

L'OSSERVATORE ROMANO

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At the Public Consistory the Holy Father announces new Saints

Montini and Romero to be canonized

The holiness of Popes

GIOVANNI MARIA VIAN

The announcement – during the Public Consistory on Saturday, 19 May – of the Canonization of Giovanni Battista Montini, who, elected in the Conclave of 1963, took the name Paul VI, signaled a novelty in the history of the Roman Church. Indeed, during the rite, the holiness of the martyred Archbishop Oscar Romero and of other exemplary figures – predominantly Founders and Foundresses of religious orders – will also be confirmed. This is the novelty. Because in the course of the centuries popes have been raised to the glory of the altars either individually or, in recent years, together with other pontiffs.

It is also historically noteworthy that, since the end of the 1500s, when the See of Rome chose to centralize and govern the processes for the formal recognition of sainthood, very few popes have been canonized or beatified. Most of the Successors of



Peter traditionally venerated as saints, in fact, belong to the first six centuries, that is, up until Gregory the Great, author of the *Regula Pastoralis* and undisputed model of episcopal rule, in a hagiographic idealization which considers as martyrs all those prior to the age of Constantine.

Half a millennium later, in about 1075, Gregory VII affirmed, in the *Dicatus Papae*, that “the Roman pontiff, if he has been canonically ordained, undoubtedly becomes a saint through the merits of Blessed Peter”. The celebration of the immediate successors of Gregory VII in the frescoes of the now lost Lateran oratory of Saint Nicholas – in a transparent juxtaposition of the great figures of the Roman tradition, Leo and Gregory, and the reformer popes of the 11th and 12th centuries – was inspired by the renewed vision of this Pope to whom the Church reform is linked, and from whom it takes its name.

By no coincidence, papal sainthood reappeared after the loss of temporal power and to some degree to compensate for it, thanks to the formal re-

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Pontiff to create 14 Cardinals on 29 June

A sign of the universality of the Church

Pope Francis will convene a Consistory on 29 June to admit 14 prelates and clerics to the College of Cardinals. He made the announcement at the conclusion of the Regina Caeli on Pentecost Sunday, 20 May, noting that the numerous places of origin of the Cardinals-elect represent the universality of the Church “which continues to proclaim to all people on earth the merciful love of God”. The following is a translation of the Pontiff's address, which he delivered in Italian.

Dear Brothers and Sisters,

I am pleased to announce that on 29 June a Consistory will be held for the creation of 14 new Cardinals. Their places of origin express the universality of the Church which continues to proclaim to all people on earth the merciful love of God. The inclusion of the new Cardinals in the Diocese of Rome, moreover, manifests the inseparable bond between the See of Peter and the particular Churches spread throughout the world.

Here are the names of the new Cardinals:

1. His Beatitude Louis Raphaël I Sako, Patriarch of Babylon for Chaldeans
2. Archbishop Luis Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith
3. Archbishop Angelo De Donatis, Vicar General of Rome

4. Archbishop Giovanni Angelo Becciu, Substitute for General Affairs of the Secretariat of State and Special Delegate to the Sovereign Military Order of Malta

5. Archbishop Konrad Krajewski, Papal Almoner

6. Archbishop Joseph Coutts of Karachi

7. Bishop António dos Santos Marto of Leiria-Fátima

8. Archbishop Pedro Ricardo Barreto Jimeno of Huancayo

9. Archbishop Désiré Tsarahazana of Toamasina

10. Archbishop Giuseppe Petrocchi of L'Aquila

11. Archbishop Thomas Aquino Manyo Maeda of Osaka.

Along with them I will join to the College of Car-

dinals: one Archbishop, one Bishop and one Religious who have distinguished themselves by their service to the Church:

12. Archbishop Sergio Obeso Rivera, Archbishop emeritus of Jalapa

13. Bishop Toribio Ticona Porco, Bishop-Prelate emeritus of Coroico

14. Claretian Fr Aquilino Bocos Merino

Let us pray for the new Cardinals so that, confirming their adherence to Christ, merciful and faithful High Priest (cf. Heb 2:17), they may help me in my ministry as Bishop of Rome for the good of the holy faithful People of God.



VATICAN BULLETIN



AUDIENCES

Thursday, 17 May

Cardinal Blase Joseph Cupich, Archbishop of Chicago, USA

Bishops of Chile

Friday, 18 May

H.E. Mr Patrice Talon, President of the Republic of Benin, with his wife and entourage

Cardinal Don Albert Malcolm Ranjith Patabendige, Archbishop of Colombo, Sri Lanka

Cardinal Rainer Maria Woelki, Archbishop of Cologne, Federal Republic of Germany

Saturday, 19 May

Archbishop Nicola Girasoli, titular Archbishop of Egnazia Appula, Apostolic Nuncio in Peru

Archbishop Gabriele Giordano Caccia, titular Archbishop of Sepino, Apostolic Nuncio in the Philippines

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

Monday, 21 May

Heads of Dicastries of the Roman Curia

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Luis Eduardo González Cedrés as Auxiliary Bishop of the Archdiocese of Montevideo, Uruguay, assigning him the titular episcopal See of Thugga. Until now he has served as vicar general of Maldonado-Punta del Este and rector of the interdiocesan seminary of Uruguay (11 May).

Bishop-elect González Cedrés, 46, was born in Montevideo, Uruguay. He was ordained a priest on 18 April 2009. He holds a degree in Systems Engineering. He has served in parish ministry and as: councillor for the youth and vocations apostolate; secretary chancellor of the Curia; vicar general; formator at the interdiocesan seminary.

The Holy Father accepted the resignation of Archbishop Matthias Kobena Nketsiah of Cape Coast, Ghana (11 May).

The Holy Father appointed Archbishop Gabriel Charles Palmer-Buckle as Archbishop of Cape Coast. Until now he has been Archbishop of Accra, Ghana (11 May).

Archbishop Palmer-Buckle, 67, was born in Axim, Ghana. He was ordained a priest on 12 December

1976. He was ordained a bishop on 6 January 1993, subsequent to his appointment as Bishop of Koforidua, Ghana. On 30 March 2005 he was appointed Archbishop of Accra.

The Holy Father accepted the resignation of Bishop José Luiz Berranha, SVD, of Registro, Brazil (16 May).

The Holy Father appointed Fr Manoel Ferreira dos Santos Júnior, MSC, as Bishop of Registro. Until now he has served as rector and parish priest of Nossa Senhora Aparecida do Sul in the Diocese of Itapetininga, Brazil (16 May).

Bishop-elect dos Santos Júnior, 51, was born in Itapetininga. He holds a licence in pastoral theology. He attended a course in spiritual guidance at the Salesian University Centre of São Paulo. He made his religious profession for the Congregation of the Missionaries of the Sacred Heart on 2 February 1991 and was ordained a priest on 7 January 1995. He has served in parish ministry and as: rector of the Pre-Novitiate and of the Seminary of Theology; vicar-master of novices; coordinator of the Rehabilitation Home for drug addicts; vice-provincial and provincial superior for two terms.

The Holy Father accepted the resignation of Bishop Martin Roos of Timișoara, Romania (16 May).

The Holy Father appointed as Bishop of Timișoara Rev. Canon József-Csaba Pál from the clergy of the said diocese. Until now he has served as archdeacon and parish priest of Reșița (16 May).

Bishop-elect Pál, 62, was born in Frumoasa (Csíkszékpvíz), Alba Iulia, Romania. He was ordained a priest on 21 June 1981. He has served in parish ministry and as: a *fidei donum* priest to the Diocese of Timișoara to replace a group of German priests who had returned to Germany; member of the college of consultors and of the presbyteral council.

The Holy Father accepted the resignation of Bishop Klaus Küng of Sankt Pölten, Austria (17 May).

The Holy Father appointed Bishop Alois Schwarz as Bishop of Sankt Pölten. Until now he has served as Bishop of Gurk, Austria (17 May).

Bishop Schwarz, 65, was born in Hollenthon, Austria. He was ordained a priest on 29 June 1976. He was ordained a bishop on 22 February 1997, subsequent to his appointment as titular Bishop of Mathara in Numidia and Auxiliary of Wien. On

22 May 2001 he was appointed Bishop of Gurk.

The Holy Father appointed as Auxiliary Bishop of Rome Fr Gianpiero Palmieri from the clergy of Rome, assigning him the titular episcopal See of Idassa. Until now he has served as parish priest of San Gregorio Magno and as head of permanent formation of the clergy (18 May).

Bishop-elect Palmieri, 52, was born in Taranto, Italy. He was ordained a priest on 19 September 1992. He holds a licence in dogmatic theology. He has served in parish ministry and as: vice-rector of the Pontifical Minor Seminary; diocesan assistant for Youth Catholic Action; prefect of the ninth prefecture.

The Holy Father appointed Rev. Canon Koenraad Vanhoutte as Auxiliary Bishop of the Archdiocese of Mechelen-Brussels, Belgium, assigning him the titular episcopal See of Thagora. Until now he has served as vicar general of Bruges (18 May).

Bishop-elect Vanhoutte, 60, was born in Ostende, Belgium. He holds a licence in philosophy and a doctorate with a specialization in liturgy. He was ordained a priest on 17 July 1983. He has served in parish ministry and as: professor of theology and of sacramental theology and liturgy. In 2005, he was appointed canon of the Cathedral Chapter of Bruges and episcopal vicar for parishes. He has also served as rector of the Major Seminary in Bruges and supervisor of permanent deacons.

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Upon conclusion of meetings in the Vatican

Pontiff's letter to Chile's bishops

On Thursday evening, 17 May, in a meeting room in the Paul VI Hall, Pope Francis completed the last of four meetings with the 34 Bishops of Chile. The Holy See Press Office stated that, at the end of this period of discernment and fraternal encounter, the Pontiff delivered a letter to each of the prelates.

In the text, the Pope thanks his "brothers in the episcopate" for having accepted the invitation to participate in "a frank discernment regarding the grave events that have damaged ecclesial communion and weakened the work of the Church of Chile in recent years". Francis recalls that "in the light of these painful events regarding the abuse – of minors, of power and of conscience", these meetings provided an opportunity to examine "the seriousness" of these facts and "the tragic consequences they have had, particularly for the vic-

tims". Victims to whom, the Pope emphasizes, "I myself have made a heartfelt plea for forgiveness", noting that the prelates join him in that plea with a "single will and firm intention to repair the damage caused".

In conclusion, the Pontiff renews his thanks to the Bishops for "the full willingness that each one has shown to adhere to and cooperate in all the changes and resolutions that we will have to implement in the short, medium and long term in order to restore justice and ecclesial communion". And, "after these days of prayer and reflection", he invites the prelates "to continue building a prophetic Church that knows how to place the focus on what is important: service to her Lord in the hungry, in the prisoner, in the migrant and in the abused".

Archbishop of Adelaide convicted

A court in Newcastle, Australia has found Archbishop Philip Edward Wilson of Adelaide "guilty of failing to inform police about allegations of child sexual abuse" committed by another priest. In a statement issued on 22 May, the Australian Catholic Bishops Conference indicated that the Archbishop, who could face a sentence of up to two years' imprisonment, has "maintained his innocence throughout this long judicial process" and that "it is not yet clear if he will appeal the verdict". In the context of sexual abuse, the statement indicates that the Conference "has implemented stronger programs, policies and procedures to protect children and vulnerable adults".

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At the General Audience Francis reflects on the Sacrament of Confirmation

Filled with the Holy Spirit

"The Holy Spirit is God's great gift", and "the Spirit guides us in life so that we may become the true salt and the true light for mankind". The Pope thus opened a new series of catecheses dedicated to the Sacrament of Confirmation, as he addressed the faithful at the General Audience in Saint Peter's Square on Wednesday, 23 May. In view of the Feast of Mary Help of Christians on Thursday, noting that she is "particularly venerated in the Shrine of Sheshan in Shanghai", the Pontiff invited the faithful to pray to Our Lady for Catholics in China, that they "may live the faith with generosity and peace". The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

After the catecheses on Baptism, these days which follow the Solemnity of Pentecost invite us to reflect on the witness that the Spirit inspires in the baptized, setting their life in motion, opening it to the good of others. Jesus entrusted a great mission to his disciples: "You are the salt of the earth; You are the light of the world" (cf. Mt 5:13-16). These are images that lead us to consider our behaviour, because both a lack and an excess of salt spoil the taste of food, just as a lack or an excess of light impede vision. Only the Spirit of Christ can truly become the salt that gives flavour and protects against corruption, and the light that illuminates the world! And this is the gift we receive in the Sacrament of Confirmation, or Chrismation, on which I would like to pause and reflect with you. It is called 'Confirmation' because it *confirms* Baptism and strengthens its grace (cf. *Catechism of the Catholic Church*, n. 1289); and also 'Chrismation', from the fact that we receive the Spirit through the anointing with 'Chrism' – a fragrant oil mixture consecrated by the Bishop –, a term which refers to *Christ Anointed* by the Holy Spirit.

The first step is being reborn to divine life in Baptism; it is important to behave as children of God, or to conform ourselves to Christ who works in the Holy Church, allowing us to engage in his mission in the world. This is what the anointing of the Holy Spirit foresees: "without His strength, man has nothing" (cf. Sequence for Pentecost). Without the power of the Holy Spirit we can do nothing: it is the Spirit who gives us the power to go forth. As Jesus' entire life was enlivened by the Spirit, so too is the life of the Church and of each of her members under the guidance of the same Spirit.

Conceived by the Blessed Virgin by the power of the Holy Spirit, Jesus undertakes his mission after, having emerged from the water of the Jordan, he is consecrated by the Spirit who descends and remains upon him (cf. Mk 1:10; Jn 1:32). He proclaims this explicitly in the Synagogue of Nazareth: it is beautiful how Jesus presents himself, which is Jesus' identity card in the Synagogue of Nazareth! Let us hear how he does it: "The Spirit of the Lord is upon me,

because he has anointed me to preach good news to the poor" (Lk 4:18). Jesus presents himself in the Synagogue of his village as the Anointed One, the One who was anointed by the Holy Spirit.

Jesus is filled with the Holy Spirit and is the source of the Spirit promised by the Father (cf. Jn 15:26; Lk 24:49; Acts 1:8, 2:33). In reality, on the evening of Easter, the Risen One breathes on his disciples, saying to them: "Receive the Holy Spirit" (Jn 20:22); and on the Day of Pentecost the power of the Spirit descends upon the Apostles in an extraordinary form (cf. Acts 2:1-4), as we know.

The "Breath" of the Risen Christ fills the Church's lungs with life; and in effect the mouths of the disciples, "filled with the Holy Spirit", are opened in order to proclaim to all the great works of God (cf. Acts 2:1-11).

Pentecost – which we celebrated last Sunday – is for the Church what was for Christ the anointing of the Spirit received at the Jordan, that is, Pentecost is the missionary impulse to expend life for the sanctification of mankind, to the glory of God. If the Spirit works in every sacrament, it is in a special way that in Confirmation "the faithful receive the Holy Spirit as a Gift" (Paul VI, Apostolic Constitution *Divinae Consortium Naturae*). And at the moment of anointing, the Bishop says these words: "Be sealed with the Gift of the Holy Spirit": the Holy Spirit is God's great gift. And we all have the Spirit within. The Spirit is in our heart, in our soul. And the Spirit guides us in life so that we may become the true salt and the true light for mankind.

If in Baptism it is the Holy Spirit who immerses us in Christ, then in Confirmation it is Christ who fills us with his Spirit, consecrating us as his witnesses, participants in the same principle of life and of mission, according to the design of the heavenly Father. The witness given by the confirmed shows reception of the Holy Spirit and docility to his creative inspiration. I wonder: how can one see that we have received the Gift of the Spirit? If we fulfil the works of the Spirit, if we speak the words instructed by the Spirit (cf. 1 Cor 2:13). Christian witness consists in doing only and all that the



Our Lady of Sheshan

Spirit of Christ asks of us, giving us the strength to accomplish it.

APPEAL AND SPECIAL GREETINGS

Tomorrow, 24 May, the annual Feast of the Blessed Virgin Mary "Help of Christians" will be celebrated. She is particularly venerated in the Shrine of Sheshan in Shanghai, China.

This occasion invites us to be united spiritually with all the Catholic faithful who live in China. Let us pray for them to Our Lady, that they may live the faith with generosity and peace, and that they may be able to perform practical gestures of fraternity, harmony and reconciliation, in full communion with the Successor of Peter.

Dearest disciples of the Lord in China, the universal Church prays with you and for you so that despite difficulties you may continue to entrust yourselves to God's will. Our Lady will never leave you lacking her help and will protect you with her motherly love.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Wales, Ireland, India, the Philippines, Russia, Vietnam, Canada and the United States of America. In the continuing joy of our celebration of Pentecost, I invoke upon you and your families a rich outpouring of the gifts of the Holy Spirit. May the Lord bless you all!

In a particular way I entrust to Our Lady the *young people, the sick and the newlyweds* who are here today. I exhort you all to value praying the Holy Rosary in this month of May. Let us invoke the intercession of the Virgin Mary, so that the Lord may grant peace and mercy to the Church and to the entire world.





Cardinal Castrillón Hoyos at the Via Crucis in Rome on 14 April 2017 (photo by Guillermo Simón-Castellví)

Cardinal Darío Castrillón Hoyos, Prefect emeritus of the Congregation for the Clergy, former President of the Pontifical Commission 'Ecclesia Dei', died on 18 May, at his residence in Rome. He was 88 years old. Upon learning the news, Pope Francis sent a telegram to Cardinal Dean Angelo Sodano, expressing his condolences. A similar telegram was also sent by Cardinal Secretary of State Pietro Parolin. The following is a brief biography of the late Cardinal, accompanied by a translation of the Holy Father's telegram.

Darío Castrillón Hoyos was born on 4 July 1929 in Medellín, Colombia. He attended the Antioquia Seminary in Medellín, and the Seminary of Santa Rosa de Osos. He then studied at the Pontifical Gregorian University in Rome, earning a degree in Canon Law. During the same period he also specialized in religious sociology, in political economy and in economic ethics, in particular through courses at the faculty of sociology at the University of Leuven. He was ordained a priest on 26 October 1952 for the Diocese of Santa Rosa de Osos in the Roman Basilica of the Holy Apostles. Upon completing his studies he returned to his home diocese where he served in numerous capacities: as parish vicar in Yarumal, director of *Cursillos de Cristianidad* and of the national course on pastoral ministry, representative of *Acción Cultural Popular* (ACPO), official of the diocesan curia, diocesan delegate for Catholic Action, ecclesiastical assistant to Young Catholic Workers, director of the Legion of Mary, and diocesan director of catechesis. In the context of pastoral ministry for the literacy and integral formation of farmers, he served as coordinator of priests responsible for didactic radio broadcasts.

Fr Castrillón Hoyos taught canon law at the lay *Universidad Libre*, and was appointed Secretary General of the Episcopal Conference of Colombia in 1966. He was appointed titular Bishop of Villa Regis on 2 June 1971 and, at the same time, Coadjutor of the Bishop of Pereira (whom he succeeded on 1 July 1976). He was ordained a bishop on 18 July 1971, choosing *Christus in vobis spes gloriae* as his episcopal motto. As a Delegate of the Episcopal Con-

I have received the news of the death of dear Cardinal Darío Castrillón Hoyos and wish to express my condolences to the College of Cardinals, to the relatives and to those who held the dear departed Cardinal in high regard, remembering with deep gratitude his generous service to the Church, especially his invaluable cooperation with the Holy See, in a particular way as Prefect of the Congregation for the Clergy and as President of the Pontifical Commission *Ecclesia Dei*. I raise fervent prayers of suffrage that the Lord, with the Virgin Mary's prayer, welcome him into joy and eternal peace, and I bestow the Apostolic Blessing upon those who mourn this most worthy servant of the Gospel.

FRANCISCUS PP.

ference he participated in the general conferences of the Latin American Episcopate in Medellín (1968) and in Puebla (1979). From 1983 to 1987 he served as Secretary General of the Episcopal Conference of Latin America (CELAM), and as President from 1987 to 1991. He also attended CELAM's fourth General Conference in Santo Domingo in October 1992, the year in which he was raised to the dignity of Archbishop of Bucaramanga. He held that office until 15 June 1996. He was then appointed Pro-Prefect of the Congregation for the Clergy. In the period in which he was head of the Dicastery he played a personal role in the organization and realization of John Paul II's Priestly Jubilee celebration in

1996. He was also called to attend to the delicate matter of the sex abuse scandal that involved priests in various countries.

Castrillón Hoyos was created cardinal by Pope John Paul II on 21 February 1998, with the Title of ss. *Nome di Maria al Foro Traiano*, after which he was appointed Prefect of the Congregation for the Clergy, serving in that role until 2006. On 13 April 2000 he was appointed President of the Pontifical Commission *Ecclesia Dei*, a role in which he engaged in positive dialogue with the Priestly Confraternity of Saint Pius X; he also served as Cardinal Proto-Dean from February 2007 to February 2008.

On 31 October 2006, he resigned the office of Prefect of the Congregation for the Clergy, and on 8 July 2009, resigned as President of the Pontifical Commission *Ecclesia Dei*.

Cardinal Castrillón Hoyos participated in numerous synod assemblies from 1990 to 2005; at the Special Synod for Latin America in 1997, he was one of the three Delegate Presidents. In 2007, he also took part in the fifth General Conference of the Bishops of Latin America and the Caribbean in Aparecida, Brazil.

In a statement issued within hours of the Cardinal's death, Bishop Oscar Urbina Ortega, President of the Colombian Episcopate, recalled Castrillón Hoyos as a generous "shepherd of the People of God". The country's entire Episcopate joined their president in prayers of suffrage for a "brother" who served many years ministering in his beloved homeland, as priest and then bishop. Not surprisingly, Cardinal Castrillón Hoyos had expressed his wish to be buried in the Cathedral of Medellín, to rest among his people. His funeral was celebrated on Saturday, 19 May, by Cardinal Dean Angelo Sodano. Pope Francis then presided at the *ultima commendatio* and *valedictio*.

Seven new Ambassadors

Tanzania



H.E. Mr *Abdallah Saleh Possi*, 38, was born in Dar es Salaam, Tanzania. He is married. He holds a Master's degree in law from the University of Dar es Salaam and a doctorate in constitutional law. He is a lawyer, notary and commissioner for oaths.

He has served as: assistant at the Institute of Judicial Administration in Lushoto (2005-2006); legal officer in an associated law firm (2006-2007); legal consultant in an associated law firm and lecturer at the Open University of Tanzania (2007-2010); assistant lecturer at the University of Dodoma (2010-2014); professor at the University of Dodoma (2015); member of Parliament and Deputy Minister of State at the Prime Minister's Office for Persons with Disabilities (December 2015-January 2017). Since 24

March 2017, he has served as ambassador in Berlin.

Lesotho

H.E. Mr *Retšelisitsoe Calvin Masenyetse*, 48, is married with two daughters. He holds a law degree from the National University of Lesotho, with a further specialization in law from the National University of Lesotho. He is a practising lawyer.

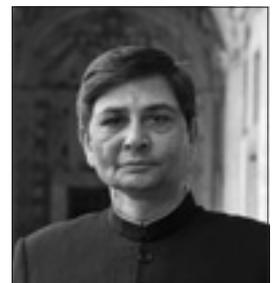
He has served as: second class magistrate (1994-1998); resident magistrate (1998-2000); counsellor and head of chancery at the Ministry of Foreign Affairs (2001-2007); deputy



principal secretary at the Ministry of Justice (MJ) (2007-2010); principal secretary at the MJ (2010-2012); member of Parliament at the National Assembly (2012-2015); chair-

man of the Law Reform Commission and the Public Safety Committee; member of Parliament at the National Assembly (2016-2017). Since 2017 he has served as ambassador to Germany, where he resides.

Pakistan



H.E. Mr *Ahmad Naseem Warraich*, 53, is married with two children. He graduated in business administration and holds a Master's degree in economics.

He entered the diplomatic service in 1992. In addition to various posts at the Ministry of Foreign Affairs, he has served in the following diplomatic representations: Bern (1997-2000); London (2004-2005); Cairo (2007-2010); and the United Nations in New York (2010-2014). He is currently a director general at the Ministry of Foreign Affairs.

Pope addresses seven newly accredited Diplomats

Welcome and protect those fleeing war and hunger

On Thursday morning, 17 May, in the Clementine Hall of the Apostolic Palace, the Holy Father received the Ambassadors of Tanzania, Lesotho, Pakistan, Mongolia, Denmark, Ethiopia, and Finland on the occasion of the Presentation of the Letters of Credence by which they are accredited to the Holy See. The following is the English text of the Pontiff's address.

Your Excellencies,

I am pleased to receive you on the occasion of the presentation of the Letters by which you are accredited as Ambassadors Extraordinary and Plenipotentiary of your countries to the Holy See: Tanzania, Lesotho, Pakistan, Mongolia, Denmark, Ethiopia and Finland. I would ask all of you kindly to convey my sentiments of gratitude and respect to your various Heads of State, with the assurance of my prayers for them and for your fellow citizens.

The patient work of international diplomacy in promoting justice and harmony within the concert of nations is grounded in a shared conviction of the unity of our human family and the innate dignity of each of its members. For this reason, the Church is convinced that the overarching goal of all diplomatic activity must be *development*, the integral development of each individual man



and woman, children and the elderly alike, and the development of nations within a global framework of dialogue and cooperation in service of the common good. This year that marks the seventieth anniversary of the adoption by the United Nations of the *Universal Declaration of Human Rights* should serve as a summons to a renewed spirit of solidarity with all our brothers and sisters, especially those suffering the scourge of poverty, disease and oppression. None of us can ignore our moral responsibility to challenge the "globalization of indifference" that all too often looks the other way in the face of tragic situations of injustice calling for an immediate humanitarian response.

Dear Ambassadors, ours is a time of truly epochal changes, which call for wisdom and discernment on the part of all those concerned for a peaceful and prosperous future for coming generations. It is my hope that your presence and activity within the diplomatic community of the Holy See will contribute to the growth of that spirit of cooperation and mutual concern essential for an effective response to the far-reaching challenges of our day. For her part, the Church, convinced of our responsibility for one another, promotes every effort to cooperate, without violence and without deceit, in building up the world in a spirit of genuine brotherhood and peace (cf. *Gaudium et Spes*, 92).

Among the most pressing of the humanitarian issues facing the international community at present is the need to welcome, protect, promote and integrate all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands. As I had occasion to reiterate in my Message for this year's World Day of Peace, this problem has an intrinsically ethical dimension that transcends national borders and narrow conceptions of security and self-interest. Notwithstanding the complexity and delicacy of the political and social issues involved, individual nations and the international community are called to contribute as best they can to the work of pacification and reconciliation through decisions and policies marked above all by compassion, foresight and courage.

Dear Ambassadors, as you now begin your new mission, I extend to you my prayerful good wishes. I also take this opportunity to assure you of the constant readiness of the various offices of the Roman Curia to assist you in the fulfilment of your responsibilities. Upon you and your families, your collaborators and all your fellow citizens, I cordially invoke God's blessings of joy and peace.

Mongolia



H.E. Mr *Lundeg Purevsuren*, 53, is married with two children. He holds a Master's degree in Western European Studies.

He has served as: attaché at the Department of Public Administration of the Ministry of Foreign Affairs (MFA) (1989-1991); interpreter at the embassy of the Federal Republic of Germany in Mongolia (1991-1993); attaché and then third secretary at the MFA Department for Europe and America (1993-1995); second and then first secretary at the embassy in Bonn (1995-2000); first secretary and counsellor at the MFA Department for Europe (2001-2009); national security and foreign policy adviser to the President of Mongolia (2009-2014); foreign affairs minister (2014-2016); foreign policy adviser to the President of Mongolia (2016-2017). Since March 2018, he has served as ambassador to the United Nations and the other International Organizations in Geneva.

Denmark



H.E. Mr *Karsten Vagn Nielsen*, 64, was born in Copenhagen, Denmark. He is married with two children. He holds a degree in political science.

He has served as: university lecturer of Danish political history at Aarhus University (1978-1979); official at the Ministry of Foreign Affairs (MFA) (1979-1982); secretary at the embassy in London (1982-1985); head of the MFA Department of International Transport Policy (1985-1991); counsellor of the Permanent Representation at the EU in Brussels (1991-1995); head of Bilateral Relations with Industrialized Countries at the MFA (1995-1997); deputy head of the MFA Department of Coordination of Trade Policy (1997-1999); head of the MFA Department for European Union Coordination (1999-2001); head of the MFA Department of Trade and International Affairs (2001-2005); ambas-

sador of the Permanent Representation at the World Trade Organization in Geneva (2005-2008); ambassador for Trade and International Affairs at the MFA (2008-2010); ambassador to Slovenia (2010-2014); ambassador to Romania (2014-2018).

Since 2018, he has served as ambassador to Belgium, where he resides.

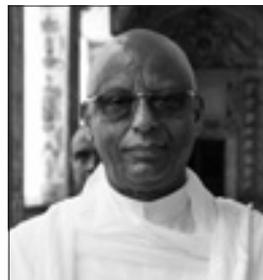
Finland



H.E. Mr *Risto Piipponen*, 60, was born in Lahti, Finland. He is married with three children. He holds Master's degrees in Economics and in Law, a diploma in European Higher Studies and an International Licence in Public Administration.

He has served as: official at the Ministry of Foreign Affairs (MFA) (1987-1988); second secretary at the embassy in Canberra (1989-1991); first secretary at the embassy in Algiers (1991-1992); first secretary at the EU Secretariat (1995); counsellor at the embassy in Paris (1995-2000); director for EU General Affairs and Coordination (2000-2004); ambassador to Cyprus (2004-2008); ambassador to Canada and The Bahamas (2008-2012); director general of the MFA Department for Africa and the Middle East (2012-2013); ambassador to France and the Principality of Monaco (2013-2017). Since 2018, he has served as ambassador to Croatia.

Ethiopia



H.E. Mr *Ali Sulaiman Mohammed*, 66, is married. He holds a law degree.

He has served as: Supreme Court judge (1987-1994); judge (1994-1996) and then president of the Amhara regional state Supreme Court (1997-2001); Deputy Minister of Justice (2001-2005); commissioner of the Ethics and Anti-Corruption Commission of Ethiopia and head of the Anti-Corruption Agency (2005 to present). Since 2017, he has served as ambassador to France.

How heartrending the name 'Gaza' sounds today

Appeal for the Holy Land during Mass for Pentecost

The name 'Gaza' sounds particularly 'heartrending' today, the Holy Father observed during his homily for Mass on Sunday morning, 20 May, the Solemnity of Pentecost. "May the Spirit change hearts and situations and bring peace to the Holy Land!", he prayed. The Mass was celebrated with 27 cardinals and 16 bishops. The following is the English text of the Holy Father's homily, which he delivered in Italian.

In the first reading of today's Liturgy, the coming of the Holy Spirit at Pentecost is compared to "the rush of a violent wind" (Acts 2:2). What does this image tell us? It makes us think of a powerful force that is not an end in itself, but effects change. Wind in fact brings change: warmth when it is cold, cool when it is hot, rain when the land is parched ... this is the way it brings change. The Holy Spirit, on a very different level, does the same. He is the divine force that changes the world. The Sequence reminded us of this: the Spirit is "in toil, comfort sweet; solace in the midst of woe". And so we beseech him: "Heal our wounds, our strength renew; on our dryness pour your dew; wash the stains of

they are bold when he is gone, because the Spirit changed their hearts.

The Spirit frees hearts chained by fear. He overcomes all resistance. To those content with half measures he inspires whole-hearted generosity. He opens hearts that are closed. He impels the comfortable to go out and serve. He drives the self-satisfied to set out in new directions. He makes the lukewarm thrill to new dreams. That is what it means to change hearts. Plenty of people promise change, new beginnings, prodigious renewals, but experience teaches us that no earthly attempt to change reality can ever completely satisfy the human heart. Yet the change that the Spirit brings is dif-

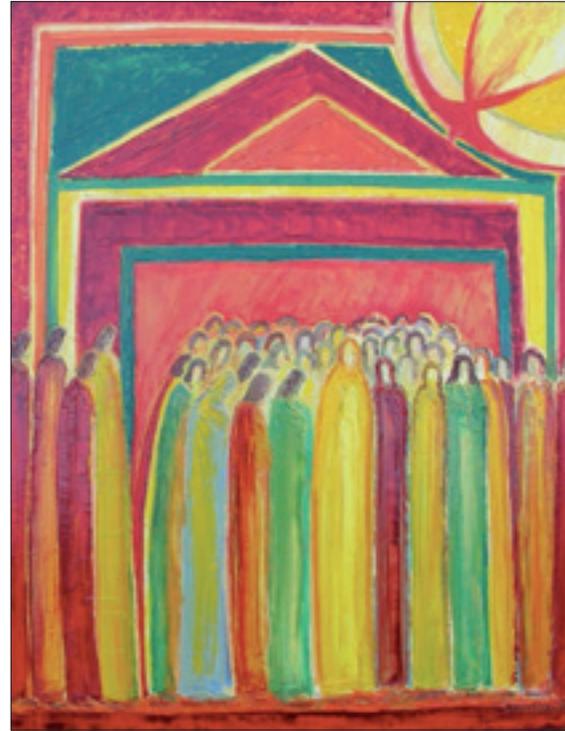
servants we become beloved children, from worthless worthy, from disillusioned filled with hope. By the working of the Holy Spirit, joy is reborn and peace blossoms in our hearts.

Today, then, let us learn what to do when we are in need of real change. And who among us does not need a change? Particularly when we are downcast, wearied by life's burdens, oppressed by our own weakness, at those times when it is hard to keep going and loving seems impossible. In those moments, we need a powerful "jolt": the Holy Spirit, the power of God. In the Creed we profess that he is the "giver of life". How good it would be for us each day to feel this jolt of life! To say when we wake up each morning: "Come, Holy Spirit, come into my heart, come into my day".

The Spirit does not only change hearts; he changes situations. Like the wind that blows everywhere, he penetrates to the most unimaginable situations. In the Acts of the Apostles – a book we need to pick up and read, whose main character is the Holy Spirit – we are caught up in an amazing series of events. When the disciples least expect it, the Holy Spirit sends them out to the pagans. He opens up new paths, as in the episode of the deacon Philip. The Spirit drives Philip to a desert road from Jerusalem to Gaza.... (How heartrending that name sounds to us today! May the Spirit change hearts and situations and bring peace to the Holy Land!) Along the way, Philip preaches to an Ethiopian court official and baptizes him. Then the Spirit brings him to Azotus, and then on to Caesarea, in constantly new situations, to spread the newness of God. Then too, there is Paul, "compelled by the Spirit" (Acts 20:22), who travels far and wide, bringing the Gospel to peoples he has never seen. Where the Spirit is, something is always happening; where he blows, things are never calm.

ferent. It does not revolutionize life around us, but changes our hearts. It does not free us from the weight of our problems, but liberates us within so that we can face them. It does not give us everything at once, but makes us press on confidently, never growing weary of life. The Spirit keeps our hearts young – a renewed youth. Youth, for all our attempts to prolong it, sooner or later fades away; the Spirit, instead, prevents the only kind of aging that is unhealthy: namely, growing old within. How does he do this? By renewing our hearts, by pardoning sinners. Here is the great change: from guilty he makes us righteous and thus changes everything. From slaves of sin we become free, from

When, in the life of our communities, we experience a certain "listlessness", when we prefer peace and quiet to the newness of God, it is a bad sign. It means that we are trying to find shelter from the wind of the Spirit. When we live for self-preservation and keep close to home, it is not a good sign. The Spirit blows, but we lower our sails. And yet, how often have we seen him work wonders! Frequently, even in the bleakest of times, the Spirit has raised up the most outstanding holiness! Because he is the soul of the Church, who constantly enlivens her with renewed hope, fills her with joy, makes her fruitful, and causes new life to blossom. In a family,



Macha Chmaboff
"Pentecost in the Cenacle"

Regina Caeli reflection

Relive the outpouring of the Holy Spirit

Following the Mass for the Solemnity on Sunday, 20 May, Pope Francis recited the Regina Caeli with the faithful in Saint Peter's Square, recalling that Pentecost "inspires us to remember and relive the outpouring of the Holy Spirit upon the Apostles and the other disciples gathered in prayer with the Virgin Mary in the Upper Room". The following is a translation of the Holy Father's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

The Time of Easter culminates in today's celebration of Pentecost, centred on the death and Resurrection of Jesus. This Solemnity inspires us to remember and relive the outpouring of the Holy Spirit upon the Apostles and the other disciples gathered in prayer with the Virgin Mary in the Upper Room (cf. Acts 2:1-11). On that day the history of holy Christianity began, because the Holy Spirit is the source of holiness, which is not the privilege of the few, but the vocation of all.

In the words of Paul – love, kindness, generosity and gentleness. Only in the Consoler Spirit do we speak words of life and truly encourage others. Those who live by the Spirit live in this constant spiritual tension: they find themselves pulled both towards God and towards the world.

Let us ask him to make us live in exactly that way. Holy Spirit, violent wind of God, blow upon us, blow

Indeed, through Baptism, we are all called to participate in the same divine life of Christ and, with Confirmation, to become his witnesses in the world. "The Holy Spirit bestows holiness in abundance among God's holy and faithful people" (Apostolic Exhortation *Gaudete et Exsultate*, n. 6). God "does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness" (Dogmatic Constitution *Lumen Gentium*, n. 9).

Through the ancient prophets the Lord had already announced his plan to the people. Ezekiel: "I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. You shall be my people and I will be your God" (36:27-28). The prophet Joel: "I will pour out my spirit on all flesh; your sons and your daughters shall prophesy... Even upon the menservants and maidservants in those days, I will pour out my spirit.... All who call upon the name of the Lord shall be delivered

(2:28, 29, 32). And all these prophecies are fulfilled in Jesus Christ, mediator and guarantor of the perennial outpouring of the spirit (cf. *Roman Missal*, Preface after the Ascension). And today is the celebration of the outpouring of the Spirit.

Since that day of Pentecost, and until the end of times, this holiness, the fullness of which is Christ, is bestowed upon all those who are open to the action of the Holy Spirit and strive to be docile to him. It is the Spirit who makes us feel complete joy. The Holy Spirit, by coming to us, overcomes aridity, opens hearts to hope, and spurs and fosters interior maturity in our relationship with God and neighbour. It is what Saint Paul tells us: "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22-23). The Spirit creates all this in us. For this reason today we celebrate this richness which the Father gives us.

Let us ask the Virgin Mary to obtain for the Church even today a renewed Pentecost, a renewed youthfulness that will give us the joy of living and witnessing to the Gospel and "to pour out upon us a fervent longing to be saints for God's greater glory" (*Gaudete et Exsultate*, n. 177).

After the Regina Caeli the Holy Father added:

Dear brothers and sisters, Pentecost leads us and our heart to Jerusalem. Yesterday evening I joined spiritually in the Prayer Vigil for peace which took place in that City which is holy for Jews, Christians and Muslims. And today let us continue to invoke the Holy Spirit to inspire willingness and gestures of dialogue and reconcil-



ation in the Holy Land and in the entire Middle East.

I wish to dedicate a particular thought to beloved Venezuela. I ask the Holy Spirit to give all the people of Venezuela – all, government leaders, people – the wisdom to come together on the path of peace and unity. I also pray for the inmates who died yesterday.

The event of Pentecost marks the origin of the universal mission of the Church. For this reason the Message for the next World Mission Day is being published today. I am also pleased to recall that yesterday marked 175 years since the foundation of *Opera dell'Infanzia Missionaria*, an organization which sees children as protagonists of mission, with prayer and small everyday acts of love and service. I thank and encourage all the children who take part in spreading the Gospel in the world. Thank you!

I offer my cordial greeting to you, pilgrims from Italy and from other countries. In particular, to students from the *Colegio Iñhús-Isaga* of Pamplona, to the group from *Colégio São Tomás* of Lisbon, and to the faithful from Neuss, Germany.

I greet the *Schola Cantorum* from Vallo della Lucania, the faithful from Agnone and those from "San Valentino in Abruzzo Citeriore, the Confirmation youth from San Cataldo, the *Giovani Amici* social cooperative of Terrasa Padovana and the *Caterina di Santa Rosa* educational institute of Rome, which is celebrating its 150th anniversary.



guilt away". The Spirit enters into situations and transforms them. He changes hearts and he changes situations.

The Holy Spirit changes hearts. Jesus had told his disciples: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). That is exactly what happened. Those disciples, at first fearful, huddled behind closed doors even after the Master's resurrection, are transformed by the Spirit and, as Jesus says in today's Gospel, "they bear witness to him" (cf. *Jn* 15:27). No longer hesitant, they are courageous and starting from Jerusalem, they go forth to the ends of the earth. Timid while Jesus was still among them,

For a global civilization of coalition

The Pope's encounter with the Focolare Movement in Loppiano

On Thursday morning, 10 May, the Pope travelled to Tuscany to visit the community of Nomadelfia, and then the 'international citadel' of Loppiano, where he met members of the Focolare Movement. In the 'Mary Theotokos' Shrine, after a greeting by Maria Voce, President of the Movement, the Pontiff responded at length to three questions that had been posed to him. The following is a translation of the Pope's remarks, which were delivered in Italian.

Dear Brother Bishops,
Authorities,
and all of you,

Thank you for your welcome! I greet each and every one of you, and I thank Maria Voce for her introduction ... everything is clear, very clear! You can see that she has clear ideas!

I am very happy to be here among you today in Loppiano, this "citadel", known in the world because it was born from the Gospel and seeks to be nourished by the Gospel. And for this reason it is recognized as a proper city of choice and of inspiration by those who are disciples of Jesus, even by brothers and sisters of other religions and convictions. In Loppiano everyone feels at home!

I wished to visit it also because, as emphasized by the woman who inspired it, the Servant of God Chiara Lubich, it seeks to be an illustration of the mission of the Church today, as outlined by the Second Vatican Ecumenical Council. And I am happy to dialogue with you in order to focus ever more closely on listening to God's design, the plan of Loppiano at the service of the new stage of witnessing to and proclaiming the Gospel of Jesus to which the Holy Spirit calls us today.

I have learned of the questions; that is understood! And now I will respond to the questions. I have included all of them here.

Inspired by the words of Maria Voce, who spoke about reciprocal love as the "law" of Loppiano, the Pope was asked how to live and renew each day this prophetic consignment left by Chiara Lubich.

The first question comes from you "pioneers" of Loppiano who, over 50 years ago and then gradually in the subsequent decades, were the first to leave your lands, your homes and your jobs to come here and spend your life fulfilling this dream. First of all, thank you. Thank you for what you have done. Thank you for your faith in Jesus. He is the one who has performed this miracle, and you [have placed in him] your faith. And faith allows Jesus to do his work. For this reason faith makes miracles, because it leaves room for Jesus, and he performs miracles, one after another. Such is life!

To you "pioneers", and to all the residents of Loppiano, it comes to me spontaneously to say the words that the Letter to the Hebrews addresses to a Christian community that was living a phase of its journey similar to yours. The Letter to the Hebrews states: "recall the former

days when, after you received the light of Christ, you endured a hard struggle with sufferings.... Indeed, you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. Therefore do not throw away your confidence" – your *parrhesia*, it says – "which has a great reward. For you only have need of endurance" – *hypomone* is the word it uses, that is bearing on the shoulders the daily burden –, "so that you may do the will of God and receive what is promised" (cf. 10:32-36).



They are two key words, but in the framework of memory. That "deuteronomic" dimension of life: memory. I do not say a Christian, but when a man or woman locks the key to memory, he or she begins to die. Please, memory. As the author of the Letter to the Hebrews writes: "recall the former days". With this framework of memory one can live, one can breathe, one can go forward and bear fruit. But if you have no memory.... Fruit is possible from the tree because the tree has roots: it is not uprooted. But if you have no memory, you are uprooted, eradicated, there will be no fruit. Memory: this is the framework of life.

Here are two key words of the journey of the Christian community in this text: *parrhesia* and *hypomone*. Courage, candour, and to endure, to persevere, to bear the daily burden on the shoulders. In the New Testament, *parrhesia* describes the style of life of Jesus' disciples: courage and sincerity in bearing witness to the truth along with trust in God and in his mercy. Prayer, too, must also be done with *parrhesia*. Saying things to God "to his face", with courage.

Think about how our father Abraham prayed, when he had the courage to ask God to "negotiate" on the number of righteous people in Sodom. "If there were 50? ... And if there were 25? ... And if there were

15?". That courage to challenge God! And the courage of Moses, God's great friend, who tells Him to his face: "If you destroy this people, you destroy me as well". Courage. Challenge God in prayer. It takes *parrhesia*: *parrhesia* in life, in action, and also in prayer.

Parrhesia expresses the essential quality in Christian life: having the heart turned to God, believing in his love (cf. 1 Jn 4:16), because his love casts out all false apprehension, all temptation to hide oneself in quiet living, in 'respectability' or even in subtle hypocrisy. All are woodworms that destroy the soul. It is important to ask the Holy Spirit for candour, courage, *parrhesia* – always linked to respect and kindness – in witnessing to God's great and beautiful works, which he fulfils in us and through us. And also in the relationships

5:3-5). Keep this in mind: hope never disappoints! It never disappoints! For the Apostle, the foundation of perseverance is God's love, poured into our hearts through the gift of the Spirit, a love that precedes us and enables us to live with tenacity, serenity, positivity, imagination, ... and even with a little humour, even in the most difficult times. Ask for the grace of humour. It is the human attitude that is closest to God's grace. A sense of humour. I met a holy priest, awash with commitments – he kept going and going ... – but he never stopped smiling. And since he had this sense of humour, those who knew him said about him: "he is able to laugh at others, to laugh at himself, and even to laugh at his own shadow! Humour is like this!

The Letter to the Hebrews also invites us to "recall the former days", that is, to re-ignite in the heart and in the mind the ardour of the experience from which it was all born.

Chiara Lubich felt spurred by God to establish Loppiano – and then the other citadels that have sprung up in various parts of the world – one day, while contemplating the Benedictine Einsiedeln Abbey, with its church and cloister of monks, but also with the library, carpenters workshop, fields.... There, in the abbey, God is at the centre of life, in prayer and in the celebration of the Eucharist, from which fraternity, work, culture, the irradiation of the light and social energy of the Gospel emanate and are nourished. And thus Chiara, contemplating the abbey, was spurred to bring something similar to life, in a new and modern form, in harmony with Vatican II, beginning with the charisma of unity: a blueprint for a new city in the spirit of the Gospel.

A city in which above all the beauty of the People of God stands out in the richness and variety of its members, of diverse vocations, of social and cultural expressions, each one in dialogue and at the service of all. A city that whose heart is in the Eucharist, the source of unity and of life ever new, and which presents itself to the eyes of those who visit it also in its lay, workday, inclusive and open role: with working the land, the activities of business and of industry, training schools, homes for hospitality and for the elderly, art studios, music complexes, modern means of communication....

A family in which all are recognized as sons and daughters of the one Father, committed to living the commandment of mutual love among themselves and toward others. Not to take it easy, set apart from the world, but to go out, to encounter, to care, to throw Gospel leaven by the handful into the dough of society, above all where it is needed most, where the joy of the Gospel is awaited and invoked: in poverty, in suffering, in trials, in searching, in doubt.



The Holy Father in Loppiano

In the second question the Pontiff was asked what "fresh and creative contribution" can be developed by the training schools present in Loppiano and at an academic institution such as the Sophia University Institute "in order to build leadership capable of opening new paths".

In Loppiano you live the experience of walking together, with a synodal style, as the People of God. And this is the sound and indispensable foundation underlying everything: the school of the People of God where he who teaches and leads is the one Master (cf. Mt 23:10), and where the dynamic is that of mutual listening and the exchange of gifts among all.

The charism of unity is a providential stimulus and a powerful support for experiencing this evangelical mystic of 'the we', that is, walking together in the history of the men and women of our time as "of one heart and soul" (cf. Acts 4:32), discovering and loving concretely those "members of one another" (cf. Rom 12:5). Jesus prayed to the Father for this: "that they may all be one as you and I are one (cf. Jn 17:21), and in himself he showed us the way, up to the complete gift of all in the abyssal emptying of the cross (cf. Mk 15:34; Phil 2:6-8). It is the spirituality of 'the we'. For fun, you can test yourselves, and others too, for fun. A priest who is here – more or less hidden – gave me this test. He said to me: "tell me, father, what is the contrary of 'I', the opposite of 'me'?" And I fell into the trap, and immediately I said: "you". And he told me: "No, the contrary of all individualism, both of 'I' and of 'you', is 'we'. The opposite is 'we'. This is the spirituality of 'the we' that you must carry forward, which saves us from all selfishness and all egotistical interest. The spirituality of 'the we'.

It is not only a spiritual fact, but a concrete reality with formidable results – if we live it and if we authentically and courageously affirm its various dimensions – at the social, cultural, political, economic levels.... Jesus redeemed not only the individual person, but also social relations (cf. *Evangelii Gaudium*, n. 178). Taking this fact seriously means moulding a new face of the city of men according to God's loving plan.

Loppiano is called to be this. And it can seek, with trust and realism, to become so ever better. This is essential. And from here it is important always to set out anew.

This is the response to the first question: always set out anew, but from this reality, which is living. Not from theories, no. From reality, from how one lives. And when reality is lived authentically, it is truly a link in this chain that helps us to go forward.

From here they may draw new impulse, enriching themselves with the creativity of love and opening themselves to the invitation of the Spirit and of history, the pathways of formation that have blossomed in Loppiano from the charism of unity: spiritual formation for the various vocations; formation for work, for economic and political action; formation for dialogue in its various ecumenical and interreligious expressions and with people of different convictions; ecclesial and cultural formation. And this in service to all, with the gaze that embraces all of humanity, beginning with those who in whatever way are relegated to the peripheries of existence. Loppiano, an open city; Loppiano, an outward bound city. In Loppiano there are no peripheries.

It is a great richness to be able to make all these educational centres available in Loppiano. It is a great richness! I recommend that you give them new impetus, opening them on broader horizons and launching them at the frontiers. In particular, it is essential to develop the formative project that connects the single paths which concretely touch children, young people, families, people with different vocations. May the foundation and the key be the "formative pact" which is at the base of every one of these pathways and which has its privileged method in closeness and in dialogue. And here there is a word that for me, too, is key: "closeness". One cannot be a Christian without being close, without having an attitude of closeness, because closeness is what God offered when he sent the Son. First God created it when he led the people of Israel and asked the people: "Tell me, have you ever seen another people who had gods as close to them as I am close to you?". This is what God asks. Proximity, closeness. And then, when he sends the Son to draw closer – one of us – to draw closer. This word is key in Christianity and in your charism. Closeness.

Furthermore, it is important to train oneself to use the three lan-

guages together: of the mind, of the heart and of the hands. It is necessary, that is, to learn to think well, to listen well and to work well. Yes, work too, because – as written by Fr Pasquale Foresi, who played a central role in realizing the Loppiano project – it "is not only a means of living, but is something inherent to our being human persons, and therefore also a means for knowing reality, understanding life: it is a real and effective instrument of human formation". This is important – the three languages – because we have inherited from the Enlightenment this unhealthy idea that education means filling the head with concepts. And the more you know, the better you will be. No. Education must touch the mind, the heart and the hands. Educate to think well, not just to learn concepts, but to think well; educate to empathize well; educate to do good. In such a way that these three languages may be interconnected: so that you think what you feel and do; you feel what you think and do; you do what you feel and think, in unity. This is educating.

Attesting to the decisiveness and wide-scale implementation of this promising commitment are two of the initiatives to emerge in Loppiano in recent years: the entrepreneurial "Polo Lionello Bonfanti" centre for training and dissemination of the Civil Economy and of Communion; and the Holy See-established Sophia University Institute's cutting edge academic experience, of which a local headquarters – I am really happy about this – will soon be open in Latin America.

It is important that there be a university centre in Loppiano intended for those – as its name says – who seek Wisdom and have as their objective the building of a culture of unity. Culture of unity. I did not say 'uniformity'. No. Uniformity is the opposite of unity! It reflects, beginning from its founding inspiration, the lines that I outlined in the recent Apostolic Constitution *Veritatis Gaudium*, inviting a wise and courageous renewal of academic studies in order to offer a competent and prophetic contribution to the missionary transformation of the Church and to the vision of our planet as a unique homeland and of humanity as a unique people, made up of many peoples who inhabit a common home.

Go forth, forward, this way!

In the third and final question one of the migrants welcomed in Loppiano asked Francis what their "mission in the phase of the new evangelization" is and what responses to give "to the challenges of our time as an occasion of growth for all".

I would like to lift my gaze toward the horizon and invite you to

raise yours together with me, to look with trusting faithfulness and with generous creativity toward the future which indeed begins today.

The history of Loppiano is but at the beginning. You are at the beginning. It is a small seed cast into the furrows of history and already sprouting and thriving, but it must root itself firmly and bear substantial fruit, at the service of the mission of the message and the incarnation of the Gospel of Jesus which the Church is called to live today. And this requires humility, openness, synergy, a capacity to risk. We must use all of this: humility and a capacity to risk, together, openness and synergy.

The often dramatic needs of those who challenge us from all sides cannot leave us calm, but demand the maximum from us, always trusting in the grace of God.

In the epochal change that we are experiencing – it is not an epoch of change but a change of epoch – it is important to be committed not only to the encounter among people, cultures and peoples and to a coalition among civilizations, but to overcome together the epochal challenge of building a shared culture of encounter and a global civilization of coalition. Like a colourful rainbow in which the white light of God's love is in array. And to do this it takes men and women – young people, families, people of all vocations and professions – capable of opening new paths to follow together. The Gospel is always new, always. And in this Time of Easter the Church has so often told us that Jesus' Resurrection brings us youthfulness and encourages us to ask for this renewed youthfulness. Always go forward with creativity.

The challenge is that of creative faithfulness: being faithful to the original inspiration and together being open to the breath of the Holy Spirit and bravely setting out on the new paths that he inspires. To me – and I advise you to do so – the greatest example is what we can read in the Book of the Acts of the Apostles: seeing how they were able to remain faithful to Jesus' teaching and to have the courage to often appear "foolish", because they did so, going everywhere. Why? They knew how to conjugate this creative faithfulness. Read this text of Scripture, not once, [but] two, three, four, five or six times, because there you will find the way of this creative faithfulness. The Holy Spirit, not our good sense, not our pragmatic abilities, not our ever limited ways of seeing. No, going forth with the breath of the Spirit.

But how can one meet and follow the Holy Spirit? By practicing discernment as a community. That is, by gathering in assembly around the

In Nomadelfia the Pontiff visits the community founded by Fr Zeno Saltini

Where fraternity is law and prophecy

Before visiting Loppiano on Thursday morning, 10 May, the Pope travelled by helicopter to Nomadelfia, where he met the community founded by Fr Zeno Saltini. The following is a translation of Pope Francis' remarks, which he delivered in Italian.

Dear Brothers and Sisters of Nomadelfia!

I have come here among you in memory of Fr Zeno Saltini and to express my encouragement to your community, which he founded. I greet you all with affection: your president, Francesco Matterazzo, the parish priest Fr Ferdinando Neri, the many friends and the Bishop of Grosseto, in whose diocese you are included and who carefully follows the path of Fr Zeno's work. Nomadelfia is a prophetic organization which proposes the establishment of a new civilization, implementing the Gospel as a good and beautiful form of life.

Your Founder dedicated himself with apostolic zeal to preparing the soil for the sowing of the Gospel, so that it could bear fruits of new life. Having grown up amid the fields of

the fertile plains of Emilia, he knew that, when the right season arrives, it is time to put one's hand to the plow and to prepare the soil for sowing. Jesus' words, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Lk 9:62), were fixed in his mind. He repeated them often, perhaps foreseeing the difficulties he would have in daily life, incarnating in a practical way the renewing power of the Gospel.

The *Law of Fraternity*, which characterizes your life, was the dream and the objective of Fr Zeno's entire existence; he desired a community of life inspired by the model outlined in the Acts of the Apostles: "the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had

everything in common" (4:32). I exhort you to continue this way of life, trusting in the power of the Gospel and of the Holy Spirit, through your clear Christian witness.

Before the suffering of children orphaned or marked by disadvantage, Fr Zeno realized that the only language they understood was that of love. Therefore, he was able to identify a particular form of society where there is no room for isolation or loneliness, but the principle of cooperation among different families was in force, wherein the members recognized each other as brothers and sisters in the faith.

Thus in Nomadelfia, in response to a special vocation of the Lord, bonds stronger than those of kinship are established. A *consanguinity with Jesus* is attained, precisely of those who are renewed by the water and by the Holy Spirit and according to the words of the divine Master: "whoever does the will of God is my brother, and sister, and mother" (Mk 3:35). This special bond of consanguinity and familiarity is also manifested in the mutual relationships among the people: everyone calls one another by name, never by surname, and in everyday relationships the informal 'you' is used.

I would also like to highlight another prophetic sign, a sign of the great humanity of Nomadelfia: that of the loving attention toward the elderly who, even when they are not in good health, stay with the family and are supported by the whole community of brothers and sisters. May you continue on this path, in-



carinating the model of fraternal love, also through works and visible signs, in the multitude of contexts where evangelical charity calls you, but always preserving the spirit of Fr Zeno who wanted Nomadelfia to be "light" and essential in its structures. Before a world that is hostile at times to the ideals preached by Christ, you do not hesitate to respond with the joyous and peaceful witness of your life, inspired by the Gospel.

I thank you very much for the warmth and family atmosphere with which you have welcomed me. It has been a brief encounter but full of meaning and emotion; I will carry it with me, especially in prayer. I will carry your faces: the faces of a great family with the genuine flavour of the Gospel.

And now, savouring the joy of all being brothers and sisters because we are children of the heavenly Father, let us recite the *Our Father* together.

[*Our Father...*]

And now I impart to all of you, to your families, to your loved ones, the Apostolic Blessing, invoking upon each one the light and strength of the Holy Spirit.

[*Blessing*]

And pray for me; do not forget.

At the end of the encounter, Pope Francis thanked all those present, in particular for the meaningful gifts he had received.

Thank you very much for your welcome. And for the gifts, which are "family gifts", this is very important: they are gifts that come from the heart, from the family, from here; simple but rich in meaning.

Thank you very much! Thank you for the hospitality, for your joy!

And go forward! Thank you.

In Loppiano with the Focolare Movement

CONTINUED FROM PAGE 9

Risen Jesus, the Lord and Master, to hear what the Spirit tells us today as a Christian community (cf. Rev 2:7) and to discover together, in this atmosphere, the call that God lets us hear in the historical situation in which we are living the Gospel.

It is necessary to listen to God to the point of hearing with him the cry of the People, and it is necessary to listen to the People to the point of breathing the will to which God calls us. Disciples of Jesus must be contemplative of the Word and contemplative of the People of God.

We are all called to become artisans of community discernment. It is not easy to do this, but we must do so if we wish to have this creative faithfulness and if we wish to be docile to the Spirit. This is the way that Loppiano too may discover and follow, step by step, the way of God at the service of the Church and of society.

Before concluding, I offer thanks once again to all of you for the welcome and the celebration!

And with this, a last heartfelt thing I would tell you. We are gathered here before the *Mary Theotokos Shrine*. We are under Mary's gaze. Even in this there is a harmony between Vatican II and the charism of the Focolari whose official name for the Church is 'Work of Mary'.

On 21 November 1964, at the conclusion of the third Session of the Council, Blessed Paul VI proclaimed Mary 'Mother of the Church'. This year I myself wished to establish the liturgical memorial which will be celebrated for the first time this 21 May, the Monday after Pentecost.

Mary is the Mother of Jesus and is, in Him, the Mother of all of us: the Mother of unity. The Shrine dedicated to her here in Loppiano is an invitation to place ourselves in the school of Mary in order to learn to know Jesus, to live with

Jesus and of Jesus present in each one of us and among us.

And do not forget that Mary was a lay woman; she was a lay woman. Jesus' first disciple, his mother, was a lay woman. There is great inspiration here. And a good exercise that we can do – I challenge you to do it – is to read [in the Gospel] the most conflicting episodes of Jesus' life and see – as in Cana, for example – how Mary acts. Mary speaks and intervenes. "But, Father, [these episodes] are not all in the Gospel..." And you imagine, imagine that the Mother was there, that she had seen this... How would Mary have reacted to this? This is a true school for going forward. Because she is the woman of faithfulness, the woman of creativity, the woman of courage, of *parresia*, the woman of patience, the woman of forbearance. Always look to this, this lay woman, Jesus' first disciple, how she reacted in all the conflicting episodes of her son's life. It will really help you.

And do not forget to pray for me because I need it. Thank you.

The Church is mother

New liturgical memorial celebrated on Monday after Pentecost

The Liturgical Memorial of the Blessed Virgin Mary, Mother of the Church, was observed for the first time on Monday, 21 May. Pope Francis' decree *Ecclesia Mater*, published in March by the Congregation for Divine Worship and the Discipline of the Sacraments, established that, beginning this year, the feast will be observed the day after Pentecost.

During Mass at Santa Marta on the feast day, Pope Francis stressed the femininity of the Church as "bride" and "mother". And when this feminine trait is lacking, the Pope observed in his homily, the Church is reduced to a mere "charitable organization, or a football team". Sadly, when the Church is "masculine", he explained, she becomes "a Church of old bachelors ... incapable of love, incapable of fruitfulness".

The importance of Mary's maternal nature is clearly seen in the Gospel narratives, which always describe her as "the Mother of Jesus", rather than as "the Lady" or "the widow of Joseph". Likewise, the nature of the Church is maternal: "because she is mother, because she is capable of 'bearing children'", the Pontiff affirmed. Thus, only a feminine Church, he stressed, can demonstrate "fruitful attitudes" as the Lord intended, as He chose "to be born of a woman in order to teach us this way of woman".

Pope Francis observed that the virtue that most characterizes woman is tenderness, as Mary demonstrated when she "gave

birth to her son and wrapped him in swaddling clothes, and laid him in a manger".

Indeed, the Holy Father continued, a "Church who is mother follows the path of tenderness. She knows the wise language of

caresses, of silence, of the gaze that knows compassion, that knows silence". And as members of the Church that is mother, we "must follow the same path"; we must be as Mary is: "gentle, tender, smiling, full of love".



"Mater Misericordiae", Church of Saint Mary Major, Assisi (1380)

VATICAN BULLETIN

CONTINUED FROM PAGE 2

The Holy Father appointed Bishop Raymond Poisson as Coadjutor Bishop of Saint-Jérôme, Canada. Until now he has served as Bishop of Joliette, Canada (18 May).

Bishop Poisson, 60, was born in Saint-Hyacinthe, Canada. He was ordained a priest on 9 December 1983. He was ordained a bishop on 15 June 2012, subsequent to his appointment as Auxiliary Bishop of Saint-Jérôme. On 8 September 2015 he was appointed Bishop of Joliette.

The Holy Father accepted the resignation of Archbishop Iván Antonio Marín López of Popayán, Colombia (19 May).

The Holy Father appointed Bishop Luis José Rueda Aparicio as Metropolitan Archbishop of Popayán. Until now he has served as Bishop of Montelíbano, Colombia (19 May).

Archbishop Rueda Aparicio, 56, was born in San Gil, Colombia. He was ordained a priest on 23 November 1989. He was ordained a bishop on 14 April 2012,

subsequent to his appointment as Bishop of Montelíbano.

The Holy Father appointed Fr Pierre Olivier Tremblay, OMI, as Auxiliary Bishop of the Diocese of Trois-Rivières, Canada, assigning him the titular episcopal See of Tinum. Until now he has served as rector of the Notre-Dame-du-Cap Shrine in Trois-Rivières (21 May).

Bishop-elect Tremblay, 47, was born in Montpellier, France. He holds a diploma in theology, a degree in missionary science and a doctorate in practical theology. He made his religious vows for the Congregation of the Missionary Oblates of Mary Immaculate on 23 August 1998 and was ordained a priest on 22 May 1999. He has served in parish ministry and as: formator of Oblate novices; member of the provincial council within his Congregation for two mandates.

The Holy Father appointed Bishop Marcelo Daniel Colombo as Archbishop of Mendoza, Argentina. Until now he has served as Bishop of La Rioja, Argentina (22 May).

Archbishop Colombo, 57, was born in Buenos Aires, Argentina. He was ordained a priest on 16 December 1988. He was ordained a bishop on 8 August 2009, subsequent to his appointment as Bishop of Orán, Argentina. On 9 July 2013 he was appointed Bishop of La Rioja.

The Holy Father appointed as Bishop of Mbulu, Tanzania Fr Anthony Lagwen from the clergy of the said Diocese. Until now he has served as treasurer of the said ecclesiastical circumscription (22 May).

Bishop-elect Lagwen, 50, was born in Tlawi, Tanzania. He holds a degree in business administration. He was ordained a priest on 18 October 1999. He has served in parish ministry.

APOSTOLIC NUNCIO

The Holy Father appointed Archbishop Marek Zalewski, titular Archbishop of Africa, as Apostolic Nuncio in Singapore and non-resident Pontifical Representative for Vietnam. Until now he has served as Apostolic Nuncio in Zimbabwe (21 May).

Message for Ramadan

From competition to collaboration

The following is the English text of a message sent to the Muslim community by the Pontifical Council for Interreligious Dialogue for the start of the month of Ramadan which began in mid-May, and for the feast of 'Id al-Fitr 1439 H/2018 which falls in mid-June. The Message, entitled "Christians and Muslims: From Competition to Collaboration", was signed by Cardinal Jean-Louis Tauran, President of the Dicastery, and Bishop Miguel Angel Ayuso Guixot, MCCI, Secretary, and also issued in French and Arabic.

Dear Muslim Brothers and Sisters,

In his Providence, God the Almighty has granted you the opportunity to observe anew the fasting of Ramadan and to celebrate 'Id al-Fitr.

The Pontifical Council for Interreligious Dialogue appreciates the importance of this month and the great effort by the Muslims throughout the world to fast, pray and share the Almighty's gifts with the poor.

Mindful of the gifts prompted by Ramadan, we join you in thanking the Merciful God for his benevolence and generosity, and we extend to you our heartfelt best wishes.

The thoughts we would like to share with you on this occasion, dear Muslim brothers and sisters, concern a vital aspect of relations between Christians and Muslims: the need to move from competition to collaboration.

A spirit of competition has too often marked past relations between Christians and Muslims, the negative consequences of which are evident: jealousy, recriminations and tensions. In some cases, these have led to violent confrontations, especially where religion has been instrumentalized, above all due to self-interest and political motives.

Such interreligious competition wounds the image of religions and their followers, and it fosters the view that religions are not sources of peace, but of tension and violence.

To prevent and overcome these negative consequences, it is important that we Christians and Muslims recall the religious and moral values that we share, while acknowledging our differences. By recognizing what we hold in common and by showing respect for our legitimate differences, we can more firmly establish a solid foundation for peaceful relations, moving from competition and confrontation to an effective cooperation for the common good. This particularly assists those most in need, and allows us to offer a credible witness to the Almighty's love for the whole of humanity.

We all have the right and the duty to witness to the All-Powerful One we worship, and to share our beliefs with others, while respecting their religion and religious sentiments.

So that we may further peaceful and fraternal relations, let us work together and honor each another. In this way we will give glory to the Almighty and promote harmony in society, which is becoming increasingly multi-ethnic, multi-religious and multi-cultural.

We conclude by renewing our best wishes for a fruitful fast and a joyful 'Id, and assure you of our solidarity in prayer.

From the Vatican, 20 April 2018

Montini and Romero to be canonized in October

Together with two Italian priests and two European nuns



Giovanni Battista Montini and Óscar Arnulfo Romero Galdámez will be canonized on 14 October, as Pope Francis announced during the Ordinary Public Consistory held on Saturday morning, 19 May. During the upcoming ceremony – which will take place during the 15th Ordinary General Assembly of the Synod of Bishops on the theme “Young People, Faith and Vocational Discernment” (3-28 October) – four others will be elevated to sainthood. The soon-to-be-canonized Blesseds include two Italian priests: Fr Francesco Spinelli from Lombardy, Founder of the Institute of the Sisters Adorers of the Blessed Sacrament, and Fr Vincenzo Romano from Campania; and two European nuns: Sr Mary Catherine Kasper, the German Foundress of the Institute of the Poor Handmaids of Jesus Christ, and Sr Nazaria Ignacia of Saint Teresa of Jesus (in the world: Nazaria Ignacia March Mesa), the Spanish Foundress of the Congregation of the Missionary Crusaders of the Church.

The Pope arrived at about 10 o'clock Saturday morning in the Consistory Hall of the Apostolic Palace, where 46 Cardinals had gathered to vote on a number of Causes of Canonization. After the prayer of the Hour of Terce, Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, informed Pope Francis that all of the candidates had offered “convincing and coherent witness” to the Lord and that their example as witnesses of mercy “continues to enlighten the Church and the world”. After Cardinal Amato offered a brief biographical sketch of each of the candidates, the Pontiff formally set the date for the Canonization to be held on the 28th Sunday in Ordinary Time.

Blessed Paul VI was born Giovanni Battista Montini in Concesio, Italy on 26 September 1897 and died in Castel Gandolfo on 6 August 1978. During his reign as Pontiff (1963-1978), he led the Church through the closing of the Second Vatican Council (1962-1965) which had been opened by his Predecessor, Saint John XXIII. Paul VI oversaw many significant transitions in ecclesiastical life regarding the liturgy, seminary formation, theological study and more. He also revived the Synod of Bishops. Beatified on 19 October 2014, he will be the third Pontiff to be made a saint by Pope

Francis, following the Canonization, on 27 April 2014, of Pope John Paul II and John XXIII.

An outspoken critic of the violence and injustices rampant in his country at the time, Blessed Archbishop Óscar Romero of San Salvador was born in Ciudad Barrios, El Salvador on 15 August 1917 and was shot dead on 24 March 1980 while celebrating Mass. He was beatified by Pope Francis on 23 May 2015.

Blessed Fr Francesco Spinelli was born in Milan on 14 April 1853 and died on 6 February 1913 in Rivolta d'Adda. He was beatified by John Paul II in 1992. Blessed Fr Vincenzo

Romano, beatified by Paul VI in 1963, was born in the southern Italian city of Torre del Greco on 3 June 1751 and died there on 20 December 1831.

Blessed Sr Mary Catherine Kasper was born in Dernbach, Germany on 26 May 1820 and died there on 2 February 1898. In 1978, she too was beatified by Pope Paul VI. Blessed Sr Nazaria Ignacia of Saint Teresa of Jesus, beatified by Pope John Paul II in 1992, was born in Madrid, Spain on 10 January 1889 and died in Buenos Aires, Argentina, on 6 July 1943.

The holiness of Popes

CONTINUED FROM PAGE 1

cognition of the devotion by a number of mediaeval popes. But it was reintroduced above all by Pius XII who, within a span of five years, beatified and canonized Pius X, the Predecessor whom he had personally served, and proclaimed Innocent XI Blessed.

Everything changed in the subsequent decade when, in opposition to the polarizing divisions within the Church at the time of Vatican II, Paul VI decided to begin simultaneously – and by way of the normal process – the Causes for Canonization of his two immediate Predecessors, as he openly declared during the Council on 18 November 1965: “that any motive other than reverence for true holiness, which is the glory of God and the building up of his Church” shall thus be avoided, and “that their au-

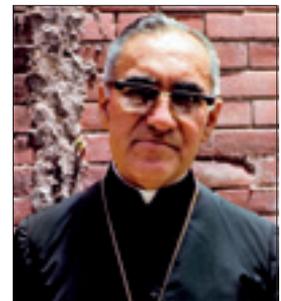
thentic and cherished figures be recreated for our veneration”.

Thus, with the new century the Beatification of Pius IX and of John XXIII took place on 3 September 2000, and the notably swift Beatification of John Paul II on 1 May 2011, the Canonization of Pope Roncalli and Pope Wojtyła on 24 April 2014 and, six months later, during a synod assembly, the Beatification of Paul VI on 19 October. Now, for the first time, a Christian who became Pope will be proclaimed a Saint together with other exemplary figures. “To be holy does not require being a bishop, a priest or a religious”, his current Successor emphasized in the most recent Apostolic Exhortation. And with the decision announced this Saturday in the Consistory, Pope Bergoglio underscored that the root of holiness is the same in every witness to Christ, man and woman alike.

G.M.V.



Giovanni Battista Montini



Óscar Arnulfo Romero Galdámez



Nazaria Ignacia of Saint Teresa of Jesus



Vincenzo Romano



Francesco Spinelli



Mary Catherine Kasper