Pope Francis on an Apostolic Journey with the people of Chile

Sowing peace through closeness

Pope Francis began his Apostolic Journey to Chile and Peru, arriving in Santiago, Chile on Monday evening, 15 January. On Tuesday, 16 January his day in Chile’s capital city included Mass, a visit with inmates at the women’s penitentiary, and meetings with Authorities, bishops and members of the religious community. On Wednesday the 17th, he travelled to Temuco in the country’s southern region, where he celebrated Mass and met with indigenous peoples and had lunch with them before returning to Santiago for a meeting with youth and a visit to the Catholic University. On Thursday the 18th, he travelled to Iquique where he celebrated Mass and had lunch with the Papal entourage at the retreat house of the Oblates of the Virgin Mary before departing for Peru, where he arrived on Thursday evening. Coverage of his visit to Chile begins on page 5. See next week’s issue for coverage of his encounter with Chile’s young people and of his time in Peru.

The weapons of unity

JOVANNI MARIA VIAN

The Pope’s visit to Chile concluded with a Mass in Iquique, in the country’s northern desert region. The Pontiff then went on to Peru, the last destination of his sixth visit to the Americas. After a day spent entirely in the Chilean capital, the final portion of his itinerary in Chile was, as Pope Bergoglio had planned, dedicated to encounters with the indigenous peoples of Temuco, the capital of Araucanía in southern Chile, then with young people in the national Shrine of Maipú, and lastly with the students, instructors and staff of the Pontifical Catholic University in Santiago.

In these days spent in Chile the Pontiff continually directed his gaze toward the future of the country: thus he spoke to the entire university community about national coexistence and about the need to “progress as a community”, while with the youth, Francis shared somewhat of a prelude to the meeting that will introduce the Synod dedicated to them in October. “What would Christ do in my place?”, the Jesuit Albero Hurtado had wondered, and the Pope repeatedly addressed the same question to the young people, recommending that they ask themselves this at every moment.

During the encounter with young people, Francis wished to read several words which had been addressed to them by another of Chile’s great Catholic figures, Cardinal Raúl Silva Henríquez. The Cardinal’s words returned to the Pope’s lips several times. Be like the Samaritans and Cyrenes; like Zaccheus, “who turns his heart from materialism to solidarity”; like Mary Magdalene, “passionately seeking love, who finds in Jesus alone the answers she needs”; and have the heart of Peter, the love of John, the openness of Mary, the great Archbishop of Santiago had recommended.

Upon arriving in Araucanía, the Pope used the verses of two poets, Gabriela Mistral and Violeta Parra, to describe the beauty and the pain of this land tortured by “the injustices of centuries”. With an explicit and moving recollection of the dark years of the recent military dictatorship, during which the Maquehue aerodrome, where Francis celebrated Mass, had been “the site of grave violations of human rights”, for this reason the Mass was offered “for
VATICAN BULLETIN

AUDIENCES

Wednesday, 10 January
Bishop Santiago Olivera, Military Ordinary for Argentina

Thursday, 11 January
Archbishop Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith
Mr Gilbert H. Hungou, President of the International Fund for Agricultural Development (IFAD)
Archbishop Ettore Balestrero, titular Archbishop of Victoriae, Apostolic Nuncio in Colombia
Archbishop Marek Solczynski, titular Archbishop of Caesarea in Mauretania, Apostolic Nuncio in Tanzania
Pastor Jens-Martin Kruse, of the Evangelical Lutheran Community of Rome, with his family
Cardinal Stanisław Rylko, Archpriest of the Papal Basilica of Saint Mary Major in Rome, with his family
H.E. Mr Jonghyu Jeong, Ambassador of the Republic of Korea, on a farewell visit
Mr Nicola Zingaretti, President of Italy’s Lazio Region.
On Friday, 12 January, the Holy Father met with the Mayor of Rome, Mrs Virginia Raggi.

Saturday, 13 January
Cardinal Marc Ouellet, PSS, Prefect of the Congregation for Bishops
Cardinal Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signature
Cardinal Salvatore Fisichella, President of the Pontifical Council for the Promotion of the New Evangelization
Cardinal Joseph Zen Ze-kiun, SDB, Bishop emeritus of Hong Kong, China

ORIENTAL CHURCHES

The Holy Father accepted the resignation of Bishop Anthony Chirayath, of the Eparchy of Sagar for Syro-Malabarans, India (12 Jan.). The Holy Father appointed Fr James Arshakalam, MST, as Bishop of Sagar for Syro-Malabarans. Until now he has served as Director of the Nirmal Jyoti Mental Health Programme of Bhopal, India (12 Jan.).

Bishop-elect Arshakalam, 39, was born in Pulicat, Tamil Nadu, India. He was ordained a priest on 30 December 1998. He then served in parish ministry. He was sent to Rome where he obtained a licence and a doctorate in philosophy. On returning to his diocese he served as: Archdiocesan chancellor; secretary to the bishop; director of catechesis and of the Biblical apostolate.

CONGREGATION FOR THE CAUSES OF SAINTS

The Holy Father appointed as member of the Congregation for the Causes of Saints: Archbishop Vincento Paglia, Bishop emeritus of Termi-Narni-Amelia, Italy, President of the Pontifical Academy for Life, and Bishop Demetrio Fernández González, of Córdoba, Spain (11 Jan.). On Saturday, 13 January, the Holy Father appointed as Consultors to the Congregation for the Causes of Saints: Fr Silvano Giordano, OCD, Fr Roberto Fornaciari, OSB, Cam, and Professor Tiziana Maria Di Blasio, lecturers on Church History at the Pontifical Gregorian University in Rome.

PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY

The Holy Father appointed as member of the Pontifical Council for Promoting Christian Unity Archbishop Luis Francisco Ladaria Ferrer, SJ, titular Archbishop of Thibica, Prefect of the Congregation for the Doctrine of the Faith. Until now he has been consultant to the same Council (11 Jan.).

SPECIAL ENVOY

The Holy Father appointed Cardinal Roger Michael Mahony, Archbishop emeritus of Los Angeles, as his Special Envoy to the celebration of the 150th anniversary of the foundation of the Diocese of Scranton, USA, to be held on 4 March (13 Jan.).

NECROLOGY

Bishop Remídio José Bohn of Cachoeira do Sul, Brazil, at age 67 (6 Jan.).
Bishop Geyvarghese Divannasios Ottathengil, Bishop emeritus of Pará for Syro-Malankars, India, at age 67 (16 Jan.).
Bishop Eugeniusz Jureczko, OMI, Bishop emeritus of Yokodouma, Cameron, at age 78 (16 Jan.).
Overcome our fears

Pope Francis marks World Day of Migrants and Refugees

The fears of those who welcome and of those who are welcomed are “based on doubts that are fully comprehensible from a human point of view”, but “the sin is to allow these fears to determine our responses, to limit our choices, to compromise respect and generosity, to feed hostility and rejection”. Pope Francis emphasized this in his homily during Mass in Saint Peter’s Basilica on Sunday, 14 January, World Day of Migrants and Refugees. The following is the English text.

This year I wanted to celebrate the World Day of Migrants and Refugees with a Mass that invites and welcomes you especially who are migrants, refugees and asylum seekers. Some of you have recently arrived in Italy, others are long-time residents and work here, and still others make up the so-called “second-generation”.

For everyone in this assembly, the Word of God has resonated and today invites us to deepen the special call that the Lord addresses to each one of us. As he did with Samuel (cf. 1 Sam 3:3-10, 19), he calls us by name — each one of us — and asks us to honour the fact that each of us has been created a unique and unrepeatable being, each different from the others and each with a singular role in the history of the world. In the Gospel (cf. Jn 1:41), Andrew brings to us the message which should be announced and brought to all, as the apostle Andrew shows us. After revealing to his brother Simon, “Come and see!” (Jn 1:38), Andrew invites us to know and to acknowledge him or her. It is an invitation which offers the opportunity to draw near to the other and see where and how he or she lives. In today’s world, for new arrivals to welcome, to know and to acknowledge means to know and respect the laws, the culture and the traditions of the countries that take them in. It even includes understanding their fears and apprehensions for the future. For local communities to welcome, to know and to acknowledge newcomers means to open themselves without prejudices to their rich diversity, to understand the hopes and potential of the newly arrived as well as their fears and vulnerabilities.

True encounter with the other does not end with welcome, but involves us all in the three further actions which I spelled out in the Message for this Day: to protect, to promote and to integrate. In the true encounter with the neighbour, are we capable of recognizing Jesus Christ who is asking to be welcomed, protected, promoted and integrated? As the Gospel parable of the final judgment teaches us: the Lord was hungry, thirsty, naked, sick, a stranger and in prison — and today invites us to defend ourselves. Local communities are sometimes afraid that the newly arrived will disturb the established order, will “steal” something they have long laboured to build up. And the newly arrived also have fears: they are afraid of confrontation, judgment, discrimination, failure. These fears are legitimate, based on doubts that are fully comprehensible from a human point of view. Having doubts and fears is not a sin. The sin is to allow these fears to determine our responses, to limit our choices, to compromise respect and generosity, to feed hostility and rejection. The sin is to refuse to encounter the other, to encounter the different, to encounter the neighbour, when this is in fact a privileged opportunity to encounter the Lord. From this encounter with Jesus present in the poor, the rejected, the refugee, the asylum seeker, flows our prayer of today. It is a reciprocal prayer: migrants and refugees pray for the newly arrived and for migrants who have been here longer. To the maternal intercession of Mary Most Holy we entrust the hopes, the aspirations of all the world’s migrants and refugees and the aspirations of the communities which welcome them. In this way, responding to the supreme commandment of charity and love of neighbour, may we all learn to love the other, the stranger, as ourselves.

from us, to understand their thoughts and their experiences. As a result we often refuse to encounter the other and raise barriers to defend ourselves. Local communities are sometimes afraid that the newly arrived will disturb the established order, will ‘steal’ something they have long laboured to build up. And the newly arrived also have fears: they are afraid of confrontation, judgment, discrimination, failure. These fears are legitimate, based on doubts that are fully comprehensible from a human point of view. Having doubts and fears is not a sin. The sin is to allow these fears to determine our responses, to limit our choices, to compromise respect and generosity, to feed hostility and rejection. The sin is to refuse to encounter the other, to encounter the different, to encounter the neighbour, when this is in fact a privileged opportunity to encounter the Lord. From this encounter with Jesus present in the poor, the rejected, the refugee, the asylum seeker, flows our prayer of today. It is a reciprocal prayer: migrants and refugees pray for the newly arrived and for migrants who have been here longer. To the maternal intercession of Mary Most Holy we entrust the hopes, the aspirations of all the world’s migrants and refugees and the aspirations of the communities which welcome them. In this way, responding to the supreme commandment of charity and love of neighbour, may we all learn to love the other, the stranger, as ourselves.

It is not easy to enter into another culture, to put oneself in the shoes of people so different
Accompany me with your prayers

At the Angelus on Sunday, 14 January, World Day of Migrants and Refugees and the eve of his departure for his Apostolic Journey to Chile and Peru, Pope Francis shared a reflection on the day's Gospel passage with the faithful who had gathered in St. Peter's Square. He announced that beginning in 2019 the current World Day will be celebrated in September. He also asked the faithful to accompany him with prayers during his Apostolic Journey to the two South American countries. The following is a translation of the Holy Father’s reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

As in the Feast of the Epiphany and in that of the Baptism of Jesus, so too today’s Gospel passage (cf. Jn 1:35-42) proposes the theme of the manifestation of the Lord. This time it is John the Baptist who points Him out to his disciples as “the Lamb of God” (v. 36), thus inviting them to follow Him. And thus it is for us: the One whom we have contemplated in the Mystery of Christmas, we are now called to follow in daily life. Therefore, today’s Gospel passage introduces us perfectly into Ordinary Liturgical Time, a time that helps to invigorate and affirm our journey of faith in ordinary life, in a dynamic that moves between epiphany and sequela, between manifestation and vocation.

The Gospel narrative indicates the essential characteristics of the journey of faith. There is a journey of faith, and this is the journey of the disciples of all times, ours too, beginning with the question that Jesus asks the two who, urged by the Baptist, set out to follow Him: “What do you seek?” (v. 38). It is the same question that the Risen One asks Mary Magdalene on Easter morning: “Woman, whom do you seek?” (cf. Jn 20:15). Each of us, as a human being, is seeking: seeking happiness, seeking love, a good and full life. God the Father has given us all this in His Son Jesus.

In this search, the role of a true witness – of a person who first made the journey and encountered the Lord – is fundamental. In the Gospel, John the Baptist is this witness. For this reason he is able to direct the disciples toward Jesus, who engages them in a new experience, saying: “Come and see” (Jn 1:38). And those two [disciples] will never forget the beauty of that encounter, to the extent that the Evangelist even notes the time of it: “It was about the tenth hour” (ibid.). Only a personal encounter with Jesus engenders a journey of faith and of discipleship. We will be able to experience many things, to accomplish many things, to establish relationships with many people, but only the appointment with Jesus, at that hour that God knows, can give full meaning to our life and render our plans and our initiatives fruitful.

It is not enough to build an image of God based on the words that are heard; one must go in search of the divine Master and go to where He lives. The two disciples ask Jesus, “where are you staying?” (v. 38). This question has a powerful spiritual meaning: it expresses the wish to know where the Lord lives, so as to abide with him. The life of faith consists in the wish to abide in the Lord, and thus in a continuing search for the place where he lives. This means that we are called to surpass a methodical and predictable religiosity, rekindling the encounter with Jesus in prayer, in meditating on the Word of God and in practicing the Sacraments, in order to abide with him and bear fruit thanks to him, to his help, to his grace.

Seeking Jesus, encountering Jesus, following Jesus: this is the journey. Seeking Jesus, encountering Jesus, following Jesus.

May the Virgin Mary support us in this prospect of following Jesus, of going to abide where he lives, in order to listen to his Word of life, to adhere to him who takes away the sin of the world, to recover in him hope and spiritual impulse.

After reciting the Angelus, the Holy Father continued:

Dear brothers and sisters, today is the World Day of Migrants and Refugees. This morning I celebrated Mass with a large group of migrants and refugees residing in the Diocese of Rome. In my Message for this Day I emphasized that migrations today are a sign of the times. “Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43).” In this regard, I wish to reaffirm that “our shared response may be articulated by four verbs” which are founded on the principles of the Doctrine of the Church: “to welcome, to protect, to promote and to integrate”. From now on, for pastoral reasons, the World Day of Migrants and Refugees will be celebrated on the second Sunday of September. The next, namely, the 15th, will be on Sunday, 8 September 2019.

Tomorrow I will set out for Chile and Peru. I ask you to accompany me with your prayers on this Apostolic Journey.

I greet all you, people of Rome and pilgrims: families, parish groups and associations.

I address a special greeting to the Latin American community of Santa Lucia in Rome, which is celebrating 25 years since its founding. “En este felíz aniversario, le pido al Señor que les colme de bendiciones para que puedan seguir dando testimonio de su fe en medio de las dificultades, alegrías, sacrificios y esperanzas de su experiencia migratoria. Gracias.

And I wish a happy Sunday to all. Please, do not forget to pray for me. Enjoy your lunch. Arrivederci!”
In Chile Pope Francis recalls that justice and the common good are acquired day by day

Building the future through listening

On Tuesday morning 16 January, the Pope met political and civil authorities and members of the diplomatic corps in La Moneda Palace in Santiago de Chile. Following a welcome address by President Michelle Bachelet, the Pontiff shared a discourse in his native Spanish. The following is the English text of the Pontiff’s address.

Madam President,
Members of the Government of the Republic and of the Diplomatic Corps,
Representatives of Civil Society, Distinguished Authorities, Ladies and Gentlemen,

It is a joy for me to stand once again on Latin American soil and begin this visit to Chile, this land so close to my heart, which welcomed and schooled me in my younger years. I would like my time with you also to be a moment of gratitude for that welcome. I think of a stanza of your national anthem, which I just heard: “How pure, Chile, are your blue skies / How pure the breezes that sweep across you / And your countryside embroidered with flowers / Is the very image of Eden.” It is a true song of praise for this land, so full of promises and challenges, but especially of hope for the future. In a certain sense, this is what President Bachelet said.

Thank you, Madam President, for your words of welcome. Through you, I would like to greet and embrace all the Chilean people, from the extreme northern region of Arica and Parinacota to the southern archipelago with its “riots of peninsulas and canals”. Their rich geographical diversity gives us a glimpse of the rich cultural polyphony that is also their characteristic feature. I am grateful for the presence of the members of the Government, the Presidents of the Senate, the Chamber of Deputies and the Supreme Court, as well as the other state authorities and their officials. I greet the President-elect, Mr Sebastián Piñera Echenique, who recently received the mandate of the Chilean people to govern the country for the next four years.

Chile has distinguished itself in recent decades by the growth of a democracy that has enabled steady progress. The recent political elections were a demonstration of the solidity and civic maturity that you have achieved, which takes on particular significance in this year marking the two-hundredth anniversary of the declaration of independence. That was a particularly important moment, for it shaped your destiny as a people founded on freedom and law, one that has faced moments of turmoil, at times painful, yet succeeded in surmounting them. In this way, you have been able to consolidate and confirm the dream of your founding fathers.

In this regard, I remember the emblematic words of Cardinal Silva Henríquez’s in a Ta Deum homily: “We – all of us – are builders of the most beautiful work: our homeland. The earthly homeland that prefigures and prepares the (heavenly) homeland that has no borders. That homeland does not begin today, with us; but it cannot grow and bear fruit without us. That is why we receive it with respect, with gratitude, as a task begun many years ago, as a legacy that inspires in us both pride and commitment.”

Each new generation must take up the struggles and attainments of past generations, while setting its own sights even higher. This is the path. Goodness, together with love, justice and solidarity, are not achieved once and for all; they

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Silva Henríquez’s in a Ta Deum homily: “We – all of us – are builders of the most beautiful work: our homeland. The earthly homeland that prefigures and prepares the (heavenly) homeland that has no borders. That homeland does not begin today, with us; but it cannot grow and bear fruit without us. That is why we receive it with respect, with gratitude, as a task begun many years ago, as a legacy that inspires in us both pride and commitment.”

The Pontiff speaks to reporters on flight to Santiago de Chile

Work for Nuclear Disarmament

In an international context in which a mishap could trigger war, it is necessary to work for nuclear disarmament. Pope Francis stressed this on Monday morning, 15 January, in response to a reporter’s question put to him on the plane traveling to Santiago de Chile. The question was asked by one of the 70 journalists aboard the flight, after Vatican staff distributed a black and white photograph of two victims of the atomic bombing of Nagasaki in 1945. On the back, Pope Francis had written the words of Dr.igraph published in L’Osservatore Romano on 31 December, shows a young Japanese boy carrying his little dead brother on his shoulders. He is waiting in line to deliver the lifeless body to authori- ties for cremation. Pope Francis said that he had come across the photograph by chance and, very moved, had wanted to share it because such an image “says more than a thou- sand words”.

Greetings the journalists at the start of his 22nd journey, the Pontiff noted that the duration of the flight, 15 hours and 40 minutes, allowed plenty of time for rest but also for work. Thanking the journalists for their work, he said the jour- ney, which foresees three days in Chile and three days in Peru, will be a demanding one. He added that he was more familiar with Chile as he had once studied there for a year.

Before leaving Rome, the Holy Father posted the following tweet from his Twitter account, @Pontifex: “I ask you to accompany me on my journey to Chile and Peru in your prayers”.

CONTINUED ON PAGE 8

A return to Chile

GI ANN I M AR IA V IAN

The Pope’s journey to Chile and Peru, the sixth of his Pontificate, is a return to Lat- in America. And a return to Santia- go, in a country where the young Bergoglio completed part of his formation, as he wished to recall – with gratitude and quot- ing verses by the national poet Gabriela Mistral – in his greeting to the authorities in the Presidental Palace of Moneda. In a discourse which unhesitatingly addressed the main points of this journey during the bicentenary of Chile’s Independence.

First and foremost with praise for the democratic method, demonstrated through the exercise of the vote in political elections which a month ago confirmed the legitimacy of a presidency after years of military dictatorship, gone but certainly not forgotten. Such democracies, though neces- sary, would prove inadequate should the common and everyday will to contribute to the good of the country not be substantiated. In fact, we are “builders of the most beautiful work: our homeland”, the Pontiff said, quoting the words of Cardinal Raúl Silva Henríquez, the Archbishop of Santiago, who was able to withstand the darkest period in Chile’s recent history and who several years before the coup d’état had emphasized that this construction should indeed be everyone’s responsibility.

The Pontiff associated these words with those of another figure dear to him and characterized by his Predecessor, Alberto Hurtado, the Jesuit who conceived of the country as “a mission to be filled”, above all through listen- ing, in a country characterized by plurality. Thus our mission to the unemployed and the indig- enous peoples – who are “often for- gotten” and whose rights and cul- ture should instead be encour- aged –, to migrants and young people – who must be protected against “the scourge of drugs” –, to the elderly and to children, Francis enumerated. In this regard, in a Catho- lic context marred by the dire phe- nomenon of abuse, the Pope ex- pressed his “pain and shame at the irreparable damage caused to children by some ministers of the Church.” For this reason, together with the Bishop of Chile, the Pontiff stated that “it is right to ask for forgiveness and make every effort to support the vic- tims”, and to undertake to ensure that this scandal, which has so severely threatened the credibility of the clergy, never happens again.

Shortly after his arrival in Santi- ago and during the flight that took him to Chile, Pope Ber- gogio made two gestures. As the first act of his vis-
Sowing peace through closeness

On Tuesday morning, 16 January, joined by some 400,000 faithful in Santiago’s O’Higgins Park, Francis celebrated the first Mass of his 22nd international journey. After pronouncing his homily in Spanish, the Pontiff coronated the statue of the Blessed Virgin of Mount Carmel. The following is the English text of the Holy Father’s homily.

“When Jesus saw the crowds…” (Mt 5:1). In these first words of today’s Gospel which we have just heard, we discover how Jesus wants to encounter us, the way that God always surprises his people (cf. Ex 33:7). The first thing Jesus does is to look out and see the faces of his people. Their suffering, their love. Jesus’ heart was not moved by ideas or concepts, but by faces, persons, life cut out for the Life that the Father wants to give us.

When Jesus saw the crowds, he saw the faces of his followers, and what is most remarkable is that they, for their part, encounter in the gaze of Jesus the echo of their longings and their joys, the measure that gives rise to the catalogue of the Beatitudes, that horizon towards which we are called and challenged to set out. The Beatitudes are not the fruit of passivity in the face of reality, nor of a mere onlooker gathering greatest events. They are not the product of those prophets of doom who seek only to spread dismay. Nor are they born of those mirages that promise happiness with a single “click”, in the blink of an eye. Rather, the Beatitudes are born of the compassionate heart of Jesus, which encounters the hearts, compassionate and in need of compassion, of men and women seeking and yearning for a life of happiness. Men women who know what it is to suffer, who appreciate the confusion and pain of having the earth shake beneath their feet or seeing dreams washed away when the work of a lifetime comes to nought. But men and women who also know what it is to persevere and struggle to keep going, what it is to rebuild their lives and to start again.

How much the heart of the Chilean people knows about rebuilding and starting anew! How much you know about getting up again after so many falls! That is the heart to which Jesus speaks; so that again after so many falls! That is the heart that never loses hope. A heart that experiences hope as “a new day, a casting out of inertia, a shaking off of weariness and negativity” (Pablo Nurnoa, El habitante y su esperanza, 9).

Jesus, in proclaiming blessed the poor, the grieving, the afflicted, the patient, the merciful… comes to cast out the stioria which paralyzes those who no longer have faith in the transforming power of God our Father and in their brothers and sisters, especially the most vulnerable and outcast. Jesus, in proclaiming the Beatitudes, shakes us out of that negativity, that sense of resignation that makes us think we can have a better life if we escape from our problems, shun others, hide within our comfortable existence, dull our senses with consumerism (cf. Apostolic Exhortation Evangelii Gaudium, 2). The sense of resignation that tends to isolate us from others, to divide and separate us, to blind us to life around us and to the suffering of others.

The Beatitudes are that new day for all those who look to the future, those who continue to dream, who allow themselves to be touched and sent forth by the Spirit of God.

How good it is for us to think that Jesus comes from the mountain of Carro Renua or Puntilla to say to us: blessed, blessed indeed are you, and you, and you, each one of us… Blessed are you if, moved by the Spirit of God, you struggle and work for that new day, that new Chile, for yours will be the kingdom of heaven. “Blessed are the peacemakers, for they will be called children of God” (Mt 5:9).

Against the resignation that like a negative undercurrent undermines our deepest relationships and divides us, Jesus tells us: Blessed are those who work for reconciliation. Blessed are those ready to dirty their hands so that others can live in peace. Blessed are those who try not to sow division. That is how the Beatitudes teach us to be peacemakers. It asks us to try to make even greater room for the spirit of reconciliation in our midst. Do you want to be blessed? Do you want to be happy? Blessed are those who work so that others can be happy. Do you want peace? Then work for peace.

Here I cannot fail to mention the figure of the Bishop of Talca, Fr. Hurtado, who used to say: “It is very good not to do wrong, but very bad not to do good” (Meditation radial, April 1944).

Peacebuilding is a process that calls us together and stimulates our creativity in fostering relationships where we see our neighbour not as a stranger, unknown, but rather as a son and daughter of this land. Let us commit ourselves to Mary Immaculate, who from Cerro San Cristóbal watches over and accompanies this city. May she help us to live and to desire the spirit of the Beatitudes, so that on every corner of this city we will hear, like a gentle whisper: “Blessed are the peacemakers, for they will be called children of God” (Mt 5:9).

A return to Chile

Continued from page 4

At Mass in O’Higgins Park, the Pope appeals for the building of a new Chile founded on the Beatitudes.
A sentence without a future is torture

The Holy Father visits the women’s penitentiary in Santiago

On Tuesday afternoon, 16 January, Pope Francis visited the women’s penitentiary in Santiago de Chile. The Pope was greeted by Sister Nelly, who is in charge of pastoral care at the detention centre, and by a representative of the more than 600 detainees. The following is the English text of Pope Francis’ remarks, which he delivered in the institution’s gym.

Dear Sisters and Brothers:

Thank you, thank you, thank you for what you have done and thank you for giving me a chance to visit you. For me it is important to share this time with you and draw closer to my many brothers and sisters presently deprived of their freedom. Thank you, Sister Nelly, for your kind words and especially for testifying that life always triumphs over death, always. Thank you, Janeth, for coming forward and sharing your hurt with all of us, and for your courageous request for forgiveness. How much we can learn from your act of courage and humility! I quote your words: “We ask forgiveness from all those whom we have harmed by our misdeeds”. I thank you for reminding us that without this attitude we lose our humanity, all of us need to ask forgiveness, me first of all, all of us, that is what makes us human. Without this attitude of asking forgiveness, we forget that we have harmed by our misdeeds. I thank you for reminding us that without this attitude we lose our humanity, all of us need to ask forgiveness, me first of all, all of us, that is what makes us human. Without this attitude of asking forgiveness, we forget that we did wrong and that we can make mistakes and that every day is an invitation to start over, one way or another.

I also think of the words of Jesus: “Let him who is without sin among you be the first to throw a stone” (7:8). And do you know what I tend to do in my homilies when I speak about all of us having this opportunity either due to weaknesses or because we fall or because we hide it? I tell the people: Let’s see, we are all sinners, we all do sins. I don’t know, is there anyone here without sin? Raise your hand. No one dares raise their hand. Jesus asks us to look behind the simplicity of the question that divides reality into good and bad, and to enter into that other mindset that recognizes our weaknesses, limitations and even sins, and thus helps us to keep moving forward.

As I came in, some mothers met me with their children. They welcomed me, and their welcome can nicely be expressed in two words: mother and children. Mother. Many of you are mothers and you know what it means to bring a new life into the world. You were able to “take upon yourself” a new life and bring it to birth. Motherhood is not, and never will be a problem. It is a gift, and one of the most wonderful gifts you can ever have. Today you face a very real challenge: you also have to care for that life. You are asked to care for the future. To make it grow and to help it to develop. Not just for yourselves, but for your children and for society as a whole. As women, you have an incredible ability to adapt to new circumstances and move forward. Today I appeal to that ability to bring forth the future that is alive within each one of you. That ability enables you to resist everything that might rob you of your identity and end up by killing your hope. None of us are things, we are all persons and as such we have the dimension of hope. Let us not be robbed of our identity and end up by killing your hope.

The name of that Foundation makes me think of the Gospel passage where people laughed at Jesus because he said that the daughter of the synagogue leader wasn’t dead, but only asleep. They laughed at him. Jesus showed us how to meet that kind of derision: he went straight to her room, took her by the hand and said: “Little girl, I say to you, get up!” (Mk 5:41). For all, the girl was dead, but for Jesus, not so. Projects like those I mentioned are a living sign of this Jesus, who enters into each of our homes, pays no attention to ridicule and never gives up. He takes us by the hand and tells us to “get up”. It is wonderful that there are so many Christians and people of good will, that there are people of different beliefs in life or who have no religion but show good will, who follow in the footsteps of Jesus and decide to come here to be a sign of that outstretched hand that lifts us up. I ask you: “Get up”. Always get up.

We all know that, sadly, a jail sentence can be thought of or reduced to the idea of a punishment, offering no opportunities for personal growth. This is what I was explaining about hope, about looking forwards, generating processes of reintegration. This must be your dream: reintegration. If the path is long, do your best to make it shorter, but always with the idea of reintegration. Society has an obligation — an obligation — to provide for your reintegration, for all of you. When I say this, I mean to reintegrate each of you in your own personal way. One will do it one way, another will do it in a different way. One will take more time, another less. But it is always a person who is being reintegrated. Please have this firmly in your minds and demand it. This is what it means to generate a process. On the contrary, those initiatives that offer job training and help to rebuild relationships are signs of hope for the future. Let us help them to grow. Public order must not be reduced to stronger security measures, but should be concerned primarily with preventive measures, such as work, education, and greater community involvement.

With these thoughts I want to bless all of you and also greet the pastoral workers, volunteers and professional personnel, especially the police officers and their families. I pray for you. Your work is sensitive and complex, and so I ask you, the authorities, to try to provide the conditions needed to carry out your work with dignity. A dignity that engenders dignity. Dignity is contagious, more so than the flu. Dignity engenders dignity. Mary is our Mother and we are her children, you are her daughters. We ask her to intercede for you, for each of your children and your dear ones. May she cover you with her mantle. And I ask you, please, pray for me because I need it. Thank you.
The courage to beg forgiveness

Victims and families who saw the trust they had placed in the Church’s ministers betrayed them, their family’s history and their pain

The Courthouse of the Church

After his visit to Santiago de Chile’s women’s penitentiary, on Tuesday, January 15, the Pope continued his journey in the southern part of the country. He addressed the inmates at the San Luis penal center, and afterwards went to the Archdiocese of Santiago: first celebrating Mass in the Cathedral and then meeting with civic authorities and the community.

Giovanni Maria Vian

Dear Brothers and Sisters, good afternoon!

I am happy to be meeting with you. I like the way that Cardinal Ezzati presented you: you are conscientious women, consecrated men, priests, permanent deacons and religious. Dear Brothers and Sisters, you are Cyprians. It made me think of the day of our ordination or consecration, and all those on that very day, each of us: “I am the Lord, your God.”

In this meeting, we want to talk to “my Lord”. “Here we are”, and now we want to give “us” to him. We want to reunite together our response to the call that one day took our hearts by surprise.

I think that it can help us to start with the Gospel passage that we heard, and to bear some moments experienced by Peter and the first community: Peter and the community disheartened, Peter and the community shown mercy, Peter and the community transfigured. I play with this pairing of Peter and the community because the life of opposition and conversion, that has this new dimension, the personal and the communal. They go in hand and hand and we cannot separate them. We are called individually and as a whole, as part of a larger group. Where conversion is concerned, there is no such thing as a self. Conversion demands that somebody else take your picture, and that is what we are about to do! That is the fact of the matter.

1. Peter disheartened, the community disheartened

I have always liked the Gospel the way the Gospel does not pick out or soften things, or paint them in nice colors. They show us life as it is and not as it should be. The Gospel is not afraid to show us the difficult, and even worse, momentary experiences of the disciples.

Let us reconvene the scene. Jesus had been killed, but some said he was alive (cf. Lk 24:22-24). Even after the disciples had seen the risen Jesus, they would need time to understand it. Luke says that “in their joy they could not believe”. They would need time to understand that all had happened. That understanding would come to them with the reading of the Holy Gospels. The resurrected Jesus with the risen Lord would require time to find a place in the hearts of the disciples. They go home. They go back to do what they know how to do: to fish. Not all of them, but only some. They are divided. We don’t know. The Scriptures tell us that all those whom they had caught nothing. Their nets were empty. Yet another kind of emptiness: the remaining weights upon them, depths and confusion at the death of their Master. He was no more; he had been crucified. But not only was he crucified, but so were they, since Jesus’ death raised a whitened cloud of confusion in the hearts of his friends. Peter had denied Jesus, John had betrayed him, the other had fled and had hidden himself. Only a handful of women and the beloved disciple remained. The test took off. In the end, the apostles were the heroes of Easter: with the Resurrection, the Lord, he is risen, Alleluia. The Gospels do not adorn or soften what followed. There are times when the trumpet of persecutions, rebellions, doubts, triumphs and martyrs is heard, and it is not easy to find the path to follow. These times have their own temptations: the temptation to deliver up the heart to bitter, to be too concerned with our enemies; and I believe that the best way to avoid the worst temptation of all is to keep shouting “Yes, we can!”

Then would come to them at Pentecost the wind of the Spirit, which would change everything and take the shape of the Holy Spirit. The community with the risen Lord would require time to understand the deep meaning of what had happened. As a result, we shut our eyes to the pastor.

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The courage to beg forgiveness

3. Peter transfigured, the community transfigured

Jesus asks Peter to discern, and events in Peter’s life then begin to come together, like the prophetic gesture of the washing of feet. Peter, who resisted having his feet washed, now begins to understand that true greatness comes from being lowly and a servant.

What a good teacher our Lord is! What a prophetic gesture of Jesus points the prophetic Church that washed of her sin, is unafraid to go out to serve a wounded humanity.

Peter experienced in his flesh the wound of sin, but also of his own limitations and weaknesses. Yet he has seen that Jesus is the one Chilean saint: “All those merits...”

Peter transfigured, the community transfigured

Peter experienced in his flesh the wound of sin, but also of his own limitations and weaknesses. Yet he has seen that Jesus is the one Chilean saint: “All those merits enabled Thomas to recognize his Lord...”

Peter transfigured is an invitation to seek pastors, consecrated men and women who, like Jesus, do not meet his wounds, but who, like Jesus, help them to break out of that endless remorse that poisons the soul.

In Jesus, our wounds are risen. They inspire solidarity; they help us to tear down the walls that enclose it that you love? Do you love this Church of each day...? You’re, the holy Church of each day... Your homes, I ask you to draw up in your hearts a sort of spiritual testament, along the lines of Cardinal Raúl Silva Henríquez and his beautiful prayer that begins: “The Church that I love is the holy Church of each day..."
The Pope warns against the temptation of clericalism

Lay people are not servants

In the late afternoon of Tuesday, 16 January, in the sacristy of the Cathedral of Santiago de Chile, the Pontiff addressed some 50 of the country’s bishops after greetings from the President of the Chilean Episcopal Conference, Bishop Santiago Silva Retamal. The following is the English text of the Holy Father’s remarks.

Dear Brothers:

I thank you for the greeting that the President of the Conference has offered to me in the name of all present.

Before all else, I would like to greet Bishop Bernardo Piñero Carvallo, who this year celebrates his sixtieth anniversary of episcopal consecration. The lack of consciousness of the identity that the Church has entrusted to us” 1 The lack of consciousness of being a people, and not masters, can lead us to one of the temptations that is most damaging to the missionary outreach that we are called to promote: clericalism, which ends up as a caricature of the vocation we have received.

A failure to realize that the mission belongs to the entire Church, and not to the individual priest or bishop, limits the horizon, and even worse, stifles all the initiatives that the Spirit may be awakening in our midst. Let us be clear about this. The laity persons are not our peons, or our employees. They don’t have to parrot back whatever we say. “Clericalism, far from giving impetus to various contributions and proposals, gradually extinguishes the prophetic flame to which the entire Church is called to bear witness. Clericalism forgets that the visibility and the sacramentality of the Church belong to all the faithful people of God (cf. Lumen Gentium, 9-14), not only to the few chosen and enlightened”.2

Let us be on guard, please, against this temptation, especially in seminaries and throughout the process of formation. I must confess, I am concerned about the formation of seminarians, that they be pastors at the service of the People of God; as a pastor should be, through the means of doctrine, discipline, the sacraments, by being close to the people, through works of charity, but also with the awareness that they are the People of God. Seminarians must stress that future priests be capable of serving God’s holy and faithful people, acknowledging the diversity of cultures and renouncing the temptation to any form of clericalism. The priest is a minister of Jesus Christ: Jesus is the protagonist who makes himself present in the entire people of God. Tomorrow’s priests must be trained with a view to the future, since their ministry will be carried out in a secularized world. This in turn demands that we pastors discern how best to prepare them for carrying out their mission in these concrete circumstances and not in our “ideal worlds or situations”. Their mission is carried out in fraternal unity with the whole People of God. Side by side, supporting and encouraging the laity in a climate of discernment and solidarity, two of the essential features of a priest of tomorrow. Let us say no to clericalism and to ideal worlds that are only part of our thinking, but touch the life of no one. And in this regard, to implore from the Holy Spirit the gift of dreaming. Please do not stop dreaming, dreaming and working for a missionary and prophetic option capable of transforming everything, so that our customs, ways of doing things, times and schedules, language and ecclesial structures can be suitably channelled for the evangelization of Chile rather than for ecclesiastical self-preservation. Let us not be afraid to strip ourselves of everything that separates us from the missionary mandate.3

Dear brothers, this is the summary I wanted to offer you from our discussions during the ad limina visit. Let us commend ourselves to the protection of Mary, Mother of Chile. Let us pray together for our priests and for our consecrated men and women. Let us pray for God’s holy and faithful people, of which we are a part. Thank you!

1 Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America (31 March 2016).
2 Ibid.
3 Cf. Apostolic Exhortation Evangelii Gaudium, 77.

Remembering Saint Alberto Hurtado

“Sharing” was the key characteristic of Pope Francis’ evening encounter with 90 Chilean Jesuits and some 40 guests of the Home for street people and the needy, Hogar de Cristo, founded by the Chilean Saint Alberto Hurtado, himself a Jesuit priest. In the late afternoon of Tuesday, 16 January, the Pontiff paid a private visit to the shrine erected in memory of Fr. Hurtado near Santiago’s main train station. The Holy Father stayed a few minutes in the chapel which holds Hurtado’s mortal remains; his Jesuit confère died at the age of 51 in 1952, was beatified in 1994 and was canonized in 2005. The Pontiff was greeted by the Chaplain, Pablo Walker, and heard a testimonial from one of the volunteers. Afterwards, in a particularly touching moment, he shared refreshments and conversation with the Hogar’s guests and concluded the visit with the Our Father prayer.

The Holy Father during a moment of prayer at the Shrine of Saint Alberto Hurtado

L’OSSERVATORE ROMANO page 11
At Mass in Temuco the Holy Father recalls that unity cannot be built upon injustice and violence

No to the logic of cultural superiority

For the Pope, Wednesday, 17 January began with a visit to the southern Chilean region of Araucanía. After his flight from Santiago to the regional capital, Temuco, the Pope celebrated a "Mass for the progress of peoples" at Maquipucuna Airport. The festive celebration included many faithful in traditional dress. The following is the English text of the Holy Father’s homily.

"Mari, Mari" (Good morning!) "Kümetünngün ta niemün" (‘Peace be with you!’) (Łk 14:30)

I thank God for allowing me to visit this beautiful part of our continent, the Araucanía. It is a land blessed by the Creator with immense and fertile green fields, with forests full of impressive araucarias – the fifth “praise” offered by Gabriela Mistral to this Chilean land – and with its majestic snow-capped volcanoes, its lakes and rivers full of life. This landscape lifts us up to God, and it is easy to see his hand in every creature. Many generations of men and women have loved this land with fervent gratitude. Here I would like to pause and greet in a special way the members of the Mapuche people, as well as the other indigenous peoples who dwell in these southern lands: the Rapanui (from Easter Island), the Aymara, the Quechua and the Atacameños, and many others.

Seen through the eyes of tourists, this land will thrill us with its magnificent landscapes as we pass through it, but if we stop and put our ear to the ground, we will hear it sing: “Arauco has a sorrow that cannot be silenced, the injustice of centuries that everyone sees taking place.”

In the context of thanksgiving for this land and its people, but also of sorrow and pain, we celebrate this Eucharist. We do so in this Maquehue aerodrome, which was the site of grave violations of human rights. We offer this Mass for all those who suffered and died, and for those who daily bear the burden of those many injustices. And in remembering, let us together remain a moment in silence before so many wrongs and injustices. The sacrifice of Jesus on the cross bears all the sin and pain of our peoples, in order to redeem it.

In the Gospel we have just heard, Jesus prays to the Father "that they may all be one" (Jn 17:21). At a crucial moment in his own life, he steps to plea for unity. In his heart, he knows that one of the greatest threats for his disciples and for all mankind will be division and confrontation, the or a segregation that does not value the goodness of others. The unity sought and offered by Jesus acknowledges what each people and each culture are called to contribute to this land of ours. Unity is a reconciled diversity, for it will not allow personal or community wrongs to be perpetrated in its name. We need the riches that each people has to offer, and we must abandon the notion that there are superior or inferior cultures. A beautiful "chamal" requires seekers who know the art of blending the different materials and colours, who spend time with each element and each stage of the work. That process can be initiated industrially, but everyone will recognize a machine-made garment. That art of unity requires true artisans who know how to harmonize differences in the "design" of towns, roads, squares and landscapes. Unity is not "desk art", or paperwork; it is a craft demanding attention and understanding. That is the source of its beauty, but also of its resistance to the passage of time and to whatever storms may come its way.

The unity that our people need requires that we listen to one another, but even more importantly, that we esteem one another. “This is not just about being better informed about others, but rather about reaping what the Spirit has sown in them.” This sets us on the path of solidarity as a means of weaving unity, a means of building history. The solidarity that makes us say: We need one another, and our differences so that this land can remain beautiful! It is the only weapon we have against the "deforestation" of hope. That is why we pray: Lord, make us artisans of unity.

Another temptation can come from considering the weapons of unity.

2. The weapons of unity.

If unity is to be built on esteem and solidarity, then we cannot accept just any means of attaining it. There are two kinds of violence that, rather than encouraging the growth of unity and reconciliation, actually threaten them. First, we have to be on our guard against coming up with "elegant agreement" plans which are never implemented! That is why we say: Lord, make us artisans of unity.

2. Violent action.

Adding that Jesus on the Cross bore “all the sin and the pain of our peoples, in order to redeem it.”

The Pope’s words were heard by innumerable representatives of the indigenous populations of the southern region, in particular the Mapuche: a people victimized by injustices and attempts to assimilate them, which the Pontiff recalled several times.

For this reason Pope Bergoglio said that unity, quite different from uniformity, “is a reconciled diversity;” rather, it is an act which demands to be heard and recognized. There are two forms of violence that threaten unity: he concluded by noting the first uses nice words and agreement which are never implemented and which frustrate all hope, and the second is that which sacrifices human lives. “Violence begets violence”, the Pope said sharply, and “eventually makes a most just cause into a lie.” The Pope concluded by saying that the only path is that of active nonviolence and of dialogue. Indeed, in the search for unity.

Weapons of unity

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G.M.V.
Proposing a renewed humanism

The Pope points to the mission of the University

The second day of Pope Francis' visit to Chile began with a morning celebration of Mass with the indigenous inhabitants of the Araucanía region, after which he returned to Santiago where he met young people in the Marian Shrine of Maipú. In the late afternoon, he concluded his public events with a visit to the Pontifical Catholic University, where he addressed students, professors, administrators and University authorities, after being welcomed by the Grand Chancellor. The following is the English text of the Holy Father's remarks.

Grand Chancellor, Cardinal Ricardo Ezzati,

My Brothers Bishops,

President Dr Ignacio Sánchez,

Distinguished University Authorities,

Dear Professors, Administrators, University Personnel,

Dear Students,

I am happy to be here with you at this House of Studies, which in its 130 years, has rendered a priceless service to the country. I thank the President for his words of welcome, and for everything you do with such wisdom to administer the University and defend courageously the identity of the Catholic University. Thank you.

The history of this university is in some sense woven into the history of Chile. Thousands of men and women who have educated here have made significant contributions to the development of the nation. I would like especially to mention Saint Albert Hurtado, who began his studies here a century ago. His life is a clear testimony to how intelligence, academic excellence and professionalism, when joined to faith, justice and charity, far from weakening, attain a prophetic power capable of opening horizons and pointing the way, especially for those on the margins of society, particularly in our day where a throwaway culture prevails.

In this regard, I would like to take up your words, dear President, when you said: “We have important challenges for our country that have to do with peaceful coexistence as a nation and the ability to progress as a community”.

Peaceful coexistence as a nation

To speak of challenges is to acknowledge that situations have reached a point where they need to be rethought. What was hitherto an element of unity and cohesion now presents us with exceptional and unforeseen changes and challenges in our societies. It is so much a question of content but of teaching how to think and reason in an integrated way. What was traditionally called forma wenita.

This literacy process requires working simultaneously to integrate the different languages that constitute us as persons. That is to say, an education (literacy) that integrates and harmonizes intellect, affections and hands, that is to say, head, heart and action. This will offer students a growth that is harmonious not only at the personal level, but also at the level of society. We urgently need to create spaces where fragmentation is not the guiding principle, even for thinking. To do this, it is necessary to teach how to reflect on what we are feeling and doing, to feel what we are thinking and doing, to do what we are thinking and feeling. An interplay of capacities at the service of the person and society.

Literacy, based on the integration of the distinct languages that shape us, will engage students in their own educational process, a process that will prepare them to face the challenges of the near future. The “divorce” of fields of learning from languages, and illiteracy with regard to integrating the distinct dimensions of life, brings only fragmentation and social breakdown.

In this “liquid society” or “society of lightness”, as various thinkers have termed it, those points of reference that people use to build themselves individually and socially are disappearing. It seems that the new meeting place of today is the “cloud”, which is characterized by instability since everything evaporates and thus loses consistency.

Such lack of consistency may be one of the reasons for the loss of a consciousness of the importance of public life, which requires a minimum ability to transcend private interests (living longer and better) in order to build upon foundations that reveal that crucial dimension of social breakdown.

Peaceful coexistence is possible, not least to the extent that we can generate educational processes that are also transformative, inclusive and meant to favour such coexistence. Educating for peaceful coexistence does not mean simply attaching values to the work of education, but rather establishing a dynamic of coexistence within the very system of education itself. It is not so much a question of content but of teaching how to think and reason in an integrated way. What was traditionally called forma wenita.

To achieve this, it is necessary to develop an “integrating literacy” capable of encompassing the processes of change now taking place in our societies.

This literacy process requires working simultaneously to integrate the different languages that constitute us as persons. That is to say, an education (literacy) that integrates and harmonizes intellect, affections and hands, that is to say, head, heart and action. This will offer students a growth that is harmonious not only at the personal level, but also at the level of society. We urgently need to create spaces where fragmentation is not the guiding principle, even for thinking. To do this, it is necessary to teach how to reflect on what we are feeling and doing, to feel what we are thinking and doing, to do what we are thinking and feeling. An interplay of capacities at the service of the person and society.

The university, in this context, is a privileged space for democratic excellence and professional development that reveals that crucial dimension of life which is “us”. Without that consciousness, but especially without that feeling and consequently without that experience, it is very difficult to build the nation. As a result, the only thing that appears to be important and valid is what pertains to the individual, and all else becomes irrelevant. A culture of this sort has lost its memory, lost the bonds that support it and make its life possible. Without the “us” of a people, a family and of a nation, but also the “us” of the future, of our children and of tomorrow, without the “us” of a city that transcends “me” and is richer than individual interests, life will be not only increasingly fragmented, but also more conflictual and violent.

The university, in this context, is challenged to generate within its own premises new processes that can overcome every fragmentation of knowledge and stimulate a true university.

Such experiences cannot remain isolated from the life of the university. The classic methods of research are experiencing certain limits, more so when it is a question of a culture such as ours, which stimulates direct and immediate participation by all. Present-day culture demands new forms that are more inclusive of all those who make up social and hence educational realities. We see, then, the importance of broadening the concept of the educational community.

The challenge for the community is to not isolate itself from modes of knowledge, or, for that matter, to develop a body of knowledge with minimal concern about those for whom it is intended. It is vital that the acquisition of knowledge lead to an interplay between the university classroom and the wisdom of the peoples who make up this richly
Proposing a renewed humanism

...self to be enriched and challenged by all who are part of the educational enterprise. This requires an increased concern for quality and integration. For the service that the university offers must always aim for quality and excellence in the service of national coexistence. We could say that the university becomes a laboratory for the future of the country, insofar as it succeeds in embodying the life and progress of the people, and can overcome every antagonistic and elitist approach to learning.

An ancient cabbalist tradition says that evil originates in the rift produced in the human being by eating from the tree of the knowledge of good and evil. Knowledge thus gained the upper hand over creation, subjecting it to its own designs and desires. This will always be a subtle temptation in every academic setting to reduce creation to certain interpretative models that deprive it of the very Mystery that has moved whole generations to seek what is just, good, beautiful and true. Whenever a “professor”, in the words of a famous “teacher”, is then truly capable of awakening wonderment in our students, his commitment at the world and at an entire universe waiting to be discovered!

Building the future through listening

...to have been realigned each day. It is not possible to settle for what was achieved in the past and complacently enjoy it, as if we could somehow ignore the fact that many of our brothers and sisters still endure situations of injustice that none of us can ignore.

You are a great and exciting challenge to continue working to make this democracy, as your forebears dreamed, beyond its formal aspects, a true place of encounter for all. To make it a place where everyone, without exception, feels called to join in building a house, a family and a nation. A place, a house and a family called Chile: generous and welcoming, emounced of her history, committed to social harmony in the present, and looking forward with hope to the future. Here we do well to recall the words of Saint Alberto Hurtado: “A nation, more than its borders, more than its land, its mountains, its seas, more than its language or its traditions, is a mission to be fulfilled.” It is a future that future depends in large part on the ability of its people and leaders to listen.

The ability to listen proves most important in this nation, whose ethnic, cultural and historical diversity must be preserved from all partisan spirit or attempts at domination, and inspire instead our innate ability to replace narrow ideologies with a healthy concern for the common good (which without being com- munitarian will never be a good). It is necessary to listen: to listen to the unemployed, who cannot support their land are proposed”.

...special care for indigenous cultures and communities, whose rights and culture need to be protected, especially when large projects affect- ing their land are proposed”.

...attempted at domination, and for the service that the university offers must always aim for quality and excellence in the service of national coexistence. We could say that the university becomes a laboratory for the future of the country, insofar as it succeeds in embodying the life and progress of the people, and can overcome every antagonistic and elitist approach to learning.

In our day, the mission entrusted to you is prophetic. You are challenged to generate processes that enlighten contemporary culture by proposing a renewed humanism that eschews any form of reductionism. This prophetic role demanded of us prompts us to seek out ever new spaces for dialogue rather than confrontation, spaces of encounter rather than division, paths of friendly disagreement that allow for respectful differences between persons joined in a sincere effort to advance as a community towards a renewed national coexistence.

If I ask for this, I have no doubt that the Holy Spirit will guide your steps, so that this House...
In Iquique the Pontiff celebrates concluding Mass before bidding farewell to Chile

Attentive to situations of injustice

Before bidding farewell to the people of Chile on Thursday, 18 January, Pope Francis celebrated Mass in Iquique’s Loquito Campus. The following is the English text of his homily.

“Jesus did this, the first of his signs, in Cana of Galilee (Jn 2:11). These are the final words of the Gospel we just heard, which describes Jesus’ public appearance: at a party, no more or less. It could not be otherwise, since the Gospel is a constant invitation to joy. From the outset, the angel says to Mary, “Rejoice!” (Lk 1:26). Rejoice, he says to the shepherds; rejoice, he says to Elizabeth, an elderly and barren woman; rejoice, he says to John the Baptist; for this day you will be with me in paradise (cf. Lk 23:43).

The Gospel message is a wellspring of joy: “I have said these things to you so that my joy may be in you, and that your joy may be complete” (Jn 15:11). A joy that is contagious, passing from generation to generation, a joy that we have inherited. Because we are Christians.

How much you know about this, dear brothers and sisters of northern Chile! How much you know about living your faith and your lives in a festive spirit! I have come as a pilgrim to join you in celebrating this beautiful way of living the faith. Your patronal feasts, your religious dances – which at times even go on for a week – your music, your dress, all make this region a shrine of popular piety and spirituality. Because the party does not remain inside the Church, but you turn the whole town into a party. You know how to celebrate by singing and dancing God’s “fatherhood, providence, constant and loving presence”, and this engenders “interior attitudes” rarely observed to the same degree in those who do not have this religious sense: namely, patience, the sign of the cross in daily life, detachment, openness to others, devotion.

The words of the prophet Isaiah come to life: “The wilderness shall be a fruitful field, and the fruitful field shall be deemed a forest” (H 3:15). This land, surrounded by the driest desert of the world, manages to put on party clothes.

In this festive atmosphere, the Gospel shows us how Mary acts to make that joy continue. She is attentive to everything going on around her, like a good mother, she doesn’t sit still. So she notices, amid the party and the shared joy, that something is about to happen that might “water it down”. She approaches her Son and tells him simply: “They have no wine” (Jn 2:3).

In the same way, Mary passes through our towns, our streets, our squares, our homes and our hospitals. Mary is the Virgin of la Tirana; the Virgin Aspíquina in Calama; the Virgin of the Rocks in Arica. She notices all those problems that burden our hearts, then whispers into Jesus’ ear and says: Look, they have no wine.

Mary does not remain quiet. She goes up to the servants and says to them: “Do whatever he tells you” (Jn 2:5). Mary, a woman of few but very pointed words, also comes up to each of us and says simply: “Do whatever he tells you”. In this way, she experiences the first miracle of Jesus: to make his friends feel that they too are part of the miracle. Because Christ “came to this world not to perform a task by himself, but with us” – he performs miracles with us – “with all of us, so as to be the head of a great body, of which we are the living, free and active cells.” This is how Jesus performs miracles: with us.

The miracle begins once the servants approach the jars with water for purification. So too, each of us can begin the miracle; what is more, each one of us is invited to be part of the miracle for others.

Brothers and sisters, Iquique is a land of dreams (for so its name means in the Aymara language). It is a land that has given shelter to men and women of different peoples and cultures who had to leave everything behind and set out. Setting out always with the hope of obtaining a better life, yet, as we know, always with their bags packed with fear and uncertainty about the future. Iquique is a region of immigrants, which reminds us of the greatness of men and women, entire families, who, in the face of adversity, refused to give up and set out in search of life. In search of life. They – especially those who had to leave their land for lack of life’s bare necessities – are an image of the Holy Family, which had to cross deserts to keep on living.

This land is a land of dreams, but let us work to ensure that it also continues to be a land of hospitality. A festive hospitality, for we know very well that there is no Christian joy when doors are closed; there is no Christian joy when others are made to feel unwanted, when there is no room for them in our midst (cf. Lk 16:19-31).

Like Mary at Cana, let us make an effort to be more attentive in our squares and towns, so notice those whose lives have been “watered down”, who have lost – or have been robbed of – reasons for celebrating, those whose hearts are saddened. And let us not be afraid to raise our voices and say: “They have no wine”. The cry of the people of God, the cry of the poor, is a kind of prayer; it opens our hearts and teaches us to be attentive. Let us be attentive, then, to all situations of injustice and to new forms of exploitation that risk making so many of our brothers and sisters miss the joy of the party. Let us be attentive to the lack of steady employment, which destroys lives and homes, so that those who come may encounter wisdom and share their own. This is the celebration. This is the water transformed into wine. This is the miracle that Jesus performs.

May Mary, under her different titles in this blessed land of the north, continue to whisper in the ear of Jesus, her Son. “They have no wine”, and may her words continue to find a place in us: “Do whatever he tells you”.

• Cf. Paul VI, Apostolic Exhortation Evangelii Nuntiandi, 48.
• Saint Alberta Hurtado, Meditación Semana Santa para jóvenes (1946).
Pope Francis bids ‘adiós’ to the people of Chile

After celebrating Mass and before departing for Peru on Thursday, 18 January, Pope Francis bid farewell to the people of Chile at the Iquique International Airport. The following is the English text of his concluding remarks.

At the conclusion of this celebration, I thank Bishop Guillermo Vera Soto of Iquique for his gracious words on behalf of his brother bishops and all God’s people. This feels like a farewell.

I renew my gratitude to President Michelle Bachelet for her invitation to visit the country. In a special way, I thank everyone who helped make this visit possible: the civil authorities and all those whose professionalism enabled us to enjoy this time of encounter.

I also thank the thousands of volunteers for their selfless and silent work. Over twenty thousand. Without their commitment and hard work the jars of water would have not been here for the Lord to perform the miracle of bringing us the wine of joy. Thanks too, to all those who in so many ways accompanied this pilgrimage, especially with their prayers. I know the sacrifices you have had to make in order to take part in our celebrations and gatherings. I appreciate this and I thank you from my heart. I also thank the members of the planning commission. All of you have worked hard, so many thanks.

I now continue my pilgrimage towards Peru, a country that is a friend and brother to this great nation of Chile, which we are called to cherish and uphold. It is a nation that finds its beauty in the many and varied faces of her people.

Dear brothers and sisters, at every Eucharist we pray: “Look, Lord, on the faith of your Church, and graciously grant her peace and unity in accordance with your will”. What more can I ask for you at the end of my visit than to say to the Lord: Look at the faith of this people and grant them unity and peace!

Thank you, and I ask you, please, to remember to pray for me. I am grateful for the presence of so many pilgrims from the brother nations, Bolivia, Peru, and please don’t be jealous, but especially Argentinians, because Argentina is my homeland. Thank you to my Argentinian brothers and sisters who have accompanied me in Santiago, Temuco and here in Iquique. Many thanks.