

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

Fiftieth year, number 46 (2522)

Vatican City

Friday, 17 November 2017

Dicastery for Promoting Integral Human Development holds international conference on disarmament

## Intimidation is not the way

The Pope condemns the use of nuclear weapons as a threat in international relations



A two-day Conference on “Prospects for a World Free of Nuclear Weapons and for Integral Disarmament”, sponsored by the Dicastery for Promoting Integral Human Development, was held in the Vatican on 10-11 November. The Conference was inspired by Pope Francis’ frequent condemnation of nuclear weapons and arms dealing. The Holy Father and Secretary of State Cardinal Pietro Parolin

each addressed the Conference. In his remarks on Friday morning, 10 November, the Pontiff emphasized that the race toward nuclear armament arises from “a mentality of fear” that now threatens “the entire human race”, and that “weapons of mass destruction, particularly nuclear weapons, create nothing but a false sense of security. They cannot constitute the basis for peaceful coexistence between

members of the human family, which must rather be inspired by an ethics of solidarity”. In his discourse given the same day, Cardinal Parolin recalled the challenge set by Pope Paul VI, who called for a global fund for the poor to be appropriated from military expenditures.

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Angelus

### With the oil of charity



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At the General Audience

### Prayer is a personal relationship with God

Addressing the faithful at the General Audience in Saint Peter’s Square on Wednesday, 15 November, Pope Francis continued his series of reflections dedicated to “the beauty of the Eucharistic celebration”, explaining that it “is prayer *par excellence*, the loftiest, the most sublime, and at the same time the most ‘concrete’”. We must learn to pray, which requires that we first “humbly recognize that we need to be taught, and to say with simplicity: ‘Lord, teach me to pray’”, the Holy Father said. To do so, we need “to recognize ourselves as children”, because “to enter the Kingdom of Heaven, it is necessary to become little, like children”.

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Archbishop emeritus of Marseille

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# VATICAN BULLETIN



## AUDIENCES

*Wednesday, 8 November*

Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints

*Thursday, 9 November*

Cardinal Beniamino Stella, Prefect of the Congregation for the Clergy

H.E. Mr San Lwin, Ambassador of the Republic of the Union of Myanmar, for the presentation of his Letters of Credence

Archbishop Savio Hon Tai-Fai, SDB, titular Archbishop of Sila, Apostolic Nuncio in Greece

H.E. Mr Horacio Manuel Cartes Jara, President of the Republic of Paraguay, with his entourage

*Friday, 10 November*

Cardinal Gualtiero Bassetti, Archbishop of Perugia-Città della Pieve, President of the Italian Episcopal Conference

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

Cardinal Luis Francisco Ladaria Ferrer, SJ, titular Archbishop of Thibica, Prefect of the Congregation for the Doctrine of the Faith

Archbishop Pedro López Quintana, titular Archbishop of Agropoli, Apostolic Nuncio in Lithuania, Estonia and Latvia

Archbishop Gábor Pintér, titular Archbishop of Velebusdus, Apostolic Nuncio in Belarus

*Saturday, 11 November*

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

H.E. Mr Ernest Bai Koroma, President of the Republic of Sierra Leone, with his entourage

Msgr Janusz Urbańczyk, Holy See Permanent Observer to the United Nations and International Government Organizations in Vienna, and to the United Nations Industrial Development Organization (UNIDO); Permanent Representative to the International Atomic Energy Agency (IAEA) and to the Organization for Security and Co-operation in Europe (OSCE)

H.E. Mr Mohammad Taher Rabbani, Ambassador of the Islamic Republic of Iran, on a farewell visit

*Monday, 13 November*

The Holy Father presided over an Interdicasterial meeting in the Sala Bologna

## CHANGES IN EPISCOPATE

The Holy Father appointed Fr Andrzej Kaleta as Auxiliary Bishop of Kielce, Poland, assigning him the titular episcopal See of Maxita. Until now he has been episcopal vicar for the permanent formation of the clergy (8 Nov.).

Bishop-elect Kaleta, 60, was born in Busko-Zdrój, Poland. He was ordained a priest on 25 May 1985. He has served in parish ministry and as: prefect of discipline at the diocesan Major Seminary; Defender of the Bond at the Diocesan Tribunal; director of the seminary library; professor of missiology at the seminary; adjunct professor at the Institute of Library Science and Journalism at the Jan Kochanowski University in Kielce; spiritual father at the Major Seminary and for the diocesan clergy of Kielce; diocesan visitor for catechesis; member of the College of Consultors and of the Presbyteral Council; canon of the Cathedral Chapter.

The Holy Father appointed Fr Marcelo Fabián Mazzitelli, from the clergy of the Diocese of San Isidro, Argentina, as Auxiliary Bishop of the Archdiocese of Mendoza, Argentina, assigning him the titular episcopal See of Pauzera. Until now he has served as an Official at the Congregation for the Clergy (10 Nov.).

Bishop-elect Mazzitelli, 57, was born in Buenos Aires, Argentina. He was ordained a priest on 11 March 1986. He holds a licence in theology. He has served in parish ministry and as: prefect and rector of the Diocesan Seminary in San Isidro; member of the Presbyteral Council; president of the *Organización de Seminarios en Argentina*; missionary in Holguín, Cuba.

The Holy Father accepted the resignation of Bishop Andrzej Wojciech Suski of Toruń, Poland (11 Nov.).

The Holy Father appointed Bishop Wiesław Śmigiel as Bishop of Toruń. Until now he has been titular Bishop of Beata and Auxiliary of Pelplin, Poland (11 Nov.).

Bishop Śmigiel, 48, was born in Święc nad Wisłą, Poland. He was ordained a priest on 29 May 1994. He was ordained a bishop on 21 April 2012, subsequent to his appointment as titular Bishop of Beata and Auxiliary of Pelplin.

The Holy Father accepted the resignation of Archbishop Jairo Jaramillo Monsalve of Barranquilla, Colombia (14 Nov.).

The Holy Father accepted the resignation of Bishop Víctor Antonio Tamayo Betancourt from his office as Auxiliary of the Archdiocese of Barranquilla, Colombia (14 Nov.).

The Holy Father appointed Bishop Pablo Emiro Salas Anteliz as Archbishop of Barranquilla. Until now he has been Bishop of Armenia, Colombia (14 Nov.).

Archbishop Salas Anteliz, 60, was born in Valledupar, Colombia. He was ordained a priest on 2 December 1984. He was ordained a bishop on 2 December 2007, subsequent to his appointment as Bishop of Espinal, Colombia. On 18 August 2014 he was appointed Bishop of Armenia.

## CONGREGATION FOR THE EVANGELIZATION OF PEOPLES

The Holy Father appointed as Secretary of the Congregation for the Evangelization of Peoples Archbishop Protase Rugambwa, Bishop emeritus of Kigoma. Until now he has served as adjunct Secretary of the said Congregation and as President of the Pontifical Mission Societies (9 Nov.).

The Holy Father appointed as Adjunct Secretary of the Congregation for the Evangelization of Peoples and as President of the Pontifical Mission Societies Msgr Giovanni Pietro Dal Toso, former Secretary of the Pontifical Council *Cor Unum*, at the same time raising him to the dignity of Archbishop, assigning him the titular episcopal See of Foratiana (9 Nov.).

## PONTIFICAL COUNCIL FOR LEGISLATIVE TEXTS

The Holy Father appointed as Adjunct Secretary of the Pontifical Council for Legislative Texts Archbishop Filippo Iannone, O. Carm., Bishop emeritus of Sora-Cassino-Aquino-Pontecorvo, Italy. Until now he has served as Vice Regent of Rome (11 Nov.).

## START OF MISSION

On Monday, 21 July, Archbishop Santiago de Wit Guzmán, titular Archbishop of Gabala, began his mission as Apostolic Nuncio in the Central African Republic with the presentation of his Letters of Credence to H.E. Mr Faustin-Archange Touadéra, President of the Republic.

On Monday, 11 September, Archbishop Giuseppe Pinto, titular Archbishop of Anglona, began his mission as Apostolic Nuncio in Croatia

## Cardinal takes Possession

*On Sunday, 12 November,  
Cardinal Jean Zerbó,  
Archbishop of Bamako,  
Mali, took possession  
of the Title of  
Sant'Antonio da Padova  
in via Tuscolana.  
The Cardinal was  
welcomed on the parvis  
of the Roman Church  
by the parish priest  
Fr Pasquale Albisinni.*



## Celebration of Prayer for peace

The Holy Father will preside at a Celebration of Prayer for Peace for South Sudan and for the Democratic Republic of the Congo, on Thursday, 23 November, at 5:30 pm, at the Altar of the Cathedra in the Vatican Basilica.

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## At the General Audience the Pope continues his reflection on the Mass

# Prayer is a personal relationship with God

*Mass "is a living encounter, and we go to Mass, not to a museum", Pope Francis said at the General Audience on Wednesday, 15 November. Addressing the faithful in Saint Peter's Square, he continued a series of reflections dedicated to "the beauty of the Eucharistic celebration", explaining that it "is prayer 'par excellence', the loftiest, the most sublime, and at the same time the most 'concrete'". The following is a translation of the catechesis, which he gave in Italian.*

Dear Brothers and Sisters,  
Good morning!

We are continuing with the catecheses on the Holy Mass. To illustrate the beauty of the Eucharistic celebration, I would like to begin with a very simple aspect: Mass is prayer; rather, it is prayer *par excellence*, the loftiest, the most sublime, and at the same time the most "concrete". In fact it is the loving encounter with God through his Word and the Body and Blood of Jesus. It is an encounter with the Lord.

But first we must answer a question. What truly is prayer? It is first of all a dialogue, a personal relationship with God. Man was created as a being in a personal relationship with God who finds his complete fulfillment only in the encounter with his Creator. The path of life leads toward the definitive encounter with the Lord.

The Book of Genesis states that man was created in the image and likeness of God, who is the Father and Son and Holy Spirit, a perfect relationship of love which is unity. From this we can understand that we were all created in order to enter a perfect relationship of love, in the

continuous giving and receiving of ourselves so as to be able to find the fulfillment of our being.

When Moses, before the burning bush, receives God's call, he asks Him His name. And how does God respond? "I am who I am" (Ex 3:14). This expression, in its original sense, expresses *presence and favour*,

and indeed, immediately afterwards God adds: "the Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob" (cf. v. 15). Thus, when Christ calls his disciples, he, too, calls them so that they may be *with Him*. This indeed is the greatest grace: being able to feel that the Mass, the Eucharist, is the privileged moment to be with Jesus and, through him, with God and with brothers and sisters.

Praying, as every true dialogue, is also knowing how to be in silence – in dialogues there are moments of silence – in silence together with Jesus. When we go to Mass, perhaps

trust in him. To enter the Kingdom of Heaven, it is necessary to become little, like children. In the sense that children know how to trust; they know that someone will take care of them, of what they will eat, of what they will wear and so on (cf. Mt 6:25-32). This is the first perspective: *trust and confidence*, as a child toward his parents; to know that God remembers you, takes care of you, of you, of me, of everyone.

The second condition, too, is being precisely like children; it is to let ourselves be surprised. A child always asks thousands of questions because he wants to discover the



## Lamborghini to be auctioned for charity

A white Lamborghini Huracán RWD bearing Pope Francis' signature will be auctioned off at Sotheby's next May and the proceeds will go to charities supported by the Pontiff. The Holy Father was gifted the unique, specially designed car by the Italian automobile manufacturer during a brief ceremony with the company's top executives outside the Casa Santa Marta before the General Audience on 15 November. Pope Francis, alongside Archbishop Angelo Becciu, Substitute of the Secretariat of State, paused to personally autograph the vehicle. The recipient organizations will include Aid to the Church in Need, which is assisting the return of Iraqi Christians to the Nineveh Plains and helping to rebuild their homes, businesses and churches which were destroyed during the recent conflict. The Pope John XXIII Community will also receive a donation towards its recovery project for trafficked women, *Casa Papa Francesco*. Beneficiaries will also include two Italian charitable associations which work in Africa: *GICAM*, whose volunteer hand specialists perform surgical procedures for the needy, and *Amici del Centrafica* (Friends of Central Africa) which provides services primarily to women and children in the region.

we arrive five minutes early and begin to chat with the person next to us. But this is not the moment for small talk; it is the moment of silence to prepare ourselves for the dialogue. It is the moment for recollection within the heart, to prepare ourselves for the encounter with Jesus. Silence is so important! Remember what I said last week: we are not going to a spectacle, we are going to the encounter with the Lord, and silence prepares us and accompanies us. Pausing in silence with Jesus. From this mysterious silence of God springs his Word which resonates in our heart. Jesus himself teaches us how it is truly possible to "be" with the Father and he shows us this with his prayer. The Gospels show us Jesus who withdraws to secluded places to pray; seeing his intimate relationship with God, the disciples feel the desire to be able to take part in it, and they ask him: "Lord, teach us to pray" (Lk 11:1). We heard it in the First Reading, at the beginning of the Audience. Jesus responds that the first thing necessary for prayer is being able to say "Father". Let us take heed: if I am not able to say "Father" to God, I am not capable of prayer. We must learn to say "Father", that is, to place ourselves in his presence with filial trust. But to be able to learn, we must humbly recognize that we need to be taught, and to say with simplicity: 'Lord, teach me to pray'.

This is the first point: to be humble, to recognize ourselves as children, to rest in the Father, to

world; and he even marvels at little things because everything is new to him. To enter the Kingdom of Heaven we must let ourselves be astonished. In our relationship with the Lord, in prayer – I ask – do we let ourselves be astonished or do we think that prayer is speaking with God as parrots do? No, it is trusting and opening the heart so as to let ourselves be astonished. Do we allow ourselves to be surprised by God who is always the God of surprises? Because the encounter with the Lord is always a living encounter; it is not a museum encounter. It is a living encounter, and we go to Mass, not to a museum. We go to a living encounter with the Lord.

The Gospel speaks of a certain Nicodemus (Jn 3:1-21), an elderly man, an authority in Israel, who goes to Jesus to get to know him; and the Lord speaks to him of the need to "be born anew" (cf. v. 3). But what does it mean? Can one be "reborn"? Is it possible to return to having the zest, the joy, the wonder of life, even in the face of so much tragedy? This is a fundamental question of our faith, and this is the longing of every true believer: the longing to be reborn, the joy of beginning anew. Do we have this longing? Does each of us have the wish to be born ever anew in order to meet the Lord? Do you have this wish? Indeed, one can easily lose it because, due to so many activities, so many projects to implement, in

Archbishop emeritus of Marseille

## Cardinal Bernard Panafieu dies

*Cardinal Bernard Panafieu, Archbishop emeritus of Marseille, died on Sunday evening, 12 November, in France. He was 86 years old. On learning of the Cardinal's death, Pope Francis sent a telegram to Archbishop Georges Pontier of Marseille. The following are a biography of the late Cardinal and a translation of Pope Francis' telegram.*

Bernard Panafieu was born on 26 January 1931 in Châtellerault, France. He was educated in the Major Seminaries of Albi and Issy-les-Moulineaux.

He was ordained a priest for the Archdiocese of Albi on 22 April 1956, and served as vicar at Saint-Sauveur in Mazamet, and as chaplain of La Pérouse School in Albi and of the university parish. He was also chaplain for students in Toulouse, parish dean of Brassac and general secretary of the Presbyteral Council of Albi.

Panafieu was appointed titular Bishop of Thibilis and Auxiliary of Annecy on 18 April 1974, and received his episcopal ordination on 9 June of that year. Four years later, on 30 November 1978, he was appointed Archbishop of Aix.

On 24 August 1994, he was appointed Coadjutor of Marseille with the right of succession, and became Archbishop on 22 April 1995, succeeding Cardinal Robert-Joseph Coffy. Presiding at his predecessor's funeral just months thereafter, the new Archbishop stated: "It is the folly of faith that makes us believe in the Resurrection of Jesus, Son of

God the Father of all. It is the folly of faith that makes us believe in our own resurrection". Emphasizing the importance of the Marseille region's ancient Christian roots, which he described as being "celebrated by the People of God through the worship of saints", he stressed the urgency for a new evangelization that would truly touch people's hearts. He became Metropolitan Archbishop on 8 December 2002, when Marseille was elevated to Metropolitan See.

Among his many roles, Panafieu served as a member of the Permanent Council of the French Bishops' Conference from 1980 to 1986, and as a member of the committee of the Mission of France. From 1986 to 1992, he led an Episcopal Commission regarding schools and universities, as he had a particular interest in this pastoral area.

Panafieu was especially active in the ecumenical field and in that of interreligious dialogue. In his role as President of the Episcopal Commission for interreligious relations and new religious trends, he addressed in particular the issue of the Muslim presence in France.

Having learned with regret of the death of Cardinal Bernard Panafieu, Archbishop emeritus of Marseille, I offer my most heartfelt condolences to you, as well as to his family, the faithful of his former diocese and the community of Notre-Dame de Vie, who were close to him in these recent years. I ask the Father of all mercy to welcome into His peace and His light this wise pastor who conveyed the goodness and love of God to the people entrusted to his care, first as Auxiliary Bishop of Annecy, then as Archbishop of Aix-en-Provence and Arles, and lastly, of Marseille. Attentive to situations of precariousness and to the diversity of the population of his diocese, he made a significant contribution to inter-cultural and interreligious dialogue, thereby favouring peaceful coexistence among all. As a token of comfort, Your Excellency, I impart the Apostolic



Blessing to you, as well as to your Auxiliary, the family and relatives of the late Cardinal, the faithful of his former diocese and to all those who will attend the celebration of his funeral service.

FRANCIS PP.

Together with the French inter-confessional ecumenical committee, he sought to create a climate of unity and dialogue, calling for greater awareness and mutual solidarity. He always held a special place in his heart for the issue of migrants, whom he strived to make an "object

of privileged attention on the part of the charitable organizations of the Catholic Church, so as to ensure their welcome: they are the true poor of our Western society", he said, "coming first from North and Sub Saharan Africa, and later from Eastern Europe and the Middle East".

His particular attention to the theme of dialogue was also seen in his work as President of the Secretariat for Religious Relations with Islam and as a member of the Episcopal Commission for the Universal Mission of the Church. He also participated in the Episcopal Commission for Ordained Ministers. Within the Roman Curia, he served as a member of the Pontifical Councils for Justice and Peace and for Inter-religious Dialogue.

Panafieu was a leader in the debate over educational and cultural education in France. He was a trail-blazer in open and supportive dialogue with the Muslim world, advocating on behalf of immigrants fleeing poverty and war, so that they would be welcomed without delay. Thanks to his universally recognized contributions to society, Panafieu became a member of the Marseille Academy of Sciences, Literature and Arts in April 1996 and, on 28 August 2009, was given the title of Commander of the Legion of Honour, the highest honour of the French Republic.

John Paul II created and proclaimed him Cardinal in the consistory of 21 October 2003, with the Title of San Gregorio Barbarigo alle Tre Fontane.

Cardinal Panafieu participated in the conclave of April 2005, which elected Pope Benedict XVI.

On 12 May 2006, Cardinal Panafieu resigned as Archbishop of Marseille. His funeral was celebrated in the Cathedral of Marseille at 3:00 PM on Friday, 17 November.

*On Wednesday, 8 November, the Holy Father received in audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints. During the audience, the Holy Father authorized the Congregation to promulgate the following Decrees regarding:*

– the martyrdom of the Servant of God János Brenner, diocesan priest, born on 27 December 1931 in Szombathely, Hungary, and killed in hatred of the faith on 15 December 1957 in Rakabathely, Hungary;

– the martyrdom of the Servant of God Leonella Sgorbati (in the world: Rosa), professed nun of the Institute of the Consolata Missionary Sisters; born on 9 December 1940 in Rezzanello di Gazzola, Italy, and killed in hatred of the faith on 17

Congregation for the Causes of Saints

### Promulgation of Decrees

September 2006 in Mogadishu, Somalia;

– the heroic virtues of Blessed Bernard of Baden, Marquis of Baden, born c. 1429 in the Castle of Hohenbaden, Germany, and died on 15 July 1458 in Moncalieri, Italy;

– the heroic virtues of the Servant of God John Paul I (Albino Luciani), Supreme Pontiff, born on 17 October 1912 in Forno di Canale, now Canale d'Agordo, Italy, and died on 28 September 1978 in the Apostolic Palace, Vatican City;

– the heroic virtues of the Servant of God Gregorio Fioravanti (in the world: Lodovico),

professed priest of the Order of Friars Minor, Founder of the Congregation of the Franciscan Missionary Sisters of the Sacred Heart, born on 24 April 1822 in Grotte di Castro, Italy, and died on 23 January 1894 in Gemona, Italy;

– the heroic virtues of the Servant of God Tomás Morales Pérez, professed priest of the Society of Jesus, Founder of the *Cruzados* and *Cruzadas de Santa María* secular institutes, born on 30 October 1908 in Macuto, Venezuela, and died on 1 October 1994 in Alcalá de Henares, Spain;

– the heroic virtues of the Servant of God Marcellino da Capradosso (in the world: Giovanni Maoloni), professed layman of the Order of Friars Minor Capuchin, born on 22 September 1873 in Villa Sambuco di Castel di Lama, Italy, and died on 26 February 1909 in Fermo, Italy;

– the heroic virtues of the Servant of God Teresa Fardella De Blasi, widow and Foundress of the Institute of the Poor Daughters of the Crowned Virgin, born on 24 May 1867 in New York, USA, and died on 26 August 1957 in Trapani, Italy.



Sr Leonella Sgorbati

Video message to participants attending a symposium on 'Amoris Laetitia'

## Family is the antidote to individualism

*We must not confuse "the primacy of conscience, which is always to be respected, with the exclusive autonomy of the individual in regard to the relationships he or she experiences". Pope Francis warned of this risk in a video message sent to participants attending the Third International Symposium on the Apostolic Exhortation 'Amoris Laetitia' which was held in Rome on Saturday, 11 November. The event was promoted by the Italian Bishops' Conference's Office for the Pastoral Care of Families. The following is a translation of the Holy Father's remarks, which he delivered in Italian.*

Dear Brothers and Sisters,  
Good morning!

I cordially greet all of you who are taking part in the Third International Symposium on the Apostolic Exhortation *Amoris Laetitia*, convoked by the Italian Episcopal Confer-



Romano Guardini

ence's Office for the Pastoral Care of Families.

The theme you have chosen, "The Gospel of love, between conscience and rule", is of great relevance and can illuminate the path that the Churches in Italy are travelling, also in response to the *yearning for family* that arises in the hearts of the young generations. Love between man and woman is clearly one of the most *generative* human experiences; it is the leaven of the culture of *encounter* and brings an injection of *sociability* to today's world. Indeed, "the welfare of the family is decisive for the future of the world and that of the Church".<sup>1</sup> The family born of marriage engenders fruitful bonds, which prove to be the most effective antidote to unbridled individualism; however, on the path of conjugal love and family life situations arise which require difficult choices to be made with rectitude. At times, in the domestic reality untoward contrasts must be addressed with prudent conscience on each person's part. It is important that the spouses, the parents, not be left alone, but accompanied in their effort to apply the Gospel to the reality of life. On the other hand, we are well aware that "we have been called to form consciences, not to replace them".<sup>2</sup>

The contemporary world risks confusing the primacy of the conscience, which is always to be respected, with the exclusive

autonomy of the individual in regard to the relationships he or she experiences.

As I said recently to the Pontifical Academy for Life, "some have even spoken of an *egolatri*, a worship of the self, on whose altar everything is sacrificed, even the most cherished human affections. This approach is far from harmless, for it induces people to gaze constantly in the mirror, to the point of being unable to turn their eyes away from themselves and towards others and the broader world. The spread of this approach has extremely grave effects on every affection and relationship in life".<sup>3</sup> And this is a form of "pollution" that corrodes souls and confounds minds and hearts, producing false illusions.

Romano Guardini, in one of his texts on the theme of conscience, indicates the path for seeking the true good. He writes, "From this imprisonment within myself I am free only if I find a point, which is not my ego, loftier than myself; something solid, working within me. And here we arrive at the crux of the matter ... that is, religious reality. That goodness ... is something living... It is the fullness of worth, which belongs to the selfsame living God".<sup>4</sup>

In each of our hearts lies a place where the Mystery reveals itself and enlightens the person, making one the protagonist of his or her history. The conscience, Vatican Council II reminds us, "is the most secret core and sanctuary of a man. There he is

alone with God, Whose voice echoes in his depths".<sup>5</sup> It is up to the Christian to ensure that in this sort of tabernacle there is no lack of divine grace, which illuminates and strengthens conjugal love and the mission of parents. Grace fills the "amphorae" of the human heart with an extraordinary capacity for giving, renewing for today's families the miracle of the wedding at Cana.

In commenting on this Gospel scene, I have said that "by transforming into wine the water of the jars used 'for the Jewish rites of purification' (Jn 2:6), Jesus performs an eloquent sign: he transforms the Law of Moses into the Gospel, bearer of joy".<sup>6</sup> Jesus indicates in particular the medicine of mercy, which heals hardness of the heart, restoring the relations between man and wife, and between parents and children.

Dear brothers and sisters, I wish all the best for your work in this Symposium. May it help the Church in Italy to assimilate and develop the content and style of *Amoris Laetitia*; may it contribute to the formation of those who guide family groups in parishes, in associations, in movements; may it sustain the journey of many families, helping them to live the joy of the Gospel and to be active cells in the community. I bless you wholeheartedly, and I ask you, please, to pray for me.

<sup>1</sup> Apostolic Exhortation *Amoris Laetitia*, 31.

<sup>2</sup> *Ibid.*, 37.

<sup>3</sup> *Address to Participants in the General Assembly of the Pontifical Academy for Life*, 5 October 2017.

<sup>4</sup> *Conscience*, Brescia 1933, 32-33.

<sup>5</sup> Pastoral Constitution *Gaudium et Spes*, 16.

<sup>6</sup> *General Audience*, 8 June 2016.

## Devastating earthquake near the Iran-Iraq border



Iranian civilians among the rubble after the quake in Sarpol-e Zahab (EPA)

A devastating earthquake, measuring 7.3 on the Richter scale, struck the mountainous region near the Iran-Iraq border late Sunday afternoon, 12 November. The quake claimed more than 500 lives and injured thousands of people.

In two telegrams sent to Iran and Iraq, signed by the Secretary of State, Cardinal Pietro Parolin, Pope Francis expressed condolences and solidarity to the families of the victims. The Pontiff, the messages read, "was deeply saddened to learn of the severe earthquake" that struck the two countries, "and he assures all affected by this tragedy of his prayerful solidarity. In expressing his sorrow to all who mourn the loss of their loved ones, he offers his prayers for the deceased and commends them to the mercy of the Almighty. Upon the injured and the emergency and civil authorities engaged in rescue and recovery efforts, His Holiness invokes the divine blessings of consolation and strength".

## New Ambassador of Myanmar



On Thursday morning, 9 November, the Pope received in audience H.E. Mr San Lwin, first Ambassador of the Republic of the Union of Myanmar, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr San Lwin was born on 20 December 1955 in Yangon, and is married with two daughters. He holds a degree in Industrial Chemistry.

He has held the following offices: junior staff member at the International Organizations and Economic Department of the Ministry of Foreign Affairs (MFA); deputy assistant director at the MFA; official in the Consular Division of the MFA; official in the Department of Planning and Administration, International Organizations and Economic Department and in the Protocol Department of the MFA (1984-1987); third secretary at the embassy in Peking (1987-1991); section head of the Political Department of the MFA (1991-1993); consul in the People's Republic of China (1993-1997); assistant

director of the Political Department and in the Department of Training, Research and Foreign Language of the MFA (1997-2000); first secretary and counselor at the embassy in Singapore (2000-2005); deputy director and director of the Political Department of the MFA (2005-2008); minister counselor and deputy permanent representative at the United Nations in New York (2008-2011); director of the Division of International Organizations of the MFA (2011); deputy director general of the Political Department of the MFA (2011-2013); director general of the Political Department of the MFA (2013-2015); Ambassador in Austria, where he resides (2015 to present); and Ambassador in Lithuania (2017 to present).

Salvador Dalí,  
"The Three Splinxes of Bikini" 1947



A two-day Conference on "Prospects for a World Free of Nuclear Weapons and for Integral Disarmament", sponsored by the Dicastery for Promoting Integral Human Development, was held in the Vatican on 10-11 November. The Conference was inspired by Pope Francis' frequent condemnation of nuclear weapons and arms dealing. The Holy Father and Secretary of State Cardinal Pietro Parolin each addressed the Conference. In his remarks on Friday morning, 10 November, the Pontiff emphasized that the race toward nuclear armament arises from "a mentality of fear" that now threatens all of humanity.

Secretary of State relaunches the proposal to set aside a portion of military expenditures for a world fund for the poor

## The challenge of Paul VI

Addressing the Conference "Prospects for a World Free of Nuclear Weapons and for Integral Disarmament" at the Vatican on Friday, 10 November, Secretary of State Cardinal Pietro Parolin recalled the challenge set by Pope Paul VI, who called for a global fund for the poor to be appropriated from military expenditures. The following is the English text of Cardinal Parolin's address.

Your Eminence,  
Your Excellencies,  
Ladies and Gentlemen,  
My deep thanks go to the Dicastery for the Service of Integral Human Development and in particular to its Prefect, Cardinal Peter Turkson, for organizing this timely and engaging two-day Conference.

In these complex and uncertain times, it may seem somewhat unrealistic, if not downright utopian, to speak of "prospects for a world free of nuclear weapons and for integral disarmament". It also seems confirmed by an alarming fact: the constant increase of expenditures on arms worldwide, including the costs of updating nuclear arsenals.

Today's meeting takes place amid this decidedly disheartening state of affairs.

All the same, to speak of "prospects for a world free of nuclear weapons" invites us to reflect on a question which the Holy Father asked on 27 March last, in his Message for the opening of the United Nations Conference to negotiate a legally binding instrument to prohibit nuclear weapons. Why set oneself the difficult and long-term objective of a world without nuclear arms?

It is interesting at this point to consider his carefully detailed response:

"If we take into consideration the principal threats to peace and security with their many dimensions in this multipolar world of the twenty-first century as, for example, terrorism, asymmetrical conflicts, cyber security, environmental problems, poverty, not a few doubts arise regarding the inadequacy of nuclear deterrence as an effective response to such challenges. These concerns are even greater when we consider the catastrophic humanitarian and environmental consequences that would follow from any use of nuclear weapons, with devastating, indiscriminate and uncontrollable effects, over time and space. Similar cause for concern arises when examining the waste of resources spent on nuclear issues for military purposes, which could instead be used for worthy priorities like the promotion of peace and integral human development, as well as the fight against poverty, and the implementation of the 2030 Agenda for Sustainable Development.

"We need also to ask ourselves how sustainable is a stability based on fear, when it actually increases fear and undermines relationships of trust between peoples.

"International peace and stability cannot be based on a false sense of security, on the threat of mutual destruction or total annihilation, or on simply maintaining a balance of power."

What the Holy Father has given us is a series of recommendations for a world free of nuclear

weapons, which can assist in our reflections. I might summarize them under four headings:

1. The inadequacy of defence systems based on nuclear weapons in responding to threats to national and international security in the twenty-first century.

2. The catastrophic human and environmental impact of the use of nuclear weapons.

3. The waste of human and economic resources spent on updating those weapons, resources diverted from the overall pursuit of goals such as peace and integral human development.

4. The creation of a climate of fear, distrust and conflict.

One concrete response to these issues was the recent adoption and opening for signature of the Treaty on the Prohibition of Nuclear Weapons, which was also ratified by the Holy See on 20 September last. The Treaty encourages States not only to subscribe to it, but also to attempt to understand its letter and spirit and to follow through on what it promotes. The Treaty is part of the important international regime on the elimina-

Dear Friends,  
I offer a cordial welcome to each of you and I express my deep gratitude for your presence here and your work in the service of the common good. I thank Cardinal Turkson for his greeting and introduction.

In this Symposium, you have met to discuss issues that are critical both in themselves and in the light of the complex political challenges of the current international scene, marked as it is by a climate of instability and conflict. A certain pessimism might make us think that "prospects for a world free from nuclear arms and for integral disarmament", the theme of your meeting, appear increasingly remote. Indeed, the escalation of the arms race continues unabated and the price of modernizing and developing weaponry, not only nuclear weapons, represents a considerable expense for nations. As a result, the real priorities facing our human family, such as the fight against poverty, the promotion of peace, the undertaking of educational, ecological and healthcare projects, and the development of human rights,

are relegated to second place (cf. *Message to the Conference on the Humanitarian Impact of Nuclear Weapons*, 7 December 2014).

Nor can we fail to be genuinely concerned by the catastrophic humanitarian and environmental effects of any employment of nuclear devices. If we also take into account the risk of an accidental detonation as a result of error of any kind, the threat of their use, as well as their very possession, is to be firmly condemned. For they exist in the service of a mentality of fear that affects not only the parties in conflict but the entire human race. International relations cannot be held captive to military force, mutual intimidation, and the parading of stockpiles of arms. Weapons of mass destruction, particularly nuclear weapons, create nothing but a false sense of security. They cannot constitute the basis for peaceful coexistence between members of the human family, which must rather be inspired by an ethics of solidarity (cf. *Message to the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons*, 27 March 2017). Essen-

tial in this regard is the witness given by the *Hibakusha*, the survivors of the bombing of Hiroshima and Nagasaki, together with other victims of nuclear arms testing. May their prophetic voice serve as a warning, above all for coming generations!

Furthermore, weapons that result in the destruction of the human race are senseless even from a tactical standpoint. For that matter, while true science is always at the service of humanity, in our time we are increasingly troubled by the misuse of certain projects originally conceived for a good cause. Suffice it to note that nuclear technologies are now spreading, also through digital communications, and that the instruments of international law have not prevented new states from joining those already in possession of nuclear weapons. The resulting scenarios are deeply disturbing if we consider the challenges of contemporary geopolitics, like terrorism or asymmetric warfare.

At the same time, a healthy realism continues to shine a light of hope on our unruly world. Recently, for example, in a historic vote at the United Nations, the majority of the members of the international community determined that nuclear weapons are not only immoral, but must also be considered an illegal means of warfare. This decision filled a significant juridical lacuna, inasmuch as chemical weapons, biological weapons, anti-human mines and cluster bombs are all expressly prohibited by international conventions. Even more important is the fact that it was mainly the result of a "humanitarian initiative" sponsored by a significant alliance between civil society, states, international organizations, churches, academies and groups of experts. The document that you, distinguished recipients of the Nobel Prize, have consigned to me is a part of this, and I express my gratitude and appreciation for it.

This year marks the fiftieth anniversary of the Encyclical Letter *Populorum Progressio* of Pope Paul VI. That Encyclical, in developing the Christian concept of the person, set forth the notion of integral human development and proposed it as "the new name of peace". In this memorable and still timely document, the Pope stated succinctly that "development cannot be restricted to economic growth alone. To be authentic, it must be integral; it must foster the development of each man and of the whole man" (No. 14).

We need, then, to reject the culture of waste and to care for individuals and peoples labouring under painful disparities through patient efforts to favour processes of solidarity over selfish and contin-

gent interests. This also entails integrating the individual and the social dimensions through the application of the principle of subsidiarity, encouraging the contribution of all, as individuals and as groups. Lastly, there is a need to promote human beings in the indissoluble unity of soul and body, of contemplation and action.

In this way, progress that is both effective and inclusive can achieve the utopia of a world free of deadly instruments of aggression, contrary to the criticism of those who consider idealistic any process of dismantling arsenals. The teaching of John XXIII remains ever valid. In pointing to the goal of an integral disarmament, he stated: "Unless this process of disarmament be thoroughgoing and complete, and reach men's very souls, it is impossible to stop the arms race, or to



"Peace No War", mural by students of the Comprehensive Institute of Contursi Terme, Italy

reduce armaments, or – and this is the main thing – ultimately to abolish them entirely" (*Pacem in Terris*, 11 April 1963).

The Church does not tire of offering the world this wisdom and the actions it inspires, conscious that integral development is the beneficial path that the human family is called to travel. I encourage you to carry forward this activity with patience and constancy, in the trust that the Lord is ever at our side. May he bless each of you and your efforts in the service of justice and peace. Thank you.

## The challenge of Paul VI

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enters a fundamental step forward on the road to a world free of nuclear weapons.

I would like to reflect on yet another significant aspect of this road that we are called to take. The Treaty on the Prohibition of Nuclear Weapons recognizes the importance of education for peace and for disarmament in all its aspects, together with the importance of raising awareness of the risks and consequences of nuclear weapons for current and future generations. Responding along these lines entails a commitment to significant initiatives aimed at promoting a culture that rejects nuclear weapons, a culture of life and peace, one based on the dignity of the human being and on the primacy of law. This is to be achieved by means of a multilateralism based on dialogue and the responsible, honest and consistent cooperation of all the members of the community of nations.

At the same time, as Pope Francis pointed out in his Message of 27 March last, "growing interdependence and globalization mean that any response to the threat of nuclear weapons should be collective and concerted, based on mutual trust. This trust can be built only through dialogue that is truly directed to the common good and not to the protection of veiled or particular interests; such dialogue, as far as possible, should include all."<sup>2</sup> Avoiding conflicts and building bridges; this should be the principal aim of an efficacious collective and concerted response.

It is my sincere hope that the Conference that begins today will favour a reflection on the ethics of

peace and multilateral security that moves beyond the "fear" surrounding the debate on nuclear arms and beyond the risk of an isolationism present in some current discussions. To this end, I would suggest starting from one of the key ideas found in Pope Francis's Encyclical *Laudato Si'* on the Care of our Common Home: from the standpoint of the "integral ecology" so clearly set forth

all the more crucial to encourage dialogue and to create structures of trust, for these are also part of the process leading to a world free of nuclear weapons. It would be helpful if today's Conference could offer further points for reflection in this regard. That would involve putting into practice another key concept of *Laudato Si'*: namely, the need for a change of direction on the part of



Renata Pantera, "Nuclear Disaster"

in that text, "everything is connected".

The idea of "integral disarmament" recalls that concept of "integral ecology". If we realize that everything is connected, it becomes

the international community. In this particular case, such a change of direction should start with a reconsideration of priorities and the best ways to ensure peace and international security in the twenty-first century.

Allow me to offer one last reflection. This year marks the fiftieth anniversary of the Encyclical *Populorum Progressio*, which proposed "setting aside a portion of ... military expenditures for a world fund to relieve the needs of impoverished peoples. What is true for the immediate war against poverty is also true

for the work of national development. Only a concerted effort on the part of all nations, embodied in and carried out by this world fund, will stop these senseless rivalries and promote fruitful, friendly dialogue between nations.[...] Is it not plain to everyone that such a fund would reduce the need for those other expenditures that are motivated by fear and stubborn pride? Countless millions are starving ... we cannot approve a debilitating arms race."<sup>3</sup>

This proposal of Pope Paul VI, which remains timely, might also seem unrealistic, if not utopian. Yet consideration should still be given to whether, in the process of updating the sustainable development goals adopted in 2015, it would be possible to encourage reflection on how to reintroduce it, pointing out the human and economic resources that could be saved by reduced military spending, including outlays used for the maintenance and updating of nuclear weapons. Those resources ought to be directed towards the genuine goals of development and peace.

I leave this proposal to the deliberations of this assembly and of other symposiums devoted to these issues. The proposal does recognize how important it is that the international community avoid a short-sighted approach to the problems of national and global security and adopt instead *long-term action* on behalf of peace and security. As the Holy See has stated in various contexts, the pursuit of a real process of international disarmament cannot fail to produce major benefits for development. And an integral human development cannot in turn fail to have profound and beneficial repercussions on issues of security.

Thank you.

<sup>1</sup> *Message to the UN Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading towards their Total Elimination*, New York, 27 March 2017.

<sup>2</sup> *Ibid.*

<sup>3</sup> PAUL VI, Encyclical Letter *Populorum Progressio*, 26 March 1967, nn. 51-53.

## General Audience

CONTINUED FROM PAGE 3

the end we are short of time and we lose sight of what is fundamental: the inner life of the heart, our spiritual life, our life which is the encounter with the Lord in prayer.

In truth, the Lord surprises us by showing us that he loves us even in our weaknesses. "Jesus Christ ... is the expiation for our sins, and not for ours only but also for the sins of the whole world" (1 Jn 2:2). This gift, the source of true consolation – but the Lord always forgives us – this consoles; it is a true consolation; it is a gift that we are given through the Eucharist, that wedding feast at which the Bridegroom encounters our frailty. Can I say that when I receive communion during Mass, the Lord encounters my frailty? Yes! We can say so because this is true! The Lord encounters our frailty so as to lead us back to our first call: that of being in the image and likeness of God. This is the environment of the Eucharist. This is prayer.

### SPECIAL GREETINGS

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

I offer a special thought to *young people*, to the *sick* and to *newlyweds*. Today we are celebrating the Memorial of Saint Albertus Magnus, Bishop and Doctor of the Church. Dear *young people*, may you strengthen your dialogue with God, seeking him diligently in your every action; dear *sick people*, may you find comfort in the reflection of the mystery of the Cross of the Lord Jesus, who continues to illuminate the life of all men and women; and may you, dear *newlyweds*, strive to maintain a steadfast relationship with Christ, so that your love may be evermore a reflection of God's.

## Vatican Bulletin

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with the presentation of his Letters of Credence to H.E. Mrs Kolinda Grabar-Kitarović, President of the Republic.

On Wednesday, 11 October, Archbishop Francisco Montecillo Padilla, titular Archbishop of Nebbio, began his mission as Apostolic Nuncio in Qatar with the presentation of his Letters of Credence to H.H. Tamim Hamad Al-Thani, Emir of Qatar.

On Wednesday, 11 October, Archbishop Paul Tschang In-Nam, titular Archbishop of Amantia, began his mission as Apostolic Nuncio in Myanmar with the presentation of his Letters of Credence to H.E. Mr Htin Kyaw, President of the Republic of the Union of Myanmar.

### CARDINAL TAKES POSSESSION

On 12 November, Cardinal Jean Zerbato, Archbishop of Bamako, Mali, took possession of the Title of Sant'Antonio da Padova in Via Tuscolana.

### NECROLOGY

Bishop Andrés Sapelak, SDB, Bishop emeritus of the Eparchy of Santa María del Patrocinio en Buenos Aires for Ukrainians, Argentina, at age 97 (6 Nov.)

Bishop Jacques Landriault, Bishop emeritus of Timmins, Ontario, Canada, at age 96 (6 Nov.)

Cardinal Bernard Panafieu, Archbishop emeritus of Marseille, France, at age 86 (12 Nov.)

# A global strategy for the environment

To combat climate change and rising sea levels

*"A global outlook, international cooperation and solidarity, and a shared strategy" are needed to combat environmental decay. Pope Francis emphasized this to leaders of the Pacific Islands Forum, whom he received in audience on Saturday morning, 11 November, in the Clementine Hall. The following is the English text of his remarks, which he gave in Italian.*

Your Excellencies,  
Ladies and Gentlemen,

I offer a warm welcome to you, the Pacific Islands Forum Leaders. Your presence here is a visible sign of the rich variety of cultures and the great natural beauty of the Pacific region.

I share your concern for the peoples of the region, especially those exposed to the extreme environmental and climate events that are becoming more frequent and intense. Of concern too is the grave impact of rising sea levels and the disturbing and continuous deterioration of the barrier reef, a marine ecosystem of immense importance. In this regard, I remember the disquieting question posed almost thirty years ago by the Bishops of the Philippines: "Who turned the wonderworld of the seas into underwater cemeteries bereft of colour and life?" (cf. *Laudato Si'*, 41). A number of causes have led to this environmental decay and, sadly, many of them are due to short-sighted human activity connected with certain ways of exploiting natural and human resources, the impact of which ultimately reaches the ocean bed itself (cf. *ibid.*).

When we speak of rising sea levels, which "mainly affect impoverished coastal populations who have nowhere else to go" (*ibid.*, 48), our thoughts turn to the problem of global warming widely discussed in various international forums and meetings. In these very days COP-23, the twenty-third session of the Conference of the Parties to the Convention Framework of the United Nations, is meeting in Bonn, under the presidency of one of the countries you represent, the Fiji Islands. It is my hope that the efforts of COP-23, and those yet to come, will always keep in mind the greater picture of that "earth without borders, with its highly rarified atmosphere", as it was described by one of the astronauts currently orbiting in the International Space Station, with whom I recently had a fascinating conversation.

You have come here from countries far distant from Rome, yet that vision of an "earth without borders" dissolves all geographic distances. It reminds us of the need for a global outlook, international cooperation and solidarity, and a shared strategy, which can prevent us from remaining indifferent in the



Island of Aitutaki, Cook Islands

face of grave problems such as the deterioration of the environment and of the health of the oceans, which is itself linked to the human and social deterioration experienced by humanity today.

Not only geographic and territorial distances, but also distances in time are dissolved by the realization that everything in the world is intimately connected (cf. *ibid.*, 16). Almost thirty years have passed since the Filipino Bishops' appeal, and yet it cannot be said that the situation of the oceans and marine ecosystem has really improved. We still face any number of problems regarding, for example, the management of fishing resources, activities in shallow

and deep waters, the situation of coastal communities and of fishing families, and the pollution caused by the accumulation of plastics and micro-plastics. "What kind of world do we want to leave to those who come after us, to children who are now growing up? This question not only concerns the environment in isolation.... When we ask ourselves what kind of world we want to leave behind, we think in the first place of its general direction, its meaning and its values" (*ibid.*, 160).

I thank you for your welcome visit and I invoke upon you and your countries God's abundant blessings.

Thank you.

Conference in the Vatican

## Good health accessible to all

Health is a fundamental human right, and access to care should be guaranteed to every person. But this is not happening anywhere in the world, not even in the supposedly "most evolved" places. This is why more than 500 experts from 66 countries are

gathering in the Vatican from 16 to 18 November to discuss how to address the global disparity with regard to healthcare. The occasion is the 32nd International Conference organized by the Dicastery for Promoting Integral Human Development, in cooperation with the International Confederation of Catholic Healthcare Institutions (CIHAC).

The inspiration for the event, explained Dicastery Official Msgr Charles Namugera, "comes directly from Pope Francis, who has recalled on several occasions that health cannot be managed by market rules: justice and solidarity are needed". Msgr Namugera spoke with journalists on Monday, 13 November, at a press event organized by the Holy See Press Office to present the topics and aims of the Conference.

The primary goal, he explained, is to call attention to "what is a matter of social justice, because access to health [care] is denied to too many people in so many parts of the world". The objective is to engage not only the Church but also "the international community, governments and NGOs".

The discussion, explained Anthony Tersigni, President of CIHAC, is fundamental: "Sharing examples of good practice" will help everyone "to better understand problems and possible solutions".

The work, moderated by Msgr Segundo Tejado Muñoz, Undersecretary of the Vatican Dicastery, will illustrate "what the Church is doing throughout the world, through her more than 100 thousand structures, to guarantee care to every person and above all to the most vulnerable groups: the poor, refugees, migrants". For example, Msgr Namugera emphasized, Cardinal Mario Zenari is to speak about ongoing initiatives to address the needs of the suffering

Syrian population, and Cardinal Luis Antonio Tagle's focus is on the activities of *Caritas Internationalis*, over which he presides.

New pharmaceutical innovations and technologies, bioethics, health management, field hospitals and pandemics are also being discussed. With regard to pandemics, a parallel meeting is also being dedicated to the theme of AIDS and, in particular, to the need for improving antiretroviral therapies in children.

Experts from around the world are presenting on a variety of topics because, Msgr Namugera specified, there is no geographic hierarchy to the health crisis and the problem of disparities. Although "it is indeed true that disparities have more dramatic outcomes in developing countries, criticisms are found everywhere" and they reflect the disparities and economic injustices that exist in every country. This is why everyone must feel engaged in the problem and above all, "politicians and administrators must find the best ways to reconcile needs and resources".



## With the oil of charity

At the Angelus the Pope speaks about the parable of the 10 virgins

*"The oil is a symbol of the charity that nourishes the light of faith, making it fruitful and credible". Pope Francis explained this as he commented on the parable of the 10 virgins at the Angelus in Saint Peter's Square on Sunday, 12 November. The following is a translation of the reflection which the Holy Father offered in Italian.*

Dear Brothers and Sisters,  
Good morning!

This Sunday, the Gospel (cf. Mt 25:1-13) indicates the condition that would allow us to enter the Kingdom of Heaven, and it does so with the parable of the 10 virgins: it is about those maiden brides who were designated to welcome and accompany the bridegroom to the wedding ceremony and, since at that time it was customary to celebrate the ceremony at night, the maiden brides were provided with lamps. The parable states that five of these maidens are wise and five are foolish: indeed, the wise ones have brought oil for their lamps, while the foolish have brought none. The bridegroom's arrival is delayed and they all fall asleep. At midnight the bridegroom's arrival is announced; at that moment the foolish maidens realize they have no oil for their lamps, and they ask the wise ones for some. But the latter reply that they cannot give them any because there would not be enough for everyone. Thus, while the foolish maidens go in search of



Jorge Cocca  
Santangelo,  
"The ten virgins"

oil, the bridegroom arrives; the wise maidens go in with him to the marriage feast and the door is shut. The five foolish maidens return too late; they knock on the door, but the response is "I do not know you" (v. 12), and they remain outside.

What does Jesus wish to teach us with this parable? He reminds us that we must be ready for the encounter with him. Many times, in the Gospel, Jesus exhorts

keeping watch, and he also does so at the end of this narrative. He says: "Watch therefore, for you know neither the day nor the hour" (v. 13). But with this parable he tells us that keeping watch does not only mean not to sleep, but to be ready; in fact all the maidens are asleep before the bridegroom's arrival, but upon waking some are ready and others are not. Thus, here is the meaning of being wise and prudent: it is a matter of not waiting until the last minute of our lives to cooperate with the grace of God, but rather to do so as of now. It would be good to consider for a moment: one day will be the last. If it were today, how prepared am I? But I must do this and that... Be ready as if it were the last day: this does us good.

The lamp is a symbol of the faith that illuminates our life, while the oil is a symbol of the charity that nourishes the light of faith, making it fruitful and credible. The condition for being prepared for the encounter with the Lord is not only faith, but a Christian life abundant with love and charity for our neighbour. If we allow ourselves to be guided by what seems more comfortable, by seeking our own interests, then our life becomes barren, incapable of giving life to others, and we accumulate no reserve of oil for the lamp of our faith; and this – faith – will be extinguished at the moment of the Lord's coming, or even before. If instead we are watchful and seek to do good, with acts of love, of sharing, of service to a neighbour in difficulty, then we can be at peace while we wait for the bridegroom to come: the Lord can come at any moment, and even the slumber of death does not frighten us,

because we have a reserve of oil, accumulated through everyday good works. Faith inspires charity and charity safeguards faith.

May the Virgin Mary help our faith to be ever more effective through charity; so that our lamp may already shine here, on the earthly journey and then for ever, at the marriage feast in heaven.

*After praying the Angelus, the Holy Father continued:*

Dear brothers and sisters, yesterday in Madrid, Vicente Queralt Lloret and 20 companion martyrs, and José María Fernández Sánchez and 38 companion martyrs were beatified. Some of the new Blessed were members of the *Congregation of the Missions*: priests, coadjutor brothers, novices; others were lay members of the *Association of the Miraculous Medal*. All were killed in hatred of the faith during the religious persecution that took place during the Spanish Civil War between 1936 and 1937. Let us thank God for the great gift of these exemplary witnesses to Christ and to the Gospel.

I greet you all, families, parishes, associations and individual faithful, who have come from Italy and from many parts of the world. In particular, I greet the pilgrims from Washington, Philadelphia, Brooklyn and New York; the parish choir of *Santa Maria Maddalena di Nuragus*, Sardinia; the faithful from Tuscany, Ercolano and Venice; the *Società bocciofila* from Rosta; and the confirmands from Galzignano. I wish everyone a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

## With the President of Sierra Leone

On Saturday morning, 11 November, in the Apostolic Palace, the Holy Father received in audience, the President of the Republic of Sierra Leone, H.E. Mr Ernest Bai Koroma, who then met with Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, the good relations between the Holy See and Sierra Leone were evoked, as was the important contribution the Church offers to the material and moral reconstruction of the country, especially in the educational, social and healthcare sectors. After acknowledging religious freedom, peaceful coexistence and mutual respect between the various religious groups, attention turned to the importance of

promoting national cohesion, emphasizing the richness of the various historical, religious and cultural traditions of the country, with respect for human and minority rights.

Finally, there was an exchange of views on a number of themes of international interest, with particular reference to the current challenges that affect the region.



# The challenge of inclusion

Cardinal Parolin in Baltimore for the centenary of the US Conference of Catholic Bishops

Born in response “to the immense human suffering and displacement brought about by the First World War”, the United States Conference of Catholic Bishops (USCCB) is continuously called to bring “not only material assistance, but also the spiritual balm of healing, comfort, and hope to new waves of migrants and refugees who come knocking on America’s door”. Expressing the hope that US bishops continue their “responsible contributions” in the areas of social justice and political debate, Cardinal Secretary of State Pietro Parolin urged the USCCB, this year celebrating the centenary of its foundation, to continue to provide hope in a “wounded world”.

The Holy See’s Secretary of State presided at the opening Mass for the USCCB’s Annual Assembly on Sunday, 12 November, at the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore. In his homily, Cardinal Parolin recalled the efforts by American bishops 100 years ago to assist in the resettlement of many European families “forced to leave their homes and come to the New World in search of security and a better life”. He applauded the bishops’ efforts over the ensuing decades in support of moral values and in defence of the “right to life” of the unborn. In particular, he lauded their contributions towards ensuring adequate protection for families and access to sustainable health care.

Drawing on the day’s Gospel reading on the parable of the 10 virgins, the Cardinal stressed the importance of filling lamps “with the oil of the purity of heart” and “the joy of the Gospel that the Church is called to proclaim before the world”. In an age “increasingly marked by secularization, materialism and a coarsening of human relations”, he said, “an essential aspect of your task as pastors of the Church in America is to offer that hope”. In this sense, through her vast network of parishes, and educational, health-care and charitable institutions, the Church in the US, he observed, has long sought to “integrate a diversity of peoples, languages and cultures in the one faith” and “to inculcate a sense of responsible citizenship and concern for the common good”. Faithful to this calling, she must work for “an ever more just and inclusive society by dispelling the shadows of polarization, divisiveness and societal breakdown by the pure light of the Gospel”, he said.

Immigration, the right to life, religious freedom and international relations, meanwhile, were the topics at the centre of a



Cardinal Parolin after celebrating Mass in the Baltimore Basilica

meeting between the Secretary of State and US Vice President Mike Pence. Afterwards, in an interview with EWTN, Cardinal Parolin described the meeting as “very fruitful” and said that the two had discussed areas of possible cooperation between the United States and the Holy See to bring peace and stability to different parts of the world.

Regarding the issue of immigration, the two spoke about recent White House decisions, particularly the ending of the Deferred Action for Childhood Arrivals (DACA) programme regarding the legal recognition of children with irregular immigration status. The Cardinal said he could not offer any judgement on the issue but that it was discussed in his conversation with the Vice President who told him that “there is ongoing work on that topic” and expressed the hope that it “can be resolved”.

Immigration and racism were among the top issues discussed by the US Bishops in their Annual Assembly. It was noted that the DACA programme should be preserved as it has offered valid protection to undocumented persons brought to the US as minors, many of whom have lived in the country for years and consider themselves Americans. Moreover, the

vocating the comprehensive reform of United States immigration legislation.

Cardinal Blase J. Cupich, Archbishop of Chicago, observed an increasing trend toward “poisoning rhetoric that is degrading of immigrants and even demonizing of them”. And the Catholic community, too, he noted, is getting caught up in this phenomenon which is “having an effect on our own people, because they pick up that language”, he said. “There’s something wrong in our churches when the Gospel is proclaimed but people leave parishes with that rhetoric still in their hearts”. For this reason, the bishops agreed to promote new educational programmes to raise awareness about social justice and the Church’s stance on such issues. Bishop George V. Murry, SJ, of Youngstown, Chairman of the Church’s ad Hoc Committee against Racism, spoke of the “evil of racism” which raises walls between people that only our faith can dismantle. The Committee plans to hold a national convocation early next year, as well as a series of workshops across the country to “hear the voices of people suffering as a result of racism” and to explore the causes and effects of racism in the US.

During their Plenary, the bishops elected Archbishop Allen Henry Vigneron of Detroit as their new Secretary, and renewed the leadership of several commissions. In particular, Archbishop Joseph Fred Naumann of Kansas City in Kansas was indicated to head up the commission for pro-life activities.

bishops expressed concern about any possible disruption of temporary protected status (TPS) for migrants from El Salvador, Honduras and Haiti, and their forcible return to their home countries which continue to suffer insecurity from natural and manmade disasters. The bishops voted to draft a declaration ad-

## With the President of Paraguay

On Thursday morning, 9 November, the Holy Father received in audience H.E. Mr Horacio Manuel Cartes Jara, President of the Republic of Paraguay, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

The discussions, which took place in a cordial atmosphere, focused mainly on the themes of education and social promotion, as well as on a number of regional issues.



## At lunch with the Pope

Mass and initiatives to mark the first World Day of the Poor in Saint Peter's

Pope Francis will celebrate a special Mass in the Vatican on Sunday, 19 November, marking the first annual World Day of the Poor. Some 4,000 needy, many of whom live in extreme poverty, and the volunteers who assist them will attend the morning liturgy in Saint Peter's Basilica. Afterwards, some 1,500 of them will sit down to lunch with the Holy Father.

The Pope established the World Day in his Apostolic Letter *Misericordia et Misera* of 20 November 2016, at the end of the Jubilee of Mercy. In it he called the Church and the faithful to reach out to the poor, the vulnerable and the needy and to do what they can to help them, as "the worthiest way to prepare for the celebration of the Solemnity of our Lord Jesus Christ, King of the Universe, who identified with the little ones and the poor and who will judge us on our works of mercy".

The Pontiff chose "Love not in Word, but in Deed" as the theme for 2017. The World Day will be held each year on the 33rd Sunday of ordinary time on the Church's liturgical calendar.

An international event, the Vatican's Sunday celebrations will include members of volunteer associations not only from Italy but also from different dioceses around the world, among them: Paris, Lyon, Nantes, Angers, Beauvais, Warsaw, Krakow, Solsona, Malines-Brussels and Luxembourg. After the luncheon, adding to the festive atmosphere, the Vatican Gendarmerie band will perform, and the *Le Dolci Note* chorus, composed of children from 5 to 14 years old, will sing a repertoire of songs.

Other celebratory lunches have been organized for a further 2,500 guests at Catholic soup kitchens, seminaries and colleges around Rome. Meals will be served by 40 deacons of the Rome diocese and some 150 volunteers from the parishes of other dioceses.

The organizers, the Pontifical Council for the Promotion of the New Evangelization, engaged a series of charitable associations in the initiative. Among those to generously take part: *Caritas*, the Community of Sant'Egidio, the Order of Malta, New Horizons, the John XXIII Community, *Fratello 2016*, Rome's *Opere Antoniane*, the Rome branch of the Italian Association of Christian Workers (ACLI), Vincenzian volunteer groups; as well as many parishes.

In preparation for the day's celebrations at the Vatican, a special on-site healthcare clinic has also been set up in the nearby Pius XII Square,

offering services from Monday to Sunday, 13-19 November, from 9 am to 4 pm. The medical facility offers free clinical examinations and check-ups with specialists in numerous fields.

The Pontifical Council coordinating the events has also issued a re-

source booklet entitled "Love not in Word but in Deed", translated into six languages and published in Italy by *San Paolo* publications. An English version is available online at: [http://www.pcpne.va/content/dam/pcpne/pdf/giornatapoveri/GiornataPoveri\\_EN.pdf](http://www.pcpne.va/content/dam/pcpne/pdf/giornatapoveri/GiornataPoveri_EN.pdf).

Initiatives for the day are not limited to the Diocese of Rome, however. In fact, throughout the world, diocesan communities and parishes have enthusiastically responded to Pope Francis invitation, organizing many initiatives in favour of the less fortunate.



Pope Francis dining with the poor on his recent visit to Bologna, on Sunday, 1 October