

L'OSSERVATORE ROMANO

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Vatican City

Friday, 9 February 2018

At the General Audience the Pope's appeal against human trafficking

A shameful scourge

Hope for dialogue and peace at the Olympics in PyeongChang

"In the Liturgy of the Word, through the Gospel and the homily, God dialogues with his people". Pope Francis emphasized this at the General Audience on Wednesday, 7 February, continuing his series of reflections on the importance of the Mass in Christian life. His focus was on the reading of the Gospel and on the sermon given by the celebrant, with a firm recommendation: that the homily not exceed 10 minutes. The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

Let us continue with the catechesis on the Holy Mass. We had reached the readings.

The dialogue between God and his people, developed in the Liturgy of the Word of the Mass, culminates in the proclamation of the Gospel. It precedes the chanting of the *Alleluia* – or, during Lent, another acclamation – with which “the assembly of the faithful welcomes and greets the Lord who is about to speak to it in the Gospel”.¹ As the mysteries of Christ illuminate the entire biblical revelation, likewise, in the Liturgy of the Word, the Gospel constitutes the light for understanding the meaning of the biblical texts which precede it, both of the Old and the New Testaments. Indeed,



“Christ himself is the centre and fullness of the whole of Scripture”.² Jesus Christ is always at the centre, always.

Therefore the liturgy itself distinguishes the Gospel from the other readings and surrounds it with particular honour and veneration.³ Indeed, its reading is reserved to the ordained minister, who concludes by kissing the Book; it calls us to stand up to listen and to make the sign of the Cross on our forehead, our mouth and our breast; the candles and incense honour Christ, who, through the Gospel reading, makes his effective Word resonate. From these signs, the assembly recognizes the presence of Christ who gives

them the “Good News” which converts and transforms. What occurs is a direct discourse, as attested by the acclamations with which we respond to the proclamation: “Glory to you, O Lord” and “Praise to you, Lord Jesus Christ”. We stand up to listen to the Gospel: but it is Christ who is speaking to us, there. And this is why we are attentive, because it is a direct conversation. It is the Lord who is speaking to us.

Thus, in the Mass we do not read the Gospel in order to know how things happened, but rather, we listen to the Gospel in order to realize what Jesus once did and said; and that Word is living, the Word of Jesus that is in the Gospel is alive and touches my heart. Therefore, listening to the Gospel is very important, with an open heart, because it is the living Word. Saint Au-

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Holy Father's telegram after earthquakes

In solidarity with Taiwan

Pope Francis has expressed solidarity and offered “the assurance of his prayers for those who have lost their lives and for those who have been injured” in devastating earthquakes that toppled entire buildings in Taiwan. In a telegram signed by Cardinal Pietro Parolin on Wednesday, 7 February, Pope Francis offered words of encouragement to civil authorities and rescue crews and invoked “upon all the Taiwanese people the divine blessings of strength and peace”.



Building collapses in Hualien, Taiwan (EPA)

VATICAN BULLETIN

AUDIENCES

Thursday, 1 February

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

Archbishop Miguel Maury Buendía, titular Archbishop of Italica, Apostolic Nuncio in Romania and in Moldova

Archbishop Wojciech Zaluski, titular Archbishop of Diocletiana, Apostolic Nuncio in Burundi

Archbishop Giancarlo Maria Bregantini, CSS, of Campobasso-Boiano, Italy

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

– Archbishop Tadeusz Konradusiewicz of Minsk-Mohilev, with the Auxiliaries: Bishop Yury Kasabutski, titular Bishop of Scilium; Bishop Aliaksandr Yasheuski, SDB, titular Bishop of Furnos maior

– Bishop Aleksander Kaszkiewicz of Grodno, with the Auxiliary Bishop Iosif Staneuski, titular Bishop of Tabaicara

– Bishop Antoni Dziemianko of Pinsk, with the Auxiliary Bishop Kazimierz Wielkosielec, OP, titular Bishop of Blanda

– Bishop Aleh Butkevich of Vitebsk

– Rev. Archimandrite Jan Sergiusz Gajek, MIC

Friday, 2 February

Archbishop Désiré Tsarahazana of Toamasina, Madagascar, President of the Episcopal Conference of Madagascar, with: Bishop Marie Fabien Raharilamboniaina, OCD, of Morondava, Vice President; Bishop Jean Claude Randrianarisoa of Miarinarivo, Secretary General; Fr Gabriel Randrianantenaina, Under-secretary

Bishop Carlos José Tissera of Quilmes, Argentina

Bishop Hugo Nicolás Barbaro of San Roque de Presidencia Roque Sáenz Peña, Argentina

Fr Julián Carrón, President of the Fraternity of Communion and Liberation

Saturday, 3 February

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

Cardinal Robert Sarah, Prefect of the Congregation for Divine Wor-



ship and the Discipline of the Sacraments

Archbishop León Kalenga Badikebele, titular Archbishop of Magneto, Apostolic Nuncio in El Salvador and in Belize, Holy See Extraregional Observer at the Central American Integration System

Bishop Óscar Vicente Ojea of San Isidro, Argentina, President of the Episcopal Conference of Argentina, with Cardinal Mario Aurelio Poli, Archbishop of Buenos Aires, first Vice President; Bishop Marcelo Daniel Colombo of La Rioja, second Vice President; Bishop Carlos Humberto Malfa of Chascomús, Secretary General

Monday, 5 February

H.E. Mr Recep Tayyip Erdoğan, President of the Republic of Turkey, with his wife and entourage

Members of the Chaldean Church on a visit *ad limina Apostolorum*:

– His Beatitude Louis Raphaël I Sako, Patriarch of Babylon for Chaldeans, Iraq, with the Auxiliaries: Bishop Shlemon Warduni, titular Bishop of Anbar for Chaldeans; Bishop Basel Yaldo, titular Bishop of Bethzabda

– Bishop Michel Kassariji of Beirut for Chaldeans, Lebanon

– Archbishop Thomas Meram of Urmya for Chaldeans, Bishop of Salmas for Chaldeans, Iran

With the President of Turkey

On Monday morning, 5 February, the Holy Father received in audience the President of the Republic of Turkey, H.E. Mr Recep Tayyip Erdoğan, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions the bilateral relations between the Holy See and Turkey were evoked, and the parties spoke about the situation of the country, the condition of the Catholic community, efforts in the reception of the many refugees and the challenges linked to this.



Attention then turned to the situation in the Middle East, with particular reference to the status of Jerusalem, highlighting the need to promote peace and stability in the region through dialogue and negotiation, with respect for human rights and international law.

– Fr François Yakan, Patriarchal Administrator of Diarbekir for Chaldeans, Turkey

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Francis Joseph Christian, titular Bishop of Quincy, from his office as Auxiliary of the Diocese of Manchester, USA (1 Feb.).

The Holy Father accepted the resignation of Bishop Valentin Reynoso Hidalgo, MSC, titular Bishop of Mades, from his office as Auxiliary of the Archdiocese of Santiago de los Caballeros, Dominican Republic (2 Feb.).

The Holy Father accepted the resignation of Bishop Juan Humberto Gutiérrez Valencia from his office as Auxiliary of the Archdiocese of Guadalajara, Mexico (2 Feb.).

The Holy Father appointed Fr Juan Manuel Muñoz Curiel, OFM, as Auxiliary Bishop of Guadalajara, Mexico, assigning him the titular episcopal See of Tucci. Until now he has been provincial minister of the Franciscan Province of Santos Francisco y Santiago en México (2 Feb.).

Bishop-elect Muñoz Curiel, 59, was born in Guadalajara, Mexico. He is an agricultural engineer and holds a degree in spiritual theology. He was ordained a priest on 3 July 1993 for the Order of Friars Minor. He has served in parish ministry and as: teacher; animator for vocational ministry; secretary of the province; deputy Novice Master; counsellor for public associations of the Archdiocese of Guadalajara; episcopal secretary for Consecrated Life and member of the Presbyteral Council of the Archdiocese of Guadalajara; rector of the Church of San Diego in Aguascalientes.

The Holy Father appointed Fr Héctor López Alvarado from the clergy of the Archdiocese of Guadalajara, as Auxiliary Bishop of Guadalajara, Mexico, assigning him the titular episcopal See of Sereddeli. Until now he has been parish priest of Nuestra Señora de Bugambillas and episcopal vicar (2 Feb.).

Bishop-elect López Alvarado, 44, was born in Guadalajara. He was ordained a priest on 19 May 2002. He holds a licence in dogmatic theology. He has served in parish ministry and as: chaplain to the Marist friars; seminary formator; dean and auxiliary of the Archdiocesan Centre for Television and Audiovisual Production.

The Holy Father appointed Fr Engelberto Polino Sánchez from the clergy of the Archdiocese of Guadalajara, as Auxiliary Bishop of Guadalajara, Mexico, assigning him the titular episcopal See of Vazari-

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At the General Audience advice for the homilist

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gustine writes: "The Gospel is the mouth of Christ. He is seated in heaven, but he has not stopped speaking on earth".⁴ If it is true that in the liturgy "Christ is still proclaiming His Gospel",⁵ it follows that, by participating in the Mass, we must give him a response. We listen to the Gospel and we must give a response in our life.

In order to get his message across, Christ also makes use of the words of the priest who, after the Gospel, gives the homily.⁶ Strongly recommended by the Second Vatican Council as part of the liturgy itself,⁷ the homily is not a trite discourse – nor a catechesis like the one I am giving now –, nor is it a conference nor a lesson. The homily is something else. What is the homily? It is taking up "once more the dialogue which the Lord has already established with his people",⁸ so it may find fulfilment in life. The authentic exegesis of the Gospel is our holy life! The Word of the Lord concludes its journey by becoming flesh in us, being translated into works, as happened in Mary and in the Saints. Remember what I told you last time: the Word of the Lord enters through the ears, goes to the heart and passes to the hands, to good deeds. And the homily also follows the Word of the Lord and also follows this path in order to help us so that the Word of the Lord may go to the hands, by passing through the heart.

I have already addressed the subject of the homily in the Exhortation *Evangelii Gaudium*, where I recalled that the liturgical context "demands that preaching should guide the as-

sembly, and the preacher, to a life-changing communion with Christ in the Eucharist".⁹

The homilist – the one who preaches, the priest or the deacon or the bishop – must carry out his ministry well, by offering a real service to all those who participate in the Mass, but those who listen to it must also do their part. Firstly by paying proper attention, that is, assuming the right interior disposition, without subjective pretexts, knowing that every preacher has merits and limitations. If at times there is reason for boredom because a homily is long or unfocused or unintelligible, at other times, however, prejudice creates the obstacle. And the homilist must be aware that he is not doing something of his own, but is preaching, giving voice to Jesus; he is preaching the Word of Jesus. And the homily must be prepared well; it must be brief, short! A priest told me that once he had gone to another city where his parents lived, and his father told him: "You know, I am pleased, because my friends and I have found a church where they say Mass without a homily!". And how often do we see that during the homily some fall asleep, others chat or go outside to smoke a cigarette.... For this reason, please, make the homily brief, but prepare it well. And how do we prepare a homily, dear priests, deacons, bishops? How should it be prepared? With prayer, by studying the Word of God and by making a clear and brief summary; it should not last more than 10 minutes, please.

In conclusion we could say that in the Liturgy of the Word, through the Gospel and the homily, God dialogues with his people, who listen



to him with attention and veneration and, at the same time, recognize he is present and acting. Hence, if we listen to the "Good News", we will be converted and transformed by it, and therefore capable of changing

ourselves and the world. Why? Because the Good News, the Word of God enters through the ears, goes to the heart and passes to the hands in order to do good deeds.

¹ *General Instruction of the Roman Missal*, 62.

² *General Introduction to the Lectionary*, 5.

³ Cf. *General Instruction of the Roman Missal*, 60, 134.

⁴ *Sermon* 85, 1: PL 38, 520; see also *Lectures on the Gospel of John*, xxx, 1: PL 35, 1632; CCL 36, 289.

⁵ SECOND ECUMENICAL VATICAN COUNCIL, Constitution *Sacrosanctum Concilium*, 33.

⁶ Cf. *General Instruction of the Roman Missal*, 65-66; *General Introduction to the Lectionary*, 24-27.

⁷ Cf. SECOND ECUMENICAL VATICAN COUNCIL, Constitution *Sacrosanctum Concilium*, 52.

⁸ Apostolic Exhortation *Evangelii Gaudium*, 137.

⁹ *Ibid.*, 138.

Greetings to the faithful and hope for dialogue and peace at the Olympics

No to the shameful scourge of trafficking

Following the catechesis the Holy Father renewed his appeal against human trafficking. In addition to his greetings to the groups present in the Hall, he also expressed his hope that the Olympics in PyeongChang would foster hope for dialogue and peace.

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

Tomorrow, 8 February, Feast Day of Saint Josephine Bakhita, is World Day of Prayer and Awareness against Human Trafficking. This year's theme is "Migration without trafficking: say yes to freedom and no to trafficking". Having few opportunities for regular channels [of migration], many immigrants decide to take alternative routes, where all manner of abuses, exploitation and slavery await them. Criminal organizations involved in human trafficking exploit these migration routes to hide their victims among the migrants and refugees. I thus invite everyone, citizens and

institutions, to combine their efforts to prevent trafficking and guarantee protection and aid to the victims. Let us all pray that the Lord may convert the hearts of traffickers – this is an ugly word; traffickers in human beings – and give those who are caught in this shameful scourge the realistic hope of regaining their freedom.



Victims of debt bondage on a sugar plantation in Brazil. Ricardo Funari/BrazilPhotos

The 23rd Winter Olympic Games will begin the day after tomorrow, Friday, 9 February, in PyeongChang, South Korea, with 92 countries competing.

The traditional Olympic truce is particularly important this year as delegations from the "two Koreas" will march together under a single flag and will compete as a single

team. This fact raises hopes for a world in which conflict will be resolved peacefully through dialogue and mutual respect, as sports also teach us.

I greet the International Olympic Committee, the athletes who will take part in the PyeongChang Games, the Authorities and the people of the Korean Peninsula. I join everyone in prayer and renew the Holy See's appeal to support every initiative in favour of peace and encounter between peoples. May these Olympics be a great celebration of friendship and sport! May God Bless you and keep you.

I address a special thought to *young people*, to the *sick*, and to *newlyweds*. Next Sunday will be the commemoration of the Blessed Virgin Mary of Lourdes, the day on which the World Day of the Sick will also be celebrated. Dear *young people*, may you serve as providence for those who are suffering; dear *sick people*, may you always feel supported by the prayers of the Church; and may you, dear *newlyweds*, love life which is always sacred, even when it is marked by frailty and by sickness.

The Pontiff recalls that it is blasphemy to invoke God's name as a justification for violence

No room in religion for hatred or vengeance

"Among the greatest blasphemies is to invoke God as the justification for one's own sins and crimes". Pope Francis made this point to participants in the conference entitled "Tackling violence committed in the name of religion", whom he received in audience in the Clementine Hall on Friday morning, 2 February. The following is the English text of the Holy Father's address.

Dear Friends,

I offer you a warm welcome and I thank you for your presence. It is highly significant that political authorities and religious leaders can meet to discuss how to respond to acts of violence committed in the name of religion.

I would begin by reiterating what I have often stated, and in particular during my visit to Egypt: "God, the lover of life, never ceases to love man, and so he exhorts us to reject the way of violence. Above all and especially in our day, the religions are called to respect this imperative, since, for all our need of the Absolute, it is essential that we reject any 'absolutizing' that would justify violence. For violence is the negation of every authentic religious expression... We have an obligation to denounce violations of human dignity and human rights, to expose attempts to justify every form of hatred in the name of religion, and to condemn these attempts as idolat-



rous caricatures of God" (*Address to Participants in the International Peace Conference, Al-Azhar Conference Centre, Cairo, 28 April 2017*).

Violence promoted and carried out in the name of religion can only discredit religion itself. Consequently, such violence must be condemned by all, and especially by genuinely religious persons, who know that God is always goodness, love and compassion, and that in him there is no room for hatred, resentment or vengeance. The religious person knows that among the greatest blasphemies is to invoke

God as the justification for one's own sins and crimes, to invoke him in order to justify killing, mass murder, enslavement, exploitation in whatever form, oppression and persecution of individuals and entire populations.

The religious person knows that God is the Holy One, and that no one can claim to use his name in order to perpetrate evil. Every religious leader is called to unmask any attempt to manipulate God for ends that have nothing to do with him or his glory. We need to show, with unremitting effort, that every human

life is sacred, that it deserves respect, esteem, compassion and solidarity, without regard for ethnicity, religion, culture, or ideological and political convictions.

Adherence to a particular religion does not confer additional dignity and rights upon individuals, nor does non-adherence deny or diminish them.

There is a need, then, for a common commitment on the part of political authorities, religious leaders, teachers and those engaged in the fields of education, training and communications, to warn all those tempted by perverse forms of misguided religiosity that these have nothing to do with the profession of a religion worthy of this name.

This will help all those people of good will who seek God to encounter him in truth, to encounter the One who sets us free from fear, hatred and violence, and who desires to use the creativity and energy of each person to spread His plan of love and peace, which is offered to all.

Ladies and Gentlemen, I renew my appreciation for your readiness to engage in reflection and dialogue on a subject of such dramatic import, and for your expert contribution to the growth of a culture of peace founded always on truth and love. May God bless you and your work. Thank you.

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VATICAN BULLETIN

Didda. Until now he has been parish priest of San Bernardo Parish and coordinator of the diocesan section for social pastoral care, (2 Feb.).

Bishop-elect Polino Sánchez, 51, was born in Teuchitlán, State of Jalisco. He was ordained a priest on 1 June 1997. He studied social pastoral care in Santa Fé, Colombia, and Christian Social Doctrine at the IMDOSOC in Mexico City.

The Holy Father appointed Fr Philippe Christy, Comm. l'Emm., as Bishop of Chartres, France. Until now he has been parish priest of Sainte-Trinité Parish, Paris, France (2 Feb.).

Bishop-elect Christy, 59, was born in Tourcoing, France. After obtaining a degree in engineering he worked as an engineer for several years in France and in Africa, during which he met La Communauté de l'Emmanuel. He was sent as a seminarian to the Pontifical French Seminary in Rome, where he obtained a licence in Mariology. He was ordained a priest on 27 June 1992. He has served in parish ministry and as chaplain to Lycée Racine and to Collège Condorcet; spiritual father at the Paris Seminary; head of the Maison Saint-Martin de Tours; member of the International Council of the Communauté de l'Emmanuel.

The Holy Father appointed Fr Mario de Jesús Álvarez Gómez from the clergy of the Diocese of Santa Rosa de Osos, Colombia, as Bishop of Istmina-Tadó, Colombia. Until now he has been national Director of the Pontifical Mission Societies (3 Feb.).

Bishop-elect Álvarez Gómez, 58, was born in Palmitas, Colombia. He holds a licence in Biblical Theology. He was ordained a priest on 19 November 1985. He has served in parish ministry and as: professor and prefect of the diocesan minor seminary; professor and rector of the diocesan major seminary; vicar for pastoral care and vicar general of the diocese.

The Holy Father accepted the resignation of Bishop Arturo de Jesús Correa Toro of Ipiales, Colombia (3 Feb.).

The Holy Father appointed Fr José Saúl Grisales Grisales from the clergy of the Diocese of Sonsón-Rionegro, Colombia, as Bishop of Ipiales. Until now he has been vicar general (3 Feb.).

Bishop-elect Grisales Grisales, 53, was born in Sonsón. He holds a licence in liturgy. He was ordained a priest on 12 November 1989. He has served in parish ministry and as: formator at the Cristo Sacerdote Major Seminary in Yarumal; assist-

ant at the Apostolic Nunciature in Colombia; director of philosophy at the Cristo Sacerdote Major Seminary; rector of the Intermisional Major Seminary, Colombia; rector of the diocesan Nuestra Señora Major Seminary; vicar forane.

The Holy Father appointed Fr Joel M. Konzen, SM, as Auxiliary Bishop of Atlanta, USA, assigning him the titular episcopal See of Leavenworth. Until now he has been principal of the Marist School in Atlanta, Georgia (5 Feb.).

Bishop-elect Konzen, 67, was born in Oak Harbor, USA. He holds a degree in English Literature, a Master of Divinity, and Master's degrees in theology and in educational administration. In 1974 he joined the Society of Mary where he made his first vows in 1975. He was ordained a priest on 19 May 1979. He has served in parish ministry and as: teacher, director of enrolments, head, president, and provincial vicar of the Marists in Washington; principal and president of Saint Michael's Academy in Austin.

The Holy Father accepted the resignation of Bishop Cesare Bonivento, PIME, of Vanimo, Papua New Guinea (5 Feb.).

The Holy Father appointed Fr Francis Meli from the clergy of the Diocese of Rabaul, Papua New Guinea,

as Bishop of Vanimo. Until now he has been judicial vicar of Rabaul and parish priest of the Cathedral of the Sacred Heart in Vunapope, Papua New Guinea (5 Feb.).

Bishop-elect Meli, 55, was born on Poi Island, Papua New Guinea. He was ordained a priest on 24 November 1991. He obtained a licence in canon law. He has served in parish ministry and as: administrator of the Sacred Heart Parish, Kerevat; professor of canon law at the Major Seminary of Rapolo; chaplain to Our Lady of the Sacred Heart Teacher's College, Kabaleo; administrator of Christ the King Parish, Wairiki.

The Holy Father appointed Archbishop Fridolin Ambongo Besungu, OFM Cap., as Coadjutor Archbishop of Kinshasa, Democratic Republic of Congo. Until now he has been Archbishop of Mbandaka-Bikoro, Democratic Republic of Congo and Vice President of the National Episcopal Conference of Congo (6 Feb.).

Archbishop Ambongo Besungu, 58, was born in Boto, Republic of the Congo. He was ordained a priest on 14 August 1988. He was ordained a bishop on 6 March 2005, subsequent to his appointment as Bishop of Bokungu-Ikela, Democratic Republic of Congo. On 12 November 2016 he was raised to the dignity of Archbishop for the same Archdiocese.

Day for Consecrated Life

The courage to journey against the current

Every journey of consecration is born of an encounter with the Lord and with the People of God. Pope Francis recalled this in his homily during Mass in Saint Peter's Basilica on Friday afternoon, 2 February, Feast of the Presentation of the Lord, and World Day for Consecrated Life. The following is the English text of the Holy Father's homily.

Forty days after Christmas, we celebrate the Lord who enters the Temple and comes to encounter his people. In the Christian East, this feast is called the "Feast of Encounter": it is the encounter between God, who became a child to bring newness to our world, and an expectant humanity, represented by the elderly man and woman in the Temple.

In the Temple, there is also an encounter between two couples: the young Mary and Joseph, and the elderly Simeon and Anna. The old receive from the young, while the young draw upon the old. In the Temple, Mary and Joseph find the roots of their people. This is important, because God's promise does not come to fulfilment merely in individuals, once for all, but within a community and throughout history. There too, Mary and Joseph find the roots of their faith, for faith is not something learned from a book, but the art of living with God, learned from the experience of those who have gone before us. The two young people, in meeting the two older people, thus find themselves. And the two older people, nearing the end of their days, receive Jesus, the meaning of their lives. This event fulfils the prophecy of Joel: "Your old men shall dream dreams, and your young men shall see visions" (2:28). In this encounter, the young see their mission and the elderly realize their dreams. All because at the centre of the encounter is Jesus.

Let us look to our own lives, dear consecrated brothers and sisters. Everything started in an encounter with the Lord. Our journey of consecration was born of an encounter and a call. We need to keep this in mind. And if we remember aright, we will realize that in that encounter we were not alone with Jesus; there was also the people of God, the Church, young and old, just as in today's Gospel. It is striking too, that while the young Mary and Joseph faithfully observe the Law – the Gospel tells us this four times – and never speak, the elderly Simeon and Anna come running up and prophesy. It seems it should be the other way around. Generally, it is the young who speak enthusiastically about the future, while the elderly protect the past. In the Gospel, the very opposite occurs, because when we meet one another in the Lord, God's surprises immediately follow.

For this to occur in the consecrated life, we have to remember that we can never renew our en-

counter with the Lord without others; we can never leave others behind, never pass over generations, but must accompany one another daily, keeping the Lord always at the centre. For if the young are called to open new doors, the elderly hold the keys. An institute remains youthful by going back to its roots, by listening to its older members. There is no future without this encounter between the old and the young. There is no growth without roots and no flowering without new buds. There is never prophecy without memory, or memory without prophecy. And constant encounter.

Today's frantic pace leads us to close many doors to encounter, often for fear of others. Only shopping malls and internet connections are always open. Yet that is not how it should be with consecrated life: the brother and the sister given to me by God are a part of my history, gifts to be cherished. May we never look at the screen of our cell phone more than the eyes of our brothers or sisters, or focus more on our software than on the Lord. For whenever we put our own projects, methods and organization at the centre, consecrated life stops being attractive; it no longer speaks to others; it no longer flourishes because it forgets its very foundations, its very roots.

Consecrated life is born and reborn of an encounter with Jesus as he is: poor, chaste and obedient. We journey along a double track: on the one hand, God's loving initiative, from which everything starts and to which we must always return; on the other, our own response, which is truly loving when it has no "ifs" or "buts", when it imitates Jesus in his poverty, chastity



and obedience. Whereas the life of this world attempts to take hold of us, the consecrated life turns from fleeting riches to embrace the One who endures forever. The life of this world pursues selfish pleasures and desires; the consecrated life frees our affections of every possession in order fully to love God and other people. Worldly life aims to do whatever we want; consecrated life chooses humble obedience as the greater freedom. And while worldly life soon leaves our hands and hearts empty, life in Jesus fills us with peace to the very end, as in the Gospel, where Simeon and Anna come happily to the sunset of their lives with the Lord in their arms and joy in their hearts.

How good it is for us to hold the Lord "in our arms" (Lk 2:28), like Simeon. Not only in our heads and in our hearts, but also "in our hands", in all that we do: in prayer, at work, at the table, on the telephone, at school, with the poor, everywhere. Having the Lord "in our hands" is an antidote to insular mysticism and frenetic activism, since a genuine encounter with Jesus corrects both saccharine piety and frazzled hyperactivity. Savouring the encounter with Jesus is also the remedy for the paralysis of routine, for it opens us up to the daily "havoc" of grace. The secret to fanning the flame of our spiritual life is a willingness to allow ourselves to encounter Jesus and to be encountered by him; otherwise we fall into a stifling life, where

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Lead us not into temptation

GIOVANNI MARIA VIAN

The *Our Father* prayer has been in the media on account of the plea normally rendered "lead us not into temptation". In 2008, the Italian Episcopal Conference approved changing the translation to "abandon us not in temptation", (but, for the moment, it has not entered into liturgical use). Likewise, French bishops have moved in the same direction, as the Pope recently recalled, while the German episcopate remains in favour of the more traditional and widespread version, above all for ecumenical reasons.

The issue is addressed in the upcoming issue of *Civiltà Cattolica* by Fr Pietro Bovati, a Jesuit bibliclist who recalls that the debate was already present in the first centuries. He proposes that the phrase be rendered "lead us not into trial", in other words, "do not put us to the test". After a concise examination of biblical literature, he concludes that, indeed, "prayer ensures that trial, rather than being an occasion for evil", becomes a propitious moment on the spiritual level.

Bovati's proposition is substantially coherent with the ancient Christian interpretations, as is evident from the re-publication, in Italian, of a small collection translated by the Franciscan Patrologist Adalbert Hamman (1910-2000). The texts, compiled in 1951 by the French scholar in *Il Padre Nostro. Letto dai Padri della Chiesa* (Rome, Castelvecchi, 2017) were written by eight authors from late antiquity: four Latins (Tertullian, Cyprian, Ambrose, Augustine) and four Greeks (Origen, Cyril of Jerusalem, Gregory of Nyssa, Theodore of Mopsuestia), with the addition of a brief comment attributed to Saint Francis of Assisi, who only specifies that sin may be "manifest or occult, unexpected or inopportune".

By the start of the third century, Tertullian – the originator of Latin Christian literature and the first to interpret the prayer that Jesus

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Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day.
 (@Pontifex, 30 Jan.)

When love grows cold and God's comfort is rejected, it is easy to give in to "violence against anyone we think is a threat to our own 'certainties': the unborn child, the elderly and infirm, the migrant, the alien among us, or our neighbour who does not live up to our expectations". Pope Francis emphasizes this in his Message for Lent 2018, which is focused on an expression of Jesus found in the Gospel of Matthew: "Because of the increase of iniquity, the love of many will grow cold" (24:12). The following is the English text of the Message.



"Because of the increase of iniquity, the love of many will grow cold"
 (Mt 24:12)

Dear Brothers and Sisters,

Once again, the Pasch of the Lord draws near! In our preparation for Easter, God in his providence offers us each year the season of Lent as a "sacramental sign of our conversion". Lent summons us, and enables us, to come back to the Lord wholeheartedly and in every aspect of our life.

With this message, I would like again this year to help the entire Church experience this time of grace anew, with joy and in truth. I will take my cue from the words of Jesus in the Gospel of Matthew: "Because of the increase of iniquity, the love of many will grow cold" (24:12).

These words appear in Christ's preaching about the end of time. They were spoken in Jerusalem, on the Mount of Olives, where the Lord's passion would begin. In reply to a question of the disciples, Jesus foretells a great tribulation and describes a situation in which the community of believers might well find itself: amid great trials, false prophets would lead people astray and the love that is the core of the Gospel would grow cold in the hearts of many.

False prophets

Let us listen to the Gospel passage and try to understand the guise such false prophets can assume.



Mary Freeman, "Lent"

They can appear as "snake charmers", who manipulate human emotions in order to enslave others and lead them where they would have them go. How many of God's children are mesmerized by momentary pleasures, mistaking them for true happiness! How many men and women live entranced by the dream of wealth, which only makes them slaves to profit and petty interests! How many go through life believing that they are sufficient unto themselves, and end up entrapped by loneliness!

False prophets can also be "charlatans", who offer easy and immediate solutions to suffering that soon prove utterly useless. How many young people are taken in by the panacea of drugs, of disposable relationships, of easy but dishonest gains! How many more are ensnared in a thoroughly "virtual" existence, in which relationships appear quick and straightforward, only to prove meaningless! These swindlers, in peddling things that have no real value, rob people of all that is most precious: dignity, freedom and the ability to love. They appeal to our vanity, our trust in appearances, but in the end they only make fools of us. Nor should we be surprised. In order to confound the human heart, the devil, who is "a liar and the father of lies" (Jn 8:44), has always presented evil as good, falsehood as truth. That is why each of us is called to peer into our heart to see if we are falling prey to the lies of these false prophets. We must learn to look closely, beneath the surface, and to recognize what leaves a good and lasting mark on our hearts, because it comes from God and is truly for our benefit.



A boy collecting recyclable plastic bottles along the coast of Manila Bay (Reuters)

A cold heart

In his description of hell, Dante Alighieri pictures the devil seated on a throne of ice,² in frozen and loveless isolation. We might well ask ourselves how it happens that charity can turn cold within us. What are the signs that indicate that our love is beginning to cool?

More than anything else, what destroys charity is greed for money, "the root of all evil" (1 Tim 6:10). The rejection of God and his peace soon follows; we prefer our own desolation rather than the comfort found in his word and the sac-

Message for Lent 2018
Do not let the love grow cold

The Pope condemns greed and violence against the unborn, the elderly and migrants

raments.³ All this leads to violence against anyone we think is a threat to our own "certainties": the unborn child, the elderly and infirm, the migrant, the alien among us, or our neighbour who does not live up to our expectations.

Creation itself becomes a silent witness to this cooling of charity. The earth is poisoned by refuse, discarded out of carelessness or for self-interest. The seas, themselves polluted, engulf the remains of countless shipwrecked victims of forced migration. The heavens, which, in God's plan, were created to sing his praises, are rent by engines raining down implements of death.

Love can also grow cold in our own communities. In the Apostolic Exhortation *Evangelii Gaudium*, I sought to describe the most evident signs of this lack of love: selfishness and spiritual sloth, sterile pessimism, the temptation to self-absorption, constant warring among ourselves, and the worldly mentality that makes us concerned only for appearances, and thus lessens our missionary zeal.⁴

What are we to do?

Perhaps we see, deep within ourselves and all about us, the signs I have just described. But the Church, our Mother and Teacher, along with the often bitter medicine of the truth, offers us in the Lenten season the soothing remedy of prayer, almsgiving and fasting.

By devoting more time to prayer, we enable our hearts to root out our secret lies and forms of self-deception,⁵ and then to find the consolation God offers. He is our Father and he wants us to live life well.

Almsgiving sets us free from greed and helps us to regard our neighbour as a brother or sister. What I possess is never mine alone. How I would like almsgiving to become a genuine style of life for each of us! How I would like us, as Christians, to follow the example of the Apostles and see in the sharing of our possessions a tangible witness of the communion that is ours in the Church! For this reason, I echo Saint Paul's

exhortation to the Corinthians to take up a collection for the community of Jerusalem as something from which they themselves would benefit (cf. 2 Cor 8:10). This is all the more fitting during the Lenten season, when many groups take up collections to assist Churches and peoples in need. Yet I would also hope that, even in our daily encounters with those who beg for our assistance, we would see such requests as coming from God himself. When we give alms, we share in God's providential care for each of his children. If through me God helps someone today, will he not tomorrow provide for my own needs? For no one is more generous than God.⁶

Fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth. On the one hand, it allows us to experience what the destitute and the starving have to endure. On the other hand, it expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbour. It revives our desire to obey God, who alone is capable of satisfying our hunger.

I would also like my invitation to extend beyond the bounds of the Catholic Church, and to reach all of you, men and women of good will, who are open to hearing God's voice. Perhaps, like ourselves, you are disturbed by the spread of iniquity in the world, you are concerned about the chill that paralyzes hearts and actions, and you see a weakening in our sense of being members of the one human family. Join us, then, in raising our plea to God, in fasting, and in offering whatever you can to our brothers and sisters in need!

The fire of Easter

Above all, I urge the members of the Church to take up the Lenten journey with enthusiasm, sustained by almsgiving, fasting and prayer. If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives us a chance to begin loving anew.

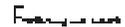
One such moment of grace will be, again this year, the "24 Hours for the Lord" initiative, which invites the entire Church community to celebrate the sacrament of Reconciliation in the context of Eucharistic adoration. In 2018, inspired by the words of Psalm 130:4, "With you is forgiveness", this will take place from Friday, 9 March to Saturday, 10 March. In each diocese, at least one church will remain open for twenty-four consecutive hours, offering an opportunity for both Eucharistic adoration and sacramental confession.

During the Easter Vigil, we will celebrate once more the moving rite of the lighting of the Easter candle. Drawn from the "new fire", this light will slowly overcome the darkness and illuminate the liturgical assembly. "May the light of Christ rising in glory dispel the darkness of our hearts and minds",⁷ and enable all of us to relive the experience of the disciples on the way to Emmaus. By listening to God's word and drawing nourishment from the table of the Eucharist,

may our hearts be ever more ardent in faith, hope and love.

With affection and the promise of my prayers for all of you, I send you my blessing. Please do not forget to pray for me.

From the Vatican, 1 November 2017
 Solemnity of All Saints



¹ Roman Missal, Collect for the First Sunday of Lent (Italian).

² *Inferno* XXXIV, 28-29.

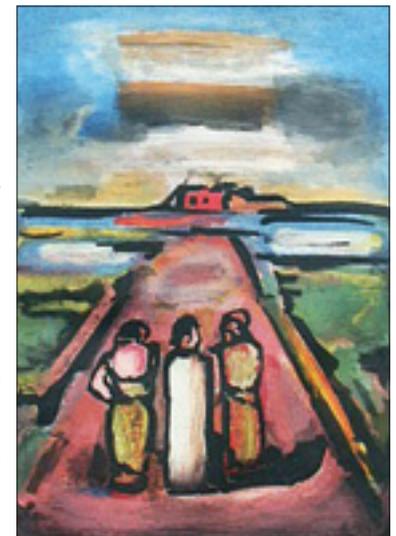
³ "It is curious, but many times we are afraid of consolation, of being comforted. Or rather, we feel more secure in sorrow and desolation. Do you know why? Because in sorrow we feel almost as protagonists. However, in consolation the Holy Spirit is the protagonist!" (*Angelus*, 7 December 2014).

⁴ *Evangelii Gaudium*, 76-109.

⁵ Cf. BENEDICT XVI, Encyclical Letter *Spe Salvi*, 33.

⁶ Cf. PIUS XII, Encyclical Letter *Fidei Donum*, III.

⁷ Roman Missal (Third Edition), Easter Vigil, Lucernarium.



Georges Rouault, "The appearance on the road to Emmaus"

Cardinal Versaldi explains the new Apostolic Constitution 'Veritatis Gaudium'

Missionary conversion

GIANLUCA BICCINI

At the heart of *Evangelii Gaudium* lies Pope Francis' "dream" of a "missionary choice capable of transforming everything", and this provides the backdrop for his new Apostolic Constitution *Veritatis Gaudium*. The new text concerning ecclesiastical universities and faculties was presented to the press on Monday, 29 January. In the following interview, Cardinal Giuseppe Versaldi, Prefect of the Congregation for Catholic Education, illustrates the main contents of the new document.

The reference to the Pontificate's programmatic text on the Gospel of Joy is evident in the very title of this new Constitution.

In order to fully understand its significance, beyond the important technical norms, it is necessary above all to keep in mind section 27 of *Evangelii Gaudium*, where the Pope states that the reform of structures requires pastoral conversion so as to ensure that they may become more missionary-oriented. And in this sense *Veritatis Gaudium* is the application of this exhortation to a missionary conversion in the field of ecclesiastical faculties and universities. In fact, in section 3 of the Foreword to the new Apostolic Constitution,

the Pontiff says that the time has come when this rich patrimony of in-depth study and subject matter should impress upon ecclesiastical studies the wise and courageous renewal required by the missionary transformation of an outward-bound Church. This is why the document is of historical importance; because it is the Magisterium of Pope Francis, of a missionary Church, which offers the criteria for ecclesiastical universities and faculties.

What are these basic criteria?

Ecclesiastical studies constitute a sort of providential cultural laboratory in which the Church exercises her mission. This is because in an epochal change like the present one, there is a need for a courageous cultural revolution, according to the Pope's wishes expressed in *Laudato Si'*. And in this commitment the worldwide network of ecclesiastical universities and faculties is called to bring the decisive contribution of the leaven, salt and light of the Gospel of Jesus Christ and of the living tradition of the Church, always open to new scenarios and new proposals. Thus, the deposit of faith endures, but is renewed. And in section 4 of the Foreword, Francis identifies four fundamental criteria for a renewal and revival of the contribution of ecclesiastical studies to an outward-bound missionary Church.

Can you illustrate their main points?

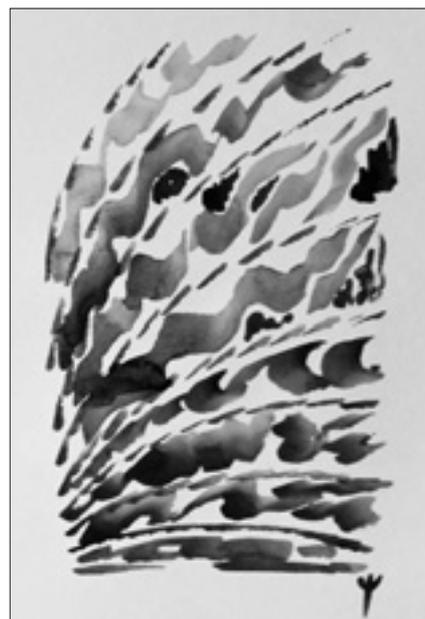
The first is contemplation and the spiritual, intellectual and existential introduction to the heart of *Kerygma*, that is, of the ever new and fascinating Good News of the Gospel of Jesus. In short, not even universities and faculties should take for granted that the foundation is the Gospel, but rather should return to the source, to the heart.

The second is dialogue, not as a mere tactical attitude, but as an intrinsic necessity in order to experience as a community the joy of Truth, which, in practice, encourages the culture of encounter. Universities cannot but dialogue, because, as Benedict XVI pointed out, the truth is *logos* which creates *dia-logos*, and therefore, communication and communion. For this reason, the architectonic and dynamic method of the curricula of proposed studies must be reviewed in this light and in this spirit. Thus, Pope Francis advocates a revision of the contents.

The third criterion is very important on a scientific level because it refers to interdisciplinarity and trans-disciplinarity exer-

cised with wisdom and creativity. In essence, the Pontiff says that it is right to diversify knowledge, but it is then necessary to bring everything back to unity, and, in this regard, he cites two revolutionary authors in the history of the Church: John Henry Newman and Antonio Rosmini. Both warned against the risk of dispersion and, on the other hand, reiterated the need for unity, in order to overcome the nefarious separation between theory and practice.

Finally, the fourth criterion is "networking" between the different institutions: both intra-ecclesial, hence, among those of the Church herself, but also in synergy with the academic institutions of different countries and with those that are inspired by different cultural and religious traditions; that is, openness *ad extra* in a multicultural and multi-religious society. In this sense there is emphasis on the impulse that must be given to the search for new paths in response to the problems of humanity. One must be open to the world, not only on the intellectual level; but this wealth of the diversity of knowledge, culture and religion must become a proposal for common projects. And here the Pope again quotes *Laudato Si'* to reaffirm the need that universities not close themselves off on the academic level



Tarun Cherian, "Winged Joy, Ascending Truths..."

but rather open up to society, with an operational aspect, not limiting themselves to elaborating only theories but also concrete common projects.

What are the practical consequences of these premises?

Those that are mentioned in section 5 of the same Foreword, that is, providing new impulse to scientific research. After all, ecclesiastical studies cannot be limited to transferring knowledge, proficiency and experience to the men and women of our time, but must take up the urgent task of developing intellectual instruments that can be paradigms of action and of thought, favourable to proclaiming [the Gospel] in a world marked by ethical and religious pluralism.

Lead us not into temptation

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taught – had written that the invocation "should not lead us to suppose even minimally that God could tempt us as if he overlooked our faith, or even worse, in order to destroy it. Helplessness and malice are of Satan alone". Some decades later Origen explained at length and in detail the difficulty of the text and the paradoxical utility of temptation: "Whatever our souls have received from God is unknown to anyone except to God, even to ourselves. Thus it is revealed to us through temptation, so that we should recognize and perceive our misery, obliging us to give thanks for all the good things we possess, which have been revealed to us through temptation". And, he adds in conclusion, "whatever may be impaired by human weakness, when we have done everything possible on our part, will be bestowed by God who cooperates in all things for the good of those who love him".

G.M.V.

Against the current

CONTINUED FROM PAGE 5

disgruntlement, bitterness and inevitable disappointments get the better of us. To encounter one another in Jesus as brothers and sisters, young and old, and thus to abandon the barren rhetoric of "the good old days" – a nostalgia that kills the soul – and to silence those who think that "everything is falling apart". If we encounter Jesus and our brothers and sisters in the everyday events of our life, our hearts will no longer be set on the past or the future, but will experience the "today of God" in peace with everyone.

At the end of the Gospels, there is another encounter with Jesus that can inspire the consecrated life. It is that of the women before the tomb. They had gone

to encounter the dead; their journey seemed pointless. You too are journeying against the current: the life of the world easily rejects poverty, chastity and obedience. But like those women, keep moving forward, without worrying about whatever heavy stones need to be removed (cf. *Mk* 16:3). And like those women, be the first to meet the Lord, risen and alive. Cling to him (cf. *Mt* 28:9) and go off immediately to tell your brothers and sisters, your eyes brimming with joy (cf. v. 8). In this way, you are the Church's perennial dawn. You, dear consecrated brothers and sisters, are the Church's perennial dawn! I ask you to renew this very day your encounter with Jesus, to walk together towards him. And this will give light to your eyes and strength to your steps.

The journey to Chile and Peru

Pope Francis with journalists on the return flight to Rome

At the conclusion of his Apostolic Journey to Chile and Peru, as customary, the Holy Father responded to questions from journalists on the return flight from Lima to Rome on Sunday evening, 21 January. The journalists' questions are summarized below, accompanying the complete English text of Pope Francis' comments and responses.

After an introduction by Greg Burke, Director of the Holy See Press Office, the Pope greeted the journalists:

Good evening. Thank you for your work. It has been a trip. I do not know how you say this in Italian, but in Spanish it is "*pasteurizado*", like the process used for milk: it goes from cold to hot, and then hot to cold. We have gone from the South of Chile, cold, that beautiful landscape, to the desert, then to the forest of Maldonado, then to Trujillo, the sea, and then to Lima. We have experienced every temperature and climate. It has been demanding. Thank you very much.

I ask all of you to begin with questions regarding the trip. When we finish your questions, if there is anything else to be said about the trip I will bring it up. Then I will take other questions, if there are any.

[Armando Canchanya Alaya, "RPP"]
What does the Holy Father take away from this trip, from Peru?

I take away the impression of a people of believers, a people that is experiencing many difficulties and has experienced them throughout their history. But it was the faith that impressed me... Not only the faith in Trujillo where popular piety is abundant and strong, but the faith in the streets... You saw what the streets were like... And not only in Lima where you saw it clearly, but also in Trujillo. The same in Puerto Maldonado. I thought the ceremony would take place in a place like this, a square filled with people, but wherever I went, the streets were also filled with people... a people who came out to express their joy and their faith. It is true, as I said today at midday, that you are a land of saints; you are the Latin American people who have the most saints. And important saints too: Turibius, Rose, Martin, Juan. I think there is deep faith in this land.

I am leaving Peru with an impression of joy, faith, hope, renewed energy, and, above all, of many young people. Once again I saw what I witnessed in the Philippines and Colombia. As I passed by, mothers and fathers held up their children, and this speaks of the future and of hope, because no one brings children into the world unless they have hope. I only ask that you care for all this richness, not only that found in churches and museums, though works of art are wonderful, and not only that born of your history of holiness and the sufferings which have greatly enriched you, but also the richness that I experienced in these days.

[Giovanni Hinojosa Navarro, "La República"] In Peru the political class has let the people down, but so have some members of the Church. You only have to look at the victims of the Sodalitium Christianae Vitae who are waiting for justice. How do you respond to both cases?

Well, first the problem of corruption... I would not know how to answer in historical terms about corruption in other areas of the world. I know that in some countries in Europe there is a great deal of corruption – in some, but not all. True, in Latin America there are many instances of corruption. Today it is popular to speak of Odebrecht, for example... but that is just one case. The origin of corruption... I would say is original sin that leads you... I wrote a very brief book once, called *Corrupción y pecado*, where my basic point was: "sinner yes, corrupt no".



We are all sinners... But I know that all of us who are here – I, for my part too, and I like to think you do yours. When we are out of bounds because of a serious sin, for example, when we say "that is wrong; I am behaving badly with a friend, or I have stolen, or I have done this or that, or taken drugs", and then I stop and try not to do it again. Fine, God's forgiveness enters into play. I am not afraid of sin; I am afraid of corruption, because corruption traps your body and soul. Corrupt people are so sure of themselves that they cannot turn back. Corruption is like a mire, quicksand, that you step into and get pulled in deeper, and deeper into it, and it swallows you. It is a morass. Yes, it is the destruction of the human person. I do not know if I have answered your question, or if there is something else you wish to ask about corruption.

Then I will move on to the Sodalitium. It is clear that politicians have a great deal of power... Business persons also have a lot of power. An employer who pays his workers only

half their wage is corrupt. Housewives who are accustomed, and think it acceptable, to exploit domestic staff either through their salary or the way they treat them, are corrupt, because they think this is normal. I remember a conversation I once had with a person, a professional. He was young, must have been about 30 years old. He told me that he did not treat the domestic staff in a proper way, and he mentioned the things he did with them. I told him: "But... you cannot do that. This is a sin!" – "Father", he told me, "we cannot compare these people to me; that's what these people are there for". This is how the sex trafficker thinks, the trafficker in slave labour. They are corrupt.

Is there corruption in the Church? Yes. There are cases of corruption in the Church. There always have been in the history of the Church. There

But, what is happening now? The trial led other victims of the founder to bring suit in civil and ecclesiastical courts, so it no longer makes much difference for the Apostolic Signatura to render judgment in the first case, for or against, because now there are far more serious cases against this man, which will have to be adjudicated. There are a number of serious cases... civil justice has intervened, which, in abuse cases like this, is always appropriate, because it is [people's] right. And, as far as I know, but I am not quite certain, the case is rather unfavourable to the founder...

On the other hand it was not only a personal situation... some things there were not entirely clear... Then, almost two years ago I sent Cardinal Tobin, the Archbishop of Newark, as a Visitor to the Sodalitium. During the Cardinal's visit, he discovered some things that did not make sense or that were not clear, and so he named two financial auditors. This is the third abuse that also involved the founder, economic management. After the study, the Cardinal recommended that the Sodalitium be subjected to external administration... the letter arrived from him four weeks ago, the case was studied, and an administrator was appointed two weeks ago... This is the reason why the Sodalitium is presently being supervised by the Holy See...

A similar case – similar in the sense of the new procedures, not the charges – is the one involving the Legionaries; it was already resolved at the time by Pope Benedict XVI who was very firm and determined in that situation. Benedict did not tolerate these things. I learned from him not to tolerate them either. I do not know if this answers your question... The legal status of the Sodalitium today is that it is in "receivership" and, at the same time, the Apostolic Visitation continues.

[Juan Pablo Iglesias Mori, "La Tercera"] Your first message in Chile was quite harsh in condemning sexual abuse. You spoke about "shame" and you spoke about understanding the pain of the victims, but on the final day, in your statement about Bishop Barros, why did it seem to suggest that you believe his word over that of the victims?

I understand the question. I made only one statement about Barros, not several. I spoke in Chile, in Iquique, at the end. In Chile, I spoke twice about sexual abuse: forcefully before the government, which meant before the entire country, and in the cathedral, with the priests. What I said to the priests is what I feel most deeply about the matter. You know that Pope Benedict began with zero tolerance, I continued with zero tolerance, and, after almost five years as Pope, I have not signed a request for pardon.

This is how the process works. The cases come to the Congregation



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for the Doctrine of the Faith and the Congregation issues the sentence... In cases of removal from the clerical state, the verdict in the first instance is definitive; the convicted person has the right to appeal. There is an appellate court in second instance. The appellate court knows that if there is clear proof of abuse, then there is no room for appeal; there can be no appeal. What can be appealed are the proceedings: procedural errors, irregularities. So in that case, a sentence must be issued or reviewed, as in every judgment, is that clear? If the second instance confirms the first, there is only one recourse left to the individual, and that is to appeal to the Pope for clemency.

In these five years, I have received – I don't recall the exact number perhaps twenty or twenty-five cases in which they were prompted to request clemency. I signed none of them. Only in one case, which was not a request for clemency but an issue about the sentence; it was the first year of my pontificate, and I had to consider two sentences. One was very serious, coming from the diocese, and another from the [Congregation for] the Doctrine of the Faith. The Doctrine of the Faith's was the harsher of the two; the one from the diocese was very serious, very circumspect and provisional; that is, it had conditions: you had to wait and see. In other words, the case wasn't closed. As must be done in good jurisprudence, always in favour of the offender, I opted for the lighter sentence with the conditions. After two years, it was deemed that the conditions had not been satisfied, and so I let the other sentence take effect. That is the only case in which I had doubt, but it was because there were two sentences and there is a legal principle, *in dubio pro reo*. Is that clear? So I opted for the latter. That is my position.

Now, the case of Bishop Barros. It is a case where I called for an examination, an investigation, which was thorough. Really, there is no evidence – I use the word "evidence", because later I want to talk about "proof" – there is no evidence of guilt, nor does it appear that there will be any, because there is consistency on the other side. So it's on the basis of this lack of evidence that I am waiting for some evidence to make me change my position; otherwise I apply the basic rule of every court of law: *nemo malus nisi probetur*, no one is guilty until

proven otherwise. Then there is the word "proof", which I think is what got me in hot water.

On my way in, a journalist from Iquique asked me: "In Chile we have the big issue regarding Bishop Barros; what do you think about it?" I think these were the words I used, but first I thought: should I answer or not? I decided to answer. Why? Because Barros had

been the bishop of Iquique, and a member of his flock was asking me about this. She has the right to an answer. So I said: "The day I have proof, I will speak". I think I said: "I don't have proof". I think so, but I don't remember. But it is on record, you can find it.

I would speak of "evidence". Of course I realize that there are many victims of abuse who can offer no proof. They have none, and there simply isn't any. Sometimes they have proof, but are ashamed to bring it forward and so they suffer in silence. The tragedy of these victims is dreadful, dreadful. Two months ago I attended to a woman who was abused forty years ago – forty years ago! She is married with three children. That woman did not receive communion from that time on, because in the hand of the priest she saw the hand of her abuser. She couldn't approach [to receive communion], and she was a believer, she was a Catholic. She couldn't... So, to talk about "proof" was not the best way to deal with a pain-filled heart; instead, I would speak of "evidence"... The Barros case was examined and reexamined, but there is no evidence. That is what I wanted to say. I don't have the evidence needed to convict. And if I were to convict without evidence and without moral certitude, I would myself commit the offense of judicial misconduct.

But there is one more thing I would like to say. One of you came up to me and said: "Did you see the letter that came out?", and showed me a letter that I had written several years ago, when the Barros case started. I need to explain that letter, because it too defends the prudence with which the Barros issue was handled. That letter is not the account of a specific fact; that letter is the account of what happened over a period of about ten or twelve months.

When the Karadima scandal broke out – and we all know the scandal associated with that man – we began to see how many priests trained by Karadima had been abused or were themselves abusers. In Chile, there are four bishops whom Karadima had sent to the seminary. Someone from the episcopal conference suggested that these bishops – three of them, since the fourth was quite ill and did not have a diocesan assignment, but three of them did – that perhaps it would be better that these bishops should step down, offer their resignation and take a sab-

The journey to Chile and Peru

atical year and then, once the storm had passed... to avoid accusations, because these are fine bishops, good bishops. Like Barros: at that point, Barros had already been a bishop for twenty years. He was about to finish as military ordinary, because earlier he had been auxiliary bishop in Valparaíso, then bishop of Iquique and then military ordinary for almost ten years. [Some] said: "Let's ask for his resignation, perhaps explaining to him..." And [Barros] generously offered his resignation. He came to Rome, and I said: "No. That's not how it works. Because that would be an admission of guilt. In all cases, if there are guilty parties, an investigation has to be made". So I refused his resignation.

Those were the ten months in which the letter was written. Then, when Barros was named [to Osorno], this whole protest movement got started and he offered me his resignation a second time. I said: "No, you go [to Osorno]". I spoke with him at length, as did others: "Go [to Osorno]". And you know what happened there, the day of his taking possession and all the rest. The Barros investigation continued, but no evidence emerged. That is why... That is all I wanted to say. I cannot convict him, because I have no evidence; but I am also convinced that he is innocent.

And now, a third point – I have explained clearly about the letter and how things went – now, I will go on to a third point: how victims of abuse feel. Here I must apologize, because the word "proof" caused so much pain for so many victims of abuse. "What do I have to do, get a certificate of this?" No. The word "proof" had to do with a legal principle and it caused pain, and I beg their pardon if I unwittingly hurt them, I had no intention of doing so. I myself am hurt by this, because I regularly meet with them; in Chile I met with two of them, as everyone knows, and there were others whom I met with privately. In Peru, no. But on every one of my visits, there are always opportunities. The names of those I met in Philadelphia were published, two or three others were made public; other cases were not. I know how much they suffer. To hear the Pope tell them, "Bring me a letter with proof", is a slap in the face. I now realize that my way of expressing myself was unfortunate, because that is not what I was thinking. And I understand – as the apostle Peter says in one of his letters – the fire that broke out. This is what I can tell you in all sincerity. Barros will remain there unless I find a way to convict him. I cannot convict him unless I have – I will not say proof – unless I have evidence. And there are many ways to come up with evidence. Is that clear? Good!

They are telling me that after all the turbulence of Barros and the Sodalitium, we now have some of a more meteorological nature! I would like to stay here. If it is all right with you, we can continue without looking at one another, as we are seated, so as not to waste time. Because then dinner will arrive and they will cut off the press conference. They say that "angels have no back": we shall see... I will remain standing unless there is turbulence; in that case, I will sit down.

[Matilde Burgos, "CNN Chile"] Regarding the Barros case, for you, why is a victim's testimony not "evidence"? Why do you not believe them?" The second question is: To what do you attribute the fact that your visit to Chile is being considered as a failure of the faithful and a failure of the Church, which appears more divided?

The victims' testimony is always evidence. Always. In the case of Barros there isn't any... there is no evidence... It started perhaps with that bad decision about the resignation and then accusations began. But in

On the Barros case

On the basis of information recently received in regard to the case of Bishop Juan de la Cruz Barros Madrid of Osorno, Chile, the Holy See Press Office issued a statement on 30 January indicating that the Pontiff has ordered Archbishop Charles J. Scicluna of Malta, Chair of the examining board of appeals concerning the *delicta graviora*, to go to Santiago de Chile to listen to those who have expressed the wish to present elements in their possession.

regard to abuse, there is no evidence.

[Matilde Burgos: of covering up abuse?]

Yes, of covering up; it's abuse just the same. In other words, hiding abuse is itself an abuse. There is no evidence. That's why the best thing is that when one thinks it is so, they should offer the evidence at once. If they honestly think this is the case. At this time I do not think that it is the case, since there isn't any [evidence]; still, I keep an open mind to receiving any.

And the other business, about Chile, is farfetched. I am returning from Chile happy. I did not expect so many people in the streets – we didn't pay an entrance fee for them; those people were not paid to come or based in – the spontaneity with which Chileans express themselves was impressive, even in Iquique, which I thought was going to be a very small event because Iquique is desert country. You saw all the people who came out! In the south, too, the same thing. And the streets of Santiago spoke for themselves.

I think the responsibility of reporters is to deal with concrete facts. And this business of a people divided, I don't know where that comes from. This is the first time I

Pope Francis with journalists on the return flight to Rome

am hearing about it. Maybe this Barros case is what brought it about, but putting it in the larger context, this might be why. But the impression I got is that [my visit to Chile] went very well and was gratifying, and very intense... Later I would like to come back, at least for a moment, to what moved me the most about Chile, but first to move on to other topics if we have time...

[Andrea Torielli, "La Stampa"] *Holiness, I wanted to speak about what you said yesterday in Amazonia, because in that speech there was also, in fact, a new element, that is, not only the threat represented by the powerful economic entities, but also the threat — indeed, you talked about a "distortion" — of certain environmental policies that end up strangling people's lives. So, is there an environmentalism that is anti-human?*

Yes. In that region, I can't explain it well at this moment, but [there is the idea of] protecting the forest in order to save a few tribes who are then left on the outside, and the forest ends up being exploited. The most concrete data in this case are the statistics coming from that region. That's where I think you will certainly find the clearest data. It is a phenomenon that, in order to protect the environment, ends up by isolating [people], cutting them off from true progress. A phenomenon that has been verified there, in that region, and in the information they sent me in preparation for this visit, which I studied. Thank you.

[Aura Vistas Miguel, "Rádio Renascença"] *With regard to the celebration of the marriage on the plane. From now on, what would you say to parish priests and bishops when an engaged couple comes and asks to be married somewhere, on the beach, in a park, a ship, a plane?*

Imagine: wedding cruises! That would be... One of you told me that I am crazy to do these things. The matter was simple. The man was on the previous flight; she was not there. I spoke with him... Afterwards, I realized that he was sounding me out: he spoke about life, [asked] what I thought about life, about family life; he spoke; we had a good chat. Then, the following day, both of them were there, and when we took photographs, they said this to me: "We were about to get married in Church. We had the civil ceremony; but the day before," — they were from a small town — "the Church collapsed in an earthquake and the wedding never took place". That was ten years ago, eight maybe: the earthquake was in 2010, eight years ago. "Yes, let's do it tomorrow, then, the day after tomorrow... Life's like this; then a daughter arrived, then another... But we always knew in our hearts: we are not married".

I questioned them a bit, and their answers were clear: "For our whole life long". — "And how do you know these things? You remember your catechism well". — "No, we did marriage preparation courses at the time". They had been prepared. You could tell the parish priests that this couple had been prepared, and I

judged them prepared. So, they asked me to do this; the sacraments are for people. All the conditions were clear. And why not do today what can be done today, and not put it off to tomorrow, a tomorrow which perhaps would mean eight or ten years more? This is the answer. I considered them prepared, that they knew what they were doing. They each made their preparation before the Lord with the sacrament of Penance, and then I married them. And when they got here, it was all done.

They told me they had told one of you: "We are going to ask the Pope to marry us". I don't know if that was the case, or whether or not they had that intention. That is how it happened. But you can tell the parish priests that the Pope questioned them thoroughly; and then when they told me they had done the course... But they were aware; they were aware that they were in an irregular situation. Thank you.

[Nicole Winfield, "Associated Press"] *Yesterday Cardinal O'Malley made a statement about your comments on Bishop Barros; he said that such*



words are a "source of pain for survivors of abuse"... I would ask if the Cardinal's words made you understand this pain? And then, another question related to this, about the Commission for the Protection of Minors headed by Cardinal O'Malley: the terms of the original members of this Commission expired a month ago: is this a sign that the protection of minors is not a priority?

I understand. I have seen Cardinal O'Malley's statement. He also said that the Pope has always defended [the victims], the Pope has zero tolerance. "[My] infelicitous expression led to the situation you mentioned, and this made me think about the word "proof"... Slander. When, lacking evidence, one insists with tenacity that you did this or that, that that so-and-so did such-and-such a thing, that is slander. If I say, "You are a thief, you stole something", [and you say,] "No, I didn't steal anything..." [and I continue to say:] "You're a thief, you've stolen something..." then I am slandering, because I have no evidence.

[Nicole Winfield] *But the victims are saying this.*

No one has come forward, they haven't provided any evidence for a judgment. This is all a bit vague, it's something that can't be accepted. You, in all good will, tell me that there are victims, but I haven't seen any, because they haven't come forward. It's true that Barros was a member of the group of young people there; I'm not sure when Barros entered the seminary, but he's been a bishop now for twenty-four or twenty-three years, and must have been a priest for fifteen years... For many years: he entered [the seminary] when he was very young. He says he saw nothing. He was part of the group, but then he took another path. We have to be clear about this: anyone who accuses without evidence, pertinaciously, this is slander.

But if anyone can give me evidence, I'll be the first to listen. We have to be fair in this matter, very fair. I have given thought to what Cardinal O'Malley said, and I thank him for his statement because it was very fair. He mentioned everything

worked well, the Commission has worked as it should. No, no please, do not think that... the time schedule is normal in the case of such appointments.

[Catherine Marciano, "AFP"] *Your Holiness, one of the aims of the Church is to fight against poverty. In twenty years, Chile has lowered the poverty level from forty percent to eleven percent. Do you think this is the result of a liberal policy? And with regard to Cardinal Maradiaga... What do you think of the news about finances in his regard?*

On Cardinal Maradiaga, the question does not have to do with the visit, but I will answer it. He made a filmed statement, there is a video, and I say what he said.

Regarding liberalism, I would say that we must thoroughly study the cases of liberal policies. There are other countries in Latin America with liberal policies that have brought greater poverty to the country. There I really do not know what to say, since I am not an expert, but, in general, a liberal policy that does not involve all the people is selective and leads to decline. But this is a general rule. I am really not familiar enough with the case of Chile to be able to answer. But we see that in other countries in Latin America things are increasingly on the decline.

About the visit, I would like to say something that I found very moving. The women's prison: my heart was there. I am always very sensitive to prisons and to prisoners and always, when I go to a prison, I ask myself, "Why them and not me?" Seeing these women, the creativity of these women, their capacity to change, to change their lives, to get back into society with the strength of the Gospel... One of you told me: "I saw the joy of the Gospel". This touched me, I was really very touched by that meeting. It was one of the most beautiful things about the visit.

Then, in Puerto Maldonado, the meeting with the native peoples, let's leave it be, since it's obvious that it was moving, it gives a sign to the world. On that day there was the first meeting of the Pre-Synodal Commission of the Synod for Amazonia that will take place in 2019. But I was moved by the "The Little Prince" Home: to see these children, the majority of them abandoned, those boys and girls who have been able, with education, to move forward. There are professionals, there. This moved me so much. The works that lift a person "up", as well as the things we spoke about earlier that bring a person "down". That aspect of the visit moved me so much. And then the people, the warmth of the people. Here today, in Lima, it was beyond belief! Beyond belief! The warmth of the people. I say: this people has faith and "infects" me with that faith, and I thank God for this.

I thank you for the work that awaits you, for the articles and news you must deliver. Thank you for your patience and thank you for asking clear questions. Thank you very much.

At the Angelus on Sunday, 4 February, the Pope announced a "Special Day of Prayer and Fasting for Peace" to be offered on 23 February, in particular for the populations of the Democratic Republic of Congo and of South Sudan. He made the announcement after sharing a meditation dedicated to the day's reading from the Gospel of Mark (1:21-39). The following is a translation of the Holy Father's reflection, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel reading continues the narrative of Jesus' day in Capernaum, on a Saturday, the Jewish weekly holy day (cf. Mk 1:21-39). This time the Evangelist Mark highlights the relationship between Jesus' *thaumaturgical work* and the *awakening of faith* in the people he meets. Indeed, with the healing signs that he performs on all types of sick people, the Lord wants to arouse faith as a response.

Jesus' day in Capernaum begins with the healing of Peter's mother-in-law and ends with the scene of a crowd of townspeople who gathered outside the house where he was staying, to bring all the sick people to him. Marked by physical suffering and by spiritual wretchedness, the crowd comprises, so to speak, "the living environment" in which Jesus' mission, made up of healing and comforting words and actions, takes place. Jesus did not come to bring salvation in a laboratory; he does not preach from a laboratory, detached from people. He is in the midst of the crowd! In the midst of the people! Just think that most of Jesus' public ministry took place on the streets, among the people; to preach the Gospel, to heal physical and spiritual wounds. This *crowd* of which the Gospel often speaks is a humanity marked by suffering. It is a humanity marked by suffering, toil and problems. It is to this poor humanity that Jesus' powerful, liberating and renewing action is directed. That Saturday ends in this way, in the midst of the crowd until late in the evening. And what does Jesus do after that?

Before dawn the next day, he goes out of the town's gates unseen and withdraws to a secluded place to pray. Jesus prays. In this way, he removes even himself and his mission from a "triumphalist" view which misunderstands the meaning of miracles and of his charismatic power. Miracles, in fact, are "signs" which encourage faith as a response; signs which are always accompanied by words that enlighten; and, taken together, the signs and words arouse faith and conversion through the divine power of Christ's grace.

The conclusion of today's passage (vv. 35-39) indicates that Jesus' proclamation of the Kingdom of God finds its most rightful place on the streets. To the disciples who look for him in order to bring him back to the town – the disciples went to find him where he was praying and they wanted to bring him back to the town – what does Jesus answer? "Let



The Holy Father expresses his concern at the Angelus

Too few fight for life

Calling for a day of prayer and fasting for peace

us go on to the next towns, that I may preach there also" (v. 38). This was the journey of the Son of God and this will be the journey of his disciples. And it must be the journey of each Christian. The street, as the place for the Good News of the Gospel, places the mission of the Church under the sign of "going forth", of journeying, under the sign of "movement", and never of idleness.

May the Virgin Mary help us to be open to the voice of the Holy Spirit which propels the Church to increasingly "pitch her tent" among the people, in order to bring to everyone the healing word of Jesus, the physician of souls and bodies.

After the Angelus, the Pope continued:

Dear brothers and sisters, yesterday in Vigevano, the young Teresa Olivelli was beatified. Killed because of his Christian faith in 1945 in the Hersbruck concentration camp, he bore witness to Christ in his love for the weaker ones and he joins the array of martyrs of the last century. May his heroic sacrifice be a seed of hope and brotherhood especially for young people.

Today in Italy, we celebrate Pro-Life Day which has as its theme, "the Gospel of life, joy for the world". I echo the message of the Bishops and express my appreciation and encouragement to the different ecclesiastical groups which promote and support life in many ways, in particular the pro-life movement; I greet its representatives present here – not very many. And this worries me. There are not many who fight for life; in a world where more and more weapons are built each day, where laws contrary to life are made daily; where a throwaway culture continues every day; the discarding of what is not useful, what is bothersome. Please let us pray that our people may be more conscious of the defence of life in this moment of destruction and rejection of humanity.

I wish to express my closeness to the people of Madagascar, recently

struck by a violent cyclone which claimed many victims, displaced people and caused extensive damage. May the Lord comfort them and support them.

And now an announcement. Faced with the tragic prolonging of conflicts in various parts of the world, I invite all the faithful to join me in a Special Day of Prayer and Fasting for Peace on 23 February, the Friday of the First week of Lent. We will offer it in particular for the populations of the Democratic Republic of Congo and of South Su-

dan. As on other similar occasions, I also invite our non-Catholic and non-Christian brothers and sisters to join in this initiative in the ways they believe best, but all together.

Our heavenly Father always listens to his children who cry out to him in pain and anguish; "he heals the brokenhearted, and binds up their wounds" (Ps 147[146]:3). I launch a heartfelt appeal that we too may listen to this cry and each, according to his or her own conscience before God, can ask: "What can I do for peace?". We can certainly pray, but not only: each one can concretely say "no" to violence on his or her own behalf. Because the victories obtained through violence are false victories, whereas working for peace is good for everyone.

I greet all of you faithful of Rome and pilgrims who have come here from Italy and other countries. I greet the group from the Dioceses of Cádiz and Ceuta, Spain, the students from Collège Charles Péguy in Paris, the faithful from Sestri Levante, Empoli, Milan and Palermo, and the representatives from the City of Agrigento, to whom I express my appreciation for their commitment to welcoming and integrating migrants. Thank you! Thank you for what you do. I cordially greet the volunteers and associates of the Fraterna Domus association which for the last 50 years has been working in the fields of reception and solidarity in Rome.

I wish you all a Happy Sunday. Please do not forget to pray for me. Enjoy your lunch! *Arrivederci!*

Pope Francis' prayer intention for the month of February

Corruption fuels the culture of death

"Let us pray that those who have material, political or spiritual power may resist any lure of corruption". This is the appeal launched by Pope Francis in the video message propounding his prayer intention for the month of February. The message was released by the Worldwide Prayer Network, and is available on the internet at www.thepopevideo.org.

"What is at the root of slavery, unemployment, and disregard for nature and goods held in common?", the Pontiff asks, over images of faces marked by the suffering and ruin of war. "Corruption", he replies, which he defines as "a process of death that feeds the culture of death". He then reminds the viewer that "the thirst for power and possessions knows no limits".

The Pope's words are accompanied by more snapshots depicting some of the human and social tragedies of our time: prostitution, pollution, organized crime. "Corruption", Pope Francis continues, "is not countered with silence. We must speak about it, denounce its evils, and try to understand it so as to show our resolve to make mercy reign over meanness, beauty over

nothingness". As he speaks these words the screen offers an evocative glimpse of Michelangelo's *Pietà* and the Sistine Chapel. Then, against the image of a boy running in a wheat field, Francis concludes his message by expressing his hope that we "may resist any lure of corruption".

The video is available in nine languages and, like those that preceded it, was produced and distributed by La Machi agency in cooperation with Vatican Media, which recorded it. For the first time, the Dicastery for Promoting Integral Human Development also participated in the production. In fact, the initiative constitutes a step in the process begun by the same Dicastery on 15 June 2017, with the international discussion on corruption held at the Pontifical Academy of Sciences.

It is also significant that the video was projected at the conference on "Corruption, apocalypse of democracy" held in the Scampia district of Naples on 3 February, at a school named after Attilio Romano, a victim of the Camorra crime syndicate.