The Holy Father visits the FAO on World Food Day

War and climate change are causes of hunger

We can and must change direction

On Monday morning, 16 October, Pope Francis visited the headquarters of the UN Food and Agriculture Organization (FAO) in Rome for the celebration of World Food Day, which had as this year’s theme: Change the future of migration. Invest in food security and rural development.

In his address, the Pope noted in particular that food security is “linked to the phenomenon of migration”. He also observed that “war and climate change are causes of hunger”, and are “two main obstacles to be overcome”.

“The current situation”, he said, “demands greater responsibility on all levels, not only in order to guarantee the necessary production or equitable distribution of the fruits of the earth... but above all to guarantee to all human beings the right to be nourished according to their own needs” and to participate “in decisions that affect them and in the achievement of their own aspirations, without having to part from their loved ones”.

The Holy Father emphasized that “we can and must change direction”, and recommended that the “category of love, understood as gratuitousness, equal treatment, solidarity, the culture of giving, fraternity, mercy”, be introduced into “the language of international cooperation”. Such terminology, he noted, expresses “the practical content of the term ‘humanitarian’, widely used in international activities”. It is important, he observed, “to love one’s brothers and sisters, and to do so first, without waiting for it to be reciprocated”, for “this is a Gospel principle that is found in many cultures and religions, and it becomes the principle of humanity in the language of international relations”. Pope Francis thus expressed the hope that “each person may discover, in the silence of his or her own faith or convictions, the motivations, principles and contributions to give to the FAO and to other intergovernmental Institutions the courage to improve and persevere for the good of the human family”.

At the General Audience

When Jesus takes us by the hand

Making a ‘habit’ of love

Canonization Mass

On Sunday morning, 15 October, the Holy Father celebrated Mass in Saint Peter’s Square and canonized 35 new Saints. Among them were 30 Brazilian martyrs: two priests, André de Soveral and Ambrósio Francisco Ferro; a layman, Mateus Moreira, and 27 companions; three adolescents from Mexico: Cristóbal, Antonio and Juan, killed in hatred of the faith in the 16th century; a Piarist priest from Spain, Fr Faustino Míguez; and a Capuchin priest from Italy, Fr Angelo d’Acri. After the celebration the Pope recited the Angelus with the faithful.
Bishop Hu Xiande dies

Bishop Matthew Hu Xiande of Ningbo (Ning Po), Province of Zhejiang, China, died on 25 September at the age of 83. He had been hospitalized for some time due to cancer.

He was born on 27 August 1934 in the Province of Zhejiang, and baptized in 1949. In September 1950, Matthew entered the minor seminary of the Diocese of Ningbo, and in 1957 he entered the Seminary of Xuzhao, Sheshan. In 1969, he was forced to leave the seminary due to persecution and was imprisoned in a labour camp until 1978.

After his release he worked as a farmer in his native village until 1984. In 1985 he had the opportunity to resume his theological studies, at the Shangri-La Christian Institute. On 21 November 1985 he was ordained a priest. From 1987 to 2000 he served as parish priest in Cixi, where he did his utmost to develop a lively Catholic community. He was ordained coadjutor Bishop of Ningbo on 24 May 2000 by Bishop Joseph Ma Xuesheng, whom he succeeded as Bishop on 8 May 2004. Bishop Hu Xiande was an active pastor and he did his best to reorganize the ecclesiastical community of the Diocese of Ningbo, which had been nearly wiped out during the cultural revolution.

In addition to promoting Bible studies, he also promoted the Evangelist School of Theology in Shanghai, and was the rector until 2004.

As Bishop of Ningbo, Hu Xiande had been hospitalised for some time due to cancer. On 25 September, he was died, and respectfully buried in the Church of Jiangbei by many people who had always loved and respected him as their pastor. On the morning of 27 September, a Mass was celebrated for him, while his funeral, held the following day, was attended by a large number of priests and faithful. Today, the Diocese of Ningbo has about 25,000 faithful, some 30 priests and 30 nuns.
Respect as an antidote to intolerance

Message to Hindus for the Feast of Deepavali

"Christians and Hindus: Going beyond tolerance" is the theme of a message sent by the Pontifical Council for Interreligious Dialogue to Hindus, for the 2017 Feast of Deepavali, which was celebrated on 29 October. The following is the English text of the message which was signed by Cardinal Jean-Louis Tauran and Bishop Miguel Angel Ayuso Guixot, MCCJ, respectively President and Secretary of the Council.

Dear Hindu Friends,

On behalf of the Pontifical Council for Interreligious Dialogue, we offer cordial greetings to all of you as you celebrate Deepavali on 29 October 2017. The festival of lights illumines your minds and lives, bring joy to your hearts and homes, and strengthen your families and communities!

We can rightfully acknowledge the many wonderful things that are happening throughout the world, for which we are very grateful. At the same time, we are also mindful of the difficulties which confront our communities and which deeply concern us. The growth of intolerance, spewing violence in many parts of the world, is one such challenge we face today. On this occasion, therefore, we wish to reflect on how Christians and Hindus can together foster mutual respect among people – and go beyond tolerance, in order to usher in a more peaceful and harmonious era for every society.

"Tolerance certainly means being open and patient with others, recognizing their presence in our midst. If we are to work for lasting peace and true harmony, however, tolerance is not enough. What is also needed is genuine respect and appreciation for the diversity of cultures and customs within our communities, which in turn contribute to the health and unity of society as a whole. To see pluralism and diversity as a threat to unity leads tragically to intolerance and violence.

Respect for others is an important antidote to intolerance since it entails authentic appreciation for the human person, and his or her inherent dignity. In the light of our respect for the God and Father of all, respecting others makes them respond of their own accord and open their hearts to our love and goodness. It is a key to the peace that we seek.

The path forward for diverse communities is thus one marked by respect. While tolerance merely protects the other, respect goes further, it favours peaceful coexistence and harmony for all. Respect creates space for every person, and nurtures within us a sense of "feeling at home" with others. Rather than dividing and isolating, respect allows us to see our differences as a sign of the diversity and richness of the one human family. In this way, as Pope Francis has pointed out, "diversity is no longer seen as a threat, but as a source of enrichment" (Address at the International Airport of Colombo, 13 January 2013). On yet another occasion, the Pope urged religious leaders and believers to have "the courage to accept differences, because those who are different, either culturally or religiously, should not be seen as enemies but welcomed as fellow-travellers, in the genuine conviction that the good of each resides in the good of all" (Address to the Participants in the International Peace Conference, Al-Azhar Conference Centre, Cairo, Egypt, 19 April 2006).

We are challenged then to go beyond the confines of tolerance by showing respect to all individuals and communities, for everyone deserves and deserves to be valued according to his or her innate dignity. This calls for the building of a true culture of respect, one capable of promoting conflict resolution, peace-making and harmonious living.

Grounded in our own spiritual traditions and in the shared heritage, we look forward to the unity and welfare of all people, may we Christians and Hindus, together with other believers and people of good will, encourage, in our families and communities, and through our religious teachings and communication media, respect for everyone, especially for those whose cultures and beliefs are different from our own. In this way, we will move beyond tolerance to a culture that is harmonious and peaceful, where all are respected and encouraged to contribute to the unity of the human family by making their own unique contribution.

We wish you once again a joyful celebration of Deepavali!
Dear People of Brazil,
Dear Devotees of Our Lady of Aparecida, Patroness of Brazil,

I offer my greetings and my special blessing to all of you who are experiencing in Christ Jesus this Marian Jubilee Year for the 300 years since the recovery of the icon of the Virgin Mother of Aparecida in the waters of the Pará River.

In 2013, on the occasion of my first international Apostolic Journey, I had the joy and the grace of visiting the Shrine of Aparecida and of praying at the feet of Our Lady, entrusting my Pontificate to her and remembering the people of Brazil and their warm welcome which comes from their embrace and their generous hearts. On that occasion, I also expressed my wish to be with you during this Jubilee Year, but a Pope’s life is not simple. This is why I wished to appoint Cardinal Giovanni Battista Re as my Special Envoy for the celebrations of 12 October, 2013, which Cardinal Giovanni Battista Re participated as the Pope’s presence among you!

In the meantime, although I am not with you physically, through the Aparecida Communication Network, I wish to show my affection for this beloved people devoted to the Mother of Jesus. What I am leaving you here are simple words, but I hope that you will receive them as a fraternal embrace at this time of celebration.

In Aparecida – and I am now repeating the same words which I uttered in 2013 at the Altar of the National Shrine – let us learn to preserve hope, to allow ourselves to be surprised by God and to live in great joy. Hope, dear people of Brazil, is the virtue that must permeate the hearts of those who believe, especially when desperate situations around us seemingly aim to discourage us. Do not allow yourselves to be defeated by discouragement; do not allow yourselves to be defeated by defeat! Trust in God. Trust in the intercession of Our Lady of Aparecida. In the Shrine of Aparecida and in each heart devoted to Mary, we can touch the hope which becomes concrete through the experience of spirituality, generosity, solidarity, perseverance, fraternity and joy, all of which, in turn, are values which are deeply rooted in the Christian faith.

In 1977, at the very moment in which Our Lady of Aparecida emerged from the waters at the hands of those fishermen, she inspired them to trust in God who always surprises us. Fish in abundance, grace disseminated in a concrete way in the lives of those who were fearful of the established powers. God surprised them because he who created us in his infinite Love always surprises us. God always surprises us!

This Jubilee in which we are celebrating 300 years of that surprise by God, we are called to be joyful and grateful. “Rejoice in the Lord always” (Phil 4:4). And may this joy which emanates from your hearts overflow and reach every corner of Brazil, especially the geographical, social and existential peripheries which so yearn for a drop of hope. May Mary’s simple smile, which we can discern in her image, be the source of a smile for each of you when faced with life’s challenges. A Christian can never be a pessimist!

Lastly, I thank the people of Brazil for the daily prayers they dedicate to me, in particular during the celebrations of Holy Mass. Pray for the Pope and be certain that the Pope always prays for you. Together, from up close or from far away, we make up the Church, the People of God. Every time we collaborate in proclaiming the Gospel, even in a simple and discreet way, we become like Mary, authentic disciples and missionaries. And today, Brazil needs men and women who, filled with hope and firm in the faith, can be witnesses to the fact that love, manifested in solidarity and sharing, is stronger and brighter than the darkness of selfishness and corruption.

With great nostalgia for Brazil, I offer you my Apostolic Blessing, imploring Our Lady of Aparecida to intercede for us all. So be it.

To Special Olympics athletes the Pontiff speaks about the importance of sports

Beyond differences

“You are the symbol of a sport which opens eyes and hearts to the value and dignity of individuals and people who would otherwise be objects of prejudice and exclusion! This is how the Pope defined participants in the Special Olympics soccer tournament, whom he received in audience in the Clementine Hall on Friday, 13 October. The following is a translation of the Pope’s address, which he gave in Italian.

Dear friends,

I am pleased to welcome you on the occasion of the soccer tournament and of the forum promoted by Special Olympics. I greet everyone with affection and I thank the President for the words addressed to me, as well as the young people who spoke. You are the symbol of a sport which opens eyes and hearts to the value and dignity of individuals and people who would otherwise be objects of prejudice and exclusion.

In these days you will have the opportunity to reaffirm the importance of “unified” sports, through which athletes with and without intellectual challenges play together. This beautiful reality, which you bring forth with commitment and concreteness, fuels the hope of a positive and fruitful future for sport, because it enables it to become a true occasion of inclusion and participation. Never tire of showing to the world of sports your shared commitment to building a more fraternal society, in which people can grow and develop and fully achieve their own capacities. In this sense, sport is one of the universal languages that overcomes cultural, social, religious and physical differences, and that manages to unite people, making them part of the same game and, together, protagonists of victory and defeat.

The Church, for her part, does not fail to support and encourage those initiatives, linked to the world of sports, which favour the good of people and of communities. Indeed, sport always has great stories to tell about people who, thanks to it, have emerged from conditions of marginality and poverty, from injuries and misfortunes. These stories show how the determination and character of a few can be a cause of inspiration and encouragement for so many people, in all aspects of their life. I hope you may spend these days with joy and serenity. Along with fun, cultivate friendship and solidarity. While I ask you to pray for me, I invoke the Lord’s blessing upon you, your families and those who support your sporting activity.

May the Lord bless everyone. May God bless you all.
The parable we have just heard describes the Kingdom of God as a wedding feast (cf. Mt 22:1-14). The central character is the king’s son, the bridegroom in whom we can easily see Jesus. The parable makes no mention of the bride, but only of the guests who were invited and expected, and those who were the wedding garments. We are those guests, because the Lord wants “to celebrate the wedding” with us. The wedding inaugurates a lifelong fellowship, the communion God wants to enjoy with all of us. Our relationship with him, then, is to be more than that of devoted subjects with their king, faithful servants with their master, or dedicated students with their teacher. It is above all the relationship of a beloved bride with her bridegroom. In other words, the Lord wants us, he goes out to seek us and he invites us. For him, it is not enough that we should do our duty and obey his laws. He desires a true communion of life with us, a relationship based on dialogue, trust and forgiveness.

Such is the Christian life, a love story with God. The Lord freely takes the initiative to make us his beloved; and then, we respond in love.

Making a ‘habit’ of love

"We need to put on God’s love and to renew our choice for him daily. The Saints who were canonized today, and especially the many martyrs, point the way. "The Holy Father said this during the Canonization Mass in Saint Peter’s Square on Sunday morning, 15 October. In his homily the Pontiff commented on the day’s parable which describes the Kingdom of God as a wedding feast. The following is the English text of the homily which the Holy Father gave in Italian.

There is one last idea that the Gospel emphasizes: the mandate or garment of the invited guests. It is not enough to respond just once to the invitation, simply to say “yes” and then do nothing else. Day by day, we have to put on the wedding garment, the “habit” of practicing love. We cannot say, “Lord, Lord”, without experiencing and putting into practice God’s will (cf. Mt 7:21). We need to put on God’s love and to renew our choice for him daily. The Saints who were canonized today, and especially the many martyrs, point the way. They did not serve the day after tomorrow. Poverty, hunger, struggles for justice and peace, the eradicating of misery and the sufferings of the poor, are the ways in which we celebrate and express our love for Jesus. The Saints who were canonized today did not only say “yes” with their lives and to the very end. They also had to face the time of loving those who crucified him. At baptism we receive a white robe, the wedding garment for God. Let us ask him, through the intercession of the saints, our brothers and sisters, for the grace to decide daily to put on this garment and to keep it spotless. How can we do this? Above all, by approaching the Lord fearlessly in order to receive his forgiveness. This is the one step that counts, for entering into the wedding hall to celebrate with him the feast of love.

A Synod for the Pan-Amazon region

To be held in Rome in 2019

At the Angelus on Sunday, 15 October, following the Canonization Mass, the Pope announced that “a Special Assembly of the Synod of Bishops for the Pan-Amazon region” would be held in Rome in October 2019. He then recited the Marian prayer on the part of Saint Peter’s Basilica. The following is a translation of the Holy Father’s reflection, which he shared in Italian.

Dear Brothers and Sisters,

At the conclusion of this celebration, I cordially greet you all, who have come from various countries to pay homage to the new Saints. A respectful greeting goes in a particular way to the official Delegations of Brazil, France, Italy, Mexico, the Order of Malta and Spain. May the example and intercession of these saints witnesses to the Gospel accompany us on our journey and help us to always promote fraternal relationships in solidarity, for the good of the Church and of society.

Embracing the wish of several Latin American Episcopal Conferences, as well as the requests of various Pastors and faithful from other parts of the world, I have decided to convocate a Special Assembly of the Synod of Bishops for the Pan-Amazon region, which will take place in Rome in the month of October 2019. The main purpose of this convocation is to identify new paths for the evangelization of this segment of the People of God, especially the indigenous peoples, often forgotten and without the prospect of a peaceful future, also due to the crisis of the Amazon rainforest, the lungs of paramount importance for our planet. May the new Saints intercede through this ecclesial event, so that, with respect for the beauty of creation, all the people of the earth may praise God, Lord of the universe, and enlightened by him, may follow paths of justice and peace.

I also recall that the International Day for the Eradication of Poverty will be observed the day after tomorrow. Poverty is not an inevitable misfortune: it has causes that must be recognized and removed, in order to honour the dignity of many brothers and sisters, after the example of the Saints.

Now let us turn to the Virgin Mary in prayer.

Angelus Domini....
War and climate change are causes of hunger

"War and climate change are causes of hunger, so let us refrain from reciprocating an immoral and gratuitous violence which, by studying the problem, to the economic geography and to the political geography. nonsense of consumption which, with regard to food, sees increasing and waste. We cannot support ourselves to saving: everything will be taken care of it."

The Holy Father visits the Food and Agriculture Organization on World Food Day

The Holy Father emphasized this at a meeting held at the United Nations Food and Agriculture Organization (fao) on Monday, 16 October, as the occasion of World Food Day. The following is a translation of the Pope’s address, which was given in Spanish.

Mr Director-General, Distinguished Authorities, Ladies and Gentlemen,
I wish to thank the Director-General, Professor José Graziano da Silva, for the invitation and for his words of welcome, and I warmly greet the Representatives of the Member States and those who have the opportunity to join us from offices around the world.

I address a special greeting to the United Nations agencies present here, following their summary in which they discussed issues not only in relation to development and production, but also with respect to the International Community as a whole.

1. The celebration of this World Food Day brings us to a commemoration that 16 October 1945, when Governments met in San Francisco to adopt the United Nations Charter, the purposes of which were to promote regular and orderly migration and to protect the rights of refugees.

2. It is urgent to continue to initiate efforts and to finance programmes to unblock hunger and strip children of the right to health.

3. As for climate change, we see the consequences every day. Thanks to scientific knowledge, we know how the problems are to be faced, and the international community has adopted guidelines or agreements of legal instrumentality, such as the Paris Agreement, which, although difficult to be ratified, is there and which must be softened. There is a reinforcement of international organizations in the delicate balances of ecosystems, the repertoire of being able to manipulate and control the planet’s limited resources, the one good. It is therefore necessary to make an effort for a concrete and active conscience if we wish to avoid more tragic effects, which will continue to impact upon the poorest and the most helpless. We are called to propose a change in lifestyle, in the use of resources, in production conditions, in consumption, which, whatever we regard to food, sees increasing and waste. We cannot support ourselves to saving: everything will be taken care of it."

Therefore, I ask myself – and I ask you – this question: Is it enough to consider intestinal to the language of international respect? It is necessary to maintain the commitment as grannies, square meals for the hungry, in bony, many. Indeed, these words capture the essence of the term “humanitarian”, which leads her to love everyone and which instead.

It is hoped that all shall still be taken into account in the development of the Global Compact for Safe, Orderly and Regular Migration, particularly the needs of the most vulnerable groups of migrants, namely, women, children, adolescents and migrants who are forced to migrate.

The Catholic Church, with its innate dignity and concrete knowledge of the situations in which it is called to support those who seek protection or assistance, can and must do more. In fact, this is the Church’s mission in the world and the Church’s duty.

In war, in the logic of violence or climate change? They head toward where we see a light or perceive the hope of life. They cannot be stopped by physical, economic, military or ideological barriers: only a common application of the principle of nonviolence can do so.

On the other hand, public development assistance is reduced and the panorama of public institutions is uncertain. This is because of the need of states to determine their own needs, and also involve the International Community in the achievement of their own aspirations, without having to part from their countries of origin.

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The Catholic Church, with its innate dignity and concrete knowledge of the situations in which it is called to support those who seek protection or assistance, can and must do more. In fact, this is the Church’s mission in the world and the Church’s duty.
Archbishop Jurković’s statement on safe, orderly and regular migration

"The migrant family is a crucial component of our globalized world, but in too many countries the presence of the families of migrant workers is often legally impeded." Archbishop Ivan Jurković, Permanent Observer of the Holy See to the United Nations and Other International Organizations, noted this in an address to participants of the 6th Thematic Session on the Global Compact for Safe, Orderly and Regular Migration on Thursday, 12 October, in Geneva. The following is the text of Archbishop Jurković’s statement.

Mr Moderator,

[Through the New York Declaration, States unanimously and collectively declared “profound solidarity with, and support for, the millions of people in different parts of the world who, for reasons beyond their control, are forced to uproot themselves and their families from their homes.” My Delegation wishes to draw attention onto a few words: "millions of people in their death control ... forced ..." As a matter of fact, these words fall short of the reality, when one billion people are in some sort of migratory status.]

The enormous number of people on a move is a tangible sign of increasing inequalities, socio-economic imbalances and unregulated globalization. Well-governed migration can benefit countries of origin, transit and destination alike, providing opportunities for migrant workers and their families, the persistence and increase in the use of irregular pathways is yet another symptom of how the multilateral system has not yet succeeded in effectively managing migration.

Regrettably, all too often, the response to irregular migration is a short-term one, with a strong emphasis on controls, but while it is right and just to respect the legitimate interests of the receiving countries, it is possible and highly recommended to reconcile these interests with migrant’s rights. To this end, the Delegation of the Holy See wishes to contribute to this thematic discussion by highlighting a few points:

1) Beyond the political and legal door that is thrust open wide; for those who doubt it is a glimmer of hope that will come, when Jesus will take us by the hand, with his ten reality of life. Think hard: Jesus come with me, arise”. There, hope will be lacking for those who suffer.

2) The need to find dignified pathways out of irregularity. Overly liberal workforce becomes the likely response when there is a strong demand for “cheap” labour.

3) To regulate open and increase opportunities for migrant work in response to irregular migration, including limits to migrants’ access to social services, hardly discourage migration. Desperation and hope always prevail over restrictive policies. Unfortunately, the same is true for profits, hence, turning to an irregular workforce becomes the likely response when there is a strong demand for “cheap” labour.

4) The migrant family is a crucial component of our globalized world, but in too many countries the presence of the families of migrant workers is often legally impeded. If we truly wish to leave no one behind, we must devise frameworks that help keep families together, including migrant families. We must ensure that the commitment left behind when a father or a mother migrates alone is a stark reminder of the toughness of the choice to migrate and of the fundamental right to be able to stay at home in dignity.

5) Addressing the conditions that give rise to irregular migration is urgent. As no person with the possibility of living with dignity in his or her home country would feel compelled to flee it irregularly, international solidarity and cooperation must create fair conditions at home, thus making migration a choice and not a forced necessity.

Mr. Moderator, be it regular or irregular, there is little doubt that migration is one of the most powerful forces shaping today’s economic, social, political and cultural life. My Delegation wishes to ask the panelists if they could provide some good practices and lessons learnt on the regularization of migrants and on innovative policies and practices oriented towards the migration of families that could be fed into the Global Compact.

1 Para. 8 of the New York Declaration for Refugees and Migrants.

2 Pope Francis, Address to the National Directors of Pastoral Care for Migrants of the Catholic Bishops’ Conferences of Europe (CCEE), 22 September 2017.
A round table discussion was held in London on 14 September, addressing the scourge of “Slaves on Our Streets”. The event was jointly organized by British newspapers “The Independent” and “The Evening Standard”, and chaired by Cardinal Nichols, President of the Santa Marta Group, established in 2014 to fight against the trafficking of human beings around the world. This article by the Cardinal appeared in “The Independent” following the event.

Working to end human trafficking

Slaves on our streets

VINCENT NICHOLS*

I first became really aware of modern slavery in 2012, when I heard Sophie Hayes [a victim of trafficking who wrote a best-selling book about her experiences] speak. I was amazed, I was English, and had been taken to Italy to work as a sex slave. It questioned all the preconceptions I had that human trafficking was a problem elsewhere, an issue in other countries. After that, I became aware of what a huge problem human trafficking London is, and it became even more imperative to understand it.

Then around the time of the London Olympics that year, the police were looking to cooperate with some of the religious sisters. Around these huge sporting events a sex industry always moves in, and women who are virtually enslaved are imported. I noticed that religious sisters were doing a lot of the front line work supporting these women.

Later we had a public meeting about trafficking and a lot of Filipino women came. I realised that the Catholic community, being so diversified in London, has contact with a lot of trafficked women. Kevin Hyland, who was then at the Met [he is now the Independent Anti-Slavery Commissioner] came to us looking for cooperation. Many of the sisters were not inclined to cooperate. The police tended to prosecute people we’d now recognise as having been trafficked, so Kevin had to work hard to convince them that his interest was not in prosecution.

Gradually a partnership was built, based on getting awareness, education and responsiveness around different communities. It was clear the cooperation between the resources of the Catholic Church and the police was a fruitful one.

We spoke to bishops and police chiefs in other countries and this initiative started in London, called the Santa Marta Group, began to spread. At our first meeting in 2014 Pope Francis described modern slavery as a grievous wound in the body of humanity — and therefore for Catholics a wound in the body of Christ. He said the world needs to learn how to weep again; and from that we understand the need to act.

Pope Francis came, along with police forces from 20 nations. At our most recent meeting, last year, there were over 50 police chiefs.

Pope Francis has been a very important figure in this. He’s worked with modern slaves for more than 30 years, so has a long awareness of it. When he was interviewed about it he described modern slavery as a grievous wound in the body of humanity — and therefore for Catholics a wound in the body of Christ. He said the world needs to learn how to weep again; and from that we understand the need to act.

At the end of that first meeting I was standing next to him, and he said “You make sure this keeps going, because this is of far more use than most of the meetings I have to go to.” So with a mandate like that I am motivated, but at the heart of this are the victims of this cruel, cruel trade and we must always remember them and put them first.

The Independent and Evening Standard have a unique reach. One of the hopes for this investigation, and this think tank, is that we can help to alert all sectors — finance, business, government, media — as well as people in London and more widely, so we can help to consolidate a response. We need to let people know what to look for, how to report it and how they can avoid giving business to these criminals. A person’s dignity is tied up with their work. If work is demeaning or exploitative it eats away at the core of that person, and their human dignity.

That is why I am pleased to be supported by the august people of this think tank. All of us need to work hard to help end this great scourge.

*Cardinal Archbishop of Westminster

VATICAN BULLETIN

Bishop-elect Pozholiparampil, 60, was born in Pullur, India. He was ordained a priest on 22 December 1982. He holds a licence in theology. He has served in parish ministry and as procurator and then rector of Saint Paul’s Minor Seminary, director of the Catholic Charismatic Movement, Apostolate for the Bible and Jesus Youth, coordinator of the mission in Chennai; treasurer of the Eparchy of Irinjalakuda; and as Apostolic Nuncio in Finland. He is also Apostolic Nuncio in Sweden, Iceland and Denmark (10 Oct.).

SECRETARIAT OF STATE

The Holy Father appointed Msgr. Oswaldo Neves de Almeida as Consultant for the Secretariat of State’s Section for Relations with States (10 Oct.).

CONGREGATION FOR THE CAUSES OF SAINTS

The Holy Father appointed as Retired of the Congregation for the Causes of Saints Msgr. José Jaime Brosel Gavilá, from the clergy of the Archdiocese of Valencia, Spain. Until now he has served as an official at the Dicastery for Promoting Integral Human Development (13 Oct.).

RELATIONS WITH STATES

The Holy Father appointed Archbishops James Patrick Green, titular Archbishop of Altino, as Apostolic Nuncio in Finland. He is also Apostolic Nuncio in Sweden, Iceland and Denmark (10 Oct.).

SPECIAL ENVOY

The Holy Father appointed Cardinal Francesco Monterisi, Archpriest emeritus of the Basilica of Saint Paul Outside-the-Walls, as his Special Envoy to the celebrations for the Ninth Centenary of the arrival of the Icon of Our Lady of Madia in Monopoli, Italy, to be held on 15 and 16 December 2017 (16 Dec.).

NECROLOGY

The Holy Father appointed Bishop Xavier Johnsa Munyongani of Gweta, Zimbabwe, as Archbishop of Gweta, Zimbabwe (15 Oct.).
Close to Christian victims of war and persecution

Due to the war, terrorism and persecution Christians are facing in the East, the Pontifical Oriental Institute is called to listen to their needs and to help strengthen and reinforce their faith. Pope Francis offered these thoughts in a Message consigned to Cardinal Sandri, Grand Chancellor of the Pontifical Oriental Institute, during the Holy Father’s visit to the Institute on Thursday, 20 October, as part of celebrations marking the centenary of its founding by Benedict XV in 1917.

To Venerable Brother
Cardinal LEONARDO SANDRI
Grand Chancellor of the
Pontifical Oriental Institute

On the occasion of the 100th anniversary of the founding of the Pontifical Oriental Institute, several months after the centenary of the establishment of the Congregation for the Oriental Churches (cf. Benedict XV, Motu Proprio Dei Presidio, 1 May 1917), it is my pleasure to address a cordial greeting to you, venerable Brother, and to the entire Academic Community.

Almost half a century before the Conciliar Decree Orientium Ecclesiarum, my venerable Predecessor wished to draw attention to the extraordinary richness of the Eastern Churches, by founding the Pontifical Oriental Institute here in Rome, on 15 October 1917. Even in the midst of the turbulence of the first world conflict, the Pontiff understood the need to pay special attention to the Eastern Churches. For its foundation, Benedict XV recalled that openness to the Orient that had blossomed with the Eucharistic Congress of Jerusalem of 1867, with the aim of creating a study centre which would serve as a perfect setting for the advanced study of Oriental issues, destined to train “also Latin priests who wish to exercise their sacred ministry among Orientals”. From the outset, it was intended that this “study centre [be] open to Orientals, both the affiliated and the so-called Orthodox”, so that “the exposure of Catholic and, at the same time, Orthodox doctrine could proceed simultaneously” (Benedict XV, Motu Proprio Orientis Catholici, 15 October 1917, AAS 9 [1917], 539). With this latter clarification, the Founder placed the new institution within a horizon that we can describe today as eminently ecumenical.

Accepting the suggestion of the first Dean, Blessed Edelfonso Schuster, to resolve the Institute’s initial difficulties, Pius XI decided in 1922 to entrust it to the Society of Jesus (Letter Bonsor Noster, 14 September 1922, AAS 14 [1922], 535-540), and later assigned the Institute, located at the Basilica of Saint Mary Major, its own headquarters, which opened its doors on 14 November 1926.

In 1928, with the Encyclical Rerum Orientali- rum on the promotion of Oriental studies, the Pope warmly invited bishops to send students to the Oriental Institute in order to ensure that every seminary might have a qualified teacher to impart some rudimentary knowledge of Oriental studies (cf. AAS 20 [1928], 591). The following year, alongside the existing Oriental Institute, Pius XI went on to establish the Collegium Rassium, to the direction of which was likewise entrusted to the Society of Jesus (cf. Apostolic Constitution Quem Cum, 15 August 1929, AAS 22 [1930], 146-148).

The most important development since then came in 1937 with the founding of the Faculty of Oriental Canon Law, to date the only such faculty in existence (cf. Congreg- gation for Catholic Education, Decree Ca- nonicae Orientalium, 7 July 1937, AAS 36 [1937], 791-792), alongside the faculty which was identified with the Institute and which, at that time, came to be called the Faculty of Oriental Ecclesiastical Sciences, divided into three sections: theological-patristic, liturgical and historical.

Another important novelty was the transfer in 1953 — of the title of Grand Chancellor of the Oriental Institute from the Prefect of the Congregation for Catholic Education to the Prefect of the Congregation for the Oriental Churches. Thus, while maintaining the proper academic competence of the Institute as exer- cised by the Congregation for Catholic Education, the two “Oriental” institutions, established in the same year, were called to “pro-

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May we learn to knock on God's heart

Mass in Saint Mary Major for the Congregation for the Oriental Churches

Prayer requires “the courage of faith: trusting that the Lord listens to us”: the Pope recalled this during his homily at Mass in the Basilica of Saint Mary Major in Rome on Thursday morning, 12 October, for the centenary of the Congregation for the Oriental Churches and for the Pontifical Oriental Institute, both of which are celebrating their first centenary this year. Below is a translation of the Holy Father’s reflection, which he offered in Italian.

Today we thank the Lord for the founding by Pope Benedict XV of the Congregation for the Oriental Churches and the Pontifical Oriental Institute which came about 100 years ago, in 1917. The First World War was raging at the time; today — as I have previously said — we are living through another world war, albeit piecemeal. And we see many of our Christian brothers and sisters of the Oriental Churches experiencing dramatic persecutions and an increasingly troubling diaspora. This gives rise to many questions, many “why’s”, that resemble those in today’s first reading, from the book of Malachi (3:17-20a).

The Lord laments over his people and says: “Your words have been stout against me... Yet you say, ‘How have we spoken against thee?’ You have said, ‘It is vain to serve God. What is the good of keeping his charge or of walking in as mourning before the Lord of hosts? Henceforth we deem the arrogant blessed, evildoers not only prosper but when they put God to the test they escape’” (vv. 15-17).

How often do we too have this experience, and how often we hear it in the confidences and confessions of the people who open their hearts to us. We see the wicked, those who unsparingly serve their own interests; they crush others, and it seems that things go well for them: they obtain what they want and think only of enjoying life. This begins the question, “why, Lord?”

We all ask these “why’s”, which also recur in Sacred Scripture. And to these, we find that the Word of God itself offers a reply. Precisely in this passage from the prophet Malachi we read: “the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name” (v. 16). Thus, God does not forget his children; his remembrance is for the righteous, for those who suffer, who are oppressed and who ask themselves, “why?”, yet do not cease trusting in the Lord.

How often along her journey did the Virgin Mary ask herself, “why?”; but in her heart, which contemplated all things, the grace of God made faith and hope shine forth.

And there is a way to impress upon God’s remembrance: our prayer, as we are taught in the passage from the Gospel we have listened to (cf. Lk 11:5-13).

When we pray it takes the courage of faith: trusting that the Lord listens to us, the courage to knock on the door. The Lord says: “For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened” (v. 10). And this takes courage.

But, I wonder, is our prayer truly like this? Does it truly engage us; does it captivate our heart and our life? Do we know how to knock on God’s heart? At the end of the Gospel passage (cf. vv. 11-13), Jesus says: “What father among you, if his son asks for a fish, will give him a serpent; or if he asks for an egg, will give him a scorpion?”. If you are fathers, yes, you will act for the good of your children. And then it goes on: “If you, then, who are evil, know how to give good gifts to your children, how much more so the heavenly Father...”. And we expect him to continue, saying: he will give good things to you. Instead no, he does not say this! He says: the Holy Spirit will give to those who ask. This is precisely the gift; this is the “more” that God gives. What the Lord, the Father gives us more of is the Spirit; this is the true gift of the Father. Man knocks with prayer on God’s door to ask for a grace. And he who is Father gives me that and more: the gift, the Holy Spirit.

Brothers and sisters, let us learn to knock on God’s heart! And let us learn to do so courageously. May this courageous prayer also inspire and nurture your service in the Church. In this way your effort will yield “fruit in its season” and you will be as trees whose “leaf does not wither” (cf. Psalm 1:3).

“The Prophet Malachi”,
(Russian von, 18th cent.)

Message for the centenary of the Pontifical Oriental Institute

CONTINUED FROM PAGE 9

geographical distribution. In relation then to the venerable Oriental Churches, with whom we are still journeying towards full communion and that continue autonomously on their path, the Pontifical Oriental Institute has an ecclesial mission to pursue, through its care for fraternal relations, detailed study of the issues that still appear to divide us, and active collaboration on themes of primary importance, awaiting the moment that, when the Lord wills and in the manner that he alone knows, “they may all be one” (Jn 17:21).

In this respect, the growing presence of students belonging to non-Catholic Oriental Churches confirms the trust they place in the Oriental Institute.

On the other hand, the task of the Institute is also to make known to the Western World, the treasures of the rich Traditions of the Oriental Churches in order to make them better understood and so that they can be assimilated.

Noting that many students of the various Oriental colleges in Rome attend institutions in which they receive a formation that is not always fully consistent with their Traditions, I invite reflection on what could be done to address this shortcoming.

With the fall of the totalitarian regimes and of the various dictatorships, which in some countries has unfortunately served to further the spread of international terrorism, Christians of the Oriental Churches are experiencing the trial of persecution and an increasingly distressing diaspora. We cannot close our eyes to these situations. As part of the “Church going forth” (cf. Apostolic Exhortation Evangelii Gaudium, no. 24), the Oriental Institute is called to prayerful listening, to perceive what the Lord wants at this precise moment and, consistent with the Ignatian magis, to seek new paths to follow. The means, for example, motivating future pastors to instil in their Eastern faithful, wherever they may be, a profound love for their original Traditions and the rite to which they belong; and, at the same time, to raise awareness among the bishops of Latin Dioceses of the need to assume responsibility for the geographically dislocated Eastern faithful who lack their own hierarchy, ensuring appropriate spiritual and humane assistance to individuals and families.

I address a warm invitation to the Society of Jesus to implement, with the provisions requested today, what Pius XI previously prescribed in 1928 regarding the Gregorian Consor- tum, with the purpose of promoting, along with notable savings in men and means, a greater unity of intentions. Beside the missus carried out by the Gregorian University and the Biblical Institute, respectively, there is that of the Oriental Institute, which is of no less importance. It is therefore urgent to guarantee to this Institution a stable team of Jesuit formators, with whom others may commendly cooperate. Indeed, Ignatian pedagogy and with fruitful community discernment, the members of the community, both religious and academic, will employ the most suitable forms for introducing candidates to the austere discipline of research and the needs of pastoral care that the Churches may wish to entrust to them.

Joining in giving thanks to God for the work carried out in these 100 years, I offer my hope that the Pontifical Oriental Institute may pursue its mission with renewed zeal, studying and disseminating with love and intellectual honesty, with scientific rigour and a pastoral outlook, the Traditions of the Oriental Churches in their liturgical, theological, artistic and canonistic variety, responding ever better to the expectations of today’s world in order to create a future of reconciliation and peace. With these hopes I impart to you, venerable Brother, and to the entire community of this Institute, a special Apostolic Blessing.

From the Vatican, 12 October 2017
The Pontiff recalls that those who love do not sit back and look on

**Welcoming means putting things into perspective**

"Adore, welcome, go" are the “three simple verbs” that, for Pope Francis, make up the DNA of the Vincentian charism. In Saint Peter’s Square on Saturday, 14 October, meeting with those participating in celebrations for the fourth centenary of the charitable works inspired by Saint Vincent de Paul, the Pontiff emphasized that “welcoming means putting things into perspective”, because “one who loves does not sit in an easy chair, looking on.” The following is a translation of the Holy Father’s address, which he delivered in Italian.

Dear Brothers and Sisters,

Thank you for your warm welcome, and thanks to the Superior General for introducing our encounter.

I greet you together with your Bishop, Father Gregorio Maria Aguirre, and all those who are participating in this glorious celebration which marks the end of the Vincentian charism. I greet you all with affection, feeling with you a sense of the profound participation of Saint Vincent, his Institutes, his spirituality, his apostolic mission.

**To adore** Saint Vincent made countless invitations to cultivate the interior life and dedicate oneself to prayer which purifies and opens the heart. It is the compass for every day, it is like a manual for life, it is — he wrote — the “great book for the preacher”: only by praying does one draw close to God, only by prayer does one touch people’s hearts when one proclaims the Gospel (cf. Letter to G. Pesnelle, 1659). This is adoration: placing oneself before God, with respect, calmly and in silence, giving the first place to him, abandoning oneself trustingly. Then to ask that his Spirit may come to us and let what is ours go to him. In this way too, people in need, urgent problems, burdensome and difficult situations and problems become part of adoration, such that Saint Vincent asked that one does with him: he becomes more merciful, more understanding, more willing; he overcomes his own rigidity and opens himself to others.

And thus we arrive at the second verb: to welcome. When we hear this word, we immediately think of something to do. But in reality welcoming is a more profound disposition: it requires not only making room for someone, but being a welcoming, available person, accustomed to giving oneself to others. As God does for us, so we do for others. Welcoming means putting things into perspective, setting right my way of thinking, understanding that life is not my private property and that time does not belong to me. It is a gradual parting with all that is mine: my time, my rest, my rights, my property and that time is not my private life. It is a gradual letting go, a gradual giving up and granting, a gradual understanding that one is called to perspective, setting right my way of thinking, understanding that life is not my private property and that time does not belong to me.

Our vocation is to go, not just to one parish, not just to one diocese, but all over the world; and to do what? To set people’s hearts on fire, to do what the Son of God did. He came to set the world on fire in order to inflame people’s hearts on fire, to do what? To set people’s hearts on fire, to do what the Son of God did. He came to set the world on fire in order to inflame it with His love (Conference of 30 May 1659). This vocation is always valid for everyone. It poses three questions to each of us: “Do I go to encounter others, as the Lord wishes? Do I carry this flame of charity everywhere, or do I remain locked in, warming myself at my hearth?”

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A welcoming Christian is a true man or woman of the Church, because the Church is the Mother and a mother welcomes life and accompanies it. And as a child resem- bles its mother, bearing her features, so a Christian bears the traits of the Church. So a child truly faithful to the Church is one who is welcoming, who creates harmony and communion without lamenting, and sows peace with generosity, even if it is not reciprocated. Saint Vincent helps us to appreciate this ecclesi- al “DNA” of welcoming, of openness, of communion, of openness, of communion, of openness, of communion.

I would like to encourage you to continue this journey, offering your three simple verbs which I believe are very important for the Vincentian spirit, but also for Christian life in general: to adore, to welcome, to go.

**To adore** God by a simple consideration with no attempt to gain His presence by emotional efforts, to abandon oneself to Him” (Letter to G. Pesnelle, 1659).

To welcome people in need, burdensome and difficult situations and problems become part of adoration, such that Saint Vincent asked that one does with him: he becomes more merciful, more understanding, more willing; he overcomes his own rigidity and opens himself to others.

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**To go** Saint Vincent made countless invitations to cultivate the interior life and dedicate oneself to prayer which purifies and opens the heart. It is the compass for every day, it is like a manual for life, it is — he wrote — the “great book for the preacher”: only by praying does one draw close to God, only by prayer does one touch people’s hearts when one proclaims the Gospel (cf. Letter to G. Pesnelle, 1659). This is adoration: placing oneself before God, with respect, calmly and in silence, giving the first place to him, abandoning oneself trustingly. Then to ask that his Spirit may come to us and let what is ours go to him. In this way too, people in need, urgent problems, burdensome and difficult situations and problems become part of adoration, such that Saint Vincent asked that one does with him: he becomes more merciful, more understanding, more willing; he overcomes his own rigidity and opens himself to others.

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Dear brothers and sisters, I thank you because you are moving along the world’s streets, as Saint Vincent would ask of you even today. I hope you do not stop, but continue, from adoration, to draw God’s love each day, and to spread it in the world through the infectious good of charity, of openness, of harmony. I bless you all and the poor whom you encounter. And I ask you, please, that you kindly not forget to pray for me.

Vincent de Paul and symbols of mercy