

L'OSSERVATORE ROMANO

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Vatican City

Friday, 8 June 2018

At the General Audience the Pope describes the role of the confirmed in the life of the Church

To give the gift we have received

At the General Audience on Wednesday, 6 June, continuing a series of catecheses on the Rite of Confirmation, the Holy Father considered some of its effects. "The gift of the Holy Spirit ripens in the newly confirmed", Pope Francis explained, and this fruit leads them "to become, in their turn, a gift to others". He observed that, as living members of Christ's mystical body, we are called to share in the life and mission of the Church both universally and within our local Christian communities. As an eloquent sign of this ecclesial dimension, the sacrament of Confirmation is ordinarily conferred by the diocesan Bishop, who, as a successor of the Apostles, is charged with fostering the Church's unity through the rich diversity of the Spirit's gifts. The sign of peace exchanged between the Bishop and the newly confirmed is a reminder that each must work for the building up of the community in faith, love and Christian service.

After the catechesis, the Pontiff also asked the faithful to support their priests throughout the month of June "with closeness and affection, so they may be the image of that Heart filled with merciful love".



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Solemnity of Corpus Christi

Jesus prepares a place and a meal



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In memory of Robert Kennedy

GIOVANNI MARIA VIAN

The news arrived at the Vatican mid-morning: Robert Kennedy, the US Senator and brother of the President who had been assassinated five years earlier, was in critical condition. The young politician had been shot in a Los Angeles hotel where, late into the night he and his supporters were awaiting news of his victory in the California primaries. Paul VI was meeting the pilgrims who had gathered in Saint Peter's for the General Audience that Wednesday, 5 June 1968. "Faith demands action", the Pope had just stated, and it gives man "the meaning of life and of its affairs, gives him hope in wise and honest activity, gives him strength to suffer and to love".

It was at this point that Pope Montini, in English and then Italian, announced the attack on and the agony of the Senator whom he had met on 4 February 1967 and whom he described, his voice charged with emotion, as the "young man who was offering himself to the public service of his country". Hours later, at just 42 years of age, Bobby Kennedy died.

Thus, the fate of his brother John was repeated, again in circumstances which have never been fully explained, as was that of Martin Luther King. Paul VI remembered the very date of the elder Kennedy's assassination in Dallas, 22 November 1963, and the words broadcast by ABC, the United States' most widespread television network. The Pope

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Pope Paul VI with Robert Kennedy and his wife Ethel (AP Photo)

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VATICAN BULLETIN



AUDIENCES

Friday, 1 June

H.E. Mr Markus Söder, President of the Free State of Bavaria, with his entourage

His Beatitude Ignace Youssif III Younan, Patriarch of Antioch for Syrians

Archbishop Adolfo Tito Yllana, titular Archbishop of Montecorvino, Apostolic Nuncio in Australia

Saturday, 2 June

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

Archbishop Rino Passigato, titular Archbishop of Nova Caesaris, Apostolic Nuncio in Portugal

Archbishop Waldemar Stanisław Sommertag, titular Archbishop of Maastricht, Apostolic Nuncio in Nicaragua

H.E. Ms Slavica Karačić, Ambassador of Bosnia and Herzegovina, on a farewell visit

Professor Luigino Bruni

Monday, 4 June

H.E. Mr Mateusz Morawiecki, President of the Republic of Poland, with his entourage

Delegation of the Evangelical Lutheran Church of Germany

Archbishop Martin Krebs, titular Archbishop of Taborenta, Apostolic Nuncio in New Zealand, Fiji, Cook Islands, Marshall Islands, Kiribati, Nauru, Palau, Samoa, Federated States of Micronesia, Vanuatu, Tonga; Apostolic Delegate in the Pacific Ocean

Archbishop Fernando Chica Arellano, Permanent Observer of the Holy See to the United Nations Agencies for Food and Agriculture (FAO, IFAD, WFP)

Msrgr Paolo Rudelli, Special Envoy, Permanent Observer at the Council of Europe

NEW DIOCESE

The Holy Father established the new Diocese of El Tigre, Venezuela, with territory taken from the Diocese of Barcelona, Venezuela, making it a suffragan of the Archdiocese of Cumaná, appointing Bishop José Manuel Romero Barrios, as the first Bishop of El Tigre. Until now he has served as titular Bishop of Ma-

teriana and Auxiliary of Barcelona (31 May).

Bishop Romero Barrios, 63, was born Pariaguán, Venezuela. He was ordained a priest on 1 December 1979. He was ordained a bishop on 14 April 2012, subsequent to his appointment as titular Bishop of Materiana and Auxiliary of Barcelona.

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop François Jacolin, MDP, as Bishop of Luçon, France. Until now he has served as Bishop of Mende, France (29 May).

Bishop Jacolin, 68, was born in Fontainebleau, France. He was ordained a priest on 4 April 1982. On 30 September 1987 he made his perpetual profession for the Congregation of the Missionnaires de La Plaine et de Saint Thérèse. He was ordained a bishop on 18 March 2007, subsequent to his appointment as Bishop of Mende.

The Holy Father accepted the resignation of Archbishop Héctor Rubén Aguer of La Plata, Argentina (2 June).

The Holy Father appointed Archbishop Víctor Manuel Fernández as Archbishop of La Plata. Until now he has served as titular Archbishop of Tiburnia (2 June).

Archbishop Fernández, 55, was born in Alcira Gigena, Argentina. He was ordained a priest on 15 August 1986. He was ordained a bishop on 15 June 2013, subsequent to his appointment as titular Archbishop of Tiburnia.

The Holy Father appointed Fr Mario Michiaki Yamanouchi, SDB, as Bishop of Saitama, Japan. Until now he has served as Inspector of the Salesian Society of Saint John Bosco in Japan (2 June).

Bishop-elect Yamanouchi, 62, was born in Oita, Japan. He made his perpetual vows for the Society of Saint John Bosco (Salesians) on 24 January 1982 and was ordained a priest on 21 December 1984 in San Juan, Argentina. He holds degrees in theology and educational sciences. In Argentina he served as:

catechist; master of novices; rector of the Ramos Mejia House in Buenos Aires and provincial counsellor. In Japan he served as: spiritual assistant at the Salesian vocational school in Ikué; director of the religious community of Suginami; rector of the Salesian Theological School in Chofu and spiritual director of the Mary Help of Christians Association. At the provincial level he has served as: moderator of the Salesian Provincial Council; provincial counsellor; delegate for the formation of Salesian families; provincial delegate of former pupils of Don Bosco; vice-Inspector of the Salesians in Japan; rector of the Provincial House.

The Holy Father appointed as Auxiliary Bishops of the Archdiocese of Osaka, Japan: Fr Josep Maria Abella Batlle, CMF, assigning him the titular episcopal See of Malamocco. Until now he has served as parish priest of the Cathedral of the Archdiocese of Osaka; and Fr Paul Toshihiro Sakai, member of Opus Dei, assigning him the titular episcopal See of Nova barbara. Until now he has served as secretary general of the Prelature of Opus Dei in Japan (2 June).

Bishop-elect Abella Batlle, 68, was born in Lleida, Spain. He made his perpetual vows for the Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary (Claretians) on 8 December 1972 and was ordained a priest on 12 July 1975. He has served in parish ministry and as: counsellor of the Claretian Province; director of the Uminohoshi kindergarten in the Archdiocese of Osaka; director of the scholasticate; director of the Akenohoshi kindergarten in the Diocese of Nagoya; provincial of the Claretian Fathers; director of the Claretian Committee for Evangelization in Rome; superior general of the Missionaries Sons of the Immaculate Heart of Mary in Rome for two terms; member of the Forane Vicariate of Shirokita, in the Archdiocese of Osaka.

Bishop-elect Toshihiro Sakai, 58, was born in Ashiya, Japan. After completing his studies at the Rokko Gakuin Senior High School, he began his formation in the Prelature of Opus Dei. In 1982 he graduated in pedagogy at the Ikuéi University of Osaka. In 1985 he went to Spain where he entered the seminary. In February 1988 he made his vow of fidelity and officially became a member of Opus Dei. He was ordained a priest on 20 August 1988 in Torreciudad, Spain. In 1990 he earned a doctorate in theology,

On the Chile abuse crisis

"In agreement with Pope Francis", and on the heels of their visit this past February, Archbishop Charles Scicluna and Msgr Jordi Bertomeu will return to Chile as part of the continuing "process of reparation and recovery of victims of abuse". In a statement on 31 May, Greg Burke, Director of the Holy See Press Office, indicated that the two prelates would go "on mission to the diocese of Osorno". In the meantime, as he had promised the Bishops of Chile, the Pope has sent a personal letter to the President of the country's Bishops' Conference, also addressed to "the Pilgrim People of God in Chile".

Burke also recalled that, as planned, over the first weekend of June the Holy Father would host a group of Chilean priests at the Casa Santa Marta, where he resides.

On Saturday, 2 June, the Holy Father celebrated Mass in the Santa Marta chapel with these five Chilean priests who had themselves been victims of abuse by Fr Fernando Karadima and his followers in the *Sagrado Corazón* parish of Providencia (El Bosque). The five priests had been subjected to the abuse of power and of conscience, and to sexual abuse. Accompanying them at Santa Marta were two other priests and two lay persons who have assisted the victims in their quest for justice and spiritual renewal.

In a separate communiqué, the Holy See Press Office reported that the visit marked the beginning of a series of meetings that the Pontiff hopes will provide a clearer understanding of the situations experienced by a number of clerics and faithful, with the aim of healing the rift caused by clerical abuse within the community and, once aware of the extent of the wounds caused, of proceeding to rebuild healthy relations between the faithful and their pastors.

Meanwhile, in the Diocese of Rancagua, Chile, Bishop Alejandro Goic Karmelic has temporarily suspended 14 priests belonging to the group *La Familia*, allegedly responsible for committing sexual abuse against minors and young adults.

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cd.english@ossrom.va
www.osservatoreromano.va

GIOVANNI MARIA VIAN
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669893675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO

Photo Service
photo@ossrom.va www.photo.va

Advertising Agency
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segreteria@redazione.system@ilsole24ore.com

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To give the gift we have received

The Holy Father speaks of the role of the confirmed in the life of the Church

Dear Brothers and Sisters,
Good morning!

Continuing our reflection on the Sacrament of Confirmation, let us consider the effects that the gift of the Holy Spirit ripens in the newly confirmed, leading them to become, in their turn, a gift to others. The Holy Spirit is a gift. Let us remember that when the bishop anoints us with the oil he says: "Receive the gift of the Holy Spirit". That gift of the Holy Spirit enters us and makes us fruitful, so that we can then give him to others. Receiving is always for giving; never receive and keep things within,



as if the soul were a storehouse. No: receiving is always for giving. God's grace is received to be given to others. This is the life of a Christian. Indeed it pertains to the Holy Spirit who shifts us from our 'I' in order to open us up to the 'we' of the community: receiving in order to give. We are not at the centre: we are an instrument of that gift for others.

Completing the likeness to Christ in those who are baptized, Confirmation unites them more closely as living members to the mystical body of the Church (cf. *Rite of Confirmation*, n. 22). The Church's mission in the world proceeds through the contribution of all those who are part of her. Some think there are bosses in the Church: the Pope, the bishops, the priests, and then there are the others. No: the Church is all of us! And we all have the responsibility to sanctify one another, to take care of the others. The Church is all of us. Each one has his or her work in the Church, but she is all of us. Indeed, we should think of the Church as a living organism, made up of people we know and with whom we journey, and not as an abstract and distant reality. The Church is we who are journeying; the Church is we

"The gift of the Holy Spirit ripens in the newly confirmed" a fruit that leads them "to become, in their turn, a gift to others". Pope Francis emphasized this facet of Confirmation on Wednesday, 6 June, as he continued his reflection on the Sacrament at the General Audience in Saint Peter's Square. The following is a translation of the Holy Father's catechesis, which he gave in Italian.

who are in this Square today. We: this is the Church. Confirmation binds us to the universal Church spread throughout the world, at the same time, actively involving confirmands in the life of the particular Church to which they belong, with the Bishop, who is the successor of the Apostles, at the helm.

change it among ourselves. This signifies harmony; it signifies charity among us; it signifies peace. But then what happens? We go out and begin to speak ill of others, to "excoriate" others. Gossip begins. And gossip is war. This will not do! If we have received the sign of peace with the power of the Holy Spirit, we must be men and women of peace, and not destroy, with the tongue, the peace that the Holy Spirit has created. Poor Holy Spirit: the work we give him, with this habit of gossiping! Think carefully: gossip is not the work of the Holy Spirit; it is not the work of unity in the Church. Gossip destroys what God has made. Please: let us stop gossiping!

Confirmation is received only once, but the spiritual dynamism inspired by the holy anointing perseveres over time. We will never finish fulfilling the mandate to diffuse everywhere the good fragrance of a holy life, inspired by the fascinating simplicity of the Gospel.

No one receives Confirmation for oneself alone, but to cooperate in the spiritual growth of others. Only in this way, by opening and coming out of ourselves to meet our brothers and sisters, can we truly grow and not merely delude ourselves of doing so. In fact what we receive as the gift of God must be given – the gift is to be given – in order to be fruitful, and not instead buried due to selfish fears, as the Parable of the Talents teaches (cf. Mt 25:14-30). The seed too: when we have the seed in hand, it to be sown, not

put away, in the dresser, to be left there. We have to give the gift of the Holy Spirit to the community. I exhort confirmands not to "confine" the Holy Spirit, not to resist the Wind that blows, that pushes them to walk in freedom; not to smother the ardent Fire of charity that leads one to expend one's life for God and for brothers and sisters. May the Holy Spirit grant to all of us the apostolic courage to communicate the Gospel, in deed and word, to those we meet on our way. With deeds and words, but good words: those which build up. Not the words of gossip, which destroy. Please, when you leave the church, consider that the peace received is to be given to others: not for destroying with gossip. Do not forget this.

SPECIAL GREETINGS

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

Friday marks the Solemnity of the Most Sacred Heart of Jesus. For the whole month of June I invite you to pray to the Heart of Jesus and to support your priests with closeness and affection, so they may be the image of that Heart filled with merciful love.

I offer a special thought to *young people, to the elderly, to the sick and to newlyweds*. Draw from the Heart of Jesus the food and spiritual drink of your life, so that, nourished by Christ, you may be new people, deeply transformed in that divine love.

Fuego volcano claims lives in Guatemala

Pope's grief in the aftermath

"The Holy Father, deeply saddened upon learning the distressing news of the violent eruption of the Volcán de Fuego which claimed many victims and caused great material damage affecting a significant number of the area's inhabitants, offers suffrage for the eternal rest of the people who have died, and prayers for all those who are suffering the consequences of this natural disaster". These are the words Cardinal Secretary of State Pietro Parolin addressed to Bishop Nicolas Thévenin, Apostolic Nuncio in Guatemala, in a telegram he sent on behalf of the Pontiff. The Cardinal also extended the Pontiff's "consolation to family members who are mourning the loss of their loved ones", and his "spiritual closeness to the injured and to those who are working tirelessly to help the victims". The Holy Father, the telegram concludes, "asks the Lord to pour out upon all of them the gifts of solidarity, spiritual serenity and Christian hope, and, as a token of all this, imparts to them his heartfelt Apostolic Blessing".

According to local authorities nearly 100 people have died and some 200 remain missing.

Archbishop of Managua from 1970 to 2005

Cardinal Miguel Obando Bravo dies

Cardinal Miguel Obando Bravo, SDB, the first Cardinal of Nicaragua and Archbishop emeritus of Managua, died in the early hours of Sunday, 3 June. He was 92 years old. Upon learning the news, Pope Francis sent a telegram expressing his condolences to the Archbishop emeritus' successor, Cardinal Leopoldo José Brenes Solórzano. The following is a brief biography of the late Cardinal, accompanied by a translation of the Holy Father's telegram.

Miguel Obando Bravo was born into a family of modest means on 2 February 1926 in La Libertad, Nicaragua. The second of six children, he attended the Salesian College of Granada and later, in San Salvador, obtained degrees in Latin and Greek, and then in mathematics, physics and philosophy. After entering the Salesian Congregation he studied theology in Guatemala and, thereafter, vocational psychology in Colombia, in Venezuela and in Rome.

He was ordained a priest on 10 August 1958 and became a professor of mathematics and physics in Nicaragua and El Salvador. Over the years, he held various positions within his Congregation, including prefect of discipline at the Salesian Seminary in San Salvador (1959), and rector of the Rinaldi Institute.

On 18 January 1968, he was appointed titular Bishop of Putia in Byzacena and Auxiliary of Matagalpa, Nicaragua by Pope Paul VI, and received his episcopal ordination on 31 March. During this period in Matagalpa, he dedicated particular pastoral attention to the *campesinos* and to their urgent problems.

On 16 February 1970 he was appointed Archbishop of Managua, taking possession of the Archdiocese on 4 April 1970.

He served six terms as President of the Nicaraguan Bishops' Conference, from 1971 to 1997 and then again in 1999; he also served as President of the Bishops' Secretariat of Central America and Panama from 1976 to 1980, and as President of the Department for Religious of the Latin American Bishops' Conference from 1981 to 1985.



He was created a Cardinal by John Paul II in the Consistory of 25 May 1985, with the title of San Giovanni Evangelista a Spinaceto, and participated in the Conclave of April 2005, which elected Pope Benedict XVI.

Cardinal Obando Bravo, whose episcopal motto was "I became all things to all men", was widely esteemed and loved for his tireless pastoral and humanitarian work and as one of the main architects of national reconciliation for his mediation in the 1970s and 1980s between guerrilla groups and counter-revolutionary militants and the government. He had always strenuously op-

posed injustice and violence and systematically denounced corruption and human rights violations.

Upon receiving news of the death of His Eminence Cardinal Miguel Obando Bravo, SDB, Archbishop emeritus of Managua, I wish to express my sorrow to Your Eminence, requesting that you be so kind as to convey it also to the members of the Society of Don Bosco, the relatives of the late prelate, and those who belong to this beloved Archdiocese.

Likewise, remembering this zealous pastor who, for years and with generous fidelity, gave his life to the service of God and of the Church, I offer prayers of suffrage for the eternal repose of his soul, so that the Lord Jesus may grant him the crown of unfading glory, and I impart to all my Apostolic Blessing.

FRANCISCUS PP.

posed injustice and violence and systematically denounced corruption and human rights violations.

Convinced that problems could be resolved through dialogue, he was the guarantor of peace and reconciliation agreements which put an end to the violence on several occasions. He received numerous international awards for his courageous action in favour of peace and the poor.

Speaking at the Special Assembly for America of the Synod of Bishops on 20 November 1997, Cardinal Obando Bravo stated that Christians must be at the forefront of the battle for those who hunger and thirst for justice. He also called for the elimination of violence, prejudice, inequality and discrimination at every level, asking nations to be more supportive of each other and also addressing the issue of foreign debt, which in his opinion should be resolved "from a global ethical perspective".

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and then he returned to Japan. He has served in parish ministry and as: spiritual director of the Seido School in Nagasaki; professor of Christology at the Saint Thomas University in Hyogo; member of the Presbyteral Council of the Archdiocese of Osaka; head of studies and then spiritual director of the Opus Dei Prelature in Japan; spiritual director of the Seido Cultural Centre in Osaka; member of the Liturgical Commission and since 2014 director of the Commis-

sion of the Archdiocese of Osaka for catechesis through Braille.

The Holy Father appointed as Apostolic Administrator *Sede Plena* of the Archdiocese of Adelaide, Australia, Bishop Gregory O'Kelly, SJ, of Port Pirie, Australia (3 June).

Bishop O'Kelly, 76, was born in Adelaide, Australia. He was ordained a priest on 9 December 1972. He was ordained a bishop on 14 September 2006, subsequent to his appointment as titular Bishop of Ath Truim and Auxiliary of Adelaide.

ORIENTAL CHURCHES

The Holy Father has raised the Apostolic Exarchate for Catholic faithful of Byzantine rite living in the former Yugoslav Republic of Macedonia to an Eparchy, assigning to the new Circumscription the title of the "Blessed Virgin Mary of the Assumption in Strumica-Skopje". He has appointed Bishop Kiro Stojanov, Bishop of Skopje, as the first eparchial bishop. Until now he has served as Apostolic Exarch of the same Circumscription (31 May).

Bishop Stojanov, 59, was born in Radovo, Macedonia. He was ordained a priest on 6 April 1986. He was ordained a bishop on 1 May 1999, subsequent to his appointment as titular Bishop of Centuriones and Auxiliary of Skopje. On 20 July 2005 he was appointed Bishop of Skopje and Apostolic Exarch of Macedonia.

The Holy Father appointed Bishop Milan Lach, SJ, as Bishop of the Eparchy of Parma for Ruthenians, USA, transferring him from the titular episcopal See of Ostracine. Until now he has served as Apostolic Administrator *sede vacante* of the said Eparchy (1 June).

Bishop Lach, 44, was born in Kežmarok, Slovakia. In 1995 he entered the Jesuit novitiate in Trnava and was ordained a priest on 1 July 2001. He was ordained a bishop on 1 June 2013, subsequent to his appointment as titular Bishop of Ostracine and Auxiliary Bishop of Prešov for Catholic faithful of Byzantine rite, Slovakia.

PONTIFICAL LATERAN UNIVERSITY

The Holy Father appointed as Rector of the Pontifical Lateran University of Rome Prof. Vincenzo Buonomo, Coordinator of Doctorates in the Faculty of Civil Law of the said University. Prof. Buonomo will assume his new position from 1 July 2018 (2 June)

NECROLOGY

Archbishop Arturo Antonio Szymanski Ramírez, Conciliar Father, Archbishop emeritus of San Luis Potosí, Mexico, at age 96 (29 May)

Bishop René Séjourmé, Bishop emeritus of Saint-Flour, France, at age 88 (1 June)

APOSTOLIC VISITATOR

On Thursday, 31 May, the Holy Father appointed Archbishop Henryk Hoser, SAC, Bishop emeritus of Warsaw-Prague, Poland, as Apostolic Visitor of a special nature for the Parish of Medjugorje, for an unlimited time and *ad nutum Sanctae Sedis*.

This is an exclusively pastoral office, in continuity with the mission of the Special Envoy of the Holy See for the Parish of Medjugorje, entrusted to Archbishop Hoser on 11 February 2017 and concluded by him in recent months.

The mission of the Apostolic Visitor is to ensure a stable and continuous accompaniment of the parish community of Medjugorje with special concern for the needs of the faithful who go there on pilgrimage.

To the Pontifical Mission Societies

Make room for the Holy Spirit

"The missionary conversion of the structures of the Church calls for personal holiness and spiritual creativity". Pope Francis recalled this in an address to participants in the General Assembly of the Pontifical Mission Societies, whom he received in audience on Friday morning, 1 June, in the Clementine Hall. The following is the English text of his discourse.

Your Eminence,
Dear Brothers and Sisters,

I am happy to offer you a cordial greeting and warm welcome on the occasion of your General Assembly. I thank Cardinal Filoni for his kind words of introduction and I greet the new President of the Pontifical Mission Societies, Archbishop Giampietro Dal Toso, who is taking part in this annual meeting for the first time. To all of you I express my deep gratitude for your efforts to raise missionary awareness among the People of God, and I assure you of my closeness in prayer.

A fascinating journey lies ahead of us: the preparation of the Extraordinary Missionary Month of October 2019, which I announced during last year's celebration of World Mission Day. I heartily encourage you to see this



Month, to "recalibrate" yourselves evangelically? I believe it simply means *missionary conversion*. We need to recalibrate – this was the insight of Benedict xv – starting from the mission of Jesus. To reassess our efforts to collect and distribute material aid in the light of our mission and the formation that it requires, so that missionary integrity, awareness and responsibility can once again be part of the ordinary life of the entire holy and faithful People of God.

This shared goal can and must help the Pontifical Mission Societies to grow in a sense of spiritual communion, reciprocal cooperation and mutual support. If the renewal is to be authentic, creative and effective, the reform of your Societies will entail a genuine re-founding and reshaping in accordance with the demands of the Gospel. This does not simply mean rethinking your motivations in order to do better what you

already do. The missionary conversion of the structures of the Church (cf. Apostolic Exhortation *Evangelii Gaudium*, 27) calls for personal holiness and spiritual creativity. It is not merely about renewing the old, but about letting the Holy Spirit create newness. It is not about us, but the Holy Spirit. We need to make room for the Spirit and to allow the Spirit to create newness, to make all things new (cf. *Ps* 104:30; *Mt* 9:17; 2 *Pet* 3:13; *Rev* 21:5). He is the principal agent of the mission: he is the "boss" of the Pontifical Mission Societies, not ourselves. Do not be afraid of the new things that come from the crucified and risen Lord: these are beautiful novelties. But be on guard against other novelties that are unacceptable. Novelties that do not come from him! Be bold and courageous in your mission, always cooperating with the Holy Spirit in communion with Christ's Church (cf. Apostolic Exhortation *Gaudete et Exsultate*, 131). This boldness means pressing forward with courage, with the zeal of those who first proclaimed the Gospel. Your regular book for prayer and meditation should be the Acts of the Apostles. Go there to find your inspiration. And the protagonist of that book is the Holy Spirit.

What does it mean that you, the Pontifical Societies along with the Congregation for the Evangelization of Peoples, are organizing the Extraordinary Missionary

Month, to "recalibrate" yourselves evangelically? I believe it simply means *missionary conversion*. We need to recalibrate – this was the insight of Benedict xv – starting from the mission of Jesus. To reassess our efforts to collect and distribute material aid in the light of our mission and the formation that it requires, so that missionary integrity, awareness and responsibility can once again be part of the ordinary life of the entire holy and faithful People of God.

"Baptized and sent: the Church of Christ on Mission in the World." This is the theme chosen for the Missionary Month of October 2019. It emphasizes that the call to mission is a call rooted in Baptism and addressed to all the baptized. Mission is a "being sent forth" that brings about conversion both in those who are sent and in those who receive their message: in Christ, our life is a mission! We *are* mission, because we are God's love poured out, God's holiness created in his own image. Mission, then, is our own growth in holiness and that of the whole world, beginning with creation (cf. *Eph* 1:3-6). The missionary dimension of our Baptism thus becomes a witness of holiness that bestows life and beauty on our world.

Renewing the Pontifical Mission Societies, then, means taking to heart, with a serious and courageous commitment, the holiness of each individual and of the entire Church, as family and community. I urge you to renew the nature and the activities of the Pontifical Mission Societies with genuine creativity, placing them at the service of the mission, so that our primary concern is the lived holiness of missionary disciples. Indeed, to cooperate in the salvation of the world, we need to love the world (cf. *Jn* 3:16) and to be ready to give up our lives to serve Christ, the one Saviour of the world. We do not have a product to sell. It has nothing to do with proselytizing; we are not selling a product. We have a life to communicate: God, his divine life, his merciful love, his holiness! It is the Holy Spirit who sends us, accompanies us

and inspires us. He is the source of our mission. It is he who guides the Church forward, not us. Not even the Pontifical Mission Societies! Let us ask ourselves: do I let him take the lead? Or do I want to domesticate him, put him in a cage, in all those worldly structures that, in the end, make us think of the Pontifical Mission Societies as a business firm, something we own, albeit with God's blessing? No, this must not be the case. We have to ask ourselves this question: Do I let him be the one, or do I put him in a cage? He, the Holy Spirit, does everything; we are simply his servants.

As you know, in October 2019, the Extraordinary Missionary Month, we will celebrate the Synod for the Amazon. In response to the concerns expressed by many faithful, laity and pastors alike, I wished to convoke this meeting in order to pray and reflect on the challenges faced in the evangelization of these South American lands that are home to important particular Churches. I hope that the conjuncture of these two events may help us fix our gaze on Jesus Christ while addressing problems and issues, resources and needs; may it also help us renew our commitment of service to the Gospel for the salvation of the men and women living in those lands. We pray that the Synod for the Amazon can help provide a more evangelical approach to missionary work in this area of the world that is so troubled, so unjustly exploited and so much in need of the salvation of Jesus Christ.

When Mary went to Elizabeth, she did not do so on her own, as a missionary. She went as a servant of that Lord whom she carried in her womb. She said nothing about herself; she simply brought the Son and sang the praises of God. One thing, though, is true; she went in haste. She teaches us this faithful *haste*, this spirituality of haste. The haste born of faithfulness and adoration. Mary was not the protagonist, but the handmaid of the sole protagonist of mission. May this image help us. Thank you!



Love can recognize good things
even in bad situations.
Love keeps a tiny flame alight even
in the darkest night

(@Pontifex)

preparatory phase as a great opportunity to renew missionary commitment throughout the Church. It also represents a providential occasion for renewing our Pontifical Mission Societies. Things always need to be renewed: hearts, activities and organizations, because otherwise we end up turning into a museum. We have to renew things, lest we become a museum! You are well aware of my concern about the risk of your work being reduced to the merely financial aspect of material assistance (important as this is) so that the Societies – despite their Christian inspiration – become agencies just like so many others. This is certainly not what their founders and Pope Pius XI wanted when they instituted and structured the Pontifical Societies in the service of the Successor of Peter. For this reason, I have once again proposed as timely and urgent for renewing missionary awareness in today's Church a grand and courageous insight of Pope Benedict xv in his Apostolic Letter *Maximum Il-*

On the Solemnity of Corpus Christi

The humble sign of the Bread

Joining his "brother Bishops of Nicaragua", the Pope offered prayers that "all violence may cease" in the Central American nation. The Pontiff's appeal resonated in Saint Peter's Square after the recitation of the Angelus with the faithful gathered there for the midday prayer on Sunday, 3 June. Before the Angelus, the Pope offered a reflection on the Gospel reading for the Solemnity of the Most Holy Body and Blood of Christ. The following is a translation of the Holy Father's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

Today in many countries, including Italy, we are celebrating the Solemnity of the Most Holy Body and Blood of Christ, or, according to the better known Latin expression, the Solemnity of *Corpus Christi*. The Gospel recounts Jesus' words pronounced at the Last Supper with his disciples: "Take; this is my body". And then: "This is my blood of the covenant, which is poured out for many" (Mk 14:22, 24).

Precisely by virtue of this testament of love, the Christian community gathers every Sunday, and each day, around the Eucharist, the sacrament of Christ's redeeming Sacrifice. And, attracted by his real presence, Christians adore him and contemplate him through the humble sign of the Bread which has become his Body.

Each time we celebrate the Eucharist, through this most sober and also so solemn Sacrament, we experience the New Covenant which fulfils the communion between God and us. And as participants in this Covenant we, although small and poor, cooperate in building history as God wills. For this reason, while constituting an act of public worship of God, every Eucharistic celebration refers to life and the tangible events of our existence. As we are nourished by the Body and Blood of Christ, we are assimilated with him; we receive his love within us, not to hold it back selfishly, but rather to share it with others. This logic is inscribed in the Eucharist: we receive his love within us and we share it with others. This is the Eucharistic logic.

Indeed in it we contemplate Jesus, Bread broken and offered, Blood poured out for our salvation. It is a presence which like fire sears the selfish attitudes within us, purifies us of the tendency to give only when we have received, and ignites the desire to make ourselves too, in union with Christ, bread broken and blood poured out for our brothers and sisters.

Thus, the celebration of *Corpus Christi* is a mystery of attraction to Christ and of transformation in him. And it is the school of concrete love, patient and sacrificed, as Jesus on the Cross. It teaches us to become more welcoming and available to those who are in search of understanding, of help, of encouragement, and are marginalized and alone. Jesus' living presence in the Eucharist is like a door, an open

door between the temple and the road, between faith and history, between the city of God and the city of man.

The processions with the Most Holy Sacrament on today's Solemnity are an expression of popular Eucharistic devotion. In Ostia [Rome] this evening, as Blessed Paul VI did 50 years ago, I too will celebrate Mass, to be followed by the procession with the Most Holy Sacrament. I invite everyone to participate, even spiritually, by radio and television. May Our Lady accompany us on this day.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, good day! Yesterday, in Naples, Sr Maria Crocifissa del Divino Amore, in the world Maria Gargani, was beatified. She was the Foundress of the Sisters Apostles of the Sacred Heart, a spiritual daughter of Padre Pio, and a true apostle in the educational and parochial fields. May her example and her intercession support her spiritual daughters and all educators. A round of applause for the new Blessed, everyone: let us salute her!

I join my brother Bishops of Nicaragua in expressing sorrow for the grave violence, with deaths and injuries, carried out by armed groups to repress social protests. I pray for the victims and for their families. The Church is always in favour of dialogue, but this requires a concrete commitment to respect liberty and above all life. I pray that all violence may cease and that conditions be secured so that dialogue may be resumed as soon as possible.

I greet you all, pilgrims from Italy and from other countries. In particular those from Helsinki; Huelva, Spain; Peuerbach, Austria; and Croatia. I greet the faithful from Caturano and Palermo, as well as the Siderinox company of Abbiategrosso and the confirmands from Corridonia.

I address a special greeting to the faithful gathered today in Sotto il Monte with the Bishop of Bergamo, on the anniversary of Saint John XXIII's death. May the *perle grinate* in the Bergamascan land of the remains of this Pontiff, so beloved by the people, inspire in everyone generous resolutions of goodness.

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



Jesus prepares a place and a meal for us

The Pope celebrates Mass and leads procession with the Most Holy Sacrament

On Sunday afternoon, 3 June, the Solemnity of Corpus Christi, Pope Francis presided at Mass in the square opposite Santa Monica Parish in Ostia, just outside Rome. He then led a procession with the Most Holy Sacrament along streets of the seaside town, concluding at the Church of Nostra Signora di Bonaria. The following is the English text of the Holy Father's homily.

The Gospel we just heard speaks of the Last Supper, but surprisingly, pays more attention to the preparations than to the dinner itself. We keep hearing the word "prepare". For example, the disciples ask: "Where do you want us to go and prepare for you to eat the Passover?" (Mk 14:12). Jesus sends them off with clear instructions to make the necessary preparations and they find "a large room ... furnished and ready" (v. 15). The disciples went off to prepare, but the Lord had already made his own preparations.

Something similar occurs after the resurrection, when Jesus appears to the disciples for the third time. While they are fishing, he waits for them on the shore, where he has already prepared bread and fish for them. Even so, he tells the disciples to bring some of the fish that they have just caught, which he had shown them how to catch (cf. Jn 21:6, 9-10). Jesus has already made preparations and he asks his disciples to cooperate. Once again, just before the Passover meal, Jesus tells the disciples: "I go to prepare a place for you ... so that where I am, there you may be also" (Jn 14:2-3). Jesus is the one who prepares, yet before his own Passover he also asks us urgently, with exhortations and parables, to be prepared, to remain ever ready (cf. Mt 24:44; Lk 12:40).

Jesus, then, prepares for us and asks us to be prepared. What does Jesus prepare for us? He prepares a place and a meal. A place much more worthy than the "large furnished room" of the Gospel. It is our spacious and vast home here below, the Church, where there is, and must be, room for everyone. But he has also reserved a place for us on high, in heaven, so that we can be with him and with one another for ever. In addition to a place, he prepares a meal, the Bread in which he gives himself: "Take; this is my body" (Mk 14:22). These two gifts, a place and a meal, are what we need to live. They are our ultimate "room and board". Both are bestowed upon us in the Eucharist. A place and a meal.

Jesus prepares a place for us here below, because the Eucharist is the beating heart of the Church. It gives her birth and rebirth; it gathers her together and gives her strength. But the Eucharist also prepares for us a place on high, in eternity, for it is the Bread of heaven. It comes down from heaven – it is the only matter on earth that savours of eternity. It is the bread of things to come; even now, it grants us a foretaste of a future infinitely greater than all we can hope for or imagine. It is the bread that sates our greatest expectations and feeds our finest dreams. It is, in a word, the pledge of eternal life – not simply a promise but a pledge, a concrete anticipation of what awaits us there. The Eucharist is our "reservation" for the heavenly banquet; it is Jesus himself, as food for our journey towards eternal life and happiness.

In the consecrated host, together with a place, Jesus prepares for us a meal, food for our nourishment. In life, we constantly need to be fed: nourished not only with food, but also with plans and affection, hopes and desires. We hunger to be loved. But the most pleasing compliments, the finest gifts and the most advanced technologies are not enough; they never completely satisfy us. The Eucharist is simple food, like bread, yet it is the only food that satisfies, for there is no greater love. There we encounter Jesus really; we share his life and we feel his love.

There you can realize that his death and resurrection are for you. And when you worship Jesus in the Eucharist, you receive from him the Holy Spirit and you find peace and joy. Dear brothers and sisters, let us choose this food of life! Let us make Mass our priority! Let us rediscover Eucharistic adoration in our communities! Let us implore the grace to hunger for God, with an insatiable desire to receive what he has prepared for us.

As he did with his disciples, so too Jesus asks us, today, to prepare. Like the disciples, let us ask him: "Lord, where do you want us to go to prepare?" Where, Jesus does not prefer exclusive, selective places. He looks for places untouched by love, untouched by hope. Those uncomfortable places are where he wants to go and he asks us to prepare his way. How many persons lack dignified housing or food to eat! All of us know people who are lonely, troubled and in need: they are abandoned tabernacles. We, who receive from Jesus our own room and board, are here to prepare a place and a meal for these, our brothers and sis-

ters in need. Jesus became bread broken for our sake; in turn, he asks us to give ourselves to others, to live no longer for ourselves but for one another. In this way, we live "eucharistically", pouring out upon the world the love we draw from the Lord's flesh. The Eucharist is translated into life when we pass beyond ourselves to those all around us.

The Gospel tells us that the disciples prepared for the meal after they "set out and went to the city" (v. 16). The Lord calls us also today to prepare for his coming not by keeping our distance but by entering our cities. That includes this city, whose very name – Ostia – means entrance, doorway. Lord, how many doors do you want us to open for your here? How many gates do you call us to unbar, how many walls must we tear down? Jesus wants the walls of indifference and silent collusion to be breached, iron bars of oppression and arrogance torn asunder, and paths cleared for justice, civility and legality. The vast beachfront of this city speaks to us of how beautiful it is to open our hearts and to set out in new directions in life. But this requires loosening the knots that keep us bound to the moorings of fear and depression. The Eucharist invites us to let ourselves be carried along by the wave of Jesus, to not remain grounded on the beach in the hope that something may come along, but to cast into the deep, free, courageous and united.

The Gospel ends by telling us that the disciples, "after singing a hymn, went off" (v. 26). At the end of Mass, we too will go out; we will go forth with Jesus, who will pass through the streets of this city. Jesus wants to dwell among you. He wants to be part of your lives, to enter your houses and to offer his liberating mercy, his blessing and his consolation. You have experienced painful situations; the Lord wants to be close to you. Let us open our doors to him and say:

Come, Lord, and visit us.

We welcome you into our hearts, our families and our city.

We thank you because you have prepared for us

the food of life and a place in your Kingdom.

Make us active in preparing your way, joyous in bringing you, who are life, to others,

and thus to bring fraternity, justice and peace to our streets.

Amen.

Entrusted to the Apostleship of Prayer

Francis' prayer intentions for 2019

The following is the English text of the prayer intentions that Pope Francis has entrusted to his worldwide prayer network, Apostleship of Prayer for the year 2019. Throughout the year each month is dedicated either to an intention for evangelization or to a universal intention.



JANUARY

Evangelization: That young people, especially in Latin America, may follow the example of Mary and respond to the call of the Lord to communicate the joy of the Gospel to the world.

FEBRUARY

Universal: For a generous welcome of the victims of human trafficking, of enforced prostitution, and of violence.

MARCH

Evangelization: That Christian communities, especially those who are persecuted, may feel that they are close to Christ and have their rights respected.

APRIL

Universal: For doctors and their humanitarian collaborators in war zones, who risk their lives to save the lives of others.

MAY

Evangelization: That the Church in Africa, through the commitment of her members, may be the seed of unity among her peoples and a sign of hope for this continent.

JUNE

Evangelization: That priests, through the modesty and humility of their lives, may commit themselves actively to solidarity with those who are most poor.

JULY

Universal: That those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word.

AUGUST

Evangelization: That families, through their life of prayer and love, may become ever more clearly "schools of true human growth".

SEPTEMBER

Universal: That politicians, scientists and economists may work together to protect the world's seas and oceans.

OCTOBER

Evangelization: That the breath of the Holy Spirit may engender a new missionary "spring" in the Church.

NOVEMBER

Universal: That a spirit of dialogue, encounter, and reconciliation may emerge in the Near East, where diverse religious communities share their lives together.

DECEMBER

Universal: That every country may determine to take the necessary measures to make the future of the very young, especially those who suffer, a priority.

In memory of Robert Kennedy

CONTINUED FROM PAGE 1

described the lattermost killing as a "mad and abominable act" that weighed upon "the conscience of humanity" and of the world, and related it to the tragic narrative of the Passion of Christ at the end of the homily for Palm Sunday, 7 April 1968, three days after the attack in Memphis that had snuffed out the life of the 39-year-old Protestant pastor who had fought for the civil rights of African Americans.

Three Christian figures whom Pope Montini explicitly linked together as he spoke before the Angelus on Sunday, 9 June 1968. Paul VI said of them that "we would do well to remember" the voice of their witness raised "in favour of the poor, the destitute, the segregated, of the urgent need of progress, in a word, of social justice, to be obtained, not by violence and discord between citizens and brothers, but by the energetic and coherent affirmation of liberty, brotherhood and responsibility".

On that terrible night in the kitchen of LA's Ambassador Hotel, where Bobby Kennedy was being congratulated by hotel staff, Juan Romero, a 17-year-old Mexican busboy, placed a Rosary in the dying Senator's hand. The need for his memory, now entrusted to the media, and the words of Pope Montini, is felt more than ever now, half a century later.

G.M.V.

Ambassador of Colombia

H.E. Mr *Julio Anibal Riaño Velandia*, 69, is married with two children. He holds a degree in international law and diplomacy from the Universidad de Bogotá Jorge Tadeo Lozano, and a degree in regional economics from the Federal University of Brazil.

He has served as: reporter for issues concerning Amazonia; visiting professor at the Javeriana University, Colombian Academy of History; thesis director and professor of diplomatic law, international protocol and politics at the Universidad de Bogotá Jorge

Tadeo Lozano; official then deputy director of protocol at the Ministry of Foreign Affairs (MFA) (1974); deputy director and adjunct director of protocol at the MFA; minister-counsellor at the embassy in Argentina; director general for Asia, Africa and Oceania at the MFA; director general of protocol at the MFA (1994-1999); ambassador to Costa Rica (1999-2006); director general of protocol at the MFA (2006-2011); minister at the embassy in Mexico (2011-2013); and ambassador to El Salvador (since 2013).



On Thursday morning, 24 May, the Pope received in audience H.E. Mr Julio Anibal Riaño Velandia, Ambassador of Colombia, for the presentation of the Letters by which he is accredited to the Holy See.

With the President of the Republic of Benin



On Friday morning, 18 May, the Holy Father received in audience H.E. Mr Patrice Talon, President of the Republic of Benin, who then met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

The cordial discussions evoked the good existing relations between the Holy See and Benin, further strengthened by the bilateral Accord signed in Cotonou on 21 October 2016. The positive contribution of the Catholic Church in Beninese society was also highlighted, especially in the fields of education, healthcare and human development. The parties then focused on the country's socio-economic situation, with particular reference to matters of common interest such as development, the fight against poverty, reforms currently underway in the country and the importance of interreligious dialogue.

Lastly, attention turned to various themes of an international nature, with particular reference to the challenges that currently affect the region.

On the new Document of the Dicastery for the Laity, Family and Life

Teamwork in sports

Pope Francis has written a Letter to Cardinal Prefect Kevin Farrell, Prefect of the Dicastery for the Laity, Family and Life, on the occasion of the publication of the Document "Giving the Best of Yourself: About the Christian perspective on sport and the human person". The following is the English text of the Pontiff's Letter.

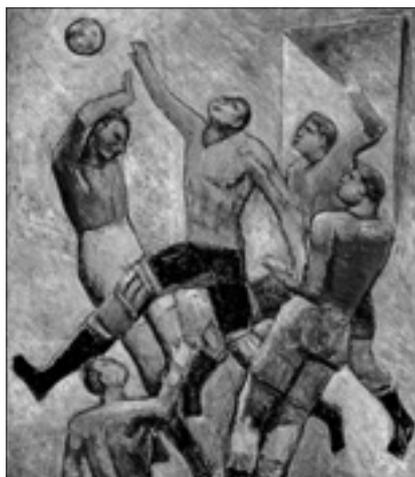
To My Venerable Brother
H.E. Kevin Cardinal Farrell
Prefect of the Dicastery for the
Laity, Family and Life

With joy I received the news of the publication of the document "Dare il meglio di sé" ("Giving the best of yourself") on the Christian perspective of sports and the human person, which the Dicastery for the Laity, Family and Life has prepared with the aim of highlighting the role of the Church in the sports world and how sports can be an instrument of encounter, formation, mission, and sanctification.

Sports is a meeting place where people of all levels and social conditions come together to reach a common aim. In a culture dominated by individualism and the gap between the younger generations and the elderly, sports is a privileged area around which people meet without any distinction of race, sex, religion, or ideology, and where we can experience the joy of competing to reach a goal together, participating in a team, where success or defeat is shared and overcome; this helps us to reject the idea of conquering an objective by focusing only on ourselves. The need for others includes not only teammates but also managers, coaches, supporters, the family; in short, all those people who, with commitment and dedication, make it possible to "give the best of oneself." All this makes sports a catalyst for experiences of community, of the human family. When a father plays with his son, when children play together in the park or at school, when an athlete celebrates the victory with his or her supporters, in all these environments we can see the value of sports as a place of unity and encounter between people. We reach great results, in sports as in life, together, as a team!

Sports is also a formative vehicle. Perhaps today more than ever, we must fix our gaze on the young, because the earlier the process of formation begins, the easier the person's integral development through sports will be. We know how the new generations look at sportsmen and are inspired by them! The participation of all athletes of every age and level is, therefore, necessary; because those who are part of the sports world exemplify virtues such as generosity, humility, sacrifice, constancy, and cheerfulness. Likewise, they should make their contribution to the group spirit, to respect, healthy competition, and solidarity with others. It is essential for all of us to be aware of the importance of examples in the practice of sports, because a good plow on fertile land favors the harvest, provided that it is cultivated and the work is done properly.

Finally, I would like to emphasize the role of sports as a means for the mission and sanctification. The Church is called to be a sign of Jesus Christ in the world, also through the sports practiced in oratories, parishes, schools, and associations.... Every occasion is good for announcing Christ's message, "whether the time is favorable or unfavorable" (2 Tm 4:2). It is important to bring, to communicate this joy transmitted by sports, which is none other than the discovery of the



Carlo Carrà, "Football match" (1934)

human potentials that incite us to unveil the beauty of creation and of the human being, made in the image and likeness of God. Sports can open the way to Christ in those places or environments where, for different reasons, it is not possible to announce Him directly; and people, with their witness of joy, practicing a sport as a community, can be messengers of the Good News.

To give the best of oneself in sports is also a call to aspire to holiness. At the recent meeting with the young in view of the Synod of Bishops, I expressed the conviction that all the young people present there, physically or through social networks, had the desire and the hope of giving the best of themselves. I used the same expression in the recent Apostolic Exhortation, recalling that the Lord has a unique and specific way of inviting each of us to holiness: "The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts" (*Gaudete et Exultate*, 11).

We need to deepen the close connection that exists between sport and life, which can enlighten one another, so that the effort to surpass oneself in an athletic discipline also serves as a stimulus to always improve as a person, in all of life's aspects. This pursuit puts us on the path that, with the help of God's grace, can lead us to the fullness of life that we call holiness. Sport is a very rich source of values and virtues that help us to become better people. Like the athlete during training, practicing sport helps us to give our best, to discover our limits without fear, and to struggle daily to improve. In this way, "to the extent that each Christian grows in holiness, he or she will bear greater fruit for our world" (*ibid.*, 33). For the Christian athlete, holiness will, therefore, consist in living sports as a means of encounter, personality formation, witnessing, and proclaiming the joy of being Christian with the people around oneself.

I pray the Lord, through the intercession of the Blessed Virgin, that this document may produce abundant fruit, both in the ecclesial commitment to the pastoral ministry of sports and beyond the sphere of the Church. I ask all athletes and pastoral workers who recognize themselves in the great "team" of the Lord Jesus to please pray for me, and I send them my heartfelt blessing.

From the Vatican, 1 June 2018
Memorial of Saint Justin, Martyr

FRANCIS

Giving the Best of Yourself

On 1 June, the Dicastery for Laity, Family and Life published a Document discussing "the Christian perspective on sport and the human person", and aimed at the "construction of a human and ever more authentic sport". The full text of the Document, briefly summarized here, is available on the Dicastery's website, www.laityfamilylife.va.

Attention to sport is not new to the Church, which has always paid particular attention to all the activities that place the person at the centre. In this sense, the title of the Document reveals the essence and reason of the Church's interest in and commitment to sport. At the centre there is indeed the human being, in our uniqueness of body and spirit; there is the need for all activities, including sport, to be supported by a range of virtues and good qualities, which allow us to rise above and never fall prey to the dangers that can undermine any human activity.

Not by chance, the first concept recalled is that "Giving the best of yourself" to which Pope Francis has repeatedly referred in many of his addresses, inviting especially young people to "not be content with drawing even" in life. Sport is based on this value of commitment, of sacrifice, on the idea of overcoming one's limits by working hard, without cheating, by seeking victory – but not at all costs – and, at the same time, by learning to face up to defeat without being discouraged.

The five sections making up the document do not claim to include every aspect of the variegated components of sporting activity, but are intended to offer a Christian perspective of sport, addressing those who practise it, those who participate as spectators, and those who experience it as technicians, referees, coaches, families, priests and parishes.

The first chapter explains the reasons for the Church's interest in sport and the need for a pastoral approach to sport, recalling that this relationship rests on three pillars: the physical effort necessary for athletes to be able to express themselves, the moral qualities that must support their commitment, and the desire for peace, brotherhood and solidarity that sport must help promote.

In the second chapter, the Document outlines the salient features of sport as a phenomenon and its contextualization in current society: sport as a sort of anthropological constant and as a universal phenomenon compatible with almost all cultures.

In the third chapter the theme of the meaning of sport for the person is explored. It starts from considerations on themes already known to Catholic debate on sport (body-soul-spirit) to extend the perspective of analysis of certain qualities inherent to sport; sentiments that form part of the sporting DNA and which are often forgotten: the spirit of sacrifice, the sense of responsibility, respect for the rules, the capacity to work as a team, joy, courage, solidarity, harmony.

The fourth chapter is dedicated to open challenges, to the desire to contribute through sport to the promotion of authentic values that may provide to any sportsperson a patrimony to confront the many dangers that modern sport often has to face, such as doping, corruption and violent fans.

The fifth and final chapter is dedicated to the role of the Church as a protagonist in this path of humanization through sport. At home, in the family, at school, at the gym, in the parish: there are many places in which a pastoral approach to sport is expressed and which seeks to develop that range of good qualities and virtues that characterize good sportspeople, good citizens and good Christians.

Bartholomew to Centesimus Annus Pro Pontifice Foundation

For a common Christian agenda

"A common Christian agenda for the common good" was the theme of the Patriarch of Constantinople's discourse to participants at the concluding session of the Centesimus Annus – Pro Pontifice Conference. In his address, Bartholomew I mentioned that on Friday, 25 May, he had paid a private visit to Benedict XVI. The following is an abridged version of the Patriarch's remarks.

Today, we are facing a serious crisis and its social outcomes on a global scale. We regard this worldwide crisis as a "crisis of solidarity", an ongoing process of "desolidarization", which puts the very future of humanity at risk. It is our deep conviction that the future of humanity is related to the resistance against this crisis and the establishment of a culture of solidarity.

In recent years, we have experienced an immense economic crisis, the surrender of culture to economy, the increase of poverty, famine and scarcity, and the tragedy of mass migration. We evaluate the so-called "fundamentalism of the market", the deification of profit, the association of dignity with property, the reduction of the human being to *homo oeconomicus* and the subordination of the human person to the tyranny of needs, as extremely serious contemporary threats to a culture of solidarity.

Extreme economism causes both serious economic and ecological problems. An economy that is autonomized from a human being's real needs unavoidably leads to the exploitation of nature and the destruction of the natural environment. We single-handedly destroy the conditions of humanity's survival and coexistence in the name of short-term profit and benefit.

The rapid progression of science and technology, together with its beneficial consequences, also leads to outcomes that do not promote a culture of solidarity. Technology is no longer man's servant, but instead is his primary driving force which imposes its own principles on all aspects of life. The almighty electronic means of communication do not simply disperse information, but also broadcast values – their own values – they reshape our views regarding the meaning of life, they direct our needs, thereby creating artificial needs, and they lead the way to a future that is dominated by them.

Never before have we possessed so much scientific knowledge and acted so violently and de-

structively against nature and our fellow human beings. We even continue to produce terrible weapons of mass destruction and risk the possibility of a nuclear world war. In the West, the explosion of knowledge and information has fostered disinterest towards other people, as well as a spirit of individualism and deification of property; whereas, in other regions of the world, technology easily coexists with social injustice and religious fundamentalism.

One of the more dangerous contemporary tendencies for a culture of solidarity is individualism, self-idolization, and egotistic self-sufficiency, which creates chasms between people. The dominating words of today are "me", "myself", "mine", "autonomy", "self-realization". Individualism is accompanied by *eudaemonism*, whose aim in life is the satisfaction of as many needs as possible, as well as the creation and securing of new needs.

When confronted with these contemporary tendencies, what should the required stance for us Christians be? First, we cannot ignore this immense crisis of solidarity, because economic and social problems affect human beings at the very core of their existence and dignity. And, second, nobody can face these problems alone. We need each other; we need a common agenda, common mobilization, common efforts and common goals. It is our deep conviction that in this effort, the contribution of our Churches remains crucial. They have preserved high values, precious spiritual and moral heritage, and deep anthropological knowledge.

Over the last decades, we have witnessed a re-evaluation of the role of religion for human existence. It is not by chance that, in our present day, the talk about the coming "post-religious age" has been replaced by the discourse of a "post-secular period", in which religions claim and play a public role and join all the remarkable efforts of humankind.

Our faith strengthens our commitment to human action, and it widens our witness for freedom, justice, and peace. We are all called to common responsibility for the common good. We must work towards solutions for the challenges that we jointly face.

Today, our Churches are called to function as a positive challenge to individuals and peoples, offering an alternative model of life within the contemporary culture that has bestowed humanity with precious gifts, but at the same time seems to push people to live for themselves, ignoring the others with whom they are sharing the same world.

The organizational model of the economy within the framework of globalization ought to be replaced by ecological economy – an economy that has at its centre the real interests of man, which are served only within an intact environment.

We worry for our endangered freedom, for our precious traditions that are being lost and for the natural environment that is being destroyed.

The Church is the place of the "common": "common" salvation, "common" freedom, "common" good, "common" ethos and "common" obedience. Life in the Church is a foretaste and an expectation of the "common resurrection" and the "common kingdom". We are not a sum of individuals, but a community of persons – a community of love.



The Holy Father with Patriarch Bartholomew before the audience with members of the Centesimus Annus – Pro Pontifice Foundation on Saturday morning, 26 May

With the Prime Minister of Poland

On Monday, 4 June, the Holy Father received in audience H.E. Mr Mateusz Morawiecki, Prime Minister of the Republic of Poland, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States. During the cordial discussions, the good existing bilateral relations between the Holy See and Poland were emphasized, as well as the fruitful collaboration between the Church and the State in their respective spheres of action.

Various themes of mutual interest were then considered, such as family policy and the protection of creation, with a view to the United Nations Conference on climate change to be held in Katowice in December 2018, and several matters of an ethical nature.

Finally, attention turned to the European and international situation, with particular

reference to the reception of refugees and the Polish government's commitment in favour of refugees from Ukraine and the Middle East.



Pope Francis at the conclusion of the International Conference

No rift between ethics and economics

There is an "indissoluble connection between an ethics respectful of people and of the common good and the actual functionality of every economic and financial system". Pope Francis emphasized this in his discourse to members of the Centesimus Annus – Pro Pontifice Foundation, whom he received in audience on Saturday morning, 26 May, at the conclusion of a three-day international conference held in the Vatican on the theme "New policies and lifestyles in the

digital age". At the beginning of the audience in the Sala Regia, Domingo Sugranyes Bickel, President of the Foundation, presented its activities to the Pontiff, and recalled the commemorative stamps and coins issued by the Vatican City Governorate, which reproduce the detail of a Ghirlandaio painting. They depict, Mr Bickel explained, an elderly, long-bearded sage who, dressed in oriental garb, is engaged in serious reflection; beside him is a young

Florentine merchant: the two men are debating behind a cross". This illustrates, Bickel observed, "the work we do on the themes indicated by your Holiness: we address both the reflection of specialists in Christian social teaching and the academic knowledge of experts in various sectors of economics, and the knowledge of executives, entrepreneurs, union officials and professionals". The following is the English text of Pope Francis' remarks.

Dear Friends,

I greet all of you gathered for the 2018 International Conference of the *Centesimus Annus Pro Pontifice* Foundation. In a particular way, in this, the 25th anniversary of the Foundation's establishment by Saint John Paul II, I express my gratitude for your work in making known the wisdom of the Church's social teaching with those involved in the business and economic sectors of civil society. After a quarter-century, this task remains more necessary than ever, as the social and financial challenges faced by the international community have become increasingly complex and interrelated.

The current difficulties and crises within the global economic system have an undeniable ethical dimension: they are related to a mentality of egoism and exclusion that has effectively created a culture of waste blind to the human dignity of the most vulnerable. We see this in the growing "globalization of indifference" before obvious moral challenges confronting our human family. I think especially of the manifold obstacles to the integral human development of so many of our brothers and sisters, not only in materially poorer countries but increasingly amid the opulence of the developed world. I think too of the urgent ethical issues associ-

ated with global movements of migration.

Your Foundation has a vital role to play in bringing the light of the Gospel message to these pressing humanitarian concerns, and in assisting the Church to carry out this essential aspect of her mission. By continuing to engage with business and finance leaders, as well as union officials and others in the public sector, you seek to ensure that the intrinsic social dimension of all economic activity is adequately safeguarded and effectively promoted.

All too often, a tragic and false dichotomy – analogous to the artificial rift between science and faith – has developed between the ethical teachings of our religious traditions and the practical concerns of today's business community. But there is a natural circularity between profit and social responsibility. There is in fact an "indissoluble connection [...] between an ethics respectful of persons and the common good, and the actual functionality of



every economic financial system" (*Oeconomicae et Pecuniariae Quaestiones*, 17 May 2018, 23). In a word, the ethical dimension of social and economic interaction cannot be imported into social life and activity from without, but must arise from within. This is, of course, a long-term goal requiring the commitment of all persons and institutions within society.

Your Conference has chosen for its title this year "New

Policies and Life-Styles in the Digital Age". One of the challenges linked to this theme is the threat families are facing from uncertain job opportunities and the impact of the digital cultural revolution. As the preparation process for this year's Synod on Young People has made clear, this is a vital area in which the solidarity of the Church is actively needed. Your own contribution is a privileged expression of the Church's concern for the future of young people and families. Indeed this is an activity where ecumenical cooperation is of especial importance and the presence of Patriarch Bartholomew of Constantinople at your Conference is an eloquent sign of this common responsibility.

Dear friends, by sharing your own knowledge and expertise, and by making known the richness of the Church's social doctrine, you seek to form the consciences of leaders in the political, social and economic sectors. I encourage you to persevere in these efforts which contribute to the building of a global culture of economic justice, equality and inclusion. With gratitude and appreciation for what you have already accomplished, I prayerfully entrust your future commitment to the providence of Almighty God. Upon you, your colleagues and your families I willingly invoke an abundance of the Lord's blessings.



Eddie Schrieffer, "And Still We Rise (Solidarity)"



Peter Andrasco, "Unity"

Together on the road to unity

Ecumenism is accomplished by walking together

leads us to wars and destruction. And before you I would like to reiterate – in a special way before you, dear Brother, and before all of you – that the Catholic Church will never allow an attitude of division to issue from her members. We will never allow ourselves to do that; I do not want this. In Moscow – in Russia – there is only one Patriarchate: yours. We will not have another. And when some Catholic faithful, be they lay people, priests or bishops, take up the banner of 'Uniatism' which no longer functions, which is over, for me it is also painful. The Churches that are united with Rome must be respected, but 'Uniatism' as a road to unity does not work today. Instead, it gives me comfort when I find this: the outstretched hand, the fraternal embrace, thinking together, and walking. Ecumenism is accomplished by walking. Let us walk.

Some think – but this is not fair – that first there must be doctrinal agreement, on all points of division, and then the journey. This does not work for ecumenism, because we do not know when the agreement will come. I once heard a man of the Church, a man of God, say: "I know what day the doctrinal agreement will be signed". They asked him, "When?" – "The day after the coming of the glorious Christ".

We must continue to study theology, to clarify the details, but in the meantime we must

walk together, not wait for these things to be resolved in order to walk, no. One walks and one also does this, but walking in charity, in prayer; as in this example of the relics. Praying together, one for the other, in dialogue. This does so much good.

The meeting with His Holiness Kirill did me well; I found a brother. And now, spiritually, we walk together.

Finally, two words. One on Catholics' respect for you, Russian Orthodox brothers and sisters: the Catholic Church, the Catholic Churches, must not interfere in the internal affairs of the Russian Orthodox Church, nor in political matters. This is my stance, and the stance of the Holy See today. And those who meddle do not obey the Holy See. That is for politics.

The second thing: piety. Prayer for one another is important, as is personal prayer. We meet new brothers and sisters, and therefore also personal prayer. I would like to say one thing to you: when we met with the Patriarch, afterwards, he sent me a relic of Saint Seraphim. I keep that relic on my bedside table, and at night, before going to bed, and in the morning, when I get up, I venerate it and pray for our unity. Thank you so much. Let us pray for each other. Let us bless each other. And let us go forward together. Thank you.

"Ecumenism is accomplished by walking" together. Pope Francis reiterated this in his discourse to a delegation led by Metropolitan Hilarion of Volokolamsk from the Orthodox Patriarchate of Moscow. He received the group on Wednesday morning, 30 May, in a meeting room adjacent to the Paul VI Hall. The following is a translation of the Holy Father's remarks, which he delivered in Italian.

Thank you very much for your visit, and also for this meeting, which helps us so much to live our faith in unity and in the hope of walking together. I am pleased to take the road to unity with you: the only road that promises us something certain, because the road of division

A catalogue of discovery

Australian Indigenous collection in the Vatican Museums

A catalogue of Aboriginal and Torres Strait Islander Art entitled "Australia: The Vatican Museums Indigenous Collection", co-published by *Edizioni Musei Vaticani* and Aboriginal Studies Press, was presented on 29 May in the Vatican Museums' *Salone di Raffaello*. The volume, edited by Katharine Aigner and available in both Italian and English, documents many of the some 300 artifacts and works of art from the mid 1850s to the early 1920s contained in the Museums' Ethnological Department, now called the *Anima Mundi* Museum. Presenters included Barbara Jatta, Vatican Museums Director; Melissa Hitchman, Australia's Ambassador to the Holy See; Fr Nicola Mapelli, Curator of the *Anima Mundi* Ethnological Collection; along with representatives of Australia's Aboriginal communities, and others.

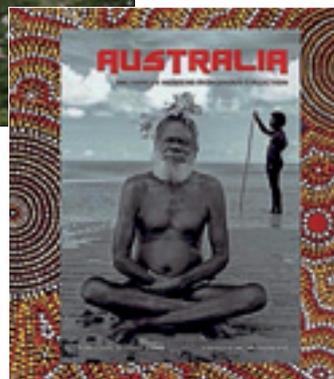
The volume, which includes predominantly artwork and handcrafted pieces from the Tiwi Islands, Kalumburu (southern Kimberly), and the area of New Norcia (Western Australia), intertwines scholarly analysis and historical context with Indigenous stories and spirituality, activities and customs.

Although much of the collection was donated to the Vatican and to the Popes by the continent's Indigenous people a century ago, this is

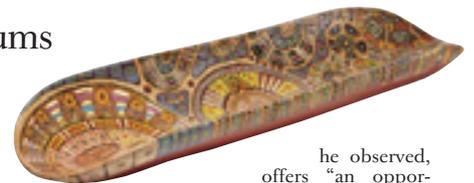


the first catalogue dedicated to Australia to be produced by the Vatican Museums' publishing house.

During his presentation, Fr Mapelli retraced the evolution of the project, which was six years in the making, and explained that the spirit of "reconnection" which guides the Vatican Ethnological Museum had prompted him and his colleague Ms Aigner to travel to Australia to meet the descendants of the artists and craftsmen who had created them. "It was necessary to reconnect with real people and come to know and



share their natural environment" he said, in order to "experience and share the struggles of Aboriginal people to preserve their culture and identity". The Australian collection,



"She brings God's Word", coolamon, Kathleen Wallace, Vatican Museums

he observed, offers "an opportunity for reconciliation and cultural enrichment".

Director Jatta agreed that the significance of the project lay in the opportunity it offers for a "reconnection" with people and with understanding what *lies behind* an object: a way to delve "into the history, the heart and the soul of a people". She explained that Pope Francis wants the Vatican Museums to be a bridge between different peoples and different cultures, "a place where people can meet each other on common themes in terms of history, of art and also of faith", continuing in the spirit of "Pope Pius XI's desire for openness to the cultures of the whole world".

The launch of the volume coincided with the celebration of Australian Reconciliation week, commemorating two landmark moments in Australian history: the 1967 referendum allowing the Australian Government to make laws for Indigenous Australians and to include them in the Census, and to the 1992 Australian High Court ruling on the rights of Indigenous Australians to native title or historic ownership of the Australian continent.