

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalent

Fiftieth year, number 45 (2521)

Vatican City

Friday, 10 November 2017

John Paul I declared Venerable



The Holy Father has authorized the Congregation for the Causes of Saints to promulgate the decree recognizing the heroic virtues of Pope John Paul I. Born Albino Luciani on 17 October 1912, John Paul I died on 28 September 1978, just 33 days into his pontificate.

Mass and prayer for all souls



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Holy Father at the Angelus

Authority derives from good example



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At the General Audience a new series of reflections dedicated to the Eucharist

Mass is not a spectacle

The Pontiff impugns cell phone photography during celebrations

Addressing the faithful gathered in Saint Peter's Square for the General Audience on Wednesday, 8 November, Pope Francis spoke about the Mass, which he described as the very "heart" of the Church and the source of her life. After concluding a series of catecheses on Christian hope in the light of the Word of God, the Holy Father began a new line of reflections dedicated to the Eucharist and the importance of the Mass for the Christian community.

We must remember the many Christians who have died defending the Eucharist, he explained, and all those who still today must "risk their lives in order to participate in Sunday Mass". Their witness, he said, teaches us that "one can renounce earthly life for the Eucharist, because it gives us eternal life, making us participants in Christ's victory over death". Indeed, we must understand that without the Eucharist "we cannot live; our Christian life would die". Thus, the Pontiff shared the rationale behind this new series of catecheses: "to grow in our understanding of the great gift that God has given us in the Eucharist", which he described as the "wondrous event in which Jesus Christ, our life, makes himself present".

The Pope reminded the faithful that Mass is not an occasion for distractions, but rather, when we participate in the Mass it is important to be conscious that "the Lord is there!", because at Mass we are "living again the redemptive passion and death of Our Lord". It is "not a spectacle" and therefore, remember that the priest says "lift up our hearts", not "lift up your cell



phones to take a photo!" Francis stressed. Thus, he shared: "it makes me sad when I am celebrating here in Saint Peter's Square or in the Basilica to see many cell phones lifted up". Instead, we must "return to

the basics, to rediscover what is essential, through what we touch and see in the celebration of the Sacraments".

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Following a shooting in a Texas church

Pope Francis expresses his condolences

On Sunday, 5 November, at least 26 people were killed and many others wounded when a gunman opened fire on worshippers in a Baptist church in the small town of Sutherland Springs, Texas. On Tuesday, 7 November, in the aftermath of the tragedy, Secretary of State Cardinal Pietro Parolin sent a telegram on behalf of the Holy Father to Archbishop Gustavo Garcia-Siller of San Antonio, expressing Francis' condolences and support. The following is the text of the telegram.

Deeply grieved by news of the loss of life and grave injuries caused by the act of senseless violence perpetrated at the First Baptist Church in Sutherland Springs, the Holy Father asks you kindly to convey his heartfelt condolences to the families of the victims and the wounded, to the members of the congregation, and to the entire local community. He asks our Lord Jesus Christ to console all who mourn and to grant them the spiritual strength that triumphs over violence and hatred by the power of forgiveness, hope and reconciling love.



26 white crosses have been erected in memory of the victims in Sutherland Springs. Photo by Larry W. Smith/EPA

VATICAN BULLETIN



AUDIENCES

Friday, 3 November

Archbishop Juliusz Janusz, titular Archbishop of Caorle, Apostolic Nuncio in Slovenia, acting Apostolic Delegate in Kosovo

Saturday, 4 November

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

H.E. Mr Igor Dodon, President of the Republic of Moldova, with his wife and entourage

Monday, 6 November

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

– Archbishop Edmundo Ponciano Valenzuela Mellid, SDB, of Asunción,

with Archbishop emeritus Eustaquio Pastor Cuquejo Verga, CSSR

– Bishop Cándido Cárdenas Villalba of Benjamín Aceval

– Bishop Ricardo Jorge Valenzuela Ríos, of Caacupé, with Bishop emeritus Catalino Claudio Giménez Medina, I. sch.

– Fr Osmar López Benítez, Diocesan Administrator of Carapeguá

– Bishop Heinz Wilhelm Steckling, OMI, of Ciudad del Este

– Bishop Miguel Ángel Cabello Almada, of Concepción

– Bishop Juan Bautista Gavilán Velásquez of Coronel Oviedo

– Bishop Francisco Javier Pistilli Scorzara, I. sch., of Encarnación, with Bishop emeritus Ignacio Gorgorza Izaguirre, SCI di Béth

– Bishop Pedro Collar Noguera of San Juan Bautista de las Misiones,

with Bishop emeritus Mario Melanio Medina Salinas

– Bishop Joaquín Hermes Robledo Romero of San Lorenzo

– Bishop Pierre Laurent Jubinville, CSSP, of San Pedro

– Msgr Waldemar Sánchez Franco, Diocesan Administrator of Villarrica del Espíritu Santo

– Bishop Adalberto Martínez Flores, Military Ordinary

– Bishop Gabriel Narciso Escobar Ayala, SDB, titular Bishop of Media,

Vicar Apostolic of Chaco Paraguayo

– Bishop Lucio Alfert, OMI, titular Bishop of Tubyza, Vicar Apostolic of Pilcomayo

Tuesday, 7 November

H.E. Ahmed Muhammad al-Tayyib, Grand Imam of al-Azhar, with his entourage

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Felipe Arizmendi Esquivel of San Cristóbal de Las Casas, Mexico (3 Nov.).

The Holy Father appointed Bishop Rodrigo Aguilar Martínez as Bishop of San Cristóbal de Las Casas. Until now he has been Bishop of Tehuacán, Mexico (3 Nov.).

Bishop Aguilar Martínez, 65, was born in Valle de Santiago, Mexico. He was ordained a priest on 25 July 1975. He was ordained a bishop on 31 July 1997, subsequent to his appointment as Bishop of Matehuala, Mexico. On 28 January 2006 he was appointed Bishop of Tehuacán.

The Holy Father appointed Fr Santiago Rodríguez Rodríguez from the clergy of the Diocese of Puerto Plata, as Bishop of San Pedro de Macorís, Dominican Republic. Until now he has served as episcopal vicar for pastoral ministry and as parish priest of San Marcos Parish (3 Nov.).

Bishop-elect Rodríguez Rodríguez, 49, was born in Mamey, Dominican Republic. He was ordained a priest on 24 June 2000. He holds a licence in moral theology and a Master's in bioethics. He has served in parish ministry and as professor and formator at the seminary; university chaplain; head of the diocesan pastoral ministry for the family and life; judge at the ecclesiastical tribunal; military chaplain; professor of bioethics at the Pontifical Catholic University Madre y Maestra.

The Holy Father appointed Msgr Leonardo D'Ascenzo from the clergy of the Diocese of Velletri-Segni, Italy, as Archbishop of Trani-Barletta-Bisceglie, Italy. Until now he has been rector of the Pontifical Leonine College in Anagni (4 Nov.).

Archbishop-elect D'Ascenzo, 56, was born in Valmontone, Italy. He holds a licence in dogmatic theology, a Master's in educational science and a doctorate in spiritual theology. He was ordained a priest on 5 July 1986. He has served in parish ministry and as assistant and then unitary assistant of Catholic Action for young people; spiritual father; vice rector and then director of the propaedeutic year at the Pontifical Leonine College; director of the diocesan and regional centre for vocations; vice-director of the National Centre for Vocations of the Italian Episcopal Conference; professor of spiritual theology.

The Holy Father appointed Fr Jean Patrick Iba-Ba as Bishop of Franceville, Gabon. Until now he has been rector of Saint Augustin National Major Seminary in Libreville (4 Nov.).

Bishop-elect Iba-Ba, 51, was born in Libreville, Gabon. He holds a degree in Canon Law. He was ordained a priest on 19 July 1998. He has served in parish ministry and as vice rector of Saint Augustin Major Seminary; rector of Saint Jean Minor Seminary; adjunct national director of Catholic Schools, and general chaplain to Institutes for Catholic education.

PONTIFICAL ACADEMY OF SCIENCES

The Holy Father appointed as Ordinary Member of the Pontifical Academy of Sciences Ms Helen Margaret Blau, professor of micro-

With Bishops of Paraguay



On Monday morning, 6 November, the Holy Father received in audience members of the Episcopal Conference of Paraguay, on a visit *ad limina Apostolorum*.

Pope's prayer intention for November

Dialogue and peace in Asia

"Let us pray that Christians in Asia may promote dialogue, peace, and mutual understanding, especially with those of other religions". This is Pope Francis' prayer intention for November, relayed to Catholics throughout the world in a video message posted on the Pope's Worldwide Prayer Network. In the video, available at www.popesprayer.net, the Pontiff's words are accompanied by images of people from the continent's numerous ethnicities, cultures and religions. "The most striking feature of Asia", the Pontiff states, "is the variety of its peoples, who are heirs to ancient cultures, religions and traditions". Moreover, "on this continent, where the Church is a minority, the challenges are intense", he explains, then launches an appeal to "promote dialogue among religions and cultures", with the understanding that "dialogue is an essential part of the mission of the Church in Asia".

Following the release of the video message – as always, produced by La Machi Agency in cooperation with the Vatican Television Center – Cardinal Oswald Gracias, Archbishop of Bombay, told Vatican Radio that "dialogue is a necessity" for the people of Asia, and that in this respect, the Church on the continent is doing a great deal, but there is more to be done: "with prayer and with Pope Francis' urging", he said, "surely we can do more". The Cardinal explained that effective dialogue requires "diversified initiatives" in relation to Muslims, Buddhists, Sikhs and Hindus, and that it is important to emphasize that dialogue "does not mean proselytizing" but, "in Pope Francis' words, 'it is walking together'". Those who promote dialogue, the Cardinal said, must not be intimidated by bullying or violence.

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Mass is not a spectacle to be photographed

At the General Audience a new series of reflections dedicated to the Eucharist

The Pope began a new series of catecheses at the General Audience in Saint Peter's Square on Wednesday, 8 November. Concluding a series on Christian hope in the light of the Word of God, he began a new line of reflections dedicated to the Eucharist and the importance of Mass for the Christian community. The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

Today we begin a new series of catecheses, which will direct our gaze toward the "heart" of the Church, namely, the Eucharist. It is fundamental that we Christians clearly understand the value and significance of the *Holy Mass*, in order to live ever more fully our relationship with God.

We cannot forget the great number of Christians who, throughout the world, in 2,000 years of history, have died defending the Eucharist; and how many, still today, risk their lives in order to participate in Sunday Mass. In the year 304, during the Diocletianic Persecution, a group of Christians from North Africa was surprised as they were celebrating Mass in a house, and were arrested. In the interrogation, the Roman Proconsul asked them why they had done so, knowing that it was absolutely prohibited. They responded: "Without Sunday we cannot live", which meant: if we cannot celebrate the Eucharist, we cannot live; our Christian life would die.

Indeed, Jesus said to his disciples: "unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day" (Jn 6:53-54).

Those Christians from North Africa were killed because they were celebrating the Eucharist. They gave witness that one can renounce earthly life for the Eucharist, because it gives us eternal life, making us participants in Christ's victory over death. This witness challenges us all and calls for a response as to what it means for each of us to partake in the Sacrifice of Mass and approach the Lord's Table. Are we searching for that wellspring that "gushes forth living water" for eternal life? that makes of our life a spiritual sacrifice of praise and thanksgiving and makes of us one body in Christ? This is the most profound meaning of the Holy Eucharist, which means "thanksgiving": thanksgiving to God the Father, Son and Holy Spirit, who engages us and transforms us in his communion of love.

In the forthcoming catecheses I would like to answer some important questions about the Eucharist and Mass, in order to rediscover, or discover, how God's love shines through this mystery of faith.

The Second Vatican Council was deeply inspired by the desire to lead Christians to understand the great-

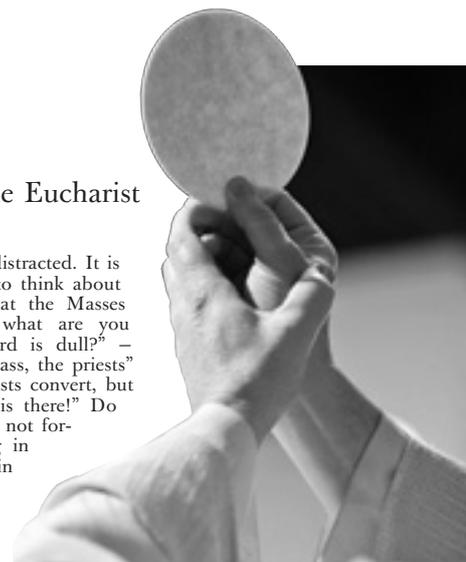
ness of faith and the beauty of the encounter with Christ. For this reason it was necessary first of all to implement, with the guidance of the Holy Spirit, an appropriate renewal of the Liturgy, because the Church continually lives of it and renews herself thanks to it.

A central theme that the Council Fathers emphasized was the liturgical formation of the faithful, indispensable for a true renewal. It is precisely this renewal as well as the purpose of this series of catecheses that we are beginning today: to grow in our understanding of the great gift that God has given us in the Eucharist.

The Eucharist is a wondrous event in which Jesus Christ, our life, makes himself present. Participating in the Mass "is truly living again the redemptive passion and death of Our Lord. It is a visible manifestation: the Lord makes himself present on the altar to be offered to the Father for the salvation of the world" (*Homily at the Domus Sanctae Marthae*, 10 February 2014). The Lord is there with us, present. So often do we go there, look at things, talk amongst ourselves while the priest is celebrating the Eucharist ... and we do not celebrate close to Him. But it is the Lord! If today the President of the Republic were to come, or some very important world personage, it is certain that we would all be close to him, that we would want to greet him. But think: when you go to Mass, the Lord is

there! And you get distracted. It is the Lord! We have to think about this. "Father, it's that the Masses are dull" – "But what are you saying, that the Lord is dull?" – "No, no. Not the Mass, the priests" – "Ah, may the priests convert, but it is the Lord who is there!" Do you understand? Do not forget it. "Participating in Mass is living again the redemptive passion and death of Our Lord".

Now let us try asking ourselves a few simple questions. For example, why do we make the sign of the Cross and perform the Penitential Rite at the beginning of Mass? And here I would like to add another side note. Have you seen how children make the sign of the Cross? You do not know what they are doing, whether it is the sign of the Cross or an outline. They do this [*gesturing*]. Children must be taught how to make the sign of the Cross properly. This is how the Mass begins; this is how life begins; this is how the day begins. This means that we are redeemed by the Lord's Cross. Watch the children and teach them how to make the sign of the Cross properly. And those Readings, during Mass, why are they there? Why are there three Readings on Sunday and two on the other days? Why are they read? What do the Readings at Mass mean? Why are they read and what is their purpose? Or, why does the priest presiding at the celebration say at a certain point: "Lift up our hearts"? He does not say: "Lift up your cell phones to take a photo!". No, that's bad! I tell you, it makes me sad when I am celebrating here in Saint Peter's Square or in the Ba-



silica to see many cell phones lifted up, not only by the faithful but also by some priests and even bishops! But please! Mass is not a spectacle: it is going to encounter the Passion and Resurrection of the Lord. This is why the priest says: "Lift up our hearts". What does this mean? Remember: no cell phones.

It is really important to return to the basics, to rediscover what is essential, through what we touch and see in the celebration of the Sacraments. The question of the Apostle Saint Thomas (cf. Jn 20:25), seeking to see and touch the nail wounds in Jesus' body, and the desire to be able in some way to "touch" God in order to believe in him. What Saint Thomas asks of the Lord is what we all need: to see him, to touch him so that we may be able to know him. The Sacraments meet this human need. The Sacraments, the Eucharistic celebration in a particular way, are signs of God's love, the privileged ways for us to encounter him.

Thus, through these catecheses that we are beginning today, I would like to rediscover with you the beauty that is hidden in the Eucharistic celebration and that, once revealed, gives full meaning to each person's life. May Our Lady accompany us on this new stretch of road. Thank you.

With the President of Moldova

On Saturday morning, 4 November, the Holy Father received in audience H.E. Mr Igor Dodon, President of the Republic of Moldova, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Msgr Antoine Camilleri, Undersecretary for Relations with States.

During the cordial discussions, appreciation was expressed regarding the good state of bilateral relations and the positive contribution of the Church to Moldovan society, especially through ecumenical efforts and educational and charitable works.

There followed an exchange on the situation in the country and on various themes of mutual interest, such as the promotion of family values, and peace and security at the regional and international levels.



SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly the groups from New Zealand, the Philippines, Korea, Canada and the United States of America. Upon all of you, and your families, I invoke joy and peace in our Lord Jesus Christ.

Lastly I greet *young people*, the *sick*, and *newlyweds*. May today's remembrance of the Holy Martyrs, whose relics are held here in Saint Peter's Basilica, cultivate in you, dear *young people*, attention to the Christian witness even in difficult contexts; may it help you, dear *sick people*, to offer your suffering in order to support the many persecuted Christians; may it encourage you, dear *newlyweds*, to trust in God's help and not just in your own abilities.

Oppose discrimination and xenophobia

The Pope emphasizes the need to educate consciences

Pope Francis identified the need to educate consciences as the best antidote to discrimination and xenophobia, during an audience on Saturday, 4 November in the Consistory Hall, where he received participants in a conference entitled "Migrants and Refugees in a Globalized World: Responsibility and Responses of Universities". The conference was organized by the International Federation of Catholic Universities. The following is a translation of the Holy Father's address, which he delivered in Italian.



Dear Brothers and Sisters,

I welcome you at the conclusion of the International Conference entitled "Migrants and Refugees in a Globalized World: Responsibility and Responses of Universities", organized by the International Federation of Catholic Universities. I thank the President for the words with which he introduced our meeting.

For little less than a century this organization, with the motto "*Sciat ut serviat*", has sought to promote Catholic formation at a higher level, availing itself of the great richness that derives from the encounter of many diverse university situations. An essential aspect of this formation aspires to promote social responsibility, for the building of a more just and more humane world. Thus, you have felt called by the global and complex situation of contemporary migration and have organized a scientific, theological and pedagogical reflection deeply rooted in the Social Doctrine of the Church, in an endeavour to overcome the prejudice and fear linked to an inadequate awareness of the migratory phenomenon. I congratulate you and would like to point out the need for *your contribution in three areas* that are within your competence: those of *research, teaching, and social promotion*.

With regard to the first area, Catholic universities have always sought to harmonize *scientific with theological research*, placing reason and faith in dialogue. I think it would be timely to begin further – even long-term – studies into the remote causes of forced migration, with the aim of identifying practical solutions, because it is important first to ensure people the right not to be forced to emigrate. It is likewise important to take into account the reactions – negative in principle, at times even discriminatory and xenophobic – that the arrival of migrants is generating in countries of ancient Christian Tradition, in order to recommend programmes for educating consciences. Moreover, the migrants and refugees' many

contributions to the host society certainly deserve greater appreciation, as do those contributions that benefit their communities of origin. In order to give "rationales" to the pastoral care of migrants and refugees, I invite you to deepen theological reflection on migration as a sign of the times. "In migrants the Church has always contemplated the image of Christ who said, 'I was a stranger and you made me welcome' (Mt 25:35). Their condition is, therefore, a challenge to the faith and love of believers, who are called on to heal the evils caused by migration and discover the plan God pursues through it, even when caused by obvious injustices" (Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction *Erga Migrantes Caritas Christi*, 12).

With regard to the *teaching* sphere, I hope that Catholic universities may set up programmes aimed at fostering the education of refugees, at various levels, both by offering correspondence courses for those living in reception camps and centres, and by allocating study grants that allow for their relocation. By taking advantage of the extensive international academic network, universities can also facilitate the recognition of the qualifications and professional status of migrants and refugees, to their benefit and that of the societies that welcome them. In order to respond satisfactorily to the new challenges of migration, it is important to train, in a specific and professional way, the pastoral workers who strive to assist migrants and refugees: this is another compelling task for Catholic universities. At a more general level, I would like to in-

vite Catholic universities to educate their own students – some of whom will become political leaders, entrepreneurs and creators of culture – to understand the migratory phenomenon, in a perspective of justice, global co-responsibility and communion in cultural diversity.

The sphere of *social promotion* views the university as an institution that undertakes to bear the burdens of the society in which it operates, by exercising first and foremost its role of critical conscience with regard to the various forms of political, economic and cultural powers. With regard to the complex world of migration, the Migrants and Refugees Section of the Dicastero for Promoting Integral Human Development has recommended "20 Action Points" as a contribution to the process that will lead to the international community's adoption of two Global Compacts, one on migrants and the other on refugees, in the second half of 2018. In this and other areas, universities can carry out their role as privileged actors even in the social sphere, such as, for example, by encouraging students to engage in volunteer assistance programmes for refugees, asylum seekers, and newly arrived migrants.

All the work that you carry out in these great areas – research, education and social promotion – finds a sure reference in the four milestones on the Church's path through the situations of contemporary migration: *to welcome, to protect, to promote and to integrate* (cf. *Message for World Day of Migrants and Refugees 2018*).

Today we are commemorating Saint Charles Borromeo, an enlightened and impassioned Pastor who made humility his motto. May his exemplary life inspire your intellectual and social activity and also the experience of fraternity that you promote in the Federation.

May the Lord bless your commitment at the service of the university world and of our brother and sister migrants and refugees. As I assure you of my remembrance in prayer, I ask that you, please, not forget to pray for me.

To the Sixt Group

The children in Francis' heart

Pope Francis has "a special place in his heart for the least and the most vulnerable of our brothers and sisters". He stressed this in an address to representatives of the Sixt Group, whom he received in audience in the Clementine Hall on Saturday morning, 4 November. At the beginning of the encounter, Regine Sixt introduced the organization's activities to the Pontiff, in particular the 'Drying Little Tears' initiative which assists children in difficulty. The following is the English text of the Holy Father's discourse.

Dear Members of the Sixt Family,
Dear Friends,

I offer a warm welcome to you, the representatives of the Sixt company from throughout the world. I thank Mrs Regine Sixt for her introduction, which spoke of your shared commitment to works of charity, carried out through the *Drying Little Tears* Foundation and aimed above all at helping children in various situations of need.

These efforts allow you the opportunity to make your professional activity a noble vocation, by recognizing a greater meaning in life. Beyond personal and financial success, you are striving to serve the common good by working to increase the goods of this world and to make them more available to all (cf. *Evangelii Gaudium*, 203).

You have assembled here in Rome to meet the Successor of Peter, who has a special place in his heart for the least and the most vulnerable of our brothers and sisters. Such are our children. *Drying their tears* through concrete projects of assistance is a way of combatting the culture of waste and helping to build a more humane society.

I encourage you to pursue your work in the conviction that God's tender love can be seen in a particular way on the faces of innocent children in need of care and support. May the Lord reward you with his many gifts.

I ask your prayers for my mission in the service of the Church, and to you, your dear grandchildren and all your families, I cordially impart my Apostolic Blessing.

For deceased cardinals and bishops

In the prospect of eternal life

Pope Francis recalled the Cardinals, Archbishops and Bishops who died over the past year, as he celebrated a Mass in suffrage for them on Friday morning, 3 November, at the Altar of the Chair in Saint Peter's Basilica. Fourteen Cardinals and 137 Archbishops and Bishops died between October 2016 and October 2017. There were 38 Cardinals and numerous prelates of the Roman Curia present at the Mass, which was served by the Salesians of Don Bosco, while music was provided by the Sistine Chapel Choir. The following is the English text of the Pontiff's homily.

Today's celebration once more sets before us the reality of death. It renews our sorrow for the loss of those who were dear and good to us. Yet, more importantly, the liturgy increases our *hope* for them and for ourselves.

The first reading expresses a *powerful hope* in the resurrection of the just: "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan 12:2). Those who sleep in the dust of the earth are obviously the dead. Yet awakening from death is not in itself a return to life: some will awake for eternal life, others for everlasting shame. Death makes definitive the "crossroads" which even now, in this world, stands before us: the way of life, with God, or the way of death, far from him. The "many" who will rise for eternal life are to be understood as the "many" for whom the blood of Christ was shed. They are the multitude that, thanks to the goodness and mercy of God, can experience the life that does not pass away, the complete victory over death brought by the resurrection.



In the Gospel, Jesus *strengthens our hope* by saying: "I am the living bread that came down from heaven. Whoever eats of this bread will live forever" (Jn 6:51). These words evoke Christ's sacrifice on the cross. He accepted death in order to save those whom the Father had given him, who were dead in the slavery of sin. Jesus became our brother and shared our human condition even unto death. By his love, he shattered the yoke of death and opened to us

the doors of life. By partaking of his body and blood, we are united to his faithful love, which embraces his definitive victory of good over evil, suffering and death. By virtue of this divine bond of Christ's charity, we know that our fellowship with the dead is not merely a desire or an illusion, but a reality.

The faith we profess in the resurrection makes us *men and women of hope*, not despair, men and women of life, not death, for we are comforted by the

promise of eternal life, grounded in our union with the risen Christ.

This *hope*, rekindled in us by the word of God, helps us to be trusting in the face of death. Jesus has shown us that death is not the last word; rather, the merciful love of the Father transfigures us and makes us live in eternal communion with him. A fundamental mark of the Christian is a sense of anxious expectation of our final encounter with God. We reaffirmed it just now in the responsorial psalm: "My soul thirsts for God, for the living God. When shall I come and behold the face of God?" (Ps 42:2). These poetic words poignantly convey our watchful and expectant yearning for God's love, beauty, happiness, and wisdom.

These same words of the psalm were impressed on the souls of our brother cardinals and bishops whom we remember today. They left us after having served the Church and the people entrusted to them in the prospect of eternity. As we now give thanks for their generous service to the Gospel and the Church, we seem to hear them repeat with the apostle: "Hope does not disappoint" (Rom 5:5). Truly, it does not disappoint! God is faithful and our hope in him is not vain. Let us invoke for them the maternal intercession of Mary Most Holy, that they may share in the eternal banquet of which, with faith and love, they had a foretaste in the course of their earthly pilgrimage.

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CONTINUED FROM PAGE 2

biology and director of the Baxter Laboratory for Stem Cell Biology at Stanford University, Stanford, California, United States of America (4 Nov.).

The Holy Father has appointed as Ordinary Member of the Pontifical Academy of Social Sciences Mr John Francis McEldowney, professor of law at the Faculty of Law, Warwick University, Great Britain (4 Nov.).

DICASTERY FOR THE LAITY, FAMILY AND LIFE

The Holy Father appointed as Under-Secretaries of the Dicastery for the Laity, Family and Life the following: —for the *Section for Life*, Professor Gabriella Gambino, adjunct Professor of Bioethics at the Faculty of Philosophy, researcher

and associate Professor of Philosophy of Law at the Faculty of Law of the University of Rome Tor Vergata, Professor at the Pontifical John Paul II Theological Institute for Matrimonial and Family Science; —for the *Section for the lay faithful*, Dr Linda Ghisoni, judge at the Court of First Instance for cases of nullity of marriage for the Lazio Region, established by the Vicariate of Rome, lecturer at the Department of Law of the University Roma Tre (7 Nov.).

RELATIONS WITH STATES

The Holy Father appointed Archbishop Fortunatus Nwachukwu, titular Archbishop of Acquaviva, as Apostolic Nuncio in Trinidad and Tobago, Antigua and Barbuda, Barbados, Dominica, Jamaica, Saint Kitts and Nevis,

Saint Vincent and the Grenadines, and the Cooperative Republic of Guyana, and as Apostolic Delegate in the Antilles. Until now he has been Apostolic Nuncio in Nicaragua (4 Nov.).

PAPAL LEGATE

The Holy Father appointed Cardinal Agostino Vallini, Vicar General emeritus of His Holiness for the Diocese of Rome, as Papal Legate to the Basilica of Saint Francis and to that of Saint Mary of the Angels in Assisi, Italy (4 Nov.).

NECROLOGY

Archbishop Michael Augustine, Archbishop emeritus of Pondicherry and Cuddalore, India, at age 84 (4 Nov.).

A lesson for a world bracing for war



At the Sicily-Rome American cemetery

On Thursday afternoon, 2 November, All Souls' Day, Pope Francis celebrated Mass at the Sicily-Rome American Cemetery in the Italian seaside town of Nettuno, in suffrage for the faithful departed and in particular for those who have lost their lives on account of war. The following is a translation of the Holy Father's homily, which was delivered extemporaneously in Italian.

We have all gathered here today in hope. Each one of us, in his or her heart, can repeat Job's words that we heard in the first Reading: "I know that my Redeemer lives, and at last he will stand upon the earth". The hope of re-encountering God, of all of us meeting again, as brothers and sisters: and this hope does not disappoint. Paul's expression in the second Reading was powerful: "Hope does not disappoint".

But so often hope is born and sets its roots in many human wounds, in so much human affliction. That moment of pain, of grief, of suffering makes us look to Heaven and say: "I believe that my Redeemer lives. But stop, Lord". This is the prayer that perhaps rises from us all, when we look at this cemetery. "I am certain, Lord, that these brothers and sisters of ours are with you. I am certain". We say this. "But please, Lord, stop. No more. No more war. No more of this 'senseless slaughter'", as Benedict XV said. Better to hope without this destruction: young people ... thousands, thousands, thousands, thousands ... shattered hopes. "No more, Lord". We must say this today, as we pray for all the departed, but in this place let us pray in a special way for these young people; today as the world is once more at war and is preparing to engage more aggressively in war. "No more, Lord. No more". With war all is lost.

What comes to mind is that elderly woman who – looking at the ruins of Hiroshima, with wise but very painful resignation, with that mournful resignation that women are able to experience, because it is their charisma – said: "Men do everything possible to declare and wage war, and in the end they destroy themselves".

This is war: our own self-destruction. Surely that woman, that elderly woman, had lost children and grandchildren there; all she had left was heartache and tears. And if today is a day of hope, today is also a day of tears. Tears as those felt and wept by women when the mail arrived: "Madame, you have the honour to have had a husband who was a hero for the Homeland; that your sons are heroes for the Homeland". They are tears that today humanity must not forget. This pride of this humankind that has not learned its lesson and that seems unwilling to learn it!

When so many times in history men think of waging a war, they are convinced they are bringing about a new world; they are convinced they are creating a "springtime". And it ends in a dreadful, cruel winter, with the reign of terror and death. Today let us pray for all the departed, all of them, but in a special way for these young people, at a moment in which so many die in the daily battles of this piecemeal war. Let us also pray for today's dead, the victims of war, also children, innocents. This is the result of war: death. May the Lord grant us the grace to weep.



Prayer at the Ardeatine Caves

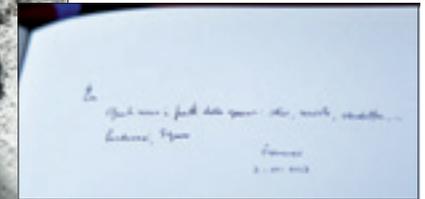
God knows all faces and names

On his return from the Sicily-Rome American Cemetery, the Pope visited the Ardeatine Caves outside Rome to pay his respects at the memorial for victims of the wartime massacre of 24 March 1944. The following is a translation of the prayer he recited at the memorial.

"God of Abraham, God of Isaac, God of Jacob" (cf. Ex 3:6).
 With this name you presented yourself to Moses, when you revealed to him the will to free your people from slavery in Egypt.
 God of Abraham, God of Isaac, God of Jacob:
 God who seals the covenant with man;
 God who binds himself with a pact of steadfast love, for ever.
 Merciful and compassionate with each man and woman and with all people who suffer oppression.
 "I have seen the affliction of my people [...] and have heard their

cry [...]: I know their sufferings" (Ex 3:7).
 God of faces and of names. God of each of the 335 people slaughtered here on 24 March 1944, whose remains rest in these graves.
 You know their faces and their names.
 All, even the 12 who remain unknown to us; for you no one is unknown.
 God of Jesus, our Father who art in heaven.
 Thanks to Him, the crucified and Risen One, we know that your name.
 "God of Abraham, God of Isaac, God of Jacob", means that you are not God of the dead but of the living (cf. Mt 22:32), that your covenant of steadfast love is mightier than death and is a guarantee of resurrection.

O Lord, in this place, consecrated to the memory of those who have fallen for freedom and justice, let us divest ourselves of the trappings of selfishness and indifference, and through the burning bush of this mausoleum, in silence, may we hear your name:
 "God of Abraham, God of Isaac, God of Jacob",
 God of Jesus,
 God of the living.
 Amen.



"These are the fruits of war, death, revenge ... forgive us Lord"; this was the message written by Pope Francis on 2 November at the Ardeatine Caves outside Rome, where, in 1944, occupying German forces massacred 335 random victims in retaliation for a partisan attack on an SS battalion.





Mercy and law in 'Amoris Laetitia'

Listening for the voice of Jesus

GERALD J. BEDNAR*

With regard to Pope Francis' Post-Synodal Exhortation *Amoris Laetitia* (*AL*), there are some among the faithful who fail to understand a subtle but important distinction between law and mercy that runs throughout the Exhortation. Some dissenters, for example, assert that Christians who divorce from a valid marriage and remarry with adequate knowledge and consent enter the state of mortal sin. They insist that God gives the justified sufficient strength to bear whatever difficulties that may arise, that married couples can endure what comes their way if they take advantage of the grace offered to them.

The positions adopted by such opponents, however, rely dispassionately on the sense of the law. The clarity of the law gives confidence and predictability to one's actions. The directives of *AL* seem to give neither.

Famously, Pope Francis has championed mercy as the forgotten virtue in Christian thought and practice today. Although aware of abstract principles, mercy attends primarily to concrete circumstances. There is no law of mercy. No recipe exists for when and how it should be applied. Mercy subsists in a different realm. It pertains to concrete circumstances that need individual assessment. Mercy resists legal formulation. Nor is mercy an alternative to law. *Mercy is rather a way of applying laws*. Jurisprudence that attends only to abstract principles, therefore, can result in a mean-spirited application of the law. Mercy, on the other hand, listens for the voice of Jesus in the particular circumstances it faces.

Francis proposes that in appropriate cases, partners already in a second marriage may enter a period of discernment, accompanied by an experienced priest, so they can reflect on relevant issues. After a suitable period of time, they may celebrate a sacramental confession in which they accept an appropriate penance and receive absolution. Communion may follow that discernment and penance (*AL* 305). Such a case may involve, for example, a man who selfishly leaves his wife early in a valid marriage. He obtains a civil divorce and marries another. Years go by. Eventually, the man comes to his senses about the first marriage. He admits his sin,

and seeks pardon and forgiveness. What does conversion require of him? Must he leave his second wife and their children to return to his first wife? What if his first wife has remarried? Is there no way for the repentant husband to stay in the second "marriage" and still receive Communion?

The traditional response to this unfortunate circumstance requires him and his second wife to live in a "brother-sister" relationship – denying to each other normal conjugal relations. Some circumstances may indeed call for such an arrangement. Some may not. Some couples may want their family to continue to grow, and may recoil at the very idea of simulating the sacrament. Can nothing be done?

In Mt 19:9, Jesus declares, "I tell you, whoever divorces his wife, except for *porneia*, commits adultery." Notice that Jesus himself grants an exception to the rule against divorce, the exception of "*porneia*." Most likely, *porneia* refers to null marriages. But here the issue becomes murky. Null marriages are not really marriages. Well, then, what are they? No one would say that such couples lived in sin before the annulment. Those marriages certainly looked valid at the beginning. They are certainly treated as marriages until a final declaration of nullity is issued. The categories of the law do not present the neat distinctions some would expect.

Most biblical scholars would say that the more primitive form of Mt 19:8-9 is found in Mk 10:11-12 where the Lord's prohibition against divorce takes an absolute form ("Whoever divorces his wife and marries another commits adultery"). Matthew reformulates the question in a way that looks for an exception, "Is it lawful to divorce one's wife for any cause?" (Mt 19:3). When Matthew reports the Lord's reply, he feels free to add the *porneia* exception. While the change leaves the prohibition against divorce intact, it renders it more nuanced. Are such changes legitimate?

It is not as if this sort of solution were without precedent. Saint Paul did the same sort of thing approximately 30 years before Matthew wrote his Gospel. If a married man wishes to convert to Christianity and his non-Christian wife resists, Saint

Paul permits the man to divorce and enter a second marriage to a Christian woman (1 Cor 7:12-15). The privilege has long been recognized as an exception to the ban against second marriages.

Joseph Fitzmyer has noticed that when Matthew added the *porneia* exception to the saying of Jesus, the evangelist was still operating under inspiration, as was Paul when he devised his permission to divorce. If the Church remains a Spirit-guided institution, why can't the Church of a later day make a similar exception as the occasion demands? Similarly, the Church has long recognized the Petrine privilege (based on the power of the keys, Mt 16:19), to dissolve certain marriages at the discretion of the pope. Both privileges are not so much commentaries on the indissolubility of marriage as they are affirmations of the centrality of mercy. Furthermore, the Church has long recognized that, if a just cause exists, the pope may grant a dispensation even from a valid sacramental but unconsummated marriage (Canon 1698). If the dispensation is granted, the partners are free to remarry without fear of committing adultery.

Law and mercy belong together in the Christian dispensation. One need only perceive the two correctly to discover their unity. The Christian never needs to choose between mercy and the law. Mercy is the sensibility with which Christians interpret the sense of the law. Sometimes mercy will produce a hug, and sometimes a rebuke. It depends on the circumstances.

Dissenters treat the Pope's exhortation as if he were trying to fashion a new doctrine. He is not. He is trying to incorporate a merciful way of applying the law, and that cannot itself become a law. The part of *AL* that may, to some, appear like new doctrine is really the application of mercy, which itself cannot be encoded into another law.

In his Gospel, Matthew consistently features Jesus as applying the law, but with mercy. Matthew protects against legalism and authoritarianism by insisting that the voice of Jesus be heard in the application of any law. Jesus mercifully relaxes the application of the law in appropriate circumstances. For example, he will not allow a strict observance of the

Sabbath laws to prevent a simple act of mercy that dispels the hunger of his disciples (Mt 12:1-12). Moreover, mercy sometimes demands more than the law. So Jesus will not allow the son to bypass his obligation to his parents by declaring certain property as dedicated to the Lord (Mt 15:3-6). *Mercy in both of these circumstances overrides the law without overturning it*. Jesus does not abrogate the law, but neither does he use it simply to condemn those who run afoul of its requirements. Pope Francis does the same in *AL*.

The issue is not whether divorce is permissible. Clearly it is not. The issue is whether a second marriage must be characterized continuously as adultery. That precise question has not been addressed before, not even in *Familiaris Consortio*.

Pope Francis shows mercy to those who come to realize all too late that their actions have offended the moral order. After they confess their sin, must they settle only for a simulated marriage? All agree that after a divorce from a valid marriage and upon remarriage, the guilty party should repent and reconcile. If there is no reconciliation, as years pass, the situation of the parties may change. Mercy may call for leaving the second marriage in place.

Opponents try to force sensibility into a rule that is compatible with the rest of the rules. They assume that Francis is trying to formulate a new law when in fact he is only trying to incorporate compassion into the application of the old law. The Pope's position should not be viewed as a softening of the law – as if permission for divorce were being granted. *AL* does not treat divorce as any more virtuous or permissible than present law allows. It does not look forward to declare some divorces as "tragic but good." It looks backward to see the mess caused by the sin, and to see whether mercy to contrite parties might make reconciliation and Communion possible again. It tries to help couples pick up the pieces, and resume the Christian journey. Divorce is not only tragic, it is wrong. Mercy shown to those guilty of divorce does not make it right, but it can allow the parties to breathe again.

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Working towards global nuclear disarmament

For a world free of nuclear weapons

The conference currently underway in the Vatican follows in the wake of the 20 September 2017 signing ceremony for the "Treaty on the Prohibition of Nuclear Weapons". The following is the text of the discourse given in New York on the same date by Archbishop Paul Richard Gallagher, Secretary for Relations with States, at the Tenth Conference to Facilitate the Entry into Force of the Comprehensive Nuclear-Test-Ban Treaty, which was formally opened for signature on 24 September 1996.

The Comprehensive Nuclear-Test-Ban Treaty [CTBT] is one of the cornerstones of the juridical structures painstakingly put in place to control the global threat posed by nuclear weapons and to move progressively toward a world free of nuclear weapons. The Holy See ratified and adheres to the CTBT as an expression of its longstanding conviction that a nuclear test ban, nuclear nonproliferation, and nuclear disarmament "are closely linked and must be achieved as quickly as possible under effective international control."

The Holy See is, therefore, troubled by the continued lack of progress in achieving the entry into force of the Comprehensive Nuclear-Test-Ban Treaty. Two decades without the Treaty's entry into force have been two decades lost in our common goal of a world without nuclear weapons. At the same time, the Holy See is pleased to take part in this Conference, joining other States who have ratified the CTBT in repeating our appeal to the remaining States whose ratification is necessary for the Treaty to enter into force. In ratifying this treaty, these States have an opportunity to demonstrate wisdom, courageous leadership, and a commitment to peace and the common good of all.

The entry into force of the CTBT is all the more urgent when one considers contemporary threats to peace, from the continuing challenges of nuclear proliferation to the major new modernization programs of some of the nuclear weapons states. Both nuclear proliferation and new modernization programs are contrary to the purposes of the CTBT, and, more importantly, they undermine international security. The rising tensions over North Korea's growing nuclear program are of special urgency. The international community must respond by seeking to revive negotiations. The threat or use of military force have no place in countering proliferation, and the threat or use of nuclear weapons in countering nuclear proliferation are deplorable. We must put behind us the nuclear threats, fear, military superiority, ideology, and unilateralism that drive proliferation and modernization efforts and are so reminiscent of the logic of the Cold War.

On this day, when the landmark Treaty on the Prohibition of Nuclear Weapons is opened for signature, I want to focus especially on CTBT as a crucial complement to broader nuclear disarmament efforts. On September 25, 2015, Pope Francis urged the UN General Assembly "to work for a world free of nuclear weapons, in full application of the Non-Proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons." Pope Francis added, "An ethics and a law based on the threat of mutual destruction – and possibly the destruction of all mankind – are self-contradictory and an affront to the entire framework of the United Nations, which would end up as 'nations united by fear and distrust.'" In his letter to H.E. Ms Elayne Whyte Gómez, President of the UN conference on a nuclear ban, he urged the international community to "go beyond nuclear deterrence ... [and] to adopt forward-looking strategies to promote the goal of peace and stability and to avoid short-sighted approaches to the problems surrounding national and international security."

While having no illusions about the challenges involved in achieving a world free of nuclear weapons, the challenges posed by the status quo ante of growing tensions, continuing proliferation, and new modernization programs are far more daunting. Nuclear arms offer a false sense of security. The uneasy peace promised by nuclear deterrence has time and time again proved a tragic illusion.

Nuclear weapons cannot create a stable and secure world. Peace and international stability cannot be founded on mutually assured destruction or on the threat of annihilation.

The peace-of-a-sort that is based on a balance of power, with threats and counter-threats, and ultimately fear, is an unstable and false peace. In order to respond adequately to the challenges of the twenty-first century, it is essential to replace a logic of fear and mistrust with an ethic of responsibility, and so foster a climate of trust which values multilateral dialogue through consistent and responsible cooperation between all the members of the international community. The norms embodied in the UN Charter, humanitarian law, arms control conventions, and other elements of international

law represent an indispensable commitment to cooperative security and a juridical embodiment of this global ethic of responsibility.

Entry into force of the CTBT

would be one important manifestation of a commitment to this ethic of responsibility. Two decades is too long to wait to demonstrate this commitment.

¹ Declaration of the Holy See attached to the Instrument of adhesion to the CTBT, 24 September 1996.

² Letter of Pope Francis to Her Excellency Elayne Whyte Gómez, President of the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards their Total Elimination, 23 March 2017.

Dicastery for Promoting Integral Human Development

On Friday and Saturday, 10-11 November, in the Vatican's New Synod Hall, the Dicastery for Promoting Integral Human Development is sponsoring an International Symposium entitled "Prospects for a World Free from Nuclear Weapons and for Integral Disarmament". Cardinal Peter K. A. Turkson, Prefect of the Dicastery, pointed out that "the event responds to the priorities of Pope Francis to

This Vatican Conference represents the first global gathering on Atomic Disarmament since the "Treaty on the Prohibition of Nuclear Weapons" was adopted with the approval of 122 Countries of the international community on 7 July 2017 in New York, where it opened to signature on 20 September.

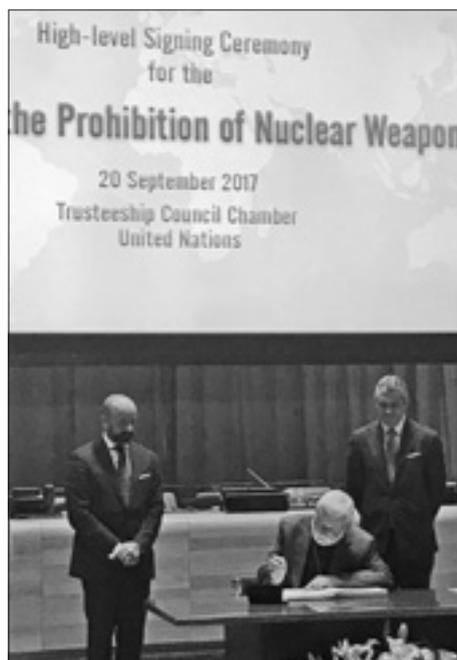
Participants in the International Conference include 11 Nobel Peace Laureates, top UN and NATO representatives, diplomats from the Russian Federation, United States, South Korea, Iran, as well as leading experts on armaments and weapons and the heads of major foundations and of civil society organizations that have long been actively engaged in this issue. Representatives of Episcopal Conferences, of Christian denominations and of other faiths, a delegation of Senior Professors and students from US and Russian universities, are also to be in attendance.

Significantly, among those attending is one of the last survivors of the nuclear attack on Hiroshima, Masako Wada, Assistant Secretary General of Nihon Hidankyo, representing the victims of nuclear weapons and of nuclear experiments.

Secretary of State Cardinal Pietro Parolin and the leadership of the Dicastery for Promoting Integral Human Development are taking part on behalf of the Holy See.

Pope Francis is to deliver an official address to participants, receiving them in a midday audience on 10 November in the Clementine Hall.

The Conference benefits from the cooperation of the Embassy of Italy to the Holy See, the Catholic Bishops' Conferences of Germany and of Japan, the Interdisciplinary Center for Peace Studies of the University of Pisa, Georgetown University, Kroc Institute for International Peace Studies of the Keough School of Global Affairs, Mazda Motor Europe GmbH, Notre Dame University, Nuclear Threat Initiative, Pugwash Conferences on Science and World Affairs, Senzatonica, Soka Gakkai International, and the Union of Scientists for Disarmament (USPID, an Italian NGO).



take action for world peace and to use the resources of creation for sustainable development and to improve the quality of life for all, individuals and countries, without discrimination". At the International Atomic Energy Agency Conference, held on 18-22 September in Vienna, Msgr Bruno Marie Duffé, Secretary of the Dicastery, had stressed the importance of the "moral responsibility of the States" and the challenge of a "common strategy of dialogue", invoked by the Holy Father.

To Trappists the Pontiff recommends prayer, self-restraint and unity in charity

Concentrate on the essential

Constant prayer, self-restraint and unity in charity were the three objectives the Holy Father highlighted during an audience with participants of the General Chapter of the Cistercians of the Strict Observance ("Trappists") on Saturday morning, 23 September, in the Clementine Hall. The following is a translation of the discourse which he delivered in Italian.

Dear Brothers and Sisters,

I welcome you with joy on the occasion of your General Chapter. I thank each of you for this visit, beginning with the Abbot General who has acted as interpreter for all of you, also illustrating the aims and objectives of your Assembly. Through you, I wish to send a warm greeting to your brothers and sisters dispersed throughout your monasteries in various countries.

With my heart and mind, I think of your silent cloisters, from which constant prayer rises for the Church and the world. And I thank the Lord for the irreplaceable presence of monastic communities which represent a spiritual wealth and a constant call to seek, above all, "the things from above", so as to experience in a just measure our earthly realities.

In these days of reflection and exchange of experiences, you are called to identify the objectives and pathways to live your vocation and your consecration with ever increasing authenticity, keeping in mind the needs of the present moment, so as to be witnesses of *constant prayer, self-restraint and unity* in charity.

Your contemplative life is characterized by *constant prayer*, the expression of your love for God and the reflection of a love which embraces all humankind. By following the example of Saint Benedict, you do not place anything before the *Opus Dei*. I urge you to give great importance to meditation on the Word of God, especially on the *lectio divina* which is the source of prayer and school of contemplation. To be a contemplative requires a faithful and dedicated journey in order to become men and women of prayer, evermore filled with love for the Lord and transformed into his friends. It is a case of not being "professionals" – in a negative sense – but rather of being enamoured of prayer, taking into consideration the fidelity that is beyond the practises and norms which regulate it and mark its moments, not as an end, but as the means to advance in the personal relationship with God. In this way, you become teachers and witnesses who offer Him the sacrifice of praise and intercede for the necessities and the salvation of the people. And at the same time, your monasteries continue to be privileged places in which to find true peace and genuine happiness which only God, our safe haven, can give.

From the outset, the Cistercians of the Strict Observance were characterized by their great *self-restraint* in life, convinced that it was a valid support in order to concentrate on the essential and to more readily attain the joy of the spousal encounter



with Christ. This element of spiritual and existential simplicity preserves its entire value of testimony in today's cultural context, which too often leads to the desire for ephemeral goods and illusory, artificial paradises.

This lifestyle also favours your internal relationships and those external to your monasteries. You do not live as hermits in a community but rather as cenobites in a unique desert. God manifests Himself in your personal solitude, as well as in the solidarity which unites you to members of the community. You are alone and separated from the world so that you may venture into the path of divine intimacy. At the same time, you are called to make this spiritual experience known and to share it with other brothers and sisters, in a constant balance between personal contemplation, union with the Liturgy of the Church and welcoming those seeking moments of silence in order to be introduced into the experience of living with God.

Your Order, as every religious institute, is a gift from God to the Church. Thus, it is necessary that it be well integrated into the communal dimension of the Church itself. I encourage you to be qualified witnesses in the search for God, schools of prayer and schools of charity for all.

The "Charter of Charity", the document which details the procedures of your vocation, duly certified by the Church, establishes the essential traits of the General Chapter, called to be a symbol of *unity in charity* for the entire Institute. This unity in charity is the paradigm of each religious family that is called to follow Christ more closely in the dimension of community life, and is best expressed in your single monastic communities, in a climate of true and cordial fraternity, according to the words of the Psalm: "Behold, how good and pleasant it is when brothers dwell in unity!" (Ps 133:1). Saint Benedict's invitation resonates ever timely: "that no one may be

troubled or grieved in the house of God".

Unity in charity is also expressed in *fidelity to the spiritual patrimony*, that is, to the identity of your Order. The General Chapter is a favourable occasion to renew, in a climate of dialogue and reciprocal listening, the communion of goals in the search for God's will. I urge you to question yourselves with serenity and truth on the quality of your life testimony, on dynamic fidelity to the charism, on how it is lived by your monastic communities and by individual monks and nuns. Safeguarding the charism is, in fact, one of the main responsibilities of the General Chapter, and it is a vital experience of the present which lies between grateful remembrance of the past and anticipation of a hopeful future.

Throughout its history, your Order has known times of grace and moments of difficulty; but it has always persevered in fidelity to the *sequela* of Christ, having as its purpose the glory of God and the good of the people. Continuing in the way of your spiritual tradition, you can read the present state of the Order in its stirrings of light and shadows and, in the novelty of the Spirit, identify with courage new opportunities and occasions to witness your charism in the present of the Church and of Society.

I hope that this witness will be made even more eloquent by an increasingly organic coordination between the different branches of the Order.

May the Virgin Mary, Mother of God, example of all consecrated life, accompany the work of your Chapter and the journey of the Order with her maternal intercession. As I ask you to pray for me, I impart my Apostolic Blessing which I also convey to all the monks and nuns of your community. Thank you.

A call for social reintegration of victims

Vatican conference on human trafficking

It is not enough to simply free victims enslaved by human traffickers. It is the responsibility of individuals, organizations, governments and the Church to help them reintegrate into society. This was one of the principal conclusions to come out of the 4-6 November Vatican workshop entitled "Assisting Victims of Human Trafficking – Best Practices in Legal Aid, Compensation and Resettlement", the latest in a series of conferences on combatting human trafficking organized by the Pontifical Academy of Social Sciences (PASS).

Speaking at a press conference at the Vatican on Monday, 6 November, at the conclusion of the workshop, Bishop Marcelo Sánchez Sorondo, Chancellor of PASS, noted that trafficking in persons leads to slavery, forced labour, prostitution and organ trafficking. Recalling Francis' and Benedict XVI's words condemning human trafficking, the Chancellor described it as a "crime against humanity". He explained that the three-day workshop was attended by survivors, police, experts, policy makers and Church leaders, and focused on prevention and raising awareness about the phenomenon which, the UN reports, entraps some 40 million people today. Particular attention was given to issues such as the provision of legal assistance to victims, their reintegration into society, and compensation for those who are finally freed from slavery.

In terms of victim reintegration, Bishop Sánchez Sorondo endorsed the practice of several Mexican

states which provide education, job training, housing and social integration assistance to victims. He also praised the work of many congregations of women religious around the globe who, historically, have been actively helping victims.

Testimonials were also given by former victims, including those forced into prostitution and a woman who, as a child, had been sold into international adoption, a practice which, she said, is on the rise but is not being discussed.

Margaret S. Archer, President of the Pontifical Academy of Social Sciences, noted that "new forms of digital recruitment" are fuelling the growth of illegal trafficking and that more needs to be done to eliminate it. She pointed to one such project illustrated in the workshop: a Canadian model programme involving banks and financial institutions which, through the creation of specific databases, singles out suspicious transactions that might be linked to trafficking. Thanking Pope Francis for helping to place human trafficking at the forefront of the Church's social justice concerns, Archer said, "without his moral authority, I cannot imagine we would have been able to achieve the progress made thus far". And, she insisted that Catholics can get more actively involved at the parish level: "I'm interested", she said, "in turning passive parishes into active ones". Bishop Sánchez Sorondo expressed a similar hope, saying he wished to see the laity involved on the "spiritual, psychological and human level".

The adventure of the 'brothers of the cord'

Eight centuries of Franciscan presence in the Holy Land

The following is a translation of a Letter sent by the Pontiff to Fr Francesco Patton, OFM, Custos of the Holy Land, on the occasion of the Eighth Centenary of Franciscan presence there.

To the Most Reverend Father
FRANCESCO PATTON, OFM
Custos of the Holy Land

I have learned with joy that this Custody, on the occasion of 800 years of Franciscan presence in the Holy Land, has wished to celebrate this important and happy occasion with numerous religious, pastoral and cultural events, all geared toward the rediscovery of the commendable contribution of the "brothers of the cord" – as they were known – in the places where the Son of God became flesh and dwelt among us (cf. Jn 1:14). On this occasion, I am pleased to address a special greeting to you and to all the friars who keep the Christian witness alive, study Scripture and welcome pilgrims.

The seraphic Father Francis, in the Pentecost Chapter of May 1217, opened the Order to the "missionary and universal" dimension, sending his friars to all na-

tions as witnesses to faith, fraternity and peace; and in this way the Province of the Holy Land, initially referred to as the "Overseas" or "Syrian" Province, was established. This broadening of the horizon of evangelization was the beginning of an extraordinary adventure, which eight centuries ago led the first Friars Minor to disembark at Acri, where, on this past 11 June, you began your centenary celebrations, renewing your adherence to Jesus' call, faithful to the Gospel and to the Church.

Steadfast in contemplation and prayer, simple and poor, obedient to the Bishop of Rome, you are committed in the present too, to living in the Holy Land alongside brothers and sisters of different cultures, ethnicities and religions, sowing peace, fraternity and respect. All are aware of your willingness to accompany the steps of pilgrims from every part of the world through your welcome and guidance. You have dedicated yourselves to research on archaeological evidence and to the detailed study of Sacred Scripture, treasuring the well-known affirmation of Saint Jerome, who for many years lived as a hermit in Bethlehem: "Ignorance of Scripture is ignorance of Christ Himself" (*Comm. on Is., Prol.: PL 24, 17*).

I do not wish to forget your commitment – apart from safeguarding and organizing the activities of the Shrines – to the service of the local ecclesial community. I encourage you to persevere gladly in sup-

porting these brothers and sisters of ours, especially the poorest and weakest; in the education of young people, who are often at risk of losing hope in a context that still lacks peace; in the welcoming of the elderly; and in caring for the sick, by tangibly performing the works of mercy in daily life.

As I join my venerable Predecessors, starting from Clement VI, who, with the Bull *Gratias Agimus* entrusted to you the Custody of the Holy Places, I wish to renew this Mandate, encouraging you to be joyful witnesses to the Risen Christ in the Holy Land.

You are ambassadors of the entire People of God, whom you have always supported generously, especially through the "Collection for the Holy Land", which helps to ensure that in the Land of Jesus, faith is made visible in works.

In a special way you are supported, on behalf of the Successor of Peter, by the Congregation for the Oriental Churches, which in these very days is celebrating its own centenary.

Lastly, I wish to refer you to the words of your Founder: "Indeed, I counsel, warn and exhort my friars in the Lord Jesus Christ, that when they go about in the world, they are not to quarrel nor contend in words, nor are they to judge others, but they are to be meek, peaceable and modest, meek and humble, speaking uprightly to all, as is fitting". (*Regula Bullata, 3:10-11; FF 85*).

I entrust the Custody of the Holy Land, each of its communities and all the friars to the maternal protection of the Virgin Mary and, as I invoke the intercession of your Patron Saint Anthony of Padua, I wholeheartedly impart the Apostolic Blessing.

Franciscans

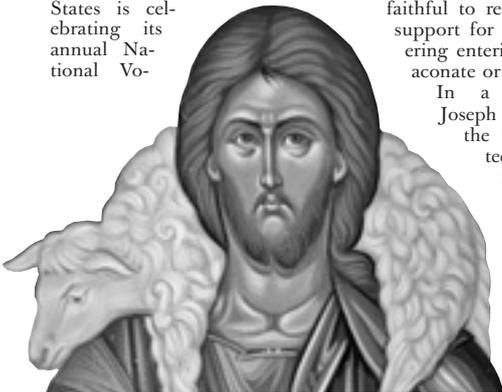
From the Vatican, 17 October 2017



The Church in the United States celebrates annual week for vocations

Prayer and witness

Through witness and prayer, young people are called to discern whether they have received a vocation to religious life. In order to encourage vocations, the Catholic Church in the United States is celebrating its annual National Vo-



cation Awareness Week this week, 5-11 November, with special Masses and educational activities in parishes across the US, inviting the faithful to renew their prayers and support for those who are considering entering the priesthood, diaconate or consecrated life.

In a statement, Cardinal Joseph Tobin, Chairman of the US Bishops' Committee on Clergy, Consecrated Life, and Vocations, said that all the faithful are called to offer an example of Christian witness. "As we go about our everyday life and most especially this week, we must keep vocations in our prayers,

while, at the same time, being a mindful witness with our own vocation. We may never know how our lives may have an impact on someone else's story. Simply living out our call as disciples of Jesus Christ fully and joyfully in the world bears witness to the love of Christ as He generously bestows on each of us our own personal call".

According to a statement released by the US Conference of Catholic Bishops (USCCB), which sponsors National Vocations Awareness Week, the celebration is "designed to help promote vocation awareness and to encourage young people to ask the question: 'To what vocation in life is God calling me?'". In order to assist them along this path of discernment, the bishops have encouraged parishes and schools across the country to engage the faithful, and especially

the youth, in events, activities, and prayer aimed at raising awareness about vocations. Cardinal Tobin's office has posted information and resources for National Vocations Awareness Week online at: <http://www.usccb.org/beliefs-and-teachings/vocations/national-vocation-awareness-week.cfm>; the information includes a prayer card, homily suggestions, sample prayers and other materials.

Vocation Awareness Week began in 1976 when US bishops designated the 28th Sunday of the year for the celebration. Between 1997 and 2013, it was observed on the Feast of the Baptism of the Lord in January. In 2014 the USCCB Committee on Clergy, Consecrated Life and Vocations moved the observance of National Vocation Awareness Week to November in order to more effectively engage Catholic schools and colleges in the effort.

Authority derives from good example

The Pope advises Christians not to seek vain accolades

Authority derives its strength from "setting a good example" and not from demanding of others what one does not practise. Pope Francis emphasized this at the Angelus in Saint Peter's Square on Sunday, 5 November. The following is a translation of the reflection that he offered in Italian.

Dear Brothers and Sisters,
Good morning!

Today's Gospel passage (cf. Mt 23:1-12) is set in the final days of Jesus' life, in Jerusa-

He says to the crowd: "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you". Meaning that they have the authority to teach what is in conformity with the Law of God. However, immediately after, Jesus adds: "but do not do 'what they do; for they preach, but do not practice'" (vv. 2-3). Brothers and sisters, a frequent flaw of those in authority, whether civil or ecclesiastic authority, is that of demanding of others things – even righteous things – that

they do not, however, put into practise in the first person. They live a double life. Jesus says: "They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger" (v. 4). This attitude sets a bad example of authority, which should instead derive its

primary strength precisely from setting a good example. Authority arises from a good example, so as to help others to practise what is right and proper, sustaining them in the trials that they meet on the right path. Authority is a help,

but if it is wrongly exercised, it becomes oppressive; it does not allow people to grow, and creates a climate of distrust and hostility, and also leads to corruption.

Jesus openly denounces some of the negative conduct of some Pharisees: "they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places" (vv. 6-7). This is a temptation that corresponds to human pride and that is not always easy to overcome. It is the attitude of living only for appearances.

Then Jesus entrusts the mandates to his disciples: "you are not to be called rabbi, for you have one teacher, and you are all brethren. [...] Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant" (vv. 8-11).

We disciples of Jesus must not seek titles of honour, of authority or supremacy. I tell you, it pains me personally to see people who, psychologically, live in pursuit of vain accolades. We disciples of Jesus must not do this, because among ourselves there must be a simple and fraternal attitude. We are all brothers and sisters and in no way must we abuse others or look down on them. No. We are all brothers and sisters. If we have received talents from the heavenly Father, we must place them at the service of our brothers and sisters, and not exploit them for our own satisfaction and personal interests. We must not consider ourselves superior to others; modesty is essential for an existence that seeks to conform to the teaching of Jesus, who is meek and humble of heart and came not to be served but to serve.

May the Virgin Mary, "humble and exalted more than any creature" (Dante, *Paradiso*, xxxiii:2), help us, with her motherly intercession, to spurn pride and vanity, and to be meek and docile to the



love that comes from God, for the service of our brothers and sisters and for their joy, which will also be our own.

After praying the Angelus, Pope Francis added:

Dear brothers and sisters, yesterday in Indore, India, Regina Maria Vattalil was beatified. A religious of the Congregation of the Franciscan Clarist Sisters, killed in 1995 for her Christian faith, Sister Vattalil bore witness to Christ in love and in meekness, and she joins the multitude of martyrs of our time. May her sacrifice be the seed of faith and peace, especially on Indian soil. She was so good. They called her "the smiling sister".

I greet all of you, people of Rome and pilgrims, in particular those who have come from Gomel, Belarus; the members of Madrid's *Centro Académico Romano Fundación*; the faithful from Valencia, Murcia and Torrente, Spain; and the *Irmãs da Divina Providência* women religious, who are celebrating 175 years of their Institute.

I greet the *Minipolifonica* youth choir from Trento – afterwards sing some more! – the choirs from Candiana, Maser and Bagnoli di Sopra, Italy; those taking part in the Sacred Music and Arts Festival, who have come from various countries; the faithful from Altamura, Guidonia and Lodi, Italy, and from Saint Luke's Parish in Rome.

I wish everyone a happy Sunday. Please, do not forget to pray for me! Enjoy your lunch! *Arrivederci!*



Christ was victorious over death. He is our resurrection and our life. Be witnesses to this message of hope.

(@Pontifex)

lem; days filled with expectations and also tension. On the one hand, Jesus directs *harsh criticism* at the scribes and Pharisees, and on the other, he entrusts important *mandates to Christians* of all times, thus also to us.

With the Grand Imam of al-Azhar



On Tuesday morning, 7 November, in the studio of the Paul VI Hall, the Holy Father received in audience H.E. Ahmed Muhammad al-Tayyib, Grand Imam of al-Azhar, with his entourage. Following the encounter, the Holy Father invited the religious leader of Sunni Muslims to lunch in the Santa Marta residence.