

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalerunt

Fiftieth year, number 42 (2518)

Vatican City

Friday, 20 October 2017

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".

PAGE 6/7



At the General Audience

When Jesus takes us by the hand



PAGE 3

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.



PAGE 5

Message for Aparecida jubilee

Strength in solidarity

PAGE 4

Working to end human trafficking

Slaves on our streets

CARDINAL NICHOLS ON PAGE 9

Tō Oriental Institutes

Be close to victims

PAGES 10 AND 11

VATICAN BULLETIN



AUDIENCES

Thursday, 12 October

Cardinal Baselios Cleemis Thottunkal, Major Archbishop of Trivandrum for Syro-Malankars, India

Cardinal Mario Aurelio Poli, Archbishop of Buenos Aires, Argentina

Friday, 13 October

H.E. Mr Saad Hariri, Prime Minister of Lebanon, with his wife and entourage

Archbishop Hubertus Matheus Maria van Megen, titular Archbishop of Novaliciana, Apostolic Nuncio in Sudan and Eritrea

Saturday, 14 October

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

Archbishop Jude Thaddeus Okolo, titular Archbishop of Novica, Apostolic Nuncio in Ireland

Archbishop Mirosław Adamczyk, titular Archbishop of Otricoli, Apostolic Nuncio in Panama

Monday, 16 October

Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments

Archbishop Filippo Iannone, O. Carm., Vice-regent of the Diocese of Rome

Cardinal Stanisław Rylko, Archpriest of the Basilica of Saint Mary Major

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Hubertus Leteng of Ruteng, Indonesia, and appointed Bishop Silvester San of Denpasar, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the same diocese (11 Oct.).

Bishop San, 56, was born in Maupongo, Indonesia. He was ordained a priest on 29 June 1988. He was ordained a bishop on 19 February 2009, subsequent to his appointment as Bishop of Denpasar.

The Holy Father appointed Bishop Dulcênio Fontes de Matos as Bishop of Campina Grande, Brazil. Until now he has been Bishop of Palmeira dos Índios, Brazil (11 Oct.).

Bishop Fontes de Matos, 59, was born in Lagarto, State of Sergipe.

He was ordained a priest on 14 December 1985. He was ordained a bishop on 16 June 2001, subsequent to his appointment as Auxiliary of Aracaju. On 12 July 2006 he was appointed Bishop of Palmeira dos Índios.

The Holy Father accepted the resignation of Archbishop Marie-Daniel Dadiet of Korhogo, Ivory Coast (12 Oct.).

The Holy Father accepted the resignation of Bishop Alain Castet of Luçon, France (12 Oct.).

The Holy Father appointed Fr Enrique Delgado from the clergy of the Archdiocese of Miami, USA, as Auxiliary Bishop of the same Diocese, assigning him the titular episcopal See of Aquae novae in Proconsulari (12 Oct.).

Bishop-elect Delgado, 61, was born in Lima, Peru. He holds a Master's in economics with a specialization in Finance and Accounting. He worked for some years as a

manager in Peru, and then moved to the Archdiocese of Miami, Florida, in the United States where he was accepted as a seminarian. He subsequently obtained a doctorate in practical theology. He was ordained a priest on 29 June 1996. He has served as parish priest in various parishes.

The Holy Father accepted the resignation of Bishop Andreas Laun, OSFS, titular Bishop of Libertina, from his office as Auxiliary of the Archdiocese of Salzburg, Austria (13 Oct.).

The Holy Father accepted the resignation of Bishop Filomeno G. Bactol of Naval, the Philippines (13 Oct.).

The Holy Father appointed Msgr Rex C. Ramirez from the clergy of the Archdiocese of Palo, the Philippines, as Bishop of Naval. Until now he has been Vicar General of the Archdiocese of Palo (13 Oct.).

Bishop-elect Ramirez, 49, was born in Balangiga, Palo. He studied theology and philosophy. He was ordained a priest on 27 March 1995. For the first two years he served as

private secretary to the Archbishop. He was sent to Rome where he obtained a licence in liturgy and began his doctoral studies. He has served as chaplain to the Filipino community in Rome and to the House of Spiritual Exercises of the Sacro Costato Missionary Sisters. On return to his homeland he served in parish ministry and as: professor and spiritual director at Saint John the Evangelist School of Theology in Palo, also serving as coordinator of the lay apostolate in the Eastern District of the Archdiocese; coordinator of the Archdiocesan Liturgical Commission; member of the Presbyterian Council; rector of the Sacred Heart Seminary in Palo and of the Metropolitan Cathedral.

The Holy Father accepted the resignation of Bishop John Walter Flesey, titular Bishop of Allegheny, from his office as Auxiliary of the Archdiocese of Newark, USA (16 Oct.).

The Holy Father appointed Bishop Joseph Mark Siegel, as Bishop of Evansville, USA. Until now he has been titular Bishop of Pupiana and Auxiliary of Joliet in Illinois (18 Oct.).

Bishop Siegel, 54, was born in Joliet. He was ordained a priest on 4 June 1988. He was ordained a bishop on 19 January 2010, subsequent to his appointment as titular Bishop of Pupiana and Auxiliary of Joliet.

Bishop Hu Xiande dies

Bishop Matthew Hu Xiande of Ningbo (Níng Pò), 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 Xujiahui, Sheshan. In 1965, 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 Shanghai Seminary.

On 21 November 1985 he was ordained a priest. From 1987 to 2000 he served as parish priest in Cixixipu, where he did his utmost to develop a lively Catholic community. He was ordained coadjutor Bishop of Ningbo on 14 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 Teaching of the Second Vatican Ecumenical Council and updated the Church's liturgical texts. Bishop Hu Xiande suffered greatly for the Church during his lifetime, and despite the trials, he persevered in the faith and in fidelity to the Pope. When he died, his Successor took possession of the Diocese of Ningbo.

For three days, Bishop Hu Xiande's body was honoured 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 23,000 faithful, some 30 priests and 30 nuns.

ORIENTAL CHURCHES

The Holy Father has established the new Eparchy of Shamsabad, India, and appointed Bishop Raphael Thattil as its first bishop. Until now he has been Auxiliary of Trichur and titular Bishop of Buruni (10 Oct.).

Bishop Thattil, 61, was born in Trichur, India. He was ordained a priest on 21 December 1980. He was ordained a bishop on 10 April 2010, subsequent to his appointment as Auxiliary of Trichur and titular Bishop of Buruni. He also served as Apostolic Visitor for Syro-Malabars residing in India outside the *territorium proprium*.

The Holy Father has established the new Eparchy of Hosur, India, in the north of the State of Tamil Nadu, with its headquarters in the city of Hosur, and appointed Fr Sebastian (Jobby) Pozhholiparampil as its first Bishop. Until now he has been Syn-cellus of the Eparchy of Irinjalakuda (10 Oct.).

CONTINUED ON PAGE 9

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Unicuique suum  Non praevalent

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Subscription rates: Italy - Vatican: € 3.00; Europe: € 100.00 - US\$ 148.00; Latin America, Africa, Asia: € 100.00 - US\$ 160.00 - £ 88.00; Oceania, North America: € 160.00 - US\$ 240.00 - £ 130.00.
Management Office: phone +39066989480; 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, Trivandrum - 695 014, Kerala-India; phone: +914772723; fax: +9147728191; 239224; e-mail: ciph@india.vatican.va; kooecms@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 46720. 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 46720

At the General Audience the Pope speaks about the mystery of death in the light of Christian hope

When Jesus takes us by the hand

For those who believe that death "is a door that is thrust open wide", that is the moment that, "with his tenderness, his meekness, his love", Jesus "will come to each of us and take us by the hand". The Pope recalled this at the General Audience in Saint Peter's Square on Wednesday, 18 October. At the conclusion of the General Audience, Pope Francis expressed his sorrow at the massacre that occurred in Somalia, killing over 300 people. The following is a translation of the reflection which the he offered in Italian.

Dear Brothers and Sisters,
Good morning!

Today I would like to compare Christian hope with the reality of death, a reality that our modern civilization tends more and more to erase. In this way, when death arrives, for those who are close to us or for ourselves, we find we are unprepared, lacking even an appropriate "alphabet" to sketch meaningful words about its mystery, which in any case endures. Even the first traces of human civilization passed precisely through this enigma. We could say that man is born with the worship of the dead.

Other civilizations, before our own, had the courage to look it in the eye. It was an event recounted by the elders to the young generations as an inescapable reality which obliged man to live for an absolute ideal. Psalm 90[89]:12 states: "teach us to number our days that we may get a heart of wisdom". Numbering one's days makes the heart become wise! The words bring us back to a healthy realism, driving away the delusion of omnipotence. What are we? We are "essentially in vain",

says another Psalm (cf. 89[88]:47); our days go by quickly: even if we lived 100 years, in the end it would seem that it was all a breath. So often I have heard the elderly say: "my life has passed by as a breath..."

Thus death lays our life bare. It makes us discover that our acts of pride, of anger and of hate have been in vain: totally in vain. We realize with regret that we have not loved enough and have not sought what was essential. And, on the other hand, we see what we have sown that was truly good: the loved ones for whom we sacrificed ourselves and who now take us by the hand.

Jesus illuminated this mystery of our death. By his example, he permits us to grieve when a dear person passes on. He is "deeply" troubled at the tomb of his friend Lazarus, and "wept" (Jn 11:35). Here, Jesus' demeanour makes us feel very close to him, our brother. He wept for his friend Lazarus.

Then Jesus prays to the Father, wellspring of life, and commands Lazarus to come out of the tomb. And so it happens. Christian hope draws from Jesus' approach to hu-



man death: if it is present in creation, it is nonetheless an affront that tarnishes God's loving plan, which the Saviour wishes to remove for our sake.

Elsewhere the Gospels tell of a father who has a very sick daughter, and with faith he beseeches Jesus to save her (cf. Mk 5:21-24, 35-43). There is no figure more moving than that of a father or mother with a sick child. And straight away Jesus goes with that man, whose name is

Jairus. At a certain point someone comes from Jairus' house and says that the girl is dead, and there is no need to trouble the Teacher any further. But Jesus says to Jairus: "Do not fear, only believe" (Mk 5:36). Jesus knows that this man is tempted to react with anger and despair, because the girl has died, and He recommends that Jairus safeguard the little flame that burns in his heart: faith. "Do not fear, just have faith; do not fear, just continue to keep that flame burning!". Then, when he arrives at the house, he will awaken the girl from death and give her back to her loved ones, alive.

Jesus places us on this "cusp" of faith. He counters Martha's weeping at the loss of her brother Lazarus, with the light of a dogma: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" (Jn 11:25-26). That is what Jesus repeats to each one of us, each time that death comes to shred the fabric of life and of our loved ones. Our entire existence is at stake here, between the gradient of faith and

CONTINUED ON PAGE 8

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 19 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 19 October 2017. May this festival of lights illumine 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, spawning 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



An Indian artist decorates oil pots for the upcoming festival (AP)

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 responsibility to society, fostering such respect demands showing esteem for different social, cultural and religious customs and practices. It likewise demands the recognition of inalienable rights, such as the right to life and the right to profess and practise the religion of one's choice.

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 2015*). 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 or treated as enemies, but rather 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, 28 April 2017*).

We are challenged then to go beyond the confines of tolerance by showing respect to all individuals and communities, for everyone desires 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 our shared concern for 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 every person, especially for those in our midst whose cultures and beliefs are different from our own. In this way, we will move beyond tolerance to build a society 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!

Video message to the people of Brazil for the Aparecida jubilee

Solidarity is stronger than selfishness and corruption

Pope Francis sent a video message to the people of Brazil for the Feast of Our Lady of Aparecida, Patroness of the country, as part of celebrations marking the 300-year jubilee of the finding of the Marian icon. The message was transmitted on Thursday evening, 12 October, during the closing ceremony in which Cardinal Giovanni Battista Re participated as the

Holy Father's Special Envoy. That afternoon Francis recognized the occasion with a tweet from the @Pontifex account: "The statue of Our Lady of Aparecida was found by poor workers. May Mary bless all of us, but especially those seeking employment". The following is a translation of the video message, which the Pope read in Portuguese.

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 Paraíba do Sul 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. I entrusted this mission to him, thus ensuring 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 dejection! 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 1717, 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!



*Ermelinda de Almeida,
"Our Lady of Aparecida"*

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 conviction, fuels the hope of a positive and fruitful future for sport, because it en-

ables 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 participants in 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 us 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.

Canonization Mass in Saint Peter's Square

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.

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 wore 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, has 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 and no one can claim to be the only one invited. No one has a better seat than anyone else, for all enjoy God's favour. The Christian life is always born and reborn of this tender, special and privileged love. We can ask ourselves if at least once a day we tell the Lord that we love him; if we remember, among everything else we say, to tell him daily, "Lord, I love you; you are my life". Because once love is lost, the Christian life becomes empty. It becomes a body without a soul, an impossible ethic, a collection of rules and laws to obey for no good reason. The God of life, however, awaits a response of life. The Lord of love awaits a response of love. Speaking to one of the Churches in the Book of Revelation, God makes an explicit reproach: "You have abandoned your first love" (cf. Rev 2:4). This is the danger – a Christian life that becomes routine, content with "normality", without drive or enthusiasm, and with a short memory. Instead, let us fan into flame the memory of our first love. We are the beloved, the guests at the wedding, and our life is a gift, because every day is a wonderful opportunity to respond to God's invitation.

The Gospel, however, warns us that the invitation can be refused. Many of the invited guests said



no, because they were caught up in their own affairs. "They made light of it and went off, one to his farm, another to his business" (Mt 22:5). Each was concerned with his own affairs; this is the key to understanding why they refused the invitation. The guests did not think that the wedding feast would be dreary or boring; they simply "made light of it". They were caught up in their own affairs. They were more interested in having something rather than in risking something, as love demands. This is how love grows cold, not out of malice but out of a preference for what is our own: our security, our self-affirmation, our comfort... We settle into the easy chair of profits, pleasures, or a hobby that brings us some happiness. And we end up aging badly and quickly, because we grow old inside. When our hearts do not expand, they become closed in on themselves; they grow old. When everything depends on me – on what I like, on what serves me best, on what I want – then I become harsh and unbending. I lash out at people for no reason, like the guests in the Gospel, who treated shamefully and ultimately killed (cf. v. 6) those sent to deliver the invitation,

simply because they were bothering them.

The Gospel asks us, then, where we stand: with ourselves or with God? Because God is the opposite of selfishness, of self-absorption. The Gospel tells us that, even before constant rejection and indifference on the part of those whom he invites, God does not cancel the wedding feast. He does not give up, but continues to invite. When he hears a "no", he does not close the door, but broadens the invitation. In the face of wrongs, he responds with an even greater love. When we are hurt by the unfair treatment of others or their rejection, we frequently harbour grudges and resentment. God on the other hand, while hurt by our "no", tries again; he keeps doing good even for those who do evil. Because this is what love does: it creates love. Because this is the only way that evil is defeated. Today our God, who never abandons hope, tells us to do what he does, to live in true love, to overcome resignation and the whims of our peevish and lazy selves.

There is one last idea that the Gospel emphasizes: the mandatory 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 practising 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 say a fleeting "yes" to love; they said "yes" with their lives and to the very end. The robe they wore daily was the love of Jesus, that "mad" love that loved us to the end, and offered his forgiveness and his robe to those who crucified him. At baptism we received 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 parvis 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 bright 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 convoke 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...



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

War and climate change are causes of hunger



"War and climate change are causes of hunger, so let us refrain from presenting it as an incurable disease". The Holy Father emphasized this at a meeting held at the United Nations Food and Agriculture Organization (FAO) on Monday, 16 October, on 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 FAO offices around the world.

I address a special greeting to the 67 Agriculture Ministers present here, following their summit in which they discussed issues that demand responsibility 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 together here to commemorate that 16 October in 1945, when Governments instituted the FAO with the intention of eliminating world hunger through the development of the agricultural sector. It was a period of grave food insecurity and major population displacements, with millions of people seeking a place to survive the extreme poverty and adversity caused by the war.

Therefore, reflecting on the effects of food security on human mobility means returning to the commitment that gave rise to the FAO, in order to renew it. The current situation demands greater responsibility on all levels, not only in order to guarantee the necessary production or equitable distribution of the fruits of the earth – this duty should be taken as a given – but above all to guarantee to all human beings the right to be

nourished according to their own needs, and also participate in decisions that affect them and in the achievement of their own aspirations, without having to part from their loved ones.

Faced with such a significant objective, the credibility of the entire international system is at stake. We know that cooperation is increasingly conditioned by partial commitments, which now actually limit even emergency aid. Yet death by starvation or the abandonment of one's own land is everyday news, which risks being met with indifference. It is therefore urgent to find new avenues, to transform the possibilities available to us into a guarantee that allows each person to

It is urgent to continue to initiate efforts and to finance programmes to confront hunger and structural poverty in a more effective way

look to the future with well-founded trust and not just with some wish.

The landscape of international relations shows a growing capacity for responding to the expectations of the human family, also with the contribution of science and technology which, by studying the problems, propose appropriate solutions. Yet even these new developments do not succeed in eliminating the exclusion of much of the world's population: how many victims of

malnutrition, wars, climate change are there? How many people lack work and essential items, and are forced to leave their land, exposing themselves to many and terrible forms of exploitation? Enhancing technology at the service of development is certainly one path to take, provided it leads to concrete actions to reduce the number of those going hungry or to govern the phenomenon of forced migration.

2. The relationship between hunger and migration can only be tackled if we go to the root of the problem. In this regard, studies conducted by the United Nations, as well as by many other civil society organizations, agree that there are two main obstacles to be overcome: conflicts and climate change.

How can conflicts be overcome? International law gives us the means to prevent them or to resolve them quickly, keeping them from dragging on, creating famine and destroying the social fabric. Let us consider the people afflicted by wars that have lasted for decades, which could have been prevented or at least stopped, and which instead propagate their disastrous effects, including food insecurity and the forced displacement of people. Good will and dialogue are needed to curb conflicts, and it is necessary to make a firm commitment to gradual and systematic disarmament, as provided for by the Charter of the United Nations, and to remedy the scourge of arms trafficking. What good is it to denounce the fact that millions of people are victims of hunger and malnutrition as a result of conflicts, if we do not work effectively for peace and disarmament?

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 drawn up the necessary legal instruments, such as the Paris Agreement, from which, however, some are withdrawing. There is a resurgence of nonchalance towards the delicate balances of ecosystems, the presumption of being able to manipulate and control the planet's limited resources, the greed for profit. It is therefore necessary to make an effort for a concrete and active consensus 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 lifestyles, in the use of resources, in production criteria, including consumption which, with regard to food, sees increasing losses and waste. We cannot resign ourselves to saying: "someone else will take care of it".

I think that these are the preconditions for any serious discussion of food security linked to the phenomenon of migration. It is clear that war and climate change are causes of hunger, so let us refrain from presenting it as an incurable disease. Recent estimates provided by your experts foresee an increase in global grain production to levels that allow for greater consistency to be given to global reserves. This gives hope, and it demonstrates that if we work by being attentive to needs and opposing speculation, there will be results. Indeed, food resources are not infrequently left to the mercy of speculation, which measures them solely with regard to

the economic prosperity of big producers or in relation to the potential for consumption, and not the real needs of the people. This favours conflicts and waste, and increases the numbers of the poorest on earth who seek a future outside their countries of origin.

3. In view of all this, we can and must change direction (cf. Encyclical *Laudato Si'*, 53; 61; 163; 202). Faced with the increased demand for food, it is indispensable that the fruits of the land be available to all. For some it would be enough to reduce the number of mouths to feed and in this way solve the problem; but it is a false solution if we consider the levels of food waste and models of consumption that squander many resources. Reducing is easy; sharing instead demands conversion, and this is demanding.

Gospel principle that is found in many cultures and religions, and it becomes the principle of humanity in the language of international relations. It is to be hoped that diplomacy and multilateral Institutions nurture and organize this capacity to love, because it is the royal road that guarantees not only food security, but human security in a global sense. We cannot work only if others do so, nor can we limit ourselves to taking pity, because pity stops at emergency aid, whereas love inspires justice and is essential to achieving a just social order among diverse realities that decide to run the risk of mutual encounter. To love means to contribute so that every country increases its production and reaches food self-sufficiency. To love translates into thinking of new development and consumption models, and adopting policies that do not aggravate the situation of less advanced populations, or their external dependency. To love means not continuing to divide the human family into those who have more than they need, and those who lack the essentials.

Sharing requires conversion, and this is a challenge. #ZeroHunger (@Pontifex)

Therefore I ask myself – and I ask you – this question: is it too much to consider introducing into the language of international cooperation the category of love, understood as gratuitousness, equal treatment, solidarity, the culture of giving, fraternity, mercy? Indeed these words express the practical content of the term "humanitarian", widely used in international activities. To love one's brothers and sisters, and to do so first, without waiting for it to be reciprocated: this is a

those who lack the essentials. Diplomatic efforts have shown us, also in recent events, that it is possible to stop the recourse to the use of weapons of mass destruction. We are all aware of these instruments' capacity for destruction. But are we equally aware of the effects of poverty and exclusion? How can we stop people willing to risk everything, entire generations that may disappear because they lack their daily bread, or are victims of



This marble sculpture, a reminder of the tragedy of migration, was donated by Pope Francis during his visit to the Food and Agriculture Organization in Rome on the occasion of World Food Day, 16 October. The monument portrays an angel weeping beside the lifeless body of Alan Kurdi, the 3-year-old refugee who drowned in September 2015 while attempting to cross the Mediterranean Sea.

violence or climate change? They head toward where they see a light or perceive the hope of life. It cannot be stopped by physical, economic, legislative or ideological barriers: only a consistent application of the principle of humanity can do so. On the other hand, public development assistance is reduced and the activity of multilateral Institutions is limited, while bilateral agreements are sought which subordinate cooperation to the fulfillment of particular agendas and alliances or, simply, to temporary tranquillity. On the contrary, the management of human mobility requires a coordinated, systematic intergovernmental action in accordance with existing international norms, and full of love and intelligence. Its objective is a meeting of peoples that enriches all and generates union and dialogue, not exclusion or vulnerability.

Here, allow me to join the debate on vulnerability, which causes division at the international level when it comes to migrants. A vulnerable person is one who is in an inferior situation and cannot defend himself, who has no means, and thus experiences exclusion. This is because he is compelled by violence, by natural situations or, even worse, by indifference, intolerance and even hatred. In this condition, it is right to identify the causes so as to act with the necessary competence. But it is not acceptable that, in order to avoid commitment, one entrenches oneself behind linguistic sophisms that do not honour diplomacy but, rather, reduce it from the "art of the possible" to a sterile exercise to justify selfishness and inactivity.

It is hoped that all this will be taken into account in the development of the *Global Compact on Safe, Regular and Orderly Migration*, currently underway in the United Nations.

4. Let us listen to the cry of so many of our marginalized and excluded brothers and sisters: "I am hungry, I am a stranger, I am naked, sick, locked up in a refugee camp". It is a call for justice, not a plea or an emergency appeal. There is a need for broad and sincere dialogue at all levels, so that the best solu-

tions can emerge and a new relationship among the various actors on the international scene can mature, characterized by mutual responsibility, solidarity and communion.

The yoke of extreme poverty generated by the often tragic displacement of migrants can be eliminated through prevention in the form of development projects that create work and the capacity to respond to environmental crises. Prevention costs far less than the effects of land degradation or water pollution, scourges that plague the nerve centres of the planet, where poverty is the only law, diseases are on the rise and life expectancy is decreasing.

The initiatives being implemented are many and praiseworthy. However, they are not enough: it is urgent to continue to initiate efforts and to finance programmes to confront hunger and structural poverty in a more effective and promising way. But if the aim is to promote agriculture that produces according to a country's actual needs, then it is not legitimate to take arable land away from the population, enabling land grabbing (*acaparamiento de tierras*) to continue to be profitable, sometimes with the complicity of those who are called to act in the interests of the people. It is important to remove the temptation to work to the advantage of small groups of the population, as well as to use external aid inappropriately, fostering corruption, or in a manner outside the law.

The Catholic Church, with her Institutions, and having direct and concrete knowledge of the situations to be faced and of the needs to be met, wishes to participate directly in this effort by virtue of her mission, which leads her to love everyone and also compels her to remind those who bear national or international responsibility of the overriding duty to share the needs of the many.

It is hoped 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 inter-governmental Institutions the courage to improve and persevere for the good of the human family.

Thank you.



Yemenis present vouchers for food rations provided by a local charity

Archbishop Jurković's statement on safe, orderly and regular migration

God-given dignity and fundamental human rights

"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".¹ My Delegation wishes to draw attention onto a few words: "millions of people beyond their 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 the move is a tangible sign of increasing inequalities, socio-economic imbalances and unregulated globalization. While 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 placed on security. 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 migrants' 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 aspects of irregular situations, we must not lose sight of the human face of migration. In particular, most of those in an irregular migratory situation live a grim everyday reality. They find themselves ignored and neglected, gripped by the constant fear of expulsion or deportation. Out of desperation, they are compelled to accept dangerous work conditions, and often end up being exploited and abused. While they retain their God-given dignity and fundamental human rights, they are invisible in societies and, in many respects, they do not exist from the point of view of the law.

Indubitably, every State has the sovereign right and responsibility to regulate the movement of people and should do so with a clear system of migration laws. However, the approach to migration in all of its aspects, including irregular migration, should begin first and foremost

from the perspective of the human person, and his or her fundamental rights as such, with special attention given to unaccompanied minors, the elderly, and those with special needs. In this regard, States should avoid the criminalization of irregular migrants and ensure the respect of the principle of non-refoulement.

2) The need to find dignified pathways out of irregularity. Overtly strict immigration laws and restrictive immigration policies, including limits to migrants' access to social services, hardly discourage migration. Desperation and hope always prevail over restrictive policies. Un-

bour migration corridors. The more legal pathways are available, the less likely are migrants to be drawn into criminal networks and find themselves victims of contemporary forms of slavery, including human trafficking or of exploitation and abuse while being smuggled. In this regard my Delegation welcomes the development of several initiatives to institute fair and ethical recruitment processes for migrant workers.

3) The need to regulate openness and increase opportunities to facilitate regular and safe mobility should also take into consideration the needs of local communities and can

provide valuable help in facilitating projects of sound integration and positive community relationships with bonds of reciprocal support. Pope Francis reminds us that "it is imperative to promote a culture of encounter rather than of exclusion: to expand legal and secure programs of reception for those who arrive and to offer suitable and dignified accommodations that guarantee their personal safety and access



to basic services".²

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. The human vacuum 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 share some good practices and lessons learnt on the regularization of migrants and on innovative policies and practices oriented to protect the unity of the family that could be fed into the Global Compact.

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When Jesus takes us by the hand

CONTINUED FROM PAGE 3

the precipice of fear. Jesus says: "I am not death; I am the resurrection and the life. Do you believe this? Do you believe this?" We who are here today in the Square, do we believe this?

We are all small and defenceless before the mystery of death. However, what a grace if at that moment we safeguard in our heart the little flame of faith! Jesus takes us by the hand, as he took Jairus' daughter by the hand, and repeats once again: "Talitha cumi"; "Little girl, arise!" (cf. Mk 5:41). He will say this to us, to each one of us: "Arise, rise again!". I invite you, now, to close your eyes and think about that moment: of our death. Each of us think about our own death, and imagine that moment that will come, when Jesus will take us by the hand and tell us: "Come, come with me, arise". There, hope will end and reality will abide, the reality of life. Think hard: Jesus himself will come to each of us and take us by the hand, with his tenderness, his meekness, his love.

Each one repeat Jesus' words in your heart: "Arise, come. Arise, come. Arise, rise again!".

This is our hope in the face of death. For those who believe, it is a door that is thrust open wide; for those who doubt it is a glimmer of light that filters through an exit that is not quite completely closed. But for all of us it will be a grace, when this light, of the encounter with Jesus, illuminates us.

APPEAL

I would like to express my sorrow at the massacre that occurred days ago in Mogadishu, Somalia, which caused over 300 deaths, several children among them. This act of terrorism deserves the firmest condemnation, also because it targets an already severely tried population. I pray for the deceased and for the injured, for their families and for all the people of Somalia. I implore the conversion of the violent and I encourage those who, with enormous difficulty, work for peace in that tortured land.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Scotland, Malta, the Netherlands, Norway, Sweden, Russia, Indonesia, Malaysia, Sri Lanka, China, Ghana, Lesotho, the Philippines, and the United States of America. May Jesus Christ strengthen you and your families in faith and make you witnesses of hope to the world, especially to those who are mourning. May God bless you all!

Lastly, I offer my greeting to *young people to the sick*, and to *newlyweds*. Today is the Feast of Saint Luke, evangelist and physician. Dear *young people*, may his testimony of life spur you to make courageous choices of solidarity and tenderness; dear *sick people*, based on his teaching may you find in Jesus the remedy for your suffering; and may you, dear *newlyweds*, ask for his intercession so that in your new family attention may never be lacking for those who suffer.

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 she 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 hub for 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 big 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 tend-

ed 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 30 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

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

CONTINUED FROM PAGE 2

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 Irinjalkuda.

VICARIATE OF ROME

The Holy Father appointed as Prelate Secretary of the Vicariate of Rome Bishop Gianrico Ruzza, titu-

lar Bishop of Subaugusta, Auxiliary of Rome for the Central Sector (10 Oct.).

SECRETARIAT OF STATE

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

CONGREGATION FOR THE CAUSES OF SAINTS

The Holy Father appointed as Relator of the Congregation for the Causes of Saints Msgr José Jaime Brosel Gavilá, from the clergy of the

VATICAN BULLETIN

Archdiocese of Valencia, Spain. Until now he has served as an official at the Dicastery for Promoting Integral Human Development (13 Oct.).

APSA

The Holy Father appointed Dr Giuseppe Piazza as Head of Office in the above Dicastery. Until now he has served as Head of Sector (16 Oct.).

RELATIONS WITH STATES

The Holy Father appointed Archbishop James Patrick Greek, titular Archbishop of Altino, as Apostolic

Nuncio in Finland. He is also Apostolic Nuncio in Sweden, Iceland and Denmark (12 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 Oct.).

NECROLOGY

Bishop Xavier Johnai Munyongani of Gweru, Zimbabwe, at age 67 (15 Oct.).

Message for the centenary of the Pontifical Oriental Institute

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 Leonardo Sandri, Grand Chancellor of the Pontifical Oriental Institute, during the Holy Father's visit to the Institute on Thursday, 12 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 Providentis*, 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 *Orientalium 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 1893, with the aim of creating a study centre which would serve – as affirmed in the founding document – as “an ideal 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 Catholicae*, 15 October 1917: *AAS* 9 [1917], 532). With this latter clarification, the Founder placed the new institution within a horizon that we can describe today as eminently ecumenical.

1922 to entrust it to the Society of Jesus (Letter *Decessor Noster*, 14 September 1922: *AAS* 14 [1922], 545-546), 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 Orientalium* 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], 283-284). In less than one month, this Encyclical was followed by the *Motu Proprio Quod Maxime*, by which the Gregorian University was associated with the Biblical and Oriental Institutes (cf. *AAS* 20 [1928], 310). The following year, alongside the existing Oriental Institute, Pius XI went on to establish the *Collegium Russicum*, the direction of which was likewise entrusted to the Society of Jesus (cf. Apostolic Constitution *Quam Curam*, 15 August 1929: *AAS* 22 [1930], 146-148).

The most important development since then came in 1971 with the founding of the Faculty of Oriental Canon Law, to date the only such faculty in existence (cf. Congregation for Catholic Education, Decree *Canonicae Orientalium*, 7 July 1971: *AAS* 63 [1971], 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 1993 – 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 exercised by the Congregation for Catholic Education, the two “Oriental” institutions, established in the same year, were called to “pro-

mote closer co-operation and unity of intent” in their service to the Christian Orient (*Rescript of the Secretariat of State*, 31 May 1993).

This look at history leads us to examine the *missio* that this Institute will be called to undertake in the future.

If at the very beginning a certain conflict was felt between study and pastoral work, today we must recognize that such antinomialism does not exist. It is not a question of “*aut ... aut*”, but rather of “*et ... et*”. I therefore call upon the professors to place scientific research first among their commitments, following the example of their predecessors who distinguished themselves by their prestigious contributions, erudite monographs, precise liturgical, spiritual, archaeological and canonical editions, and even bold collective works, such as the publication of the Acts of the *Concilium Florentinum* and the critical edition of *Anaphorae Syriacae*. The contributions of the Institute's professors are well known, beginning with the drafting of the Conciliar Documents *Orientalium Ecclesiarum* and *Unitatis Redintegratio* (1964), followed by that of the *Codex Canonum Ecclesiarum Orientalium* (1990).

On the other hand, the times in which we live and the challenges that war and hatred pose to the very roots of peaceful co-existence in the devastated lands of the East, place the Institute once again at the centre of a providential crossroads, just as it was 100 years ago.

Maintaining intact the attentiveness and application of traditional research methods, I invite all to offer to those Churches and to the entire ecclesial community their capacity for listening to life and for theological reflection in order to support their existence and progress. Many students and professors are aware of this important moment in history. Thanks to the research, teaching and witness this Institute offers, it has the task of helping these brothers and sisters of ours to strengthen and reinforce their faith in the face of these tremendous challenges. It is called to be the privileged place to promote the formation of men and women, seminarians, priests and laypeople, capable of giving reason for the hope that inspires and supports them (cf. 1 Pt 3:15), and prepared to cooperate in Christ's reconciliatory mission (cf. 2 Cor 5:18).

I urge the professors to remain open to all the Oriental Churches, considered not only in terms of their ancient configuration, but also of their current diffusion and at times troubled



Benedict XV in his study

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 Catholicae*, 15 October 1917: *AAS* 9 [1917], 532). 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 Ildefonso Schuster, to resolve the Institute's initial difficulties, Pius XI decided in

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 (3:13-20a).

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 our keeping his charge or of walking as in 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. 13-15).

How often 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 unscrupulously 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 begs 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, 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 icon, 18th cent.)

Message for the centenary of the Pontifical Oriental Institute

CONTINUED FROM PAGE 10

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 ecumenical 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*, 20-24), 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. It 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 Consortium, with the purpose of promoting, along with notable savings in men and means, a greater unity of intentions. Beside the *missio* 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 commendably cooperate. Inspired by 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

Franciscus

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,
Good day!

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

I greet you and together with you I thank the Lord for the 400 years of your charism. Saint Vincent generated a zeal for charity which has endured through the centuries: a passion that came from his heart. For this reason we have his relic here today: the heart of Saint Vincent. Today I would like to encourage you to continue this journey, offering you 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. 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 from God the love to pour forth on the world; only by praying does one touch people's hearts when one proclaims the Gospel (cf. Letter to A. Durand, 1658). But for Saint Vincent prayer is not only a duty and much less a collection of formulae. Prayer is pausing before God in order to be with him, simply dedicating oneself to him. This is the purest prayer, that which makes space for the Lord and for his praise, and nothing else: adoration.

Once discovered, adoration becomes indispensable, because it is pure intimacy with the Lord, who gives peace and joy, and dissolves the stresses of life. Therefore, to someone who was under particular pressure, Saint Vincent also advised praying "without mental strain, to immerse themselves in

God by a simple consideration with no attempt to gain His presence by emotional efforts, to abandon themselves to Him" (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 from all that is mine: my time, my rest, my rights, my plans, my agenda. One who welcomes gives up the "me" and allows "you" and "us" to enter his life.

peace with generosity, even if it is not reciprocated. Saint Vincent helps us to appreciate this ecclesial "DNA" of welcoming, of openness, of communion, so that in our life "all bitterness and wrath and anger and clamor and slander [may] be put away from you, with all malice" (Eph 4:31).

The last verb is to go. Love is dynamic; it goes forth from itself. One who loves does not sit in an easy chair looking on, waiting for the advent of a better world, but gets up and goes with enthusiasm and simplicity. Saint Vincent said it well: "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 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?"

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... to set the world on fire with His love



Vincent de Paul and symbols of mercy

"adore in God" even the reasons that one struggles to understand and accept (cf. Letter to F. Get, 1659). One who adores, who takes up the living wellspring of love cannot but be left, so to speak, "contaminated". And he begins to behave with others as the Lord

A welcoming Christian is a true man or woman of the Church, because the Church is Mother and a mother welcomes life and accompanies it. And as a child resembles 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

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.