

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalerunt*

Fifty-first year, number 10 (2537)

Vatican City

Friday, 9 March 2018

Decree of the Congregation for Divine Worship and the Discipline of the Sacraments

## Blessed Virgin Mary Mother of the Church

Celebration added to the General Roman Calendar



On 11 February 2018, the 160th anniversary of the first apparition of the Virgin at Lourdes, the Congregation for Divine Worship and the Discipline of the Sacraments issued a Decree implementing Pope Francis' decision that the Memorial of the "Blessed Virgin Mary Mother of the Church" be inscribed in the General Roman Calendar. The Decree, signed by Cardinal Robert Sarah and Archbishop Arthur Roche, Prefect and Secretary, respectively, recognizes that "the joyous veneration given to the Mother of God by the contemporary Church, in light of reflection on the mystery of Christ and on his nature, cannot ignore the figure of a woman (cf. Gal 4:4), the Virgin Mary, who is both the Mother of Christ and Mother of the Church.

Cardinal Sarah explains that "the hope is that the extension of this celebration to the whole Church will remind all Christ's disciples that, if we want to grow and to be filled with the love of God, it is necessary to plant our life firmly on three great realities: the Cross, the Eucharist, and the Mother of God".

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Canonization of Óscar Romero also authorized

### Giovanni Battista Montini to be proclaimed Saint



Giovanni Battista Montini (illustration by Macarena Kindelán)

Paul VI will be proclaimed a Saint. Pope Francis has authorized the promulgation of a Decree regarding the miracle attributed to the intercession of Giovanni Battista Montini, whom the Pontiff himself beatified on 19 October 2014. The Canonization will take place upon conclusion of the Extraordinary Synod of Bishops dedicated to the Family.

In a 6 March audience with Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, Pope Francis also authorized the Canonization of Óscar Romero, the Archbishop of San Salvador who

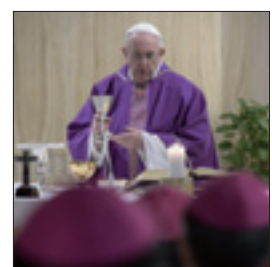
was assassinated as he celebrated Mass in 1980; he was beatified on 23 May 2015.

In addition to Paul VI and Romero, two Italian priests, Francesco Spinelli and Vincenzo Romano, as well as the German religious, Maria Katharina Kasper, will also be proclaimed saints. The Decree also recognizes the miracle necessary for the Beatification of Sr Maria Felicia di Gesù Sacramentato of Paraguay, and the Martyrdom of Anna Kolesárová, a Slovakian lay woman killed in 1944 at the age of 16.

### Mass at Santa Marta in suffrage for Archbishop Paul Bùi Văn Đốc

"I offer this Mass for the eternal rest of Msgr Paul, Archbishop of Ho Chi Minh City, who passed away yesterday during the course of the *ad limina* visit". Pope Francis opened the celebration of Mass on Thursday morning, 8 March, with these words, remembering Vietnamese Archbishop

Paul Bùi Văn Đốc, who died late Tuesday evening, 6 March, after suffering the first symptoms of a sudden illness that morning while celebrating Mass at the Basilica of Saint Paul Outside-the-Walls. He was then taken to the hospital where his condition progressively worsened.



# VATICAN BULLETIN

## AUDIENCES

Thursday, 1 March

H.E. Ms Esther Margarita Carballo Madrigal, Ambassador of Nicaragua, for the presentation of her Letters of Credence

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

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

– Archbishop Stanislav Zore, OFM, of Ljubljana, with the Auxiliaries: Bishop Franc Šuštar, titular Bishop of Ressiania; Bishop Anton Jamnik, titular Bishop of Vina

– Bishop Jurij Bizjak of Koper, with Bishop emeritus Metod Pirih

– Bishop Andrej Glavan of Novo Mesto

– Archbishop Alojzij Cvikel, SJ, of Maribor



– Bishop Stanislav Lipovšek of Celje

– Bishop Peter Štumpf, SDB, of Murska Sobota

Friday, 2 March

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

Archbishop Michael A. Blume, SVD, titular Archbishop of Alessano, Apostolic Nuncio in Uganda

Archbishop Emil Paul Tscherrig, titular Archbishop of Veli, Apostolic Nuncio in Italy and the Republic of San Marino

Bishop Camillo Ballin, MCCJ, titular Bishop of Arna, Vicar Apostolic in Northern Arabia

Fr Mathew Vattamattam, CME, Superior General of the Congregation of the Missionary Sons of the Immaculate Heart of Mary (Claretians)

H.E. Mr Zvonimir Jankulovski, Ambassador of the former Yugoslav Re-

public of Macedonia, on a farewell visit

Saturday, 3 March

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

Cardinal Carlos Aguiar Retes, Archbishop of México, Mexico

Monday, 5 March

H.E. Mr Sebastian Kurz, Chancellor of the Federal Republic of Austria, with his entourage

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

– Cardinal Pierre Nguyễn Văn Nhơn, Archbishop of Hanoi, with Auxiliary Bishop Laurent Chu Văn Minh, titular Bishop of Thinisa in Numidia

– Bishop Cosma Hoàng Văn Đạt, SJ, of Bac Ninh

– Bishop Thomas Vu Đình Hiều of Bùi Chu

– Bishop Joseph Vu Văn Thiên of Hải Phòng

– Bishop Jean Marie Vu Tât of Hưng Hoá, with Auxiliary Bishop Alphonse Nguyễn Hữu Long, PSS, titular Bishop of Gummi in Byzacena

– Bishop Joseph Chau Ngọc Tri of Lang Sơn et Cao Bang

– Bishop Joseph Nguyễn Năng, of Phát Diêm

– Bishop Pierre Nguyễn Văn Dê, SDB, of Thái Bình

– Bishop Paul Nguyễn Thái Hốp, OP, of Vinh, with Auxiliary Bishop Pierre Nguyễn Văn Viên, titular Bishop of Megalopolis in Proconulari

– Archbishop Joseph Nguyễn Chí Linh of Huế, Apostolic Administrator "sede vacante et ad nutum Sanctae Sedis" of Thanh Hóa

– Bishop Vincent Nguyễn Văn Ban of Ban Mê Thuột

– Bishop Joseph Đấng Đức Ngàn of Đa Nang

– Bishop Louis Gonzaga Nguyễn Hùng Vi of Kontum

– Bishop Joseph Võ Đức Minh of Nha Trang

– Bishop Matthieu Nguyễn Văn Khôi of Quy Nhơn

– Archbishop Paul Bùi Văn Đọc of Thành-Phố Hồ Chí Minh (Ho Chi Minh City), with the Auxiliaries: Bishop Joseph Do Mạnh Hùng, titular Bishop of Liberalia; Bishop Louis Nguyễn Anh Tuấn, titular Bishop of Catrum

– Bishop Emmanuel Nguyễn Hồng Sơn of Bà Rịa

## New Ambassador of Nicaragua

H.E. Ms Esther Margarita Carballo Madrigal, 64, is married and has two daughters. She holds a degree in educational sciences with a specialization in biology, natural sciences and chemistry. She also earned a specialization in university teaching, and holds a Masters in research methodology and evaluation of higher education.

She has held the following positions: teacher at *San Juan de Oriente* school (1975-1979); professor of biological sciences at the *Instituto Héroes y Mártires* in Masatepe (1980-1984); methodological consultant of the Department of Teaching Methodology at the Faculty of Agrarian Sciences at the National Autonomous University of Nicaragua, UNAN-Managua, (1984-1986); head of the Department of Registration and Statistics at the Higher Institute of Agricultural Sciences at the National



On Thursday morning, 1 March, the Pope received in audience H.E. Ms Esther Margarita Carballo Madrigal, new Ambassador of Nicaragua, for the presentation of the Letters by which she is accredited to the Holy See.

Agrarian University, UNA (1987-1993); professor of biological sciences of the Faculty of Distance Education (1988-1989); secretary general of UNA (1993-1997); member of the Faculty of Education and Rural Development at UNA (1997-1998); academics secretary and then dean of the Faculty of Natural Resources and Environment at UNA (1998-2009); secretary general of the National Council of Universities (2006-2013).

## Chancellor of Austria




On Monday morning, 5 March, the Holy Father received in audience the Chancellor of the Republic of Austria, H.E. Mr Sebastian Kurz, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Antoine Camilleri, Undersecretary for Relations with States.

In the cordial discussions, the good bilateral relations and the fruitful collaboration existing between the Holy See and Austria were evoked, underlining the importance of the protection of life and the family, and the promotion of the common good of society, especially with regard to the weakest sectors of the population.

Mention was then made of the country's contribution within the European Union and the need for solidarity between peoples. Finally, attention turned to various current international issues, including peace, nuclear disarmament and migration.

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# The Mass is a freely given gift

At the General Audience the Pope emphasizes the gratuitous nature of redemption

*“One does not pay for a Mass” because “redemption is freely given”. Pope Francis emphasized this at the General Audience on Wednesday, 7 March. With the faithful gathered in the Paul VI Hall, the Pontiff continued the series of catecheses dedicated to the Mass, focusing in particular on the Eucharistic Prayer. The following is a translation of the Holy Father’s catechesis, which he delivered in Italian.*

Dear Brothers and Sisters,  
Good morning!

We are continuing the catecheses on the Holy Mass, and with this catechesis we shall focus on the *Eucharistic Prayer*. The rite of the presentation of the bread and wine having concluded, the *Eucharistic Prayer* begins, which qualifies the celebration of the Mass and constitutes its central moment, ordered to holy Communion.

It corresponds to what Jesus himself did, at the table with the Apostles at the Last Supper, when “he gave thanks” over the bread and then over the cup of wine (cf. Mt 26:27; Mk 14:23; Lk 22:17, 19; 1 Cor 11:24): his thanksgiving lives again each time we celebrate the Eucharist, joining us to his sacrifice of salvation.

And in this solemn Prayer – the Eucharistic Prayer is solemn – the Church expresses what she achieves when she celebrates the Eucharist and the reason why it is celebrated; rather, she makes communion with Christ truly present in the consecrated Bread and Wine. After inviting the people to lift up their hearts to the Lord and to give him thanks, the priest pronounces the Prayer aloud, in the name of all those present, addressing the Father through Jesus in the Holy Spirit. “The meaning of the Prayer is that the entire congregation of the faithful should join with Christ in confessing the great deeds of God and in the offering of Sacrifice” (*General Instruction of the Roman Missal*, 78). And in order to join oneself one needs to understand. For this reason, the Church has wished to celebrate Mass in the language that the people understand, so that each one may join him or herself in this praise and in this great prayer with the priest. In truth, “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice” (*Catechism of the Catholic Church*, 1367).

In the Missal there are different formulations of the Eucharistic Prayer, all constituted of characteristic elements, which I would like to recall now (cf. *OGMR*, 79; *CCC*, 1352-1354). They are all very beautiful. First and foremost there is the *Preface*, which is the *act of thanksgiving* for the gifts of God, in particular for sending his Son as Saviour. The Preface concludes with the *acclamation* of the “Holy”, normally sung. It is beautiful to sing the “Holy”: “Holy, Holy, Holy Lord”. It is beautiful to sing it. The whole assembly joins its voice to that of the Angels and Saints to praise and glorify God.

There is then the invocation of the Spirit, that by his power he consecrate the bread and wine. We invoke the Spirit, that he come and

that Jesus may be in the bread and wine. The action of the Holy Spirit and the efficacy of the very words of Christ uttered by the priest make truly present, under the form of bread and wine, his Body and his Blood, his sacrifice offered on the Cross once and for all (cf. *CCC*, 1375). Jesus was most clear about this. We have heard how Saint Paul, in the beginning, repeated Jesus’ words: “This is my body; this is my blood”. “This is my blood; this is my body”. It was Jesus himself who said this. We should not have odd thoughts: “But, how come something that...”. It is the Body of Jesus; it ends there! Faith: faith comes to our aid; by an act of faith we believe that it is the Body and Blood of Jesus. It is the “mystery of faith”, as we say after the consecration. The priest says: “Mystery of faith”, and we respond with an acclamation. Commemorating the Lord’s death and Resurrection, in expectation of his glorious return, the Church offers the Father the sacrifice which reconciles heaven and earth: she offers the paschal sacrifice of Christ, offering herself with him and asking, by the power of the Holy Spirit, to become “one body, one spirit in Christ” (Eucharistic



Prayer III; *Sacrosanctum Concilium*, 48; *OGMR*, 79f). The Church wishes to be joined to Christ and become one body and one spirit with the Lord. This is the grace and the fruit of sacramental Communion: we are nourished of the Body of Christ to become, we who eat of it, his Body living today in the world.

This is the mystery of communion; the Church is united to Christ’s offering and his intercession, and in this light, “in the cata-



combs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men” (*CCC*, 1368). The Church which praises, which prays. It is beautiful to think that the Church praises, she prays. There is a passage in the Book of The Acts of the Apostles; when Peter was in prison, it says the Christian community: “prayed earnestly for him”. The Church that prays, the prayerful Church. And when we go to Mass it is to do this: to be a prayerful Church.

The Eucharistic Prayer asks God to welcome all his children in the perfection of love, in union with the Pope and the Bishop, mentioned by name, a sign that we celebrate in communion with the universal Church and with the particular Church. The prayer, like the offering, is presented to God for all the members of the Church, living and departed, in expectation of the blessed hope of sharing the eternal inheritance of heaven, with the Virgin Mary (cf. *CCC* 1369-1371). No one and nothing is forgotten in the Eucharistic Prayer, but every thing is attributed to God, as is recalled by the doxology which concludes it. No one is forgotten. And if I have someone, relatives, friends, who are in need or have departed from this world to the other, I can name them at that time, interiorly and silently, or write the name so it may be said aloud. “Father, how much do I have to pay to have my name said there?” – “Nothing”. Is this understood? Nothing! One does not pay for Mass. Mass is Christ’s sacrifice, which is freely given. Redemption is freely given. If you want to make an offering, do so, but it is not paid

for. It is important to understand this.

This codified formulation of prayer, perhaps we may feel it to be somewhat distant – it is true, it is an ancient formula – but, if we truly understand the significance, then we will certainly participate better. Indeed it expresses all that we fulfil in the Eucharistic celebration; moreover, it teaches us to cultivate three attitudes that should never be lacking in Jesus’ disciples. The three attitudes: first, learn “to give thanks, always and everywhere”, and not only on certain occasions, when all is going well; second, to *make of our life a gift of love*, freely given; third, to *build concrete communion*, in the Church and with everyone. Thus, this central Prayer of the Mass teaches us, little by little, to make of our whole life a “Eucharist”, that is, an act of thanksgiving.

## SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today’s Audience, particularly those from England, Lithuania, Vietnam and the United States of America. With prayerful good wishes that this Lent will be a time of grace and spiritual renewal for you and your families, I invoke upon all of you joy and peace in our Lord Jesus Christ. God bless you!

In two days the Winter Paralympic Games will open in the city of PyeongChang, South Korea, which recently hosted the Olympics. These [games] showed how sport can build bridges between countries in conflict and make a valid contribution to the prospects of peace among peoples. The Paralympic Games, even more so, attest that through sport one’s own disabilities can be overcome. The Paralympic athletes are for everyone examples of courage, of perseverance, of tenacity in not letting oneself be defeated by limitations. Sport thus seems to be a great school of inclusion, but also of inspiration for one’s own life and of commitment to transform society.

Audience with Italian nursing federation

## Close to the sick with loving kindness

*"Tenderness is the 'key' to understanding the sick", and it is also "a precious medicine for their healing": Pope Francis shared this thought in a discourse to members of the Italian Federation of the Boards of Nursing Professions (ENOP) who were received in audience on Saturday morning, 3 March, in the Paul VI Hall, on the eve of their first national Congress. At the beginning of the audience, the Pontiff was greeted by the President, Barbara Mangiacavalli. The following is a translation of the Holy Father's address, which he delivered in Italian.*

Dear Brothers and Sisters,  
Good morning!

I am pleased to meet you and, first and foremost, I would like to express to you my appreciation and my esteem for the most valuable work that you do for so many people and for the good of all of society. Thank you; thank you very much!

I offer my cordial greeting to the President and to the entire National Federation of the Boards of Nursing Professions represented by you today. While originating from a long associative tradition, this Federation can call itself "fledgling", and is now taking its first steps. Its constitution, confirmed several days ago by the Italian Parliament, sheds more light on the value of the nursing professions and guarantees a greater appreciation of your professionalism. With almost 450 members, you form the largest Italian professional board, and you also represent a point of reference for other categories of professionals. The common journey that you take allows you not only to have a single voice and greater contractual power, but above all to share the values and aims that are at the foundation of your work.

The role of nurses in assisting the sick is truly irreplaceable. Unlike any other, the nurse has a direct and continuous relationship with patients, taking care of them on a daily basis, listening to their needs and coming into contact with their bodies, which the nurse attends. It is a particular approach to healthcare which you accomplish with your actions, wholly taking upon yourselves the burden of people's needs, with that typical concern that patients recognize in you, and which represents a fundamental part in the treatment and healing process.

The International Code of Nursing Ethics, to which the Italian code also aspires, identifies four fundamental responsibilities of your profession: "to promote health, to prevent illness, to restore health and to alleviate suffering. The need for nursing is universal" (Preamble). It entails complex and numerous functions, which touch upon every sphere of care, and which you carry out in cooperation with other professionals of the sector. The curative and preventative, rehabilitative and palliative character of your work demands from you a high level of professionalism, which requires specialization and continuing education, due also to the constant evolution of technologies and treatments.

This professionalism, however, manifests itself not only in the technical sphere, but also and perhaps even more so in the sphere of human relationships. Being in contact

with physicians and family members, in addition to the sick, you become, in hospitals, in healthcare facilities and in homes, the crossroads of a thousand relationships, which require attention, competence and compassion. And it is precisely in this synthesis of technical abilities and human sensitivity that the value of your work is fully revealed.

Taking care of women and men, of children and elderly, in every phase of their life, from birth to



Niels Larsen Steens, "Healing of the leper" (1913)

death, you are tasked with continuous listening, aimed at understanding what the needs of that patient are, in the phase that he or she is experiencing. Before the uniqueness of each situation, indeed, it is never enough to follow a protocol, but a constant – and tiresome! – effort of discernment and attention to the individual person is required. All this makes your profession a veritable mission, and makes you "experts in humanity", called to carry out an irreplaceable undertaking of humanization in a distracted society which too often leaves the weakest people at the margins, taking interest only in those who "count", or responding to criteria of efficiency or gain.

Being in contact with patients each day, the sensitivity that you acquire makes of you promoters of life and of people's dignity. May you be able to recognize the proper limits of technology, which can never become an absolute and relegate human dignity to second place. May

you also be attentive to the desire, sometimes unexpressed, for spirituality and religious assistance, which for many patients represents an essential element of life's meaning and serenity, even more compelling in fragility caused by illness.

For the Church, the sick are people in whom, in a special way, Jesus is present; he identifies himself in them when he says "I was sick and you visited me" (Mt 25:36). Throughout his ministry, Jesus was close to the sick; he approached them with loving kindness and healed so many of them. In meeting the leper who asks Jesus that he be healed, He reaches out his hand and touches him (cf. Mt 8:2-3). The importance of this simple gesture must not escape us: Mosaic law prohibited touching lepers, and forbade

a distracted, indifferent or annoyed manner, but attentive and loving, so it makes him or her feel respected and taken care of. In doing so, the contact that you establish with patients accompanies them as an echo of God the Father's closeness, of his tenderness for each one of his children. Precisely *tenderness*: tenderness is the "key" to understanding the sick. The sick cannot be understood with harshness. Tenderness is the key to understanding them, and is also a precious medicine for their healing. And tenderness passes from the heart to the hands; it passes, with full respect and love, through the "touching" of wounds.

Years ago, a religious confided to me that the most touching phrase ever addressed to him in his life was that of a sick man whom he had assisted in the terminal phase of his illness. "I thank you, Father" – he said – "because you have always spoken to me about God, even without ever naming him": this is what tenderness does. This is the greatness of the love that we give to others, which is carried hidden within, even if we do not think about it, the love of God himself.

Never tire of being close to people with this human and fraternal manner, always finding the motivation and the impulse to carry out your task. Be careful, too, however, not to expend yourselves until almost consumed, as happens if one becomes involved in patient relationships to the point of becoming absorbed, living in the first person all that happens to them. What you perform is an arduous work, beyond exposure to risks, and excessive involvement, along with the difficulty of the tasks and shifts, could make you lose the freshness and peace that are necessary to you. Be careful!

Another factor that makes the performance of your profession onerous and sometimes unbearable is the shortage of staff, which cannot help to improve the services offered, and which a wise administration cannot envisage in any way as a source of savings.

Mindful of the highly demanding task that you perform, I welcome the occasion to exhort the patients themselves to never take for granted what they receive from you. You too, sick people, be attentive to the humanity of the nurses who assist you. Ask without insisting; do not just expect a smile, but also offer it to those who devote themselves to you. In this regard, an elderly woman told me that, when she goes to the hospital for the treatments she needs, she is so grateful to the doctors and nurses for the work they do that she tries to dress up and look nice to give something to them in turn. Thus, no one should take for granted what the nurses do for them, but always nourish the sense of respect and gratitude owed to you. And with your permission, I would like to pay tribute to a nurse who saved my life. She was a nurse-

*"We must encourage countries to coordinate more suitable and effective responses to the challenges posed by issues of migration" and ensure that, "as a sign of shared global responsibility, concrete engagement follows", not just words. Pope Francis indicated this twofold responsibility to members of the Plenary Council of the International Catholic Migration Commission, whom he received in audience in the Clementine Hall on Thursday, 8 March. The following is the English text of the Pontiff's address.*



## Concrete engagement beyond just words

The Pope calls for effective responses to migration

Dear Brothers and Sisters,

I offer you a warm welcome on the occasion of this Plenary Council of the International Catholic Migration Commission. I thank your President, Cardinal Njue, who has a good sense of humour, for his greeting and his brief overview of your work.

Following Saint John Paul II, who himself echoed the words of Blessed Paul VI, I would like to reaffirm that the cause of this organization of which you are part is the cause of Christ himself (cf. *Address to Members of the ICMC*, 12 November 2001: *Insegnamenti* XXIV, 2 [2001], 712). This fact has not changed over time; on the contrary, your commitment has deepened in response to the inhumane living conditions experienced by millions of our migrant and refugee brothers and sisters in various parts of the world. Just as he did at the time of Israel's enslavement in Egypt, so too the Lord hears their cry and sees their sufferings (cf. *Ex* 3:7). Today as in the past, liberating the poor, the oppressed and the persecuted is an integral part of the mission entrusted

by God to the Church. The work of your Commission represents a tangible expression of this important missionary commitment. Much has changed since your establishment in 1951. Needs have grown ever more complex, tools for responding ever more sophisticated, and your service increasingly professional. Thanks be to God, none of these changes has lessened the Commission's fidelity to its mission. Thank you.

The Lord sent Moses into the midst of his oppressed people, to dry their tears and restore their hope (cf. *Ex* 3:16-17). In its more than sixty-five years of work, the Commission has distinguished itself in carrying out in the Church's name a multifaceted work of assistance to migrants and refugees in a variety of situations of great need. The multiple projects initiated on five continents represent exemplary instances of the four verbs – welcome, defend, promote and integrate – by which I wished to characterize the Church's pastoral response in the face of migration (cf. *Message for the*

*2018 World Day of Migrants and Refugees*, 15 August 2017).

It is my hope that this work will continue to inspire local Churches to do all they can for persons forced to leave their home countries and who, all too often, become victims of dishonesty, violence and abuse of every sort. Thanks to the invaluable experience accumulated over many years of work, the Commission is able to offer expert assistance to Bishops' Conferences and Dioceses that seek to respond more effectively to this epochal challenge.

"Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt" (*Ex* 3:10). With these words, the Lord sent Moses to Pharaoh, to convince him to set his people free. In order to set free those who today are oppressed, rejected and enslaved, it is essential to promote open and sincere dialogue with government leaders, a dialogue that takes into account people's actual experiences, sufferings and aspirations, in order to remind everyone once more of his or her responsibilities. The processes set in motion by the international community for a global agreement on refugees, and another for safe, orderly and regulated migration, represent a privileged forum for implementing such dialogue. Here too the Commission has been in the forefront, offering a valued and competent contribution to the development of much-needed new ways for the international community to respond with foresight to these phenomena typical our time.

I am pleased that the many Episcopal Conferences represented here are moving in this direction, with a common intent that bears witness before the entire world to the Church's pastoral concern for our migrant and refugee brothers and sisters.

The work is not over. Together we must encourage countries to coordinate more suitable and effective responses to the challenges posed by issues of migration; and we can do this on the basis of the essential principles of the Church's social teaching. We must likewise commit ourselves to ensuring that, as a sign of shared global responsibility, concrete engagement follows from the words already codified in the aforementioned two agreements. Yet the Commission's commitment goes even further. I ask the Holy Spirit to continue to enlighten all of you, as you carry out your vital mission of showing forth God's merciful love to our migrant brothers and sisters. I assure you of my closeness and my prayers; and I ask you, please, not to forget to pray for me. [*Blessing*]

## The Mass is a freely given gift

CONTINUED FROM PAGE 3

I extend my greeting to the International Paralympic Committee, to the athletes, to the Authorities and to the Korean people. I assure my prayers that this event may favour days of peace and joy for all.

This *Friday*, in Saint Peter's Basilica, we will celebrate the penitential liturgy for the traditional *24 Hours for the Lord*.

It is my hope that our churches remain open longer in order to welcome those who wish to prepare themselves for Holy Easter, by celebrating the Sacrament of Reconciliation, and to experience God's mercy in this way.

I address a cordial welcome to the Italian-speaking faithful. I am pleased to welcome the teacher priests of "Theology of Mission", the Little Sisters of Divine Providence, the Franciscan Sisters of the Sacred Hearts and the group from the Focolare Movement.

I offer a special thought to *young people, the elderly, the sick and newlyweds*. Dear brothers and sisters, in this penitential time, the Lord reveals the path of hope for you

to follow. May the Holy Spirit guide you to achieve a true conversion, so as to rediscover the gift of the Word of God, to be purified of sin and to serve Christ present in our brothers and sisters, according to each one's abilities and respective roles.



## Decree of the Congregation for Divine Worship and the Discipline of the Sacraments

## The feeling of Christian people

ROBERT SARAH\*

With a Decree dated 11 February 2018, the 160th anniversary of the first apparition of the Virgin at Lourdes, the Congregation for Divine Worship and the Discipline of the Sacraments implements the decision of Pope Francis, requiring that the Memorial of the "Blessed Virgin Mary Mother of the Church" be inscribed in the General Roman Calendar. Attached to the Decree are the relevant liturgical texts in Latin for the Mass, the Liturgy of the Hours and the Roman Martyrology. The Episcopal Conferences will approve the translation of the texts they need and, after receiving their confirmation, will publish them in the liturgical books for their jurisdiction.

The new celebration is briefly described in the Decree itself which recalls the eventual maturation of liturgical veneration given to Mary following a better understanding of her presence "in the mystery of Christ and of the Church", as explained in Chapter 7 of Vatican II's *Lumen Gentium*. Indeed, with good reason, in promulgating this Conciliar Constitution on 21 November 1964, Blessed Paul VI wished to solemnly bestow the title "Mother of the Church" upon Mary. The feeling of Christian people through two millennia of history has cultivated the filial bond which inseparably binds the disciples of Christ to his Blessed Mother in various ways. John the Evangelist gives explicit witness to such a bond when he reports the testament of Jesus dying on the Cross (cf. Jn 19:26-27). Having given his Mother to the disciples and the disciples to his Mother, "knowing that all was now finished", the dying Jesus "gave up his spirit" for the life of the Church, his Mystical Body; indeed it was "from the side of Christ as He slept the sleep of death upon the Cross that there came forth the wondrous sacrament of the whole Church" (*Sacrosanctum Concilium*, n.5).

The water and blood which flowed from the heart of Christ on the Cross as a sign of the totality of his redemptive offering, continue to give life to the Church sacramentally through Baptism and the Eucharist. In this wonderful communion between the Redeemer and the redeemed, which always needs to be nourished, Blessed Mary has her maternal mission to carry out. This is recalled in the gospel passage of John 19:25-31 which is recommended for the Mass of the new Memorial, which had already been indicated, together with readings from Genesis 3 and Acts 1, in the Votive Mass "de sancta Maria Ecclesiae Matre", approved by the Congregation for Divine Worship in 1973 in view of the up-

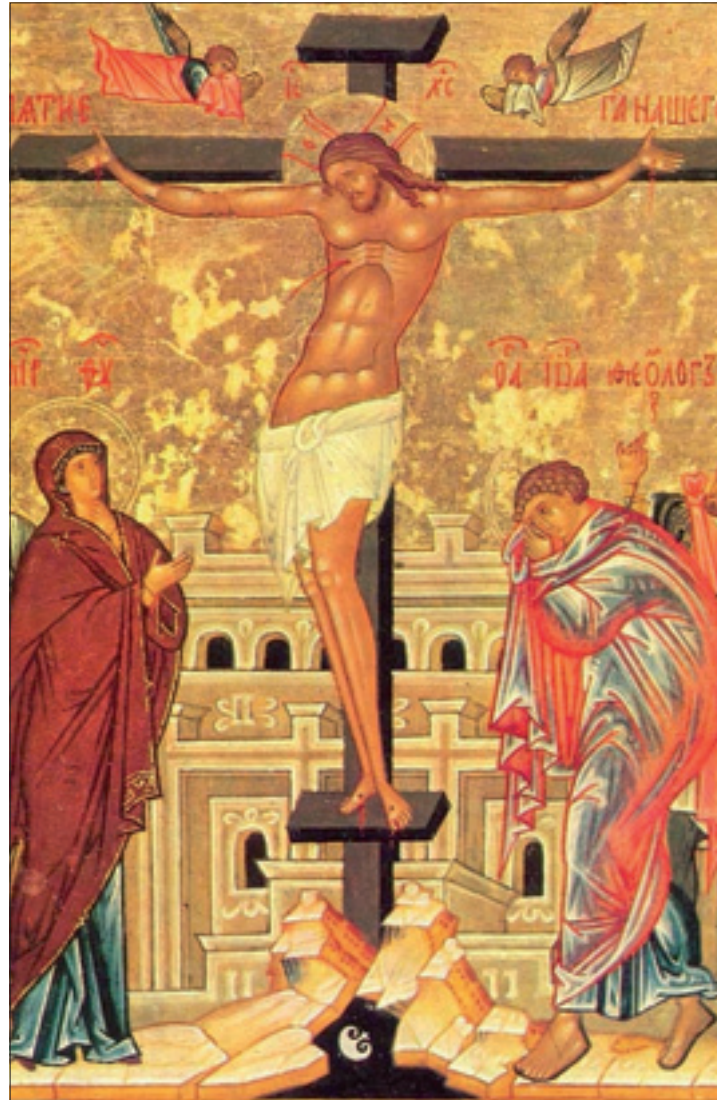
coming Holy Year of Reconciliation of 1975 (cf. *Notitiae* 1975, pp. 382-383).

The liturgical commemoration of the ecclesial motherhood of Mary had thus already found a place among the Votive Masses of the *editio altera* of the *Missale Romanum* of 1975. Then, during the pontificate of Saint John Paul II, the possibility was granted to Episcopal Conferences of adding the title "Mother of the Church" to the Litany of Loreto (cf. *Notitiae* 1980, p. 159); and on the occasion of the Marian Year the Congregation for Divine Worship published other Mass formularies for Votive Masses under the title of "Mary, Mother and Image of the Church" in the *Collectio missarum de Beata Maria Virgine*. In the course of the years the insertion of the celebration "Mother of the Church" into the proper calendars of some countries, such as Poland and Argentina, on the Monday after Pentecost was also approved. In other cases the celebration was inscribed in particular places such as Saint Peter's Basilica, where Blessed Paul VI proclaimed the title, as well as in the Propers of Religious Orders and Congregations.

Given the importance of the mystery of Mary's spiritual motherhood, which from the awaiting of the Spirit at Pentecost has never ceased to take motherly care of the pilgrim Church on earth, Pope Francis has decreed that on the Monday after Pentecost the Memorial of Mary Mother of the Church should be obligatory for the whole Church of the Roman Rite. The connection between the vitality of the Church of Pentecost and the maternal care of Mary towards it is evident. In the texts of the Mass and Office the text of Acts 1:12-14 throws light on the liturgical celebration, as does Genesis 3:9-15,20, read in the light of the typology of the New Eve, who became the "Mater omnium viventium" under the Cross of her Son, the Redeemer of the world.

The hope is that the extension of this celebratory to the whole Church will remind all Christ's disciples that, if we want to grow and to be filled with the love of God, it is necessary to plant our life firmly on three great realities: the Cross, the Eucharist, and the Mother of God. These are three mysteries that God gave to the world in order to structure, fructify, and sanctify our interior life and lead us to Jesus. These three mysteries are to be contemplated in silence. (cf. R. Sarah, *The Power of Silence*, n.57).

\*Cardinal Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments



Orthodox icon depicting Mary at the foot of the Cross



Anonymous, "Mary Mother of the Church", Baptistery of Parma, Italy

## Blessed Virgin Mary Mother of the Church

Celebration added to the General Roman calendar

CONGREGATION FOR DIVINE WORSHIP AND THE  
DISCIPLINE OF THE SACRAMENTS  
Prot. n. 10/18

DECREE  
on the celebration of the  
Blessed Virgin Mary  
Mother of the Church in the  
General Roman Calendar

The joyous veneration given to the Mother of God by the contemporary Church, in light of reflection on the mystery of Christ and on his nature, cannot ignore the figure of a woman (cf. Gal 4:4), the Virgin Mary, who is both the Mother of Christ and Mother of the Church.

In some ways this was already present in the mind of the Church from the premonitory words of Saint Augustine and Saint Leo the Great. In fact the former says that Mary is the mother of the members of Christ, because with charity she cooperated in the rebirth of the faithful into the Church, while the latter says that the birth of the Head is also the birth of the body, thus indicating that Mary is at once Mother of Christ, the Son of God, and mother of the members of his Mystical Body, which is the Church. These considerations derive from the divine motherhood of Mary and from her intimate union in the work of the Redeemer, which culminated at the hour of the cross.

Indeed, the Mother standing beneath the cross (cf. Jn 19:25), accepted her Son's testament of love and welcomed all people in the person of the beloved disciple as sons and daughters to be reborn unto life eternal. She thus became the tender Mother of the Church which Christ begot on the cross handing on the Spirit. Christ, in turn, in the beloved disciple, chose all disciples as ministers of his love towards his Mother, entrusting her to them so that they might welcome her with filial affection.

As a caring guide to the emerging Church Mary had already begun her mission in the Upper Room, praying with the Apostles while awaiting the coming of the Holy Spirit (cf. Acts 1:14). In this sense, in the course of the centuries, Christian piety has honoured Mary with various titles, in many ways equivalent, such as Mother of Disciples, of the Faithful, of Believers, of all those who are reborn in Christ; and also as "Mother of the Church" as is used in the texts of spiritual authors as well as in the Magisterium of Popes Benedict XIV and Leo XIII.

Thus the foundation is clearly established by which Blessed Paul VI, on 21 November 1964, at the conclusion of the Third Session of the Second Vatican Council, declared the Blessed Virgin Mary as "Mother of the Church, that is

to say of all Christian people, the faithful as well as the pastors, who call her the most loving Mother" and established that "the Mother of God should be further honoured and invoked by the entire Christian people by this tenderest of titles".

Therefore the Apostolic See on the occasion of the Holy Year of Reconciliation (1975), proposed a votive Mass in honour of *Beata Maria Ecclesiae Matre*, which was subsequently inserted into the Roman Missal. The Holy See also granted the faculty to add the invocation of this title in the Litany of Loreto (1980) and published other formularies in the Collection of Masses of the Blessed Virgin Mary (1986). Some countries, dioceses and religious families who petitioned the Holy See were allowed to add this celebration to their particular calendars.

Having attentively considered how greatly the promotion of this devotion might encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety, Pope Francis has decreed that the Memorial of the Blessed Virgin Mary, Mother of the Church, should be inscribed in the Roman Calendar on the Monday after Pentecost and be now celebrated every year.

This celebration will help us to remember that growth in the Christian life must be anchored to the Mystery of the Cross, to the oblation of Christ in the Eucharistic Banquet and to the Mother of the Redeemer and Mother of the Redeemed, the Virgin who makes her offering to God.

The Memorial therefore is to appear in all Calendars and liturgical books for the celebration of Mass and of the Liturgy of the Hours. The relative liturgical texts are attached to this decree and their translations, prepared and approved by the Episcopal Conferences, will be published after confirmation by this Dicastery.

Where the celebration of the Blessed Virgin Mary, Mother of the Church, is already celebrated on a day with a higher liturgical rank, approved according to the norm of particular law, in the future it may continue to be celebrated in the same way.

Anything to the contrary notwithstanding.

From the Congregation of Divine Worship and the Discipline of the Sacraments, 11 February 2018, the memorial of the Blessed Virgin Mary of Lourdes.

CARDINAL ROBERT SARAH  
Prefect

ARTHUR ROCHE  
Archbishop Secretary

Focolare Movement observes 10th anniversary of its Foundress' death

## Celebrating Chiara Lubich

Throughout the month of March, the Focolare Movement is marking the 10th anniversary of the passing of their Foundress. Servant of God Chiara Lubich, a Catholic social activist from Trent, Italy, died on 14 March 2008 at the age of 88, after a lifetime dedicated to prayer, good works and service to those in need.

On Saturday, 3 March, more than 2000 people, including Vatican Secretary of State Cardinal Pietro Parolin, religious leaders and representatives of the worlds of culture, communications and institutions, gathered at the Mariapolis Centre in Castel Gandolfo south of Rome in the first of a series of events being organized by Focolare communities across the globe to remember Lubich and her achievements. The event, animated with music, poetry and dance, was described by many as a celebration of Chiara Lubich's life rather than a commemoration. Participants heard testimonials from a number of people touched by Lubich's charisma of unity in varied contexts of today's world, often ravaged by conflict, violence and poverty. Video of the event, which was live-streamed, can be viewed at <http://live.focolare.org/chiaralubich/>.

Lubich's emphasis on social transformation marked by the life of the Gospel continues to motivate the Focolare today. President Maria Voce notes that the Movement has reached 182 countries all over the world. She admits, however, that the Movement

needs "more effective and more extensive" visibility on a worldwide level. "The Movement has to be developed so that it can be that instrument designed by God to spread the spirituality of communion and build the unity of the human family", she said. "It has to deepen its knowledge about the great charisma God entrusted to Chiara and about ways of transmitting it to everyone, since besides its spiritual aspects, the charisma has also doctrinal, social and political ones that can influence all areas".



## To Italian nursing federation

CONTINUED FROM PAGE 4

ing nun: an Italian sister, a Dominican, who was sent to Greece as a teacher, highly educated. But then, again as a nurse, she arrived in Argentina. And when I, at 20 years of age, was on the verge of death, it was she who told the doctors, even arguing with them: "No, this is not good; more must be done". And thanks to those things, I survived. I thank her so much! I thank her. And I would like to name her here, in front of you: Sr Cornelia Caraglio. A good woman, brave too, to the point of arguing with the doctors. Humble, but certain of what she was doing. And so many lives, so many lives are saved thanks to you! Because

you are there all day, and you see what is happening to the sick person. Thank you for all of this!

In greeting you, I express my hope that the Congress, which will take place in the coming days, may be a fruitful occasion for reflection, discussion and sharing. I invoke God's blessing upon all of you; and you too, please, pray for me.

And now – in silence, because you are of various religious confessions – in silence let us pray to God the Father of us all, that he bless us.

May the Lord bless all of you, and the sick whom you attend.

CONTINUED FROM PAGE 2

John Do Van Ngan, titular Bishop of Buleliana

Wednesday, 6 March

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

### CHANGES IN EPISCOPATE

The Holy Father appointed Archbishop José Avelino Bettencourt, titular Archbishop of Cittanova, as Apostolic Nuncio in Armenia (1 Mar.).

Archbishop Bettencourt, 55, was born in the Azores, Portugal. He was ordained a priest on 29 June 1993. He was raised to the dignity of archbishop on 26 February 2018.

The Holy Father accepted the resignation of Bishop Pierre-Marie Gaschy, CSSP, titular Bishop of Usinaza, from the Apostolic Vicariate of the Iles Saint-Pierre et Miquelon, France. At the same time he suppressed the said Vicariate and incorporated it in the territory of the Diocese of La Rochelle, France (1 Mar.).

The Holy Father accepted the resignation of Bishop Angel San Casimiro Fernández, OAR, of Alajuela, Costa Rica (1 Mar.).

The Holy Father appointed Fr Bartolomé Buigues Oller, TC, as Bishop of Alajuela. Until now he has served as provincial counsellor, local superior, master of novices at the Seminary of the Religious Tertiary Capu-

chins of Our Lady of Sorrows in San José, Costa Rica (1 Mar.).

Bishop-elect Buigues Oller, 55, was born in Teulada, Spain. He made his perpetual vows for the Religious Tertiary Capuchins of Our Lady of Sorrows on 25 June 1988 and was ordained a priest on 22 April 1989. He holds degrees in theology, and in Learning Centre Management, as well as licences in pastoral theology and in social anthropology. He has served in parish ministry and as: formator at the Fundación Caldeiro College in Madrid; prefect of postulants, local superior and master of novices in Costa Rica; superior of the Hogar de Niños community, of the Centro Infantil Hainamosa community in Santo Domingo; provincial vicar for the province of the Southern Cone of South America; general counsellor in Rome; provincial superior in Costa Rica; president of the religious conference in Costa Rica.

The Holy Father appointed Fr Margarito Salazar Cárdenas from the clergy of the Diocese of Matamoros as Bishop of Matchuala, Mexico. Until now he has been parish priest of Nuestra Señora de Guadalupe (3 Mar.).

Bishop-elect Salazar Cárdenas, 60, was ordained a priest on 12 June 1989. He holds a licence in fundamental theology. He has served in parish ministry and as: formator; professor; vice rector and then rector of the diocesan seminary; coordinator of the diocesan Commission for the Vocational Apostolate; defender

of the bond; diocesan treasurer and episcopal vicar.

The Holy Father appointed Bishop Gaetano Di Piero, SCL, as Bishop of Farafangana, Madagascar. Until now he has been Bishop of Moramanga, Madagascar (3 Mar.).

Bishop Di Piero, 69, was born in Orta Nova. He was ordained a priest on 29 June 1975. He was ordained a bishop on 5 August 2001, subsequent to his appointment as titular Bishop of Guardialfiera and Auxiliary of Ambatondrazaka, Madagascar.

### EASTERN CHURCHES

The Holy Father, following the vote of the Synod of Bishops of the Patriarchal Church of Antioch for Maronites, has raised the Apostolic Exarchate for the Maronite faithful resident in Western and Central Africa to the rank of "Eparchy of the Annunciation", with See in Ibadan, Nigeria. He appointed Chorbishop Simon Faddoul, currently Apostolic Exarch, as Eparch of the new See (28 Feb.).

Bishop Faddoul, 60, was born in Dik El Mehdi, Lebanon. He was ordained a priest on 9 August 1987 for the Archeparchy of Antélias. On 13 January 2013 he was appointed Apostolic Exarch for Maronite faithful resident in Central and Western Africa and has also served as Apostolic Visitor for Maronite faithful resident in Southern Africa.

### SPECIAL ENVOY

The Holy Father appointed Cardinal Vincent Gerard Nichols, Archbishop of Westminster, as his Special Envoy to the celebration of the 600th anniversary of the institution of the Primatial See in Poland, to be held in the Archdiocese of Gniezno on 29 April (3 Mar.).

### START OF MISSION

On 11 December, Archbishop Mirosław Adamczyk, titular Archbishop of Otricoli, began his mission as Apostolic Nuncio in Panama with the presentation of his Letters of Credence to H.E. Mr Juan Carlos Varela Rodríguez, President of the Republic.

On 24 January, Archbishop Savio Hon Tai-Fai, SDB, titular Archbishop of Sila, began his mission as Apostolic Nuncio in Greece with the presentation of his Letters of Credence to H.E. Mr Prokopios Pavlopoulos, President of the Republic.

### LENTEN SERMON

On Friday morning, 2 March, in the presence of the Holy Father, Fr Raniero Cantalamessa, OFM Cap., Preacher of the Papal Household, delivered the second Lenten sermon in the Vatican's Redemptoris Mater Chapel.

### Necrology

Bishop Tomas Aguon Camacho, Bishop emeritus of Chalan Kanoa, Northern Mariana Islands, at age 84 (5 Mar.)

# Church of martyrs

## Secretary of State at initiative for persecuted Christians

*On Saturday evening, 24 February, the Colosseum was illuminated red, evoking the blood of Martyrs, remembering Christians around the world who are discriminated against and persecuted on account of their faith. Contemporaneously with the illumination of the monument in Rome, the Church of Saint Paul in Mosul and the Maronite Cathedral of Saint Elias in Aleppo were also bathed in the colour of blood. The initiative, sponsored by 'Aid to the Church in Need', included a discourse given in Rome by the Cardinal Secretary of State. The following is a translation of his remarks, which were delivered in Italian.*

PIETRO PAROLIN

Allow me to offer my gratitude to the Pontifical Foundation Aid to the Church in Need for having arranged the present initiative and for the invitation to participate in it. I cordially greet all those present and in a particular way those who are following via teleconferencing from Aleppo and Mosul. Through them, I symbolically embrace all those who, in the Middle East and in the entire world, are tried by physical and moral suffering and continue to pay the consequences of various types of conflicts, at times in silence, in indifference and also in the inaction of the international community.

Aleppo and Mosul – two places symbolic of human suffering caused by fundamentalist ideologies, by hatred and by geostrategic and economic interests – are linked this

evening to another deeply resonant symbol for Christians and for the entire world: the Colosseum. In the year 2000, the Flavian Amphitheatre was chosen by John Paul II for the Ecumenical Commemoration of Witnesses to the Faith in the 20th Century. The witness offered by their bloodshed continues to this day, even in our time, as the Holy Father never fails to recall, affirming that “today the Church is a Church of martyrs”.

This evening we remember persecuted Christians, not forgetting the followers of other religions, who in different parts of the *Oecumene* are subject to violence as a result of blind hatred, and suffer the consequences of serious violations of their fundamental liberties, preeminent among which is the freedom of religion. These brothers and sisters of ours are the first victims of the propagation of a mentality that does not concede room for the other, for the different, and which prefers to suppress rather than integrate all that, in some way, seems to call their own certainties into question.

Respect for religious freedom is none other than recognition of the dignity of the human person. Yesterday, encouraged by Pope Francis, we prayed and fasted, invoking God for the gift of peace, above all for the Democratic Republic of Congo, South Sudan and Syria. Only by turning to God, the font of dignity of every human being, can we become artisans of peace and mend the fabric of interpersonal relationships and reunite societies split apart by hatred and by violence. Today, we take part in this gesture of support and of closeness. The symbolism of the images that we see and that will be presented before our eyes touches our consciences and stirs us from indifference, becoming an appeal to awareness and to commitment.

The recent discovery, in one of the upper galleries of the Colosseum, of a Christian symbol, a small cross set between two letters of what appears to be a pagan symbol of

strength and domination, reminds us of another reality: the salvific power of Christ who, humble and defenceless, acts in history with a language and with gestures which know no other expression but that of love. Remembering this salvific message of hope, which has touched our lives too, is more necessary than ever.

Today more than ever, many Christians throughout the world witness to him, living the painful reality of suffering on account of their faith, the cost of witnessing to Christ, his message of love and forgiveness. Our prayers, our support, our solidarity and our encouragement go to them. We renew our spiritual and material commitment, the assurance of our desire to undertake every possible path to favour peace, security and



a better future, while our heartfelt gratitude goes to those working in support of humanitarian needs.

Along with our solidarity, may the hope and salvific power of the Lord be of comfort to our brothers and sisters. [This salvific power] does not act in the way of the world but of God: in the humble love which, leaving each one free, willing to become flesh in every situation, to take up every cross in order to support, embrace and save. It is the defenceless power of the grain of wheat that, in dying, bears much fruit (cf. Jn 12:24); it is the arduous patience of the tiny mustard seed (cf. Mk 4:30-32) which, sown in the field of the world, grows each day and with its great branches offers, to those who seek refuge in it, the comfort and peace that love alone can give.

## High-tech marathon at the Vatican

An innovative 36-hour event called “Vhacks” is bringing together computer programmers, graphic designers, students and project managers to identify solutions to some of the world’s greatest challenges. The 4-day “hackathon” being held at the Vatican from 8 to 11 March is dedicated to three main themes: social inclusion, interfaith dialogue, and migrants and refugees. The event, a first-ever in the Vatican, has been organized by OPTIC, a global think tank dedicated to the ethical issues “of disruptive technologies”, and the Holy See Secretariat for Communications. Innovators of all faiths, as well as non-believers from across the globe are taking part in the initiative, co-organized by the Pontifical Council for Culture and the Migrants and Refugees Section of the Dicastery for Integral Human Development. Partners include such global tech giants as Google, Microsoft and Salesforce.

Students and mentors from 57 universities across the continents are among the some 150 people taking part. Dominican Fr Eric Salobir, President of the OPTIC network, observes that the hackathon comes in response to Pope Francis’ desire to see the growth of scientific and technological innovation going hand-in-hand with more equality and social inclusion. The aim, he said, “is to bring people with backgrounds in technology, business, civil society and the humanities together to bring new perspectives to key global issues”. Among those issues social inclusion ranks at the top, to “encourage solidarity by restoring human-centric thinking and values in our increasingly digital world”. In the area of interfaith dialogue, participants are looking at ways to open up communication between people and organizations of different faiths, “to create mutual understanding and constructive cooperation”. Participants are also identifying ways to “strengthen, support and mobilize resources for migrants and refugees to assist them with relocation and integration”. Further information can be found at: <https://vhacks.org/>.

## Prayer intention for the month of March

### Grow in discernment

“The Church today needs to grow in the ability of spiritual discernment”. This is the crux of Pope Francis’ video message conveying the prayer intention for the month of March, entrusted to the Apostleship of Prayer and available on the Internet at [www.thepopevideo.org](http://www.thepopevideo.org).

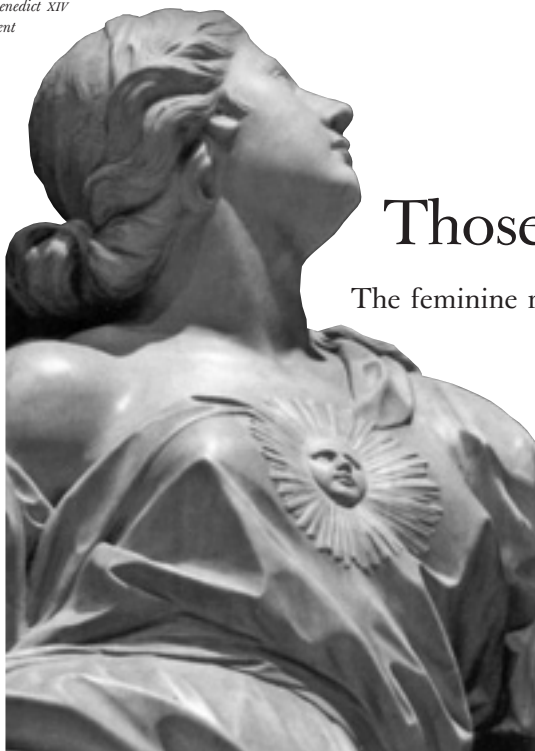
The video montage shows a woman walking with a roadmap, asking a succession of people for information as she tries to find her way. Each person gives different directions, and the woman feels disoriented. Then a glimmer opens up: she sits down on a bench, sets the map aside and takes a crucifix in hand. She pauses, prays, meditates, and then leaps to her feet and confidently walks away, certain because she has found her way. The difficult search is over because, as Pope Francis points out, it is essential for us to “discern, from among all the voices we hear, which is the Lord’s voice, which is the voice of Him who guides us to the Resurrection, to Life, and the voice that frees us from falling into the ‘culture of death’”.

The Pope also emphasizes that “there are many ways of living life well, using it for serving human and Christian ideals. We were created by God out of love and to love”. He notes that each of us needs “to grow in the ability to ‘read within’ his or her life, and to understand where and to what he or she is being called by the Lord, in order to carry on his mission” of love. Indeed, “the times in which we live demand that we develop a profound capacity of discernment”. The Holy Father thus invites everyone to pray together “that the Church may appreciate the urgency of formation in spiritual discernment, both on the personal and communitarian levels”.

The message is translated into nine languages and, like those before it, was prepared for the Pope’s Worldwide Prayer Network by La Machi agency, which handled production and distribution, in cooperation with Vatican Media, which recorded it.



Pietro Bacci, *Benedict XIV*  
funeral monument  
(detail, 1769)



## Those enterprising women

The feminine role in the construction of Saint Peter's Basilica

*imprenditrici dal XVI al XIX secolo* [Women on the Worksite of Saint Peter's in the Vatican: Artists, Artisans and Entrepreneurs from the 16th to the 19th Century] (Foligno, Il Formichiere, 2017) is hot off the press. Compiled by Simona Turriziani and Assunta Di Sante, respectively manager and assistant manager of the historical archives of the *Fabbrica di San Pietro*, are no strangers to the high-level cultural enterprises dedicated to the study of the treasures of this Vatican institution. Their book documents with clarity and in-depth research this specific aspect of the gigantic endeavour.

Many physically strong and well organized women worked in the construction of Saint Peter's: female "teamsters", building suppliers and master bricklayers; labourers capable of transporting heavy wagons filled with bricks, sand and mortar. And then many "sorters" for the enamels to be used in the mosaics that would adorn the church: this back-breaking activity required these women to remain hunched over for hours on end, searching through mosaic tiles to salvage and recycle from the ancient Constantine-era basilica which was then being gradually dismantled.

Among all the stories brought back to life, perhaps the most striking for its great symbolic value is that of Francesca Bresciani, a lapis

ARABELLA CIFANI

The millions of faithful and visitors from all continents who enter Saint Peter's Basilica every year are always left breathless by its majestic beauty. Built to the greatest glory of God, like a precious mosaic, a multitude of artists and craftsmen, over the centuries, adorned it with the world's most beautiful paintings, sculptures, marble, bronzes,

faith and beauty? And where did the builders live, the masons? No one, or few, imagine that the soul of this magnificent Church built of solid stone and perfect bricks, beams and chains cost endless toil and grief and that likewise, it was also a secure source of income for those who worked there.

From the start, the *Fabbrica di San Pietro* oversaw the construction of the new Vatican Basilica which began in 1505. The *Fabbrica's* beautifully preserved archive contains an enormous quantity of documents on Saint Peter's, which include all the bookkeeping for the construction and the minutes of the group of truly "enlightened" cardinals who supervised the complex finances involved in the construction of a building of such proportions. From architects to foremen, master builders down to the humblest levels of labourers, everything was screened, checked and, in a certain sense, "certified" with the strictest of tests and quality controls. A river of money flowed into the coffers of the basilica thanks to contributions which included large royal donations, but also the most modest of alms.

The basilica was erected as the sum of the creativity of exceptional artists and craftspeople together with doctrinal elements and spirituality which, still today, exude from every stone. No one, however, could even remotely suspect that many women also played unquestionably key roles in its construction. The book *Le donne nel cantiere di San Pietro in Vaticano. Artiste, artigiane e*

printer born around 1520 and wife of a well-known Roman typographer, Antonio Baldo. When widowed, she certainly did not remain closed up in the house but, rather, dedicated herself to successfully continuing her husband's business and, for the *Fabbrica di San Pietro*, printed highly refined stamps, breviaries, dispensations and confessionals bearing the seal of Saint Peter.



Gian Lorenzo Bernini et al., *Tabernacle of the Blessed Sacrament*

lazuli cutter. Between 1672 and 1675, she was entrusted with the decoration, in the purest lapis lazuli, of the Tabernacle in the Vatican Chapel of the Blessed Sacrament, one of Gian Lorenzo Bernini's last works. After an exhaustive search, the many kilos of lapis lazuli used to decorate the iconic object, particularly dear to Pope Clement x Altieri, were purchased on the Neapolitan market.

Through his customary enquiries prior to tendering the

CONTINUED ON PAGE 11



Gian Lorenzo Bernini, Girolamo Lucenti and Francesca Bresciani, *Cross on the ciborium of the Tabernacle of the Blessed Sacrament*

glass and stuccoes. In one of his poems, Bertolt Brecht asked himself: "who built the Seven Gates of Thebes?". Indeed. Who built this temple of

incredible women like the sophisticated Paola Baldo, a

The international conference on Adrienne von Speyr

## A destabilizing woman

JACQUES SERVAIS, SJ

"A Woman in the Heart of the 20th Century," or we could say – following a symposium held late last year in Rome and at the Vatican – "at the beginning of the third millennium". The attractive personality of Adrienne von Speyr physician, wife and mother, prophet, author of Scripture commentaries and of works on a variety of spiritual topics gathered around itself, fifty years after her death, about eighty participants coming from more than twenty countries: woman and men, among whom were many young adults, largely either married lay people, consecrated or on the way to the evangelical life. Most of the presenters, too, were lay people (and married). With their testimony, or better yet with contributions that reflect a lively and prayerful faith, all confirmed just how fit Adrienne's work is for nourishing the Christian life of whoever, like she herself, in an exceptional way is committed to a profession, taking on family duties, dedicating himself to the service of the poor and marginalized, not to speak of his various other obligations and personal sufferings through illness.

The vast resonance of this massive work, the fruit of a close collaboration with the theologian (and fellow Swiss) Hans Urs von Balthasar, is explained by its historical relevance for today. Adrienne, with profound, painful participation (not only interior), passed through the century of the "death of God", the radical solitude of man, the horror of the gas chambers. One finds in her work so much consonance with Pope Francis' kerygmatic ministry: one need only think of the idea of confession as the sacrament of the merciful Father, or the image of the Church as "field hospital."

As a physician, present at the two key moments in human life, birth and death, Adrienne teaches how to listen to every single person, with his drama and his wounds, with an attention that goes to the whole of his being, body, soul, and spirit, and becomes 'com-passion', an authentic solidarity before the Saviour: without any sense of superiority, with a vulnerable heart, open to let itself, like the Lord's blessed poor, be embraced by divine mercy and be healed.

Lucetta Scaraffia underlined this clearly: contact with Adrienne is "destabilizing"; it forces us to leave behind our own schemas, to open ourselves to a greater demand, ever greater, excessive, even if it is always the sign of a tender divine "hope" for us, and this makes understandable the resistance that she has encountered and that continues to oppose a broad spreading of the message that she wants to communicate to the



A young Adrienne von Speyr

Church today. Here we touch on a central point of her charism. She brings us to an immediacy: standing before the living God who does not fail to interrogate us "down to the marrow" (Heb 4:12). She brings us the Word of God unclouded, not primarily as a concept, but as *dabar*, a word-event that unveils itself to us. Through her, Revelation takes on new life. To read Adrienne is to encounter the Word, without mediations. It is to encounter the Lord who calls to conversion today; it is to set out on the path behind Him and follow Him where one doesn't wish to go, but in the end is extraordinarily happy for going.

Such a radical form of life surprisingly close to the spirit of Saint Ignatius, who by no coincidence was most dear to Adrienne, aims deep down at putting us in the attitude of the Handmaid of

the Lord in listening to the Word, the attitude of Mary who is the living quintessence of the Church: *sponsa Christi*. Adrienne's "feminine charism" is, in reality, at the heart of the Christian attitude: to give entirely of oneself and let oneself be expanded to make ever more room for the other, as a mother does when she welcomes the child in her womb and lets him grow within her, delicately and with courage. Everyone, not just woman, is called to this active "letting it be done": to consent that the other, and most of all God, enter into our lives and so, through us, into the world. The commitment to service of neighbour, of the one far away who becomes a neighbour, is what Adrienne lived with a rare fullness because she humbly entered into God's commitment to the world: in the condescension of totally gratuitous love with which God the Father creates the world, and in the unimaginable love of the incarnate Son, dies on the Cross, and descends into hell in order to carry even into sin's blackest darkness this love of the Father, to whom He always remains united in the Holy Spirit. According to Balthasar, the greatest gift that Adrienne received from God and left for the Church was to participate in the mystery of Holy Saturday: to follow the Lord into pure darkness, into the realm of non-love, where He remains in the obedience of love. Only with this kenosis can the Son bring the world back to the Father and so re-stabilize and renew the order willed by Father from the beginning. After Balthasar's death in 1988, many symposia were held on his work in various parts of the world, but there, Adrienne's work received little attention or was even totally ignored. After the symposium in Rome in 1985, dedicated to her ecclesial mission, this was, I believe, the first public event specifically dedicated to her.

Between Hans Urs von Balthasar and this woman with her multifaceted figure was a fruitful complementarity: she, coming from Protestantism, was able to reach parts of humanity little accessible to Christians, while the Jesuit priest, a cradle Catholic, opened up untrod paths in his dealings with the history of universal thought, in particular of secular thought. This is a complementarity all the more relevant for today in that it can illuminate the question of the man-woman relationship in the Church and in the world. Their testament is good news, especially for our time marked by confusion and fear: in the end, only if I receive myself from a good Father can I, without fear, live for the reason I was created: "to praise, reverence, and serve God our Lord" (*Spiritual Exercises* 23), which is then nothing other than true love.

## The feminine role in Saint Peter's Basilica

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contract for this project, Bernini decided in the end that among all those who had bid, the best "man" for the job was a woman: Francesca Besciani. The extremely difficult work involved cutting the rough stones to match the contours of each single slab, a thorough search in pursuit of quality, homogeneity of colour, and the ability to obtain a monolithic effect among the stones, with continuity between one vein and the next. The Archive of the *Fabbrica di San Pietro* still preserves the paper "masks" for the polylobate panels of the dome of the ciborium: fragile, unique and precious evidence of a very lofty conception of workmanship. Francesca worked on this

commission for two years, even to the detriment of her family, her home and above all her "very sanity", working until three o'clock in the morning and justifiably challenging Bernini, stating that working the stone and working the "joys" were quite distinct, and that Bernini did not know the difference.

Besciani was so skillful, wise and professional that, in 1678, she would be entrusted with the engraving and the "mitring" of the lapis lazuli base of the cross cast by Domenico Lucenti with the 80-year-old Bernini's design: another perfect effort, where Christ's body, exquisitely chiseled in gold, seems to soar above the blue heavens of which he is Lord. Thus, a woman created one of the basilica's most sacred objects, destined

to host the Eucharist: a fact that still moves us today in times when women should not be denied any place or any work, but in which they continue to find very dismal scenarios.

Yet 250 years ago, in a vastly different cultural and historical climate, no one in the Vatican was afraid to entrust such an important job to a woman. We hope that, united by Francesca's hands, the prayers of all women in the world will always be gathered around that Tabernacle. Pope Wojtyła recalled in the Apostolic Letter *Mulieris Dignitatem* that even in the darkest periods of history we find the "feminine genius" as the lever of human progress and of history.

This new book constitutes a novel and precious testimony to this.



Lorenza D'Alessandro, "Francesca Besciani in her workshop"

# Respect the house of God

Dear Brothers and Sisters,  
Good morning!

Today's Gospel presents, in John's version, the episode in which Jesus drives the merchants out of the Temple of Jerusalem (cf. 2:13-25). He performs this act with the help of a whip of small cords, overturns the tables and says: "you shall not make my Father's house a house of trade" (v. 16). This decisive action, undertaken in proximity to Passover, makes a great impression on the crowd and sparks the hostility of the religious authorities and of those who feel their economic interests threatened. But how should we interpret it? It certainly was not a violent action, inasmuch as it did not provoke the intervention of the defenders of public order: the police. No! But it was interpreted as *an action typical of prophets*, who often denounced, in the name of God, abuses and excesses. The issue raised was that of authority. In fact the Jews asked Jesus: "What sign have you to show us for doing this?" (v. 18), that is, what authority do you have to do these things? As if to demand that he show he was truly acting in the name of God.

To interpret Jesus' act of purifying the house of God, his disciples made use of a biblical text taken from Psalm 69[68]: "For zeal for thy house has consumed me" (v. 9); the

Psalm says this: "For zeal for thy house has consumed me". This Psalm is a call for help in a situation of extreme peril due to the hatred of enemies: the situation that Jesus will experience in his Passion.

Zeal for the Father and for his house will lead him all the way to the Cross: his is the zeal of love which leads to self-sacrifice, not that false zeal that presumes to serve God through violence. Indeed the "sign" that Jesus will give as proof of his authority will be precisely his death and Resurrection: "Destroy this temple, and in three days I will raise it up" (v. 19). The Evangelist notes: "But he spoke of the temple of his body". With Jesus' Paschal Mystery begins the *new worship*, in the new temple, the worship of love, and the *new temple* is He himself.

Jesus' behaviour recounted in today's Gospel passage exhorts us to live our life not in search of our own advantage and interests, but *for the glory of God who is love*. We are called to always bear in mind those powerful words of Jesus: "you shall not make my Father's house a house of trade" (v. 16). It is very harmful when the Church goes astray with this manner of making the house of God a house of trade. These words help us to reject the danger of also making our soul, which is God's dwelling place, a house of trade, by living in constant search of our personal interests instead of generous and supportive love. This teaching of Jesus is always timely, not only for Church communities, but also for individuals, for civil communities and for society as a whole. Indeed, it is a common temptation to exploit good, sometimes dutiful deeds in order to cultivate private, if not entirely illicit interests. It is a grave danger, especially when

*May the Virgin Mary support us in the effort to make Lent a good occasion to recognize God as the One Lord of our life, removing all forms of idolatry from our hearts and from our deeds*

one exploits God himself and the worship owed to him, or service to mankind, His image. This is why Jesus used "a harsh approach" that time, in order to shake us from this mortal danger.

May the Virgin Mary support us in the effort to make Lent a good occasion to recognize God as the One Lord of our life, removing all forms of idolatry from our hearts and from our deeds.

*After the Angelus, the Holy Father continued:*

Dear brothers and sisters, I greet all of you from Rome, from Italy and from other countries, in particular the pilgrims from the dioceses of Granada, Malaga and Cordoba, Spain.

I greet the numerous parish groups, including the faithful from Spinaceto, Milan and Naples, as well as the youth from Azzano Mella and the confirmands from the Diocese of Vicenza, whom I encourage – I encourage! – to witness to the Gospel with joy, especially among their peers.

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

*At the Angelus on Sunday, 4 March, Pope Francis cautioned against the danger of "making our soul, which is God's dwelling place, a house of trade, by living in constant search of our interests". Before reciting the Marian prayer with the 20,000 faithful gathered in Saint Peter's Square, he commented on the Gospel passage for the Third Sunday of Lent, denouncing the widespread tendency of exploiting good deeds "in order to cultivate private, if not entirely illicit interests". The following is a translation of the Holy Father's reflection, which he gave in Italian.*



Vasily Myazin, "Expel from the Temple"