular Bishop of Urci. Until now he has been Vicar for the Evangelization of the Diocese of Mallorca (19 June).

Bishop-elect Vadell Ferrer, 45, was born in Lluçmajor, Palma de Mallorca. He was ordained a priest on 31 May 1998. He holds a licence in catechetics. He has served in parish ministry and as: rector of the Minor Seminary; delegate for the pastoral apostolate and formator at the Major Seminary; diocesan delegate for catechesis; member of the College of Consultors; rector of the Pastoral Unit in Inca, Caimari, Biniamar and Lloseta; ordinary professor at the Higher Institute for Religious Science.

The Holy Father appointed Fr Francisco de Assis Gabriel dos Santos, CSSR, as Bishop of Campo Maior, Brazil. Until now he has been parish priest of *Nossa Senhora do Perpétuo Socorro*, Garanhuns (21 June).

Bishop-elect de Assis Gabriel dos Santos, 49, was born in Esperança, Brazil. He studied philosophy and theology. He made his religious vows for the Congregation of the Most Holy Redeemer on 11 February 1996 and was ordained a priest on 22 July 2000. He has served in parish ministry and as: member of the presbyteral council and coordinator of a pastoral zone; rector of the Beato Gaspar Stanggassinger Redemptorist Postulate; rector of the Padre Pitiá Redemptorist House of Formation; counsellor of the Redemptorist Vice Province of Recife and Vice-Provincial Vicar of the Redemptorist Vice-Province of Recife.

The Holy Father appointed Fr Clyde Martin Harvey of the clergy of Port of Spain as Bishop of St. George's in Grenada, Antilles. Until now he has been parish priest and Episcopal Vicar of the Clergy (23 June).

Bishop-elect Harvey, 68, was born in Trinidad and Tobago, Antilles. He studied theology. He was ordained a priest on 27 June 1976. He has served in parish ministry and as: professor of philosophy; formator and vice rector of the Regional Seminary of Saint John Maria Vianney and Ugandan Martyrs; Episcopal Vicar for the clergy.

HOLY SEE

The Holy Father appointed Dr Daniele Cancilla as Head of Chancery of the Tribunal of the Roman Rota. Until now he has been collaborator of the Italian Episcopal Conference for the Forum of Family Associations (19 June).

The Holy Father accepted the resignation of Archbishop Basile Georges Casmoussa, Archbishop emeritus of Mossul, as Apostolic Visitor for Syro-Catholics resident in Western Europe (21 June).

The Holy Father appointed Archbishop Basile Georges Casmoussa as Apostolic Visitor for Syro-Catholics resident in Australia (21 June).

The Holy Father appointed Father Rami Al-Kabalan as Apostolic Visitor for Syro-Catholics resident in Western Europe. Until now he has been vice-prosecutor and treasurer of the Prosecutor's Office at the Holy See.

ORIENTAL CHURCHES

The Holy Father granted H.B. Youssef Absi, the newly elected Patriarch of Antioch, *Ecclesiastica Communio* as requested on 22 June in accordance with Canon 76§2 of the Code of the Canons of the Eastern Churches.

RELATIONS WITH STATES

The Holy Father appointed Archbishop Andrés Carrascosa Coso, titular Archbishop of Elo, as Apostolic Nuncio in Ecuador. Until now he has been Apostolic Nuncio in Panama (22 June).

NECROLOGY

Bishop John Liu Shigong of Jining (Tsining), Inner Mongolia, China at age 88 (9 June).

Archbishop Mar Kuriakose Kunacherry, Archbishop emeritus of the Eparchy of Kottayam for Syro-Malabars, at age 88 (14 June).

Bishop Leopoldo Sumaylo Tumalak, Military Ordinary in the Philippines, at age 72 (17 June).

Bishop Rodolfo Fontiveros Beltran of San Fernando de La Union, Philippines at age 68 (17 June).

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalent

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

GIOVANNI MARIA VIAN
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669893675

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

Subscription rates: Italy - Vatican: € 8,00; Europe: € 100,00 - US\$ 48,00 E 80,00; Latin America, Africa, Asia: € 100,00 - US\$ 160,00 - £ 88,00; Oceania, North America: € 160,00 - US\$ 240,00 - £ 130,00.
Management Office: phone +390669899480; fax +39066988564; 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 - 605 024, Kerala-India; phone: +9147572723; fax: +9147528189; 239224; e-mail: cpil@india.vatican.va; kooxema@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

At the General Audience on the eve of the Solemnity of Saints Peter and Paul

Christian hope is the strength of martyrs

A Christian must never give in to the logic of violence: "to overcome evil, one cannot use the same methods of evil", Pope Francis recalled at the General Audience in Saint Peter's Square on Wednesday, 28 June. In his catechesis he spoke about "Christian hope as the strength of martyrs". The following is a translation of the Holy Father's reflection, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

Today we reflect on *Christian hope as the strength of martyrs*. When in the Gospel Jesus sends the disciples on mission, he does not mislead them with mirages of easy success. On the contrary he warns them clearly that the proclamation of the Kingdom of God always involves opposition. And he also uses an extreme expression: "and you will be hated – hated – by all for my name's sake" (Mt 10:22). Christians love but they are not always loved. Jesus places us before this reality from the start. In a somewhat strong measure, the confession of faith occurs in a hostile climate.

Christians are therefore men and women who "go against the tide". It is normal: because the world is marked by sin which manifests itself in various forms of selfishness and in-

for the journey but with their heart filled with love. The true defeat for him or for her is to fall into the temptation of revenge and violence, responding to evil with evil. Jesus tells us: "I send you out as sheep in the midst of wolves" (Mt 10:16). Therefore without jaws, without claws, without weapons, the Christian will have to be rather prudent; at times even shrewd. These are virtues that are accepted by the logic of the Gospel. But never violence. In order to overcome evil, one cannot use the same methods of evil.

The only strength Christians have is the Gospel. In difficult times, one must believe that Jesus is before us and does not cease to accompany his disciples. Persecution is not in contradiction to the Gospel but rather is part of it. If they persecuted our Teacher, how can we hope to be spared the fight? However, in the midst of the storm, Christians must not lose hope, thinking that they have been abandoned. Jesus assures his disciples: "even the hairs on your head are all numbered" (Mt 10:30); as if to say that none of man's suffering, not even that which is most minute and hidden, is invisible to the eyes of God. God sees and certainly protects; and he will give his redemption. There is in fact in our midst Someone who is stronger than evil, stronger than the mafia, than the obscure conspiracies of those who profit at the expense of desperate people, than those who crush others with disdain.... Someone who has always listened to the cry of Abel's blood from the earth.

Christians therefore, must always be found on the "opposite side" of the world, that chosen by God: not persecutors but persecuted; not arrogant but meek; not charlatans but submissive to the truth; not imposters but honest men and women.

This fidelity to Jesus' style – which is a style of hope – until death, was to be called a beautiful name by the first Christians: "martyrdom", meaning "witness". There were so many other possibilities offered by the vocabulary: it could have been called heroism, abnegation, self-sacrifice. Yet the Christians of the first hour identified it with a term that suggests discipleship. Martyrs do not live for themselves; they do not fight to assert their own



ideas, and they accept having to die solely out of loyalty to the Gospel. Martyrdom is not even the supreme ideal of Christian life, because over and above it there is charity, that is, the love of God and of neighbour. The Apostle Paul says it very well in the hymn to charity, understood as love of God and of neighbour. The Apostle Paul says it very well in the hymn to charity: "If I give away all I have and if I deliver my body to be burned, but have not love, I gain nothing" (1 Cor 13:3). The idea that suicide bombers may be called "martyrs" is repulsive to Christians: there is nothing in their quest that can come close to the attitude of the children of God.

Sometimes, reading the stories of so many of yesterday's and today's martyrs, – who are more numerous than the martyrs of the early days – we are amazed at the strength with which they have faced the supreme trial. This strength is a sign of the *great hope* that animated them: the certain hope that nothing and no one could separate them from God's love given to us in Jesus Christ (cf. Rom 8:38-39).

May God always give us the strength to be his witnesses. May he give us the opportunity to live out Christian hope especially in the hidden martyrdom of performing our daily obligations well and with love. Thank you.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly the groups from England, Scotland, Wales, Sweden, Australia, Hong Kong, Indonesia, the Philippines and the United States of America. I especially greet the participants in the Conference for the promotion of the new Programme of Priestly Formation, with the assurance of my prayers for their important ministry. Upon all of you and your families, I invoke joy and peace in our Lord Jesus Christ.

I address a special greeting to *young people, the sick and newlyweds*. Tomorrow, we will celebrate the Solemnity of Saints Peter and Paul, the Patron Saints of Rome. Dear *young people*, learn to bear witness to the Gospel and to the values in which you believe from the courage

of the martyrs, on whose blood the Church is founded. Dear *sick people*, may the love of the Apostles for the Lord be your hope in the trial of pain; dear *newlyweds*, teach your children passion for virtue and dedication without reserve for God and for our brothers and sisters!

An open history

CONTINUED FROM PAGE 1

and to the barrenness of this wife".

Linked to this interpretive context is the actualization of Scripture already practiced in ancient Judaism with the *pesher* method, which the Pope applied to himself and to the Cardinals: "This Word of God is also for us, who are of an age similar to that of Abram". The Lord "tells us that our history is still open: it is open until the end; it is open with a mission". But with a clear claim of responsibility: we are not a gerontocracy, the Pontiff explained, but rather, "grandfathers to whom our grandchildren look. Grandfathers who must give life meaning for them from our experience. Grandfathers not withdrawn in our melancholic history" but "called to dream and to give our dream to today's young people", who need it and will take "from our dreams the power to prophecy and carry out their task". As the elderly Simeon and the prophet Anna who speak to Joseph and Mary.

The fourth creation of Cardinals in Francis' Pontificate must be read in light of this meditation. His choices in this area, which follow a practice begun by Pius XII, not by chance only a few months after World War II, offer an ulterior impetus to the international dimension of the college, and therefore to its universal scope. With an emphasis of clear pastoral significance, the cardinals created by Pope Francis in recent years have, in fact, been largely residential bishops.

G.M.V.



"St. Peter and St. Paul", Vladimir Znanetsky

justice; those who follow Christ walk in the opposite direction. Not due to an argumentative spirit, but because of loyalty to the rationale of the Kingdom of God, which is a *logic of hope* that translates into a lifestyle based on the instructions of Jesus.

And the first instruction is *poverty*. When Jesus sends his [disciples] on mission, it seems that he takes more care to "strip" them than to "clothe" them! In effect, a Christian who is not humble and poor, detached from wealth and power and, above all, detached from self, does not resemble Jesus. Christians travel their path in this world with the essentials

Pope Francis celebrates the 25th anniversary of his episcopal ordination

Grandfathers called to dream

The Holy Father celebrated the 25th anniversary of his episcopal ordination, Tuesday, 27 June, with a Mass with the Cardinals in the Pauline Chapel. He recounted God's imperatives to Abram: "Rise! Look! Hope!", and reminded the Cardinals that they are not a "gerontocracy" in the Church but grandfathers who must share their experience and dreams with the younger generation. The following is a translation of the Holy Father's homily, which he gave in Italian.

In the First Reading we heard how the dialogue continued between God and Abram, that dialogue that began with that "Go from your country..." (Gen 12:1). And in this continuing dialogue, we find three imperatives: "Arise!", "Look!", "Hope!". Three imperatives which mark the path that Abram must follow and also his approach, his interior attitude: rise, look, hope.

"Rise!". Rise, walk, do not stay still. You have a task; you have a mission, and you must accomplish it as you journey. Do not remain seated: rise, get on your feet. And Abram set out on the journey. Walking, always. And the symbol of this is the tent. The Book of Genesis says that Abram went forth with a tent, and when he stopped there was the tent. Abram never built a house for himself because of this imperative: "Arise!". However, he did build an altar: the main thing, to adore the One who commanded him to rise, to set out on the journey, with the tent. "Arise!".

"Look!" was the second imperative. "Lift up your eyes, and look from the place where you are,



northward and southward eastward and westward" (Gen 13:14). Look. Look at the horizon; do not build walls. Always look. And go forward. The mystical nature [the spirituality] of the horizon is that the farther forward you go, the farther away the horizon is. Push your gaze, push it ahead, walking, but toward the horizon.

The third imperative: "Hope!". There is that beautiful dialogue: "[Lord,] thou has given me no offspring; and a slave born in my house will be my heir" – "This man shall not be your heir; your own son shall be your heir" (cf. Gen 15:3-4). And this was said to a man who could not have descendants, both due to his age and to the barrenness of this wife. But he will be "by you". And your des-

cendants – by you – will be "as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted" (Gen 13:16). And a little farther on: Lift up your gaze, "look toward heaven, and number the stars, if you are able.... So shall your descendants be". And Abraham believed, and the Lord reckoned it to him as righteousness (cf. Gen 15:5-6). In the faith of Abram began that justice that [the Apostle] Paul would develop in the explanation of justification.

"Rise! Look! – the horizon, no walls, the horizon – Hope!"; and hope is without walls; it is the pure horizon.

But when Abram was called, he was more or less our age: he was about to enter retirement, retirement to rest.... He started out at that age. An elderly man, with the burden of old age, that old age that brings aches and pains, illness.... But you, as though you were a young man, rise, go, go! As if you were a scout: go! Look and hope. This Word of God is also for us, who are of an age similar to that of Abram ... more or less – there are a few young men here, but most of us have reached this age: and the Lord says the same to us today: "Arise! Look! Hope!". He tells us that it is not time to retire, not time to end our history, to recapitulate our history.

The Lord tells us that our history is still open: it is open until the end; it is open with a mission. And he indicates our mission with these three imperatives: "Rise! Look! Hope!".

Someone who does not like us says that we are the gerontocracy of the Church. It is a slur. They do not understand what they are saying. We are not Gerontes: we are grandfathers; we are grandfathers. And if we do not feel this way, we must ask for the grace to feel it. Grandfathers to whom our grandchildren look. Grandfathers must give life meaning for them from our experience. Grandfathers not withdrawn in our melancholic

history, but open to transmit this. And for us, this "rise, look, hope" is called "dreaming". We are grandfathers called to dream and to give our dream to today's young people: they need it. Because they will draw from our dreams the power to prophecy and carry out their task.

That passage from the Gospel of Luke (2:21-38) comes to mind. Simeon and Anna: two grandfathers, but what a capacity to dream these two had! And they recounted this entire dream to Saint Joseph, to Our Lady, to the people.... And Anna went about chatting here and there, saying: "It is he! It is he!", and she recounted the dream of her life. And this is what the Lord asks of us today: to be grandfathers. To transmit this vitality to young people, because young people are expecting it from us; not to withdraw, to give of our best: they are waiting for our experience, for our positive dreams so as to carry out the prophecy and the work.

I ask the Lord for all of us, that He grant us this grace. Also for those who have not yet become grandfathers: we see that the President [of the Bishops] of Brazil is a young man, ... but he will get there! The grace to be grandfathers, the grace to dream, and to pass on this dream to our young people: they need it.

At the end of Mass, before the blessing, the Holy Father said:

I would like to thank everyone for the words that Cardinal Sodano, the Dean, addressed to me, with the new Vice-Dean who is next to him – congratulations! – to thank him for this common prayer on this anniversary, asking forgiveness for my sins and for perseverance in the faith, in hope, in charity. I thank you very much for this fraternal solidarity and I ask the Lord to bless you and accompany you on the path of service to the Church. Thank you very much.

Audience with the King and Queen of the Netherlands

On Thursday, 22 June, the Holy Father received in audience H.M. King Willem-Alexander of the Netherlands, accompanied by his wife, H.M. Queen Máxima. The Sovereigns then met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary of Relations with States.

The cordial discussions enabled an exchange of appraisals of certain issues of shared interest, such as the protection of the environment and the fight against poverty, as well as on the specific contribution of the Holy See and the Catholic Church in these fields. Particular attention was paid to the phenomenon of migration, underlining the importance of peaceful co-existence between different cultures, and joint commitment to promoting



peace and global security, with special reference to various areas of conflict.

Finally, there was a shared reflection on the prospects of the European project.



For the creation of five new Cardinals

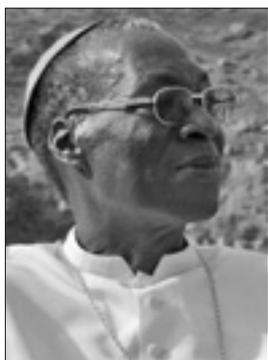
Consistory in the Vatican Basilica

On Wednesday, 28 June, Pope Francis held the fourth Consistory of his Pontificate, creating five new Cardinals, whose biographies follow. The Holy Father's selection of prelates from four different continents again confirmed his wish to favour areas "on the periphery".

Jean Zerbo

Archbishop of Bamako,
Republic of Mali

Card. Zerbo, 73, was born in Ségou, Mali. He was ordained a priest on 10 July 1971 in Ségou. He began his formation in Lyons, France, and continued his studies in Rome at the



Pontifical Biblical Institute, where he obtained a licence in Sacred Scripture (1977-1981). In 1982 he began his ministry as parish priest in Markala and as professor at the Major Seminary of Bamako. He was appointed Auxiliary Bishop of the Archdiocese of Bamako and titular Bishop of Accia on 21 June 1988. On 19 December 1994 he transferred to the Diocese of Mopti; on 27 June 1998 he was appointed Archbishop of Bamako. As Archbishop he played an active role in peace negotiations in Mali, where he was involved in the battle against exclusion and, above all in the promotion of reconciliation and solidarity among the Malian people.

Juan José Omella Omella

Archbishop of Barcelona, Spain

Card. Omella, 71, was born in Cretas, Spain. After completing his studies in philosophy and theology at the Seminary in Zaragoza and at the formation centre of the White Fathers, first in Leuven and then in Jerusalem, he was ordained a priest on 20 September 1970. He has served as: coadjutor priest, parish priest (1990-1996) and as episcopal vicar of the Diocese of Zaragoza. He served as a missionary in Zaire for

one year and as: member of the Episcopal Commission for Social Pastoral Care (1996); member of the Episcopal Pastoral Commission (1996-1999); member of the Apostolate for the Laity (1999-2002/2008-2011) and president (2002-2008/2014-2017).

He was appointed titular Bishop of Sasabe, subsequent to his appointment as Auxiliary Bishop of Zaragoza on 15 July 1996, and was appointed Bishop of Barbastro-Monzón on 27 October 1999. He served as apostolic administrator of Huesca and of Jaca (2001-2003). He was appointed Bishop of the Diocese of Calahorra y La Calzada-Logroño on 8 April 2004. On 6 November 2014, the Holy See appointed him a member of the Congregation for Bishops. Subsequently, on 26 December 2015, he was installed as

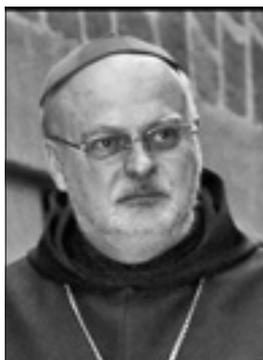


Archbishop of the Archdiocese of Barcelona. Since 14 March 2017 he has also served as a member of the Executive Committee of the Spanish Episcopal Commission.

Anders Arborelius, OCD

Bishop of Stockholm, Sweden

Card. Arborelius, 67, was born in Sorengo, Switzerland. He converted to Catholicism at the age of 20 and entered the Order of Discalced Carmelite Fathers in Nørre Aaby, Denmark, in 1971. He made his perpetual profession in Bruges, Belgium, in 1977. He studied philosophy and theology in Belgium and at the *Teresianum* in Rome, and studied modern languages at the University of Lund. He was ordained a priest on 8 September 1979. On 29 December



Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Vientiane on 2 February 2017.

Gregorio Rosa Chávez

Titular Bishop of Mulli
Auxiliary Bishop of
San Salvador, El Salvador

Card. Chávez, 74, was born in Sociedad, El Salvador. He completed his philosophical and theological studies at the San José de la Montaña Central Seminary in San Salvador (1962-1964; 1966-1969). He then graduated from the Catholic University of Leuven, Belgium (1973-1976), with a licence in social communications. In 1965 he served at the Minor Seminary of the Diocese of San Miguel. He was ordained a priest on 24 January 1970 at the Cathedral of San Miguel, in El Salvador, with the imposition of hands by Bishop José Eduardo Alvarez Ramírez, CM, of San Miguel. He has served as: episcopal secretary of the Diocese of San Miguel (1970-1973);



Louis-Marie Ling Mangkhankhoun, IVD

Vicar Apostolic of Paksé, Laos

Card. Mangkhankhoun, 73, was born in Laos. He completed his academic formation in Laos and in Canada. He was ordained a priest on 5 November 1972 for the Apostolic Vicariate of Vientiane. He started the "school for catechists" and visits to the mountain villages. In 1975 he was appointed parish priest and provicar of the Apostolic Vicariate of Vientiane. He was appointed Vicar Apostolic of Paksé on 30 October 2000, and was ordained a bishop on 22 April 2001. He was appointed

parish priest of the Church of the Rosary in the Diocese of San Miguel (1970-1973); director of the social media: *Radio Paz e Semanario Chaparrastique* in San Miguel (1971-1973); spiritual assistant to various associations and movements of the lay apostolate (1970-1973); rector of the Central Seminary of Montaña di San Salvador (1977-1982); and member of the Board of the Organization of Seminaries of Latin America (1979-1982). He was appointed titular Bishop of Mulli, subsequent to his appointment as Auxiliary Bishop of the Archdiocese of San Salvador on 3 July 1982. Until now he has served as parish priest of the Church of San Francisco in San Salvador, and as president of *Caritas* for Latin America and the Caribbean and of the national *Caritas*.





In the Basilica of Saint John Lateran on Monday afternoon, 19 June, Pope Francis, the Bishop of Rome, addressed participants of a pastoral conference of his diocese. The Pontiff offered parents six key expressions to consider in the education of their adolescent children. The following is a translation of his reflection, which was delivered in Italian.

As that priest said, "Before speaking, I shall say a few words."

I wish to thank Cardinal Vallini for his words and I would like to say something that he was unable to say, because it is a secret, but the Pope can say it. After the election, when they told me that I had to go first to the Pauline Chapel and then to the balcony to greet the people, immediately the name of the Cardinal Vicar came to my mind: "I am the bishop; there is a vicar general..." Right away, I even felt it fondly. And I called him. And from the part of Cardinal Hummes, who was at my side during the ballot count and who told me things that helped me. These two accompanied me, and from that moment I said: "On the balcony with my Vicar". There, on the balcony. From that moment on he has accompanied me, and I wish to thank him. He has many virtues and also a sense of objectivity that has helped me many times, because at times I "fly" and he helps me "land" with so much charity... I thank you, your Eminence, for the companionship. But Cardinal Vallini is not retiring, because he belongs to six Congregations and will continue to work, and it is better this way, because a Neapolitan without work would be a calamity in the dioceses ... [laughter, applause]. I would like to thank him publicly for his help. Thank you!

And to all of you, good afternoon!
I thank you for this opportunity enabling me to begin this, your diocesan conference, in which you will discuss an important theme for the life of our families: to accompany parents in the education of their adolescent children. In these days you will reflect upon several key topics that correspond in some way to the places in which our being a family is played out (home, school, social networks, the intergenerational relationship, the precariousness of life and family isolation).

I would like to share with you a few "premises" that may help us in this reflection. Often we do not realize it, but the spirit we reflect with is just as important as the content (a good athlete knows that the warm-ups counts as much as the performance that follows). Therefore, this conversation can help us in this sense: "warm-up", and then it will be up to you to "give it all you've got". I will divide this presentation into small sections.

1. In "Roman!"

To enter this theme, I wished to call the first of the keys "In Roman": the actual dialect of the Romans. We often fall into the temptation of thinking or

reflecting on things "generally", "in the abstract". Thinking about problems, about situations, about adolescents... And in this way, without realizing it, we fall completely into nominalism. We would like to embrace everything but we accomplish nothing. Today I invite you to think "in dialect" about this theme. And to do this we have to make a considerable effort, because we are called to think about our families in the context of a big city like Rome; with all its wealth, opportunities, variety, and at the same time with all its challenges. Not to close ourselves off and ignore the rest (we are always Italians), but to face reflection and even moments of prayer with a healthy and stimulating realism; no abstraction, no generalization, no nominalism.

Family life and the education of adolescents in a great metropolis like this requires particular attention at the foundation, and we can not take it lightly. Because educating or being a family is not the same thing in a small town as it is in a metropolis. I am not saying it is better or worse. It is simply different. The complexity of the capital does not allow for reductive summaries, but rather spurs us to a multifaceted way of thinking, through which every neighbourhood and zone echoes in the diocese and in this way the diocese can be visible, palpable in every ecclesial community, with its own way of being.

You experience the tensions of this great city. In many of the pastoral visits I have made a few of your daily practical experiences have been presented to me: distances between home and work (in some cases up to two hours to get there); the lack of close family ties, because of having to relocate to find work or to be able to afford rent; living always "down to the last penny" to get to the end of the month, because the pace of life is more costly in and of itself (it is easier to manage in small towns); time is often insufficient for getting to know neighbours where we live; the need in so many homes to leave children all alone... And thus we could go on listing a large number of situations that touch the life of our families. Therefore carry out your reflection and prayer "in Roman" in practice, with all these concrete things, with the very real faces of families and thinking about how you can help each other to form your children within this

reality. The Holy Spirit is the great initiator and generator of processes in our societies and situations. He is the great guide of transformative and salvific dynamics. With him, do not be afraid to "walk" through your neighbourhoods, and to think about how to give impulse to support for parents and adolescents, that is, in practice.

2. Connected

In addition to the previous one, I would like to focus on another important aspect. The current situation is gradually giving rise in all of our lives, and especially in our families, to the experience of feeling "uprooted". We speak of a "liquid society" – and so it is – but today I would like, in this context, to present to you the growing phenomenon of the *uprooted society*. This means people, families who are gradually losing their ties, that essential fabric so important to feeling a part of one another, partners with others in a common plan. It is the experience of knowing that "we belong" to others (in the noblest sense of the term). It is important to keep in mind this climate of uprootedness, because little by little it seeps into our gaze and especially into our children's life. An uprooted culture, an uprooted family is a family without history, without memory, indeed without roots. And when we are not rooted, any wind can end up carrying us away. For this reason one of the first things we must think about as parents, as families, as pastors is the settings in which to root ourselves; where to create bonds, find roots, where to grow that fundamental network that allows us to feel "home". Today social networks would seem to offer us this area of "network", of connection with others, and they also make our children feel part of a group. But the problem that they bring, because of their very "virtuality", is that they leave us as if "up in the air" – I have said "liquid society"; we can say "fizzy society" – and therefore very "volatile". There is no worse alienation for a person than to feel he or she has no roots, that he or she does not belong to anyone.

So often we demand from our children excessive formation in certain fields that we consider important for their future. We make them study a number of things so they may give their "best". But we do not give the

same importance to the fact that they know their land, their roots. We deprive them of knowing the great people and the saints who engendered us. I know you have a workshop dedicated to intergenerational dialogue, to the area of grandparents.

I know it might be repetitive but I feel it as something the Holy Spirit has impressed on my heart: in order that our young people may have visions, may be "dreamers", may face the future with boldness and courage, it is necessary that they listen to the prophetic dreams of their fathers (cf. Joel 2:28). If we want our children to be formed and prepared for the future, it is not only by learning languages (to give an example) that they will succeed. It is necessary that *they be connected*, that they know their roots. Only in this way will they be able to fly high; otherwise they will be captured by the "visions" of others.

And I return to this, I am obsessed perhaps but... Parents must make space for their children to speak to their grandparents. Many times the grandfather or the grandmother is in a retirement home and they do not go to visit them.... They must speak [to them]. Even by overstepping parents but taking roots from their grandparents. Grandparents have this quality of transmitting history, faith, belonging. And they do it with the wisdom of those who are on the threshold, ready to leave. I return, I have said several times, to the passage of Joel (cf. 2:28): "Your old men shall dream and your young people shall prophesy". And you are the bridge. Nowadays we do not let grandparents dream, we discard them. This culture discards grandparents because grandparents do not produce; this is the "throw-away culture". But



grandparents can only dream when they meet a new life; then they dream, they talk... But think of Simeon, think about that chatterbox Anna who went from one place to another saying: "It is that one! It is that one!". This is beautiful; this is beautiful. They are the grandparents who dream and they give children [the sense of] belonging that they need. I would like that in this intergenerational workshop, you undertake an examination of conscience on this. To find the concrete history in grandparents. And not to leave them aside. I do not know if I have recounted this once, but a memory of a story that one of my two grandmothers told me comes to my mind. Once upon a time there was a widowed grandfather in a family. He lived with the family but he had aged and when they ate, some soup would fall from his mouth, or some saliva, and he would get a bit soiled. And the father decided to make him eat on his own in the kitchen, "so we can invite friends...". And so it was. A few days later, he comes back from work and he finds his child playing with a hammer, nails, wood.... "What are you making?" – "A table" – "why a table?" – "A table to eat at" – "But why?" – "So that when you get old, you can eat there by yourself". This child had understood intuitively where the roots were.

3. In motion

Educating adolescents in motion. Adolescence is a phase of transition in the life of not only your children but of the whole family – the whole family is in a transitional phase – you know it well and you experience it; and as such, we must address it in its totality. It is a phase of bridging, and for this reason adolescents are neither here nor there; they are in motion, in transit. They are not children (and they do not want to be treated as such) and they are not adults (but they want to be treated as such, especially at the level of privileges). They are experiencing precisely this tension, first of all within themselves and then with those who surround them! They always seek confrontation; they question, dispute everything, they look for answers. And at times, they do not listen to the answers, and they ask another question before the parents say the answer.... They pass through these various states of mind, and their families with them. However, allow me to tell you that it is a precious time in the life of your children. A difficult time, yes. A time of changes and of instability, yes. A phase that presents great risks, no doubt. But above all, it is a time of growth for them and for the entire family. Adolescence is not a pathology and we cannot address it as though it were. A child who experiences his or her adoles-

cence (as difficult as it may be for the parents) is a child with future and hope. I am often worried by the current tendency to prematurely "medicalize" our young people. It seems that everything is resolved by medicalizing, or controlling everything with the slogan "make the most of your time", and in this way young people's agenda is worse than that of a senior manager. Therefore I insist: adolescence is not a pathology that we must combat. It is a normal, natural part of growing up, of the life of our young people. Where there is life there is movement; where there is movement there are changes, seeking, uncertainty; there is hope, joy and also anguish and desolation. Let us correctly frame our discernment within the foreseeable fundamental processes. There are margins that are necessary to be aware of so as not to be alarmed, not to be careless, nor to be negligent, but to know how to accompany and help [young people] to grow. Not everything is insignificant, but neither does everything have equal importance. For this reason it is important to discern which battles are to be fought and which are not. In this matter it is very helpful to listen to couples with experience, who, although they can never give us a recipe, can help us with their testimony to know this or that margin or range of behaviour.

Our young people seek to be and want to feel they are – logically – protagonists. They do not at all like to feel commanded or to respond to "orders" coming from the adult world (they follow their "acomplexes" rules of the game). They seek that complicit autonomy that lets them feel "they are in control of themselves". And here we have to pay attention to uncles and aunts, especially those who have no children or who are not married.... I learned my first bad words from a "spinster" uncle [laughter]. In order to gain the favour of their nephews or nieces, they often do not do the right thing. There was the uncle who used to sneakily give us cigarettes ... things of those times. And nowadays.... I am not saying they are bad, but one has to be careful. In this search for autonomy that young people want, we can find a good opportunity, especially for schools, parishes and ecclesial movements. To encourage activities that put them to the test, that make them feel as protagonists. They need this. Let us help them! They seek in many ways the "dizziness" that makes them feel alive. So, let's give it to them! Let us encourage all that helps them to transform their dreams into projects, and enables them to discover that all the potential they have is a bridge, a passageway to a vocation (in the broadest and most beautiful sense of the word). Let us offer them broad goals, great challenges, and let us help them to accomplish them, to reach their goals. Let us not leave them on their own. Thus, let us challenge them more than they challenge us. Let us not allow them to receive that "dizzying sensation" from others, who do nothing but put their lives at risk: let us give it to them

ourselves; but the right dizziness that satisfies this desire to move, to go forward. We see many parishes that have the capacity to "capture" adolescents. "These three days of holiday, let us go to the mountains, let us do something ... or let us go whitewash that school in a poor neighbourhood which needs it....". Make them protagonists of something.

This calls for finding educators capable of committing themselves to young people's growth. It calls for educators spurred by love and by the passion to make grow in them the life of the Spirit of Jesus, to show that being Christian demands courage and is a beautiful thing. To educate today's adolescents we cannot continue to use a merely scholastic teaching model, of ideas alone. It is necessary to follow the pace of their growth. It is important to help them to acquire self-esteem,



to believe that they can truly succeed in all the things they apply themselves to. In motion. Always.

4. Integrated education

This process requires a simultaneous and integrated manner of developing the various languages that build us as persons. That means teaching our young people to integrate all that they are and that they do. We might call it socio-integrated alphabetizing, which is education based on the intellect (the head), feelings (the heart), and actions (the hands). This will offer our young people the opportunity for harmonious growth, not only at the personal but, at the same time, the social level. It is essential to create places where social fragmentation is not the dominant framework. To this end it is important to teach them to think what they feel and do, to feel what they think and do, and to do what they think and feel; that is, integrating the three languages. A dynamism of ability placed at the service of the person and of society. This will help enable our young people to feel active and as protagonists in their growth processes, and will also lead them to feel called to participate in the building of the community.

They want to be protagonists: let us give them room so they may be protagon-

ists, guiding them – obviously – and giving them the tools to develop all of this growth. For this I believe that the harmonious integration of different spheres of knowledge – of the mind, the heart and the hands – will help them to build their character. We often think that education is imparting knowledge, and along the way we leave emotional illiterates and young people with countless incomplete plans because they have found no one to teach them how to "do". We have concentrated education on the head, overlooking the heart and hands. This too is a form of social fragmentation.

At the Vatican, when the guards take their leave, I receive them one by one, those who are leaving. The day before yesterday, I received six [of them]. One by one. "What are you doing, what will you do?" – "I thank them for their service. And one of them said this to me: "I am going to be a carpenter. I would like to be a woodworker but I will be a carpenter. Because my father taught me a lot about this and my grandfather too". The desire to "do": this young man was well educated with the language of doing, and his heart was good too because he was thinking about his

father and his grandfather, an affectionate, good heart. Learning "how to do...". This struck me.

5. Yes to adolescence, no to competition

As the last element, it is important for us to reflect on an environmental dynamic that involves everyone. It is interesting to observe how young people want to be "grown-ups" and "grown-ups" want to be or have become adolescents.

We cannot ignore this culture, since it is air that we all breathe. Today there is a sort of competition between parents and children; different from that of other eras in which a confrontation normally occurred between one and the other. Today we have passed from comparison to competition. There are two different dynamics of the spirit. Our young people today find much competition and few people to measure themselves against. The adult world has welcomed "eternal youth" as a paradigm and model of success. It seems that to grow up, to mature, "to age" is a bad thing. It is synonymous with a frustrated or used up life. Today it seems that everything is to be masked and concealed. As if the very fact of living had no meaning. Appearances, not

With the Plenary of Reunion of Aid Agencies for the Oriental Churches

Blood is the seal of witness

During an audience in the Clementine Hall on Thursday morning, 22 June, Pope Francis expressed his condemnation of war and of the "senseless violence committed by fundamentalist terrorism", as he addressed participants of the 90th Plenary Session of the Reunion of Aid Agencies for the Oriental Churches (ROACO). Referring to the "succession of tragic events" that have afflicted the Oriental Churches for decades, the Pontiff denounced in particular the drama endured by Christians of Syria, Iraq and Egypt, who fall victim to armed conflict and the violence of terrorists. The following is a translation of the address which he delivered in Italian.

Dear Friends,

I cordially welcome you and I thank Cardinal Sandri for his greeting on behalf of all of you gathered in Rome for the 90th Plenary Session of ROACO. I renew my appreciation for the work and the constant effort of charity and solidarity that you have guaranteed since 1968 to the Oriental and Latin Churches, of the territories entrusted to the competence of the Congregation for the Oriental Churches: you support its activities in pastoral care, education and assistance, and you come to meet their urgent needs, thanks also to the work of the Pontifical Representatives, whom I also have the pleasure of greeting.



Through the Father Custodian, I greet and bless the Franciscan Friars of the Custody, who have begun celebrating the eighth centenary of their presence in the Holy Land.

The Congregation for the Oriental Churches, on the other hand, is celebrating its centenary, a long period during which it has assisted the Supreme Pontiffs – who were its Prefects up until 1967 – in their solicitude for all the Churches. These decades have witnessed a succession of dramatic events: the Oriental Churches have often been struck by terrible waves of persecution and anguish, both in Eastern Europe and in the Middle East. Heavy emigration has weakened their presence in territories where they had flourished for centuries. Now, thanks be to God, some of them have returned to freedom after the painful period of totalitarian regimes, but others, especially in Syria, Iraq and Egypt, see their children suffering due to the ongoing war and senseless violence perpetrated by fundamentalist terrorism.

All these events have made us undergo the experience of the Cross of Jesus: it is a cause of turmoil and suffering, but at the same time is the source of salvation. As I had the occasion to say the day after my election as Bishop of Rome: "When we journey without the Cross, when we build without the Cross, when we profess Christ without the Cross, we are not disciples of the Lord", we are worldly: we may be bishops, priests, cardinals, popes, but not disciples of

the Lord" (Homily during Mass with the Cardinal Electors, 14 March 2013, *L'ORE*, 20 March 2013).

For this reason I am pleased that you have been able to reflect, together with several representatives of the Churches, on the importance of the initial formation of seminarians and the permanent formation of priests. Indeed, we are cognizant of the radicalness expressed by many of them and of the heroic nature of their dedicated witness alongside their often sorely tried communities. But we are also aware of the temptations they may encounter, such as the pursuit of a social status attributed to the consecrated in certain geographical areas, or a way to exercise a leadership role according to criteria of human affirmation or according to the trends of culture and of the environment.

The effort that the Congregation and the Agencies must continue to fulfil is that of supporting the projects and initiatives that build up the Church in an authentic way. It is essential to always nurture the Gospel way of closeness: in the Bishops, so they may live it in relation to their presbyters, so that the latter may make the Lord's caress felt by the faithful entrusted to them. But all safeguarding the grace of being disciples of the Lord, starting from the first who learn to make themselves least among the least. The seminarian and young priest will thus feel the joy of cooperating in the salvation offered by the Lord, who stoops like the Good Samaritan to pour onto the wounds of hearts and of human histories the oil of consolation and the wine of Gospel hope.

May we always feel as living stones secured to Christ, who is the cornerstone! The Oriental Churches preserve so many venerated memories, churches, monasteries, places of saints: they must be safeguarded and preserved, thanks also to your help, thus favouring pilgrimage to the roots of the faith. But when it is not possible to repair or maintain the structures, we must continue to be the living temple of the Lord, recalling that the "clay" of our existence as believers was shaped by the hands of the "potter", the Lord, who infused into it his life-giving Spirit. And let us not forget that in the East, even in our day, Christians – no matter whether Catholic, Orthodox or Protestant – shed their blood as the seal of their witness. May the Eastern faithful, if forced to emigrate, be welcomed in the places they reach, and may they continue to live according to their own ecclesial tradition.

In this way, your work, dear representatives of the Agencies, will be a bridge between West and East, both in the countries of origin and in those that you yourselves come from.

I entrust you to the intercession of the All Holy Mother of God, and I assure you that my prayers accompany you. I wholeheartedly bless you, your communities and your service. And I ask you to please pray for me.

Thank you!

Pope to visit Chile and Peru

Accepting the invitation from the respective Heads of State and Bishops, His Holiness Pope Francis will make an Apostolic Journey to Chile from 15 to 18 January 2018, visiting the cities of Santiago, Temuco and Iquique; and to Peru from 18 to 21 January, visiting the cities of Lima, Puerto Maldonado and Trujillo.

The programme for the journey will be published in due course.

To Patriarch Youssef Absi

Ecclesial Communion

The following is a translation of the Letter by which Pope Francis communicated the concession of 'Ecclesiastica Communio' to H.B. Youssef Absi, who, on 21 June, was elected the new Patriarch of Antioch for Melkite Greek Catholics.

To His Beatitude YOUSSEF
Patriarch of Antioch
for Melkite Greeks

It is with great pleasure that I received the letter in which you informed me of your election as Patriarch of Antioch for Melkite Greeks by the Synod of Bishops, requesting me to grant *Ecclesiastica Communio*.

I am pleased to congratulate you and assure you from now on of my prayer that Christ, the Good Shepherd, may support you in the fulfillment of the mission that has been entrusted to you and for the service required of you.

Your election, Your Beatitude, has come at a delicate time for the venerable Melkite Greek Church and when many Christian communities in the Middle East are called to bear witness in a special way to their faith in Christ who died and is Risen. In this particularly difficult time, Pastors are called upon to manifest communion, unity, closeness, solidarity and transparency before the suffering People of God.

I am certain that Your Beatitude, in fraternal harmony with all the Synod Fathers, will know, with the great wisdom of the Gospel, how to be not only *Pater et Caput* at the service of the faithful of the Melkite Greek Church, but also a faithful and authentic witness to the Risen One.

Therefore, Your Beatitude, as the Successor of Peter called by Jesus to preserve his one Church in unity, with profound joy I grant you the Ecclesiastical Communion requested in accordance with the Code of Canons of the Eastern Churches. As I entrust you to the maternal protection of the Most Holy Mother of God, I willingly impart to you the Apostolic Blessing which I extend to the bishops, priests, men and women religious and to all the faithful of the Melkite Greek Church.

From the Vatican, 22 June 2017

FRANCIS

To participants in the 75th Convention of Serra International

Friendship among the laity and priests

"The life of every missionary disciple bears the impress of his or her vocation. The voice of the Lord invites his disciples to leave the safety of their homeland and to begin the 'holy journey' towards the promised land of encounter with him and with our brothers and sisters". Pope Francis emphasized this to participants of the 75th Convention of Serra International, whom he received in audience in the Paul VI Hall on Friday morning, 23 June. The following is the English text of the Holy Father's address.

Your Eminence, Your Excellency,
Dear Brothers and Sisters,

I am pleased to greet all of you. From throughout the world you have gathered for this International Convention, which has as its theme: *Siempre Adelante. The Courage of Vocation*. In the joy of the Gospel, and with that boldness typical of the Christian mission, you have gathered here to discover anew, at the school of the Master, the meaning of every Christian vocation: to offer our lives as a gift, "anointing" our brothers and sisters with the tenderness and mercy of God. I thank Mr Dante Vannini, the President of Serra International, for his kind



communications, "friend" is one of the most frequently found words. Yet we know that superficial knowledge has little to do with that experience of encounter or closeness evoked by the word "friend".

When Jesus speaks of his "friends", he points to a hard truth: true friendship involves an encounter that draws me so near to the other person that I give something of my very self. Jesus says to his disciples: "No longer do I call you servants ... but I have called you friends, for all that I have heard from my Father I have made known to you" (Jn 15:15). He thus establishes a new relationship between man and God, one that transcends the law and is grounded in trust and love. At the same time, Jesus frees friendship from sentimentalism and presents it to us as a responsibility that embraces our entire life: "Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13).

We become friends, then, only if our encounter is more than something outward or formal, and becomes instead a way of sharing in the life of another person, an experience of compassion, a relationship that involves giving ourselves for others.

It is good for us to reflect on what friends do. They stand at our side, gently and tenderly, along our journey; they listen to us closely, and can see beyond mere words; they are merciful when faced with our faults; they are non-judgmental. They are able to walk with us, helping us to feel joy in knowing that we are not alone. They do not always indulge us but, precisely because they love us, they honestly tell us when they disagree. They are there to pick us up whenever we fall.

This is the also the kind of friendship that you seek to offer to priests. The Serra Club helps foster this beautiful vocation of being laity who are friends to priests. Friends who know how to accompany and sustain them in faith, in fidelity to prayer and apostolic commitment. Friends who share the wonder of a vocation, the courage of a definitive decision, the joy and fatigue of ministry. Friends who can offer priests support and regard their generous efforts and human failings with understanding and tender love. In this way, you are to priests like the home of Bethany, where Jesus entrusted his weariness to Martha and Mary, and, thanks to their care, was able to find rest and refreshment.

There is another phrase that describes you. You chose it for the theme of this convention: *Siempre adelante!* Keep moving forward! Like

"When Jesus speaks of his 'friends', he points to a hard truth: true friendship involves an encounter that draws me so near to the other person that I give something of my very self"

you, I believe that this is a synonym for the Christian vocation. For the life of every missionary disciple bears the impress of his or her vocation. The voice of the Lord invites his disciples to leave the safety of their homeland and to begin the "holy journey" towards the promised land of encounter with him and with our brothers and sisters. Vocation is an invitation to go forth from ourselves, to rejoice in our relationship with the Lord, and to journey along the ways that he opens up before us.

Of course, we cannot make progress unless we take a risk. We do not advance toward the goal if, as the Gospel says, we are afraid to lose our lives (cf. *Mt 16:25-26*). No ship would ever set out into the deep if it feared leaving the safety of the harbour. So too, Christians cannot enter into the transforming experience of God's love unless they are open to new possibilities, and not tied to their own plans and cher-

ished ways of doing things. Pastoral structures can fall into this same temptation, being concerned more with self-preservation than with adapting themselves to the service of the Gospel.

On the other hand, when Christians go about their daily lives without fear, they can discover God's constant surprises. They need but have the courage to dare, not to let fear stifle their creativity, not to be suspicious of new things, but instead to embrace the challenges which the Spirit sets before them, even when this means changing plans and charting a different course.

We can take as our inspiration Saint Junipero, as he made his way, limping, towards San Diego to plant the cross there! I fear those Christians who do not keep walking, but remain enclosed in their own little niche. It is better to go forward limping, and even at times to fall, while always trusting in the mercy of God, than to be "museum Christians" who are afraid of change. Even though they received a charisma or vocation, instead of serving the eternal newness of the Gospel, they are caught up in defending themselves and their own roles.

A vocation is a calling received from an Other. It entails letting go of ourselves, setting out and placing ourselves at the service of a greater cause. In humility, we become co-workers in the Lord's vineyard, renouncing every spirit of possession and vainglory. How sad it is to see that at times we, men and women of the Church, do not know how to cede our place. We do not let go of our responsibilities serenely, but find it hard to hand over to others the works that the Lord had entrusted to us!

So you too, *siempre adelante!* With courage, creativity and boldness.

Do not be afraid to renew your structures. Do not rest on your

laurels, but be ever ready to try new things. As in the Olympic Games, may you always be ready to "pass the torch", above all to future generations, knowing that the flame is lit from on high, precedes our response and exceeds our efforts. Such is the Christian mission: "One sows and another reaps" (Jn 4:37).

Dear brothers and sisters, I encourage you to be true friends to seminarians and priests, showing your love for them by promoting vocations and through prayer and pastoral cooperation. Please, keep pressing forward! Forward in hope, forward with your mission, ever looking beyond, opening new horizons, making room for the young and preparing the future. The Church and priestly vocations need you. May Mary Most Holy, Mother of the Church and Mother of priests, be with you every step of the way. And I ask you, please, to pray for me!



"Junipero Serra", Jen Norton

words. I would like to reflect on something he said which, I believe, is central to the experience of faith: *to be friends*.

To be friends to priests, sustaining their vocation and accompanying them in their ministry: with this great gift you enrich the Church! This is, above all else, what a Serran is — a "special friend" whom the Lord has brought into the lives of seminarians and priests.

Today the word "friend" has become a bit overused. In our daily lives, we run into various people whom we call "friends", but that is just a word we say. Within virtual

Monday, 5 June

The risk of giving mercy

In giving safe haven to persecuted Jews during the second World War, Pius XII offered an example of how to perform acts of mercy: through sharing, feeling compassion for another person's suffering, taking personal risks, without fear of derision or misunderstandings. At Mass at Santa Marta on Monday, 5 June, Pope Francis held up his predecessor as a courageous model of mercy for Christians to follow. He also urged the faithful to examine their conscience and to rediscover and to put into practice "the 14 corporal and spiritual works of mercy".

For his reflection, Francis began with the day's first reading, taken from the Book of Tobit (1:3; 2:1-8). It presents "an entire story, but today it speaks to us about what Tobit was like – Tobit, Tobias' father – what his life of faith was like: a man of belief". Perhaps "it may seem at first that he boasts a bit", the Pope noted, "but no, it is not so".

Simply put, "it is a story with some bad moments and at the end there is a message".

And here, Francis suggested a series of questions for an examination of conscience: "Do I know how to share? Am I generous? When I see a person who is suffering, who is in trouble, do I also suffer? Do I know how to put myself in the shoes of others, in situations of suffering?". The words of Tobit are eloquent: "I ate with sorrow". They accurately express the idea of "sharing and feeling compassion. This is the first characteristic, the first way, the first consequence of a work of mercy: I share, I feel compassion".

"But then there is another thing", the Pope stressed. In fact, he emphasized that "performing works of mercy sometimes means taking risks". To illustrate his point, the Pope again turned to the day's reading from the Book of Tobit. "My neighbors laughed at me and said, 'He is no longer afraid that he will be put to death for doing this; he once ran away, and here he is burying the dead again!'"

Thus, Francis noted, "one often takes risks" in order to perform a work of mercy. "Let us think about Rome in the midst of war: about those who took risks, beginning with Pius XII, to hide Jews, so that they were not killed, so

perform works of mercy, someone might say, 'this man is crazy, this woman is crazy: instead of being calm, comfortable at home, he or she goes to the hospital, goes here, goes there...'"

"Works of mercy", said the Pontiff, "are the way to find mercy". He explained: "In the Beatitudes, Jesus says, 'Blessed are the merciful, for they shall obtain mercy'". Moreover, the Pope added, he "who is capable of performing a work of mercy does so because he knows that he has received mercy before: it was the Lord who had mercy on him". And "if we do these things, it is because the Lord has had pity on us: let us think about our sins, our mistakes, and how the Lord has forgiven us, has forgiven us for everything; he has had this mercy". Therefore, the Pope recommended, "let us at least do the same for our brothers and sisters". This is the essence of "the works of mercy".

"I would like to add another thing", Francis continued, "that is not explicit but implicit in the passage we have read: works of mercy, performing works of mercy, is inconvenient". One might think, "I have a sick friend, I would like to visit him or her, but I am not in the mood; I prefer to rest, or watch TV, in peace...". Because "performing works of mercy means always being subjected to inconvenience". This sort of work "is disconcerting, but the Lord suffered discomfort for us: he went to the cross, to give us mercy".

In conclusion, the Pontiff called for reflection "today on the works of mercy". And above all, he suggested, "let us remember them: there are 14, seven corporal and seven spiritual" works of mercy. And with a smile, he reassured those in the chapel at Santa Marta: "I will not ask here: 'Who knows what the works of mercy are, raise your hand'; I won't ask it, because I'm afraid only a few hands would be raised". But the Pope recommended that the faithful not miss the opportunity to find ways to perform the works of mercy: of course, by remembering "what they are", but also by asking themselves, "Do I do this? Do I know how to share, do I know how to feel compassion? Do I take risks? Do I accept inconvenience in order to perform a work of mercy?"

This is an important matter, the Pope added, because "the works of mercy are what rid us of selfishness and lead us to imitate Jesus more closely". And it does not matter if "someone might make fun of us and say, 'this person is crazy, the things he does instead of being comfortable...'. It is not important, said Francis, "let it go". But "today let us take some time – it will be good for us all – to think about the works of mercy and to ask ourselves: Do I do this?"

Tuesday, 6 June

The hypocrite is always a flatterer

"A true Christian cannot be a hypocrite, and a hypocrite is not a true Christian": Pope Francis spoke unequivocally against the temptation to be "two-faced". This was his focus during Mass at Santa Marta on Tuesday, 6 June, as he reflected on the day's passage from the Gospel of Mark (12:13-17) in which "some Pharisees and Herodians" were seeking to entrap Jesus.

"In the Gospel passage", the Pope noted, "there is a word which Jesus uses a lot to characterize the doctors of the law", because he recognized their hypocrisy. Thus, "hypocrite" is the word he uses often to characterize them". Pope Francis explained that they are "hypocrites because they show one thing while they are thinking of something else". Actually, the Pope added, alluding to the Greek etymology of the word, "they speak, they judge, but underneath there is something else". Nothing could be more different from Jesus' way: hypocrisy, in fact "is not the language of Jesus. Hypocrisy is not

Morning Mass at the Domus Sanctae Marthae

And "today this passage speaks to us of Tobit's testimony, that merciful witness". Tobit, Francis continued, "performs works of mercy". The text in fact, reads: "I, Tobit, walked in the ways of truth and righteousness all the days of my life, and I performed many acts of charity to my brethren and countrymen who went with me into the land of Assyria, to Nineveh" – because he had been a prisoner, a slave in Nineveh, the Pope noted.

In short, Tobit was "a wealthy man, but he was generous", the Pontiff said. "During the feast of Pentecost he had a good dinner prepared, and before sitting down at the table he told his son to go out and look for a poor Jewish brother and to invite him to dinner; he performed a work of mercy". And then, the Pope continued, "the son came – he was happy; it was a day of celebration – and said that they had killed a Jewish brother". Immediately Tobit "got up, left the dinner intact, then went to the square, removed the man from the square and carried him to a room, waiting for sunset to bury him". And in the end, the passage reads: "When I returned I washed myself", Tobit says, "and ate my food in sorrow".

Tobit has therefore put into practice "a work of mercy, one of the 14 corporal and spiritual works of mercy", Francis explained. And "in the list of the works of mercy that the Church gives us, this is the last one: praying to God for the living and the dead, and therefore also to bury the dead". For this very reason, the Pope observed, "I would like to speak today about the works of mercy".

"A work of mercy", he explained, "means not only sharing what I have". Of course, "this is very important, and Tobit shared his money, because he was rich and gave alms". But "he also shared friendship: he invited the poor to dinner". Therefore, the Pontiff cautioned, it is not enough simply "to share, but to feel compassion, that is: to suffer with those who suffer".

Moreover, he pointed out, "a work of mercy is not something to alleviate the conscience: a good work so I am more at ease, I take a load off my back. No!". Performing a work of mercy also means "feeling the pain of others", because "sharing and compassion go together". Therefore, "merciful is he who knows how to share and also to feel compassion for other people's problems".



Pius XII at Castel Gandolfo

that they would not be deported. They risked their lives! But it was a work of mercy, to save those people's lives". That is why one must also "take risks".

In this reflection on what it takes to perform authentic works of mercy, the Pontiff also indicated the possibility that "at times", a well-intentioned person may end up "becoming an object of mockery". This is the case with Tobit, who states: "my neighbors laughed at me". Perhaps they called him "crazy" and looked at him askew for continuing to do these gestures for others, despite being "persecuted". As if to say that Tobit "does not know how to live well...".

But Tobit's story, the Pope affirmed, indicates for us the "three characteristics", the "three features of the works of mercy": sharing and feeling compassion for others, taking risks and being prepared to face derision. Tobit, continued the Pope, "is not like the rich man clothed in purple whom Jesus speaks about in the Gospel, who feasted and ignored poor Lazarus who was starving at the door of his palace; he knew he was there, but ignored him". Tobit, on the other hand, knows how "to share and feel compassion". And he also is willing "to take risks: one always takes risks and, as I have said, at times the risks are ugly". Moreover, we must "know that if we



"Duplicità", Darko Topalski

Domus Sanctae Marthae

the language of Christians". This fact is absolutely "clear".

However, as Jesus takes care to highlight this characteristic, Francis observed, it is important that we fully understand it and recognize "how they act", how hypocrites behave.

Above all, the Pope said, "the hypocrite is always a flatterer", whether to a greater or lesser degree, "but he is a flatterer". Thus, for example, they say to Jesus: "Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God". In other words, they use "that flattery which softens the heart" and weakens resistance in life.

Therefore "hypocrites always begin with flattery. And then they ask a question". Part of flattery is to "not speak the truth", to "exaggerate", to "boost vanity". In this regard, the Holy Father recalled a priest whom he "knew a long time ago, not here" – who, "poor man, drank up all the flattery that others gave him; it was his weakness. And his friends said that he had learnt the liturgy poorly" since he had not understood the true meaning of "incensing".

So, the Pope continued, "flattery always begins like this, but with an evil intention". This can be clearly seen in the Gospel passage: in order to put Jesus to the test, the Pharisees "fawned over him, so that he might believe them and slip up". This is the hypocrite's technique: "he shows you that he likes you; he always puffs you up, in order to achieve his aim".

The Pope then underscored "a second aspect" found in "what Jesus does" when confronted with this "two-faced" ploy of the hypocrites, who ask a fair question but "with an unjust intention". They ask him: "Is it lawful to pay taxes to Caesar, is it just?" – Jesus, "knowing their hypocrisy, states clearly: 'Why put me to the test? Bring me a coin, and let me look at it'. Observe Jesus' technique: "to hypocrites and ideologues", Pope Francis said, Jesus always "responds with reality. The reality is so, everything else is either hypocrisy or ideology".

This is why Jesus says: "bring me a coin". He actually wants to show "reality". He responds "with wisdom" when he says: "Render to Caesar the things that are Caesar's – the reality was that the coin bore the image of Caesar – and to God the things that are God's".

Lastly, the Holy Father said, it is important to note a "third aspect" relative to the "language of hypocrisy": that it is "a language of deceit, and is the same language as the serpent's with Eve; it is the same. It begins with flattery: 'No ... if you eat of this

you will be great, you will know all...', in order to destroy her".

Hypocrisy, in fact, "destroys; hypocrisy kills; it kills people, even so far as to strip away a person's character and soul. It kills communities" the Pope explained. And, he added, "when there are hypocrites in a community there is a great danger there; there is a very horrible danger". For this reason, "the Lord Jesus said to us: 'Let your speech be: yes, yes, no, no. Anything more comes from the evil one'. He was very clear". In this regard, Pope Francis recalled, "James, in his Letter, was even stronger: 'Let your yes be yes and your no be no'".

These clear words help us understand today just "how much evil" hypocrisy does to the Church. How much evil is achieved by "those Christians who fall into this sinful practice which kills". This is because, the Holy Father emphasized, "the hypocrite is capable of killing a community. He speaks sweetly, while judging a person harshly. The hypocrite is a killer". In conclusion, the Pope summarized his reflection by recalling that hypocrisy "begins with flattery", to which one must respond only "with reality"; and that hypocrisy uses "the same language as the devil who sows that duplicitous language in communities in order to destroy them". Therefore, the Pope said, "let us ask the Lord to protect us from falling into this vice of hypocrisy", from "masking our attitude, but with evil intentions. That the Lord might give us this grace: 'Lord, that I might never be a hypocrite, that I might know how to speak the truth and if I cannot say it, to stay silent, but never hypocrisy ...'".

Give them roots so they may fly

CONTINUED FROM PAGE 6

aging, wearing makeup.... I feel sorry when I see those who dye their hair.

How sad it is when someone wants to give the heart a "facelift"! And today, we use the word "facelift" more than the word heart. How painful it is when someone wants to erase the "wrinkles" of so many encounters, of so much joy and sadness! The thought of when they advised the great Anna Magnani to get a facelift, comes to mind. She said: "No, these wrinkles have cost me my entire life: they are precious".

In a certain sense this is one of the most dangerous, "unwitting" threats in the education of our adolescents: excluding them from their growth processes because adults take their place. And we find many adolescent parents, many. Adults who do not want to be adults and want to play at being adolescents forever. This "marginalization" can augment a natural tendency that young people have to isolate themselves or to stop their growth processes for lack of comparison. There is competition but no comparison.

6. *Spiritual "gluttony"*

I would not want to conclude without this aspect which can be a

key topic that intersects all the workshops that you will have: it is across the board. It is the theme of austerity. We are living in a context of very intense consumerism.... And making a connection between consumerism and what I have just said: after food, medicine and clothing, which are essential for living, the highest spending is for beauty products, cosmetics. This is statistical! Cosmetics. It is awful to say this. And cosmetics, which used to be more about women, are now the same with both sexes. After spending for basic things, the first thing is cosmetics and then mascots [companion animals]: food, veterinarian.... These are statistics. But this is another topic, the one of pets which I will not touch upon now: we will think about this further ahead. But let us return to the topic of austerity. As I said, we are living in a context of intense consumerism. It seems that we are urged to consume consumption, in the sense that the important thing is to always consume. In the past, we used to say to those who had this problem that they were addicted to shopping. Nowadays, this is not said anymore. We are all within this rhythm of consumerism. For this reason, it is urgent to recov-

er that very important and undervalued spiritual principle: austerity. We have entered an abyss of consumerism and we are induced to believe that we are valued according to what we are capable of producing and consuming, to what we are capable of having. Educating in austerity is an incomparable richness. It awakens genius and creativity, generates opportunities for imagination and especially opens one to teamwork, in solidarity. It opens one to others. A type of "spiritual gluttony" exists. That attitude of gluttons who, instead of eating, devour all that surrounds them (they seem to gorge themselves as they eat).

I think it does us good to educate ourselves better, as family, about this "gluttony", and to make room for austerity as a way to meet one another, to build bridges, to open up spaces, to grow with and for others. This can be done only by one who knows how to be austere; otherwise he or she is simply a "glutton".

In *Amoris Laetitia* I said to you: "The life of every family is marked by all kinds of crises, yet these are also part of its dramatic beauty. Couples should be helped to realize that surmounting a crisis need not weaken their relationship; instead, it

can improve, settle and mature the wine of their union. Life together should not diminish but increase their contentment; every new step along the way can help couples find new ways to happiness" (n. 232). To me it seems important to experience the education of children beginning from this perspective, as a call the Lord makes to us, as family, to make this passage one of growth, in order to learn to better savour the life that he gives us.

This is what I thought to tell you on this theme.

[After Cardinal Vallini's thanks and the blessing:]

Thank you. Work well. I wish you all the best! Go forward!

"For the young the future is long, the past short; In fact, at the start of the morning, there is nothing of the day to remember, while there is everything to hope. They are easy to deceive because of the reason mentioned; that is, because they readily hope. And they are more courageous, for they are full of passion and hope, and the former of these prevents them fearing, while the latter inspires them with confidence, for no one fears when angry, and hope of some advantage inspires confidence. And they are bashful" (ARISTOTLE, *Rhetoric*, II, 12:2).

At the Angelus the Pope recalls that mission always involves difficulty

Let us pray for persecuted Christians

"Even in our day ... persecution against Christians is present" and "despite this, they continue to bear witness to their faith with courage". Pope Francis recalled this at the Angelus with the faithful gathered in Saint Peter's Square on Sunday, 25 June. The following is a translation of the Holy Father's reflection which he offered in Italian.

Dear Brothers and Sisters,
Good Morning!

In today's Gospel (cf. Mt 10:26-33) the Lord Jesus, after having called and sent the disciples on mission, teaches them and prepares them to face the trials and persecutions they will have to endure. Going on mission is not like tourism, and Jesus cautions them: "you will find persecutions". So he exhorts them: "have no fear of them; for nothing is covered that will not be revealed.... What I tell you in the dark, utter in the light.... And do not fear those who kill the body but cannot kill the soul" (vv. 26-28). They can only kill the body; they do not have the power to kill souls: do not fear this. Jesus' dispatch [of the disciples] on mission does not guarantee their success, just as it does not protect them from failure and suffering. They have to take into account both the possibility of rejection and that of persecution. This is somewhat frightening but it is the truth.

The disciple is called to conform his life to Christ who was persecuted by men, knew rejection, abandonment and death on the cross. There is no Christian mission marked by tranquility! Difficulties and tribulations are part of the work of evangelization and we are called to find in them the opportunity to test the authenticity of our faith and of our relationship with Jesus. We must consider these dif-

ficulties as the opportunity to be even more missionary and to grow in that trust toward God, our Father who does not abandon his children during the storm. Amid the difficulties of Christian witness in the world, we are



not forgotten but always assisted by the attentive concern of the Father. For this reason, in today's Gospel, a good three times Jesus reassures the disciples, saying: "Do not fear!".

Even in our day, brothers and sisters, persecution against Christians is present. We pray for our brothers and sisters who are persecuted and we praise God because, in spite of this, they continue to bear witness to their faith with cour-

age and faithfulness. Their example helps us to not hesitate in taking the position in favour of Christ, bearing witness bravely in everyday situations, even in apparently peaceful contexts. In effect, a form of trial can also be the absence of hostility and tribulation. Besides [sending us out] as "sheep in the midst of wolves", the Lord even in our times sends us out as sentinels in the midst of people who do not want to be woken from

not count in the witness of faith, but rather faithfulness, faithfulness to Christ, recognizing in any circumstance even the most problematic, the inestimable gift of being his missionary disciples.

After the Angelus, the Holy Father added:

Dear brothers and sisters, I express my closeness to the people of the Chinese village of Xinmo which was struck yesterday morning by a landslide caused by heavy rains. I pray for the dead and the injured and for those who have lost their homes. May God comfort the families and support the rescue workers. I am very close to you!

Today in Vilnius, Lithuania, Archbishop Teofilus Matulionis, killed in hatred of the faith in 1962 when he was almost 90 years old, is being beatified. Let us praise God for the testimony of this courageous defender of the faith and of the dignity of man. Let us salute him and all the people of Lithuania with an applause!

I greet all of you, people of Rome and pilgrims! In particular, I greet the Major Archbishop, Bishops, priests and faithful of the Ukrainian Greek Catholic Church, as well as the pilgrims from Belarus who are commemorating the 150th anniversary

of their worldly lethargy which ignores the Gospel's words of Truth, building for themselves their own ephemeral truths. And if we go to or live in these contexts, and we proclaim the Words of the Gospel, this is bothersome and they will look at us unkindly.

But in all this, the Lord continues to tell us, as he did to the disciples of his time: "Do not fear!". Let us not forget these words: always, when we experience any tribulation, any persecution, anything that causes us to suffer, let us listen to the voice of Jesus in our hearts: "Do not fear! Do not fear! Go Forth! I am with you!". Do not fear those who mock you and mistreat you and do not fear those who ignore you or respect you "to your face", but fight the Gospel "behind your back". There are so many who smile to our face, but fight the Gospel behind our backs. We all know them. Jesus does not leave us all alone, because we are precious to him. That is why he does not leave us all alone. Each one of us is precious to Jesus and he accompanies us.

May the Virgin Mary, example of humility and courageous adherence to the Word of God, help us to understand that success does



of the canonization of Saint Josephat. I join spiritually in the Divine Liturgy that you will shortly celebrate in the Basilica of Saint Peter, invoking from the Lord for each of you, the courage of Christian witness and the gift of peace for the dear land of Ukraine.

I greet the ministrants of Komorów, Poland, and the other Polish faithful with a thought also for the pilgrims at the shrine of the Mother of God of Gietrzwałd. I greet the Chilean faithful from Santiago de Chile, Rancagua and Copiapó and those from Montpellier and Corsica. I greet the confirmants from Tombolo and the pilgrimage of the Order of Minims of Saint Francis of Paola.

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

With Bishops of Haiti



On Monday morning, 19 June, the Holy Father received in audience Bishops of Haiti on their visit 'ad limina Apostolorum'.

With the Lieutenant of the Grand Master of the Sovereign Military Order of Malta



On Friday morning, 23 June, the Pope received in audience Fra' Giacomo Dalla Torre del Tempio di Sanguinetto, Lieutenant of the Grand Master of the Sovereign Military Order of Malta.