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Do not be content with mediocrity

At the General Audience the Pope begins a series of catecheses on the Commandments



With a special invitation to young people – to seek “a full, infinite life” and not be content with “mediocrity” – Pope Francis began a new series of catecheses at the General Audience on Wednesday, 13 June, the Feast of Saint Anthony of

Padua. Sharing his reflection with the faithful in Saint Peter's Square, the Pontiff drew from the day's Gospel passage (Mk 10:17-21) in which the rich young man asks Jesus how he can inherit eternal life. “And in that question”, Francis observed, “is the challenge of every life, ours too: the desire for a full, infinite life. What must we do to achieve it? What path must we take?”

The Holy Father cautioned against “following things that are fleeting”,

and noted that “our worst enemy is not practical problems”, but rather “mediocrity, cowardice”. He pointed to a “healthy restlessness”, which is essential. It helps us to “pass from youth to maturity”. We become adults, Francis observed, when we “become aware of ‘what is lacking’”. Jesus told the young man: “You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me”. But in these words, the

Holy Father pointed out, “there is no proposal of poverty, but of wealth, the true richness”.

After sharing his reflection the Pope expressed his hope that the Football World Cup, which was to begin the next day, would provide “an occasion of encounter, dialogue and fraternity among different cultures and religions, fostering solidarity and peace among the nations”.

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United States and North Korean leaders meet in momentous summit

In Singapore a date with history

A date with history for the complete denuclearization of the Korean Peninsula and for building a future of peace along the 38th parallel. This was the objective of the summit in Singapore on Tuesday, 12 June, between Donald Trump and Kim Jong-un. The summit was the first face-to-face meeting between a US president and a North Korean leader in 70 years.

After the highly anticipated handshake, which lasted 10 seconds, the two heads of state signed a joint agreement. Among the most important points in the document, Trump and Kim committed to “join their efforts to build a lasting and stable peace regime on the Korean Peninsula” and “to work towards complete denuclearization of the Korean Peninsula”. They also “committed to cooperate for the development of new US-DPRK relations and for the promotion of peace, prosperity, and the security of the Korean Peninsula and of the world”.

In further confirmation of the easing of tensions, Kim stated: “Today we had a historic meeting and decided to leave the past behind ... the world will see a major change”. Trump indicated that Kim had accepted the president's invitation to the White House and that he would visit Pyongyang at “a convenient time”.

Bishop You Heung-sik of Daejeon, South Korea described the summit as “a new step toward peace in Korea, Asia and the entire world. I prayed and blessed the two leaders. In those moments the sad years of the Korean War came to my mind: the millions of people who live the drama of families divided by the border... Today there is new hope”.

At the Angelus on Sunday, 10 June, looking ahead to the summit, Pope Francis had called for prayer that the talks would “contribute to the development of a positive path which can ensure a future of peace for the Korean Peninsula and for the entire world”.

VATICAN BULLETIN



AUDIENCES

Thursday, 7 June

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

Archbishop Edward Joseph Adams, titular Archbishop of Scala, Apostolic Nuncio in Great Britain

Archbishop Hubertus Matheus Maria van Megen, titular Archbishop of Novaliciana, Apostolic Nuncio in Sudan and in Eritrea

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

– Cardinal Anders Arborelius, OCD, Bishop of Stockholm, Sweden

– Bishop Czeslaw Kozon of København, Denmark

– Bishop Teemu Sippo, SCJ, of Helsinki, Finland

– Bishop David Bartimej Tencer, OFM Cap., of Reykjavik, Iceland, with Bishop emeritus Peter Burcher

– Bishop Bernt Ivar Eidsvig, CRSA, of Oslo, Norway, Apostolic Administrator *ad nutum Sanctae Sedis* of the Territorial Prelature of Trondheim, Norway

– Bishop Berislav Grgić, Prelate of the Territorial Prelature of Tromsø, Norway

Friday, 8 June

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

Archbishop Piero Pioppo, titular Archbishop of Torcello, Apostolic Nuncio in Indonesia

Archbishop Antonio Guido Filippazzi, titular Archbishop of Sutri, Apostolic Nuncio in Nigeria, Permanent Representative of the Holy See to the Economic Community of West African States

Cardinal João Braz de Aviz, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, with Archbishop José Rodríguez Carballo, OFM, titular Archbishop of Belcastro, Secretary of the said Dicastery

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

Saturday, 9 June

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

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches

Sunday, 10 June

Archbishop Léon Kalenga Badikebele, titular Archbishop of Magneto, Apostolic Nuncio in Argentina

Monday, 11 June

Members of the Catholic Bishops' Conference of The Gambia and Sierra Leone on a visit *ad limina Apostolorum*:

– Bishop Gabriel Mendy, CSSP, of Banjul, The Gambia

– Archbishop Lewis J. Zeigler of Monrovia, Liberia

– Bishop Andrew Jagaye Karnley of Cape Palmas, Liberia

– Bishop Anthony Fallah Borwah of Gbarnga, Liberia

– Archbishop Edward Tamba Charles of Freetown, Sierra Leone

– Bishop Charles Allieu Matthew Campbell, of Bo, Sierra Leone

– Bishop Henry Aruna, titular Bishop of Nasbinca, Auxiliary of Kenema, Sierra Leone

– Bishop Natale Paganelli, SX, titular Bishop of Gadiaufala, Apostolic Administrator of Makeni, Sierra Leone

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Heinz Josef Algenmissen of Fulda, Germany (5 June).

The Holy Father appointed as Bishop of Nanterre, France, Fr Matthieu Rougé from the clergy of Paris. Until now he has served as parish priest of Saint-Ferdinand-des-Ternes –

Sainte-Thérèse, and dean of Ternes (5 June).

Bishop-elect Rougé, 52, was born in Neuilly-sur-Seine, France. He was ordained a priest on 25 June 1994. He holds a doctorate in theology from the Pontifical Gregorian University. He has served in parish ministry and as: private secretary to the Archbishop of Paris; pastor-rector of the Sainte-Clotilde Basilica; director of the Service Pastoral d'Etudes Politiques; lecturer and professor at the Notre-Dame faculty in Paris and at the Ecole Cathédrale. Since 2007 he has been honorary canon of the Notre-Dame de Paris Cathedral.

The Holy Father accepted the resignation of Archbishop Luis Madrid Merlano of Nueva Pamplona, Colombia (6 June).

The Holy Father accepted the resignation of Bishop Gílio Felício of Bagé, Brazil (6 June).

The Holy Father appointed as Bishop of Raiganj, India, Fr Fulgence Aloysius Tigga from the clergy of Bettiah. Until now he has served as Vicar General and parish priest of Mother of God Church, Ramnagar (8 June).

Bishop-elect Tigga, 53, was born in Katkahi, India. He holds a degree in Hindi. He was ordained a priest on 3 March 1997. He has served in parish ministry and as: headmaster of Loyola Middle School in Chuhari; rector of St Peter's Minor Seminary in Dussaiya; head of vocations and director of the diocesan commission for the liturgy.

The Holy Father appointed Fr Dennis Panipitchai, SDB, as Auxiliary Bishop of Miao, India, assigning him the titular episcopal See of Aggersel. Until now he has served as

parish priest of Mary Immaculate Parish in Chingmeirong, India (8 June).

Bishop-elect Panipitchai, 59, was born in Colachel, Kottar, India. He holds Master's degrees in theology and in economy. In 1976 he entered the Salesian pre-novitiate in Shillong. On 24 May 1980, he made his first profession as a simple brother. He was ordained a priest on 27 December, 1991, after making his solemn profession. He has served in parish ministry and as: dean of studies at the Salesian pre-novitiate, Rua Home, Jorhat; administrator of Don Bosco Bible School; head of Don Bosco School in Borduria; principal of Don Bosco School in Miao and then in Kohima.

The Holy Father appointed as Auxiliary Bishop of the Diocese of Rockville Centre, USA, Msgr Richard G. Henning from the clergy of the said Diocese, assigning him the titular episcopal See of Tabla. Until now he has served as rector of the Seminary of the Immaculate Conception, director of the Sacred Heart Institute for the ongoing formation of clergy in Huntington, and episcopal vicar of the central Vicariate of the Diocese (8 June).

Bishop-elect Henning, 53, was born in Rockville Centre, USA. He holds a BA and an MA in history, and a Doctorate in Sacred Theology. He was ordained a priest on 30 May 1992. He has served in parish ministry and as: associate professor and then professor of Sacred Scripture, and formator; administrator of Our Lady of the Magnificat in Ocean Beach; member of the presbyteral council; rector of the Immaculate Conception Seminary; coordinator of the Parresia Project; member of the College of Consultors and of the board of directors of Saint Joseph's Seminary in Dunwoodie, Yonkers. In the Episcopal Conference he served as consultor for the clergy, for consecrated life and for vocations.

The Holy Father appointed as Auxiliary Bishop of Washington, USA, Msgr Michael William Fisher from the clergy of the said Archdiocese, assigning him the titular episcopal See of Tronto. Until now he has served as episcopal vicar for the clergy and secretary for Ministerial Leadership (8 June).

Bishop-elect Fisher, 60, was born in Baltimore, USA. He holds a degree in business administration and accounting. He worked as a controller (CPA) before entering the Seminary. He was ordained a priest on 23 June 1990. He has served in parish ministry and as: vicar general; member of the presbyteral council, of the college of consultors and of

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Msgr Capella to stand trial

The Investigating Judge of the Tribunal of Vatican City State notified Msgr Carlo Alberto Capella, his lawyer and the Promoter of Justice on Saturday, 9 June, of the decision to commit the prelate's case to trial. A statement issued by the Holy See Press Office noted that "the Investigating Judge, considering the matter to fall within the jurisdiction of the Vatican judicial authority – since it regards offences allegedly committed by a public official, albeit abroad – declared the formal investigation closed and summoned Msgr Capella to trial, by the provision of 7 June 2018". The press release further indicated that "the offence of which Msgr Capella stands accused is that of child pornography in the particular cases specified and punished by Articles 10 and 11 of Law No. VIII of 2013 (possession and exchange of child pornographic material, with the aggravating circumstance of the large quantity involved)". The first hearing has been set for 22 June.

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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
Il Sole 24 Ore S.p.A.
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Do not be content with mediocrity

At the General Audience the Pope begins a series of reflections on the Commandments

At the General Audience in Saint Peter's Square on Wednesday, 13 June, the Pope exhorted young people not to be content with mediocrity. He thus began a new series of catecheses dedicated to the 10 Commandments. After sharing his reflection the Pope also expressed his hope that the Football World Cup, which was to begin the next day, would provide "an occasion of encounter, dialogue and fraternity among different cultures and religions, fostering solidarity and peace among the nations". The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

Today is the Feast of Saint Anthony of Padua. Who among you is named Anthony? A round of applause for all the 'Anthonys'.

Today, we shall begin a new series of catecheses on the theme of the Commandments. The Commandments of the Law of God. To introduce it, let us draw from the passage just heard: the encounter between Jesus and a man – he is a young man – who, on his knees, asks Jesus how he can inherit eternal life (cf. Mk 10:17-21). And in that question is the challenge of every life, ours too: the desire for a full, infinite life. What must we do to achieve it? What path must we take? To truly live, to live a noble life... How many young people try to 'live' and destroy themselves by following things that are fleeting.

Some think that it would be better to extinguish this impulse – the impulse to live – because it is dangerous. I would like to say, especially to young people: our worst enemy is not practical problems, no matter how serious and dramatic: life's greatest danger is a poor spirit of adaptation which is neither meekness nor humility, but *mediocrity, cowardice*.¹ Is a mediocre young person a youth with a future or not? No! He or she remains there, will not grow, will not have success. Mediocrity or cowardice. Those young people who are afraid of everything: 'No, this is how I am...'. These young people will not move forward. Meekness, strength, and not cowardice, not mediocrity.

Blessed Pier Giorgio Frassati – he was a young man – used to say that one must live, not just get by.² The mediocre just get by, living by their life force. One must ask the heavenly Father, for today's young people, for the gift of a healthy *restlessness*. But, at home, in your homes, in every family, when a young person is seen sitting idle all day, at times mom and dad wonder: "is he sick; is something wrong?", and they take him to the doctor. The life of young people is about moving forward, being restless, healthy restlessness, the capacity not to be content with a life without beauty, without colour. If young people are not hungry for an authentic life, I wonder, where will humanity end up? Where will humanity go with young people who are idle and not restless?

The question of that man in the Gospel passage that we have heard is inside of each of us: how can we find life, life in abundance, happiness? Jesus answers: "You know the commandments" (v. 19), and cites part of the Ten Commandments. It is a pedagogical process, by which Jesus wishes to lead to an exact place; in fact it is already clear, from that man's question, that he does not have a full life; he seeks more and is restless. Thus, what does he need in order to understand? He says: "Teacher, all these I have observed from my youth" (v. 20).

How do we pass from *youth* to *maturity*? When we begin to *accept our own limitations*. We become adults when we 'relativize' and become aware of 'what is lacking' (cf. v. 21). This man is forced to acknowledge that everything he is able to "do"

does not rise above a "ceiling"; it does not exceed a margin.

How great it is to be men and women! How precious our existence is! Yet, there is a truth that, in the history of the last centuries, mankind has often rejected, with tragic consequences: the truth of our limitations.

In the Gospel Jesus says something that can help us: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to *fulfil them*" (Mt 5:17). The Lord Jesus gives us the fulfilment; he came for this. That man had to come to the brink, where he had to take a decisive leap, where the possibility was presented to stop living for himself, for his own deeds, for his own goods and – precisely because he lacked a full life – to leave everything to follow the Lord.³ Clearly, in Jesus' final – immense, wonderful – invitation, there is no proposal of poverty, but of wealth, of the true richness: "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me" (Mk 10:21).

Being able to choose between an original and a copy, who would choose the copy? Here is the



Raffaello Sanzio, "Saint Anthony of Padua" (1502)

challenge: finding life's original, not the copy. Jesus does not offer surrogates, but *true* life, *true* love, *true* richness! How will young people be able to follow us in faith if they do not see us choose the original, if they see us adjusting to half measures? It is awful to find half-measure Christians, – allow me the word – 'dwarf' Christians; they grow to a certain height and no more; Christians with a miniaturized, closed heart. It is awful to find this. We need the example of someone who invites me to a 'beyond', a 'plus', to grow a little. Saint Ignatius called it the 'magis', "the fire, the fervour of action that rouses us from slumber".⁴

The path of what is lacking passes through what there is. Jesus did not come to abolish the Law nor the Prophets, but to fulfil. We must start from reality in order to take the leap into 'what we lack'. We must scrutinize the ordinary in order to open ourselves to the extraordinary.

In these catecheses we will take the two tablets of Moses as Christians, taking Jesus' hand, in order to pass from the illusions of youth to the treasure that is in heaven, walking behind Him. We will discover, in each of these laws, ancient and wise, the door opened by the Father who is in heaven so that the Lord Jesus, who has crossed the threshold, may lead us to true life. His life. The life of the children of God.

SPECIAL GREETINGS

Tomorrow the Football World Cup will open in Russia. I would like to extend my cordial greeting to the players and to the organizers as well as to those who are following, through the means of social communications, this event which surpasses every border.

May this important sporting event be an occasion of encounter, dialogue and fraternity among different cultures and religions, fostering solidarity and peace among the nations.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Scotland, Malta, Australia, Indonesia, Liechtenstein, Malaysia, the Philippines, Canada 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!

I offer a special thought to *young people, to the elderly, to the sick and to newlyweds*. Today is the memorial of Saint Anthony of Padua, Doctor of the Church and Patron of the Poor. May he teach you the beauty of authentic and freely given love; only by loving as He loved, will no one around you feel marginalized and, at the same time, will you yourselves feel ever stronger in the trials of life.

* * *

¹ The Fathers speak of *cowardice (oligopsychia)*. Saint John Damascene defines it as "the fear of completing an action" (*Exact exposition of the Orthodox faith*, II, 15) and Saint John Climacus adds that "cowardice is a childish disposition, in an old, vainglorious soul" (*Ladder of Divine Ascent*, XXI, 2).

² Cf. *Letter to Isidoro Bonini*, 27 February 1925.

³ "The eye was created for light, the ear for sounds, each thing for its particular purpose, and the desire of the soul for soaring toward Christ" (NICHOLAS CABASILAS, *The Life in Christ*, II, 90).

⁴ *Address to the 36th General Congregation of the Society of Jesus*, 24 October 2016: "It is a *magis*, that *plus* that leads Ignatius to undertake initiatives, to follow them through, and to evaluate their real impact on peoples' lives in matters of faith, justice, mercy, and charity".

Oeconomicae et pecuniariae quaestiones

In the Holy See Press Office on Thursday, 17 May, a press conference was held to present the new Document from the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, entitled "Oeconomicae et pecuniariae quaestiones: Considerations for an ethical discernment regarding some aspects of the present economic-financial system". The following are excerpts of interventions given at the press conference by Archbishop Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith, and Cardinal Peter Kodwo Turkson, Prefect of the Dicastery for Promoting Integral Human Development.

For the common good

LUIS FRANCISCO LADARIA FERRER, SJ

Today we present a document from the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, that will surprise many. It provides considerations for an ethical discernment regarding some aspects of the present economic-financial system.

Why is the Congregation considering such a specific theme? In this regard it is good to remember that the Apostolic Constitution *Pastor Bonus*, which regulates the service to the Holy Father by the Roman Curia, affirms that the Congregation's proper task is to promote and protect all that concerns the doctrine of faith and morality.

The purpose of these *Considerations* is to state clearly that, at the root of the spread of dishonest and predatory financial practices, there are first of all an anthropological myopia and a progressive crisis of the human that have been achieved. In this way, the common good has disappeared in many environments from the horizons of living, the conflict of relationships has increased and inequalities have become more pronounced.

The strongest economic subjects have become elitists who seize huge amounts of resources, resources that are ever less evenly distributed and increasingly concentrated in the hands of a few. It is incredible even to think that ten people may hold almost half of the world's wealth: today this fact has become a reality!

Therefore, the Congregation for the Doctrine of the Faith, together with the Dicastery for Promoting Integral Human Development, considered it appropriate to reiterate some elementary anthropological evidence, from which various considerations derive, to help ethical discernment in that complex area of the economic-financial world. This discernment can no longer be postponed, if we do not want to slide towards a worldwide social collapse, with devastating consequences.

It is a document based on some elementary and universal evidence. The text does not intend to adhere to any school of thought, but rather to take an impartial look at some areas of the current financial world

and to offer an ethical judgment on certain aspects of those areas.

On this occasion I would like to recall the figure of Saint Matthew, Apostle and Evangelist. Matthew was a public tax collector – a profession that often included several rogue people among his ranks – who became a follower of Jesus and, in this way, also an honest dispenser of not just material wealth, but o that which favours the whole man and all men.

Therefore the Church venerates the Apostle Matthew as a patron saint of those who carry out economic and financial activities. His figure as a publican, who became a good dispenser of the treasures of heaven, is in itself auspicious.

As Saint Bede the Venerable notes, in the reading that the Brevi-

ary dedicates to Saint Matthew the Apostle and the Evangelist, his conversion "served as a stimulus to that of many publicans, and the remission of his sins was a model to that of them all". The new document, dealing with the *Oeconomicae et pecuniariae quaestiones*, would be a stimulus in this direction.

The text of these *Considerations*, while intended primarily for the competent economic-financial workers, in fact challenges all women and men of good will. The document reaffirms that love for the integral good of man is the key to authentic development (see n. 2). Moreover, without an adequate vision of man it is not possible to found an ethic nor

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Caravaggio,
"The Calling of Saint Matthew" (detail)

For an ethical dimension of the financial sector

The Cardinal Archbishop of Washington, USA, a member of the Congregation for the Doctrine of the Faith, offers some considerations on the Document "Oeconomicae et pecuniariae quaestiones: Considerations for an ethical discernment regarding some aspects of the present economic-financial system".

DONALD WUERL

The document recently published by the Congregation for the Doctrine of the Faith, called *Oeconomicae et pecuniariae quaestiones*, places itself at the service of the Universal Church by requesting a careful reflection on the ethical dimension of financial systems. These systems have undergone an exponential growth since the second half of the twentieth century. However, such growth has not been accompanied by the corresponding development of those regulatory mechanisms which are essential to ensure that the financial world can truly remain at the service of people and of the common good. Of particular concern is the creation of new financial instruments designed to maximize profits. These instruments often create significant risks for consumers and for the economic system itself and are rarely subject to ethical evaluation.

First of all, I would like to underline that the document develops a trajectory of thought already mentioned by Pope Francis in the Encyclical *Laudato Si'*. The Holy Father, in the first pages of this document, expresses the wish that his reflections may be an invitation to cooperation: "In this Encyclical, I would like to enter into a dialogue with all people about our common home" (*Laudato Si'*, 3). The integral development of the human person requires openness of thought and dialogue, illuminated by faith, among the various academic disciplines. In this way, it will allow an organic growth of society that values the human person and its intrinsic dignity in all aspects of life.

At the heart of this reflection is a call directed to all those who work in the financial sector to keep in mind the fact that their actions must be guided by certain moral principles that can transcend the dynamics of profit and personal gain. In short, with this document the Church wants to make her voice heard in an environment that in many respects seems to be impervious to ethical considerations. She does so by providing guidelines to discern – in the vast field of possibilities that are opening up in the world of finance – what we can do from what we ought to do.

The legitimacy of the Church's role in outlining the ethical principles applicable to specific sectors of finance is based on two related topics. First, no sector of society can remain alien to an ethic based on freedom, truth, justice and solidarity, since these derive from the proper functioning of reason.

However, reason must itself be enlightened and purified, and it is the Church's duty to provide society with the correct anthropological vision that is at the basis of the development of a value system. Secondly, Christ's redemption rescued not only the individual

person but also social relationships, so that a personal transformation necessarily has social consequences. For this reason, the announcement of the Good News by the Church has an essential impact on the transformation of the temporal order, and in particular on the world of financial markets.

Oeconomicae et pecuniariae quaestiones opens with a section which expresses the foundations for an ethical reflection in the field of economics, from which some fundamental principles derive. What follows is the application of these principles to the various fields of the economic system and to the various financial instruments, evaluating their morality and defining a process to correct them where necessary.

I would like to reflect briefly on the first part of the text, underlining the description of some key aspects of the economic system that highlight the need for an intervention by the Magisterium.

The systems that give life to and support the markets and the financial world are not based on autonomous dynamics or specific technologies, but are primarily the result of human relationships and therefore based on human freedom. For this reason, the world of economics needs an ethical system that recognizes the intrinsic value of the human person.

As a corollary to the first point, it becomes necessary to develop a correct anthropology. This anthropology could then give shape to an ethical system that would be at the foundation of the world markets' self-regulation. Such anthropology must highlight the relational aspect of the human person and the relevance of spiritual realities, which are just as valuable for the attainment of the common good as are material goods.

A relational anthropology is essential to balance the dynamics of the economic system, since it helps us see that the other person needs to be considered as a partner rather than a competitor and thus allows the development of economic strategies that aim at the global flourishing of the world community rather than increasing the interests of an elite group.

A specific Christian anthropology will allow a healthy definition of the wellbeing of a country: a definition not simply based on gross domestic product, but one that includes other fundamental human values. Such an assessment of wellbeing needs to be based on a definition of the common good that takes those values into account.

It is evident that markets do not have an intrinsic self-regulatory mechanism. Any means designed to enhance the assigned efficiency of the markets is permissible, provided that it does not violate the dignity of the hu-

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At the service of the person

PETER KODWO TURKSON

Human dignity, common good, and economics: the actual vision of progress and development for Catholic Social Doctrine, is for the whole human person – not any one particular dimension of the person (e.g. the material one), and for all peoples (i.e. not just for some). In the words of Pope Paul VI, "the development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each [person] and of the whole [person]" (*Populorum Progressio*, 14).

Therefore, in order to promote integral human development, the Church wants to ensure that political, economic or financial systems do respect the dignity of every person. Yet, the dignity of the human person, created in the image and likeness of a Trinitarian God, was designed to coexist with others to seek the common good. And we do this through a network of relationships; relationships with God, with our neighbours, and with the entire creation (cf. *Laudato Si'*, 66). The way we build up and live these relationships helps or hinders human fulfillment.

A key aspect of living together, as any family knows, is to administer household resources in the best possible way. Given that we live in a common home, as a global family that aspires to coexist well, we need to manage or administer the goods of such a home, the planet, in the best possible way. This is what the word "economics" actually means: *oikonomia*, the way we organize, manage, or rule our

home. When we do so taking into account our common origin, our mutual belonging, and our common destiny, then we can develop new convictions, attitudes and forms of life (cf. *Laudato Si'*, 202), and new economic systems that promote actual, this means integral, human development.

This is what our joint document seeks to emphasize. In a household where individualism reigns, the members cannot flourish integrally. Analogically, in a world where individualism is chief, integral human development becomes unthinkable. That is why a healthy economic system is vital to forge flourishing human relationships. To help generate such a healthy system, this joint document reminds us that the resources of the world are destined to serve the dignity of the human person, and must be commonly available for the common good. This is known in Catholic Social Doctrine as the *universal destination of goods*, which is the "golden rule of social conduct" (*Laudato Si'*, 99) and "the first principle of the whole ethical and social order" (*Laborem Exercens*, 19).

We are not naïve, and are aware that the promotion of integral human development needs a financial paradigm shift. We want to encourage the financial world to learn from the lessons of the latest financial crisis, and to acknowledge, once and for all, that the market by itself cannot guarantee true progress, meaning integral human development and social inclusion (cf. *Laudato Si'*, 109). Indeed, as the *Compendium of the Social Doctrine of the Church* (470) stated fifteen years ago, market forces cannot ad-

equately safeguard common goods such as decent jobs and the environment. The financial crisis of 2007-08, in this sense, provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. This is what this joint document is all about.

But the response to the crisis needs different criteria from the one ruling the current financial world (cf. *Laudato Si'*, 189). It needs a change in the way of doing business, which means a change in the way of doing politics, for which a change in our lifestyles is required. In the words of Pope Francis, "many things have to change course, but it is we human beings above all who need to change" (*Laudato Si'*, 202). Yet radical change is always costly and difficult, because it encounters strong resistance, whether external or internal, whether conscious or unconscious. Indeed, some "regulations" like the ones presented in this joint document may help. It can help to acknowledge our blind spots and make finance more ethical.

Our expectations are that economics in general and finance in particular, which is associated with the science and practice of wealth creation and wealth management, can generate and manage good wealth, which comprises the use of "resources to create and to share wealth and prosperity in sustainable ways" (*Vocatum for Business Leaders*, 40). We aspire, alongside Pope Francis, to an economic system from where we can respond to the current cry of the poor and of the earth (*Laudato Si'*, 49).

Eyes open to human trafficking

The Pope for the Day for Life in England and Wales



"That God might free all those who have been threatened, wounded or mistreated by the trade and trafficking of human beings and bring comfort to those who have survived such inhumanity". Pope Francis wrote this in his message to the Episcopal Conference of England and Wales in view of the Day for Life which will be celebrated in the United Kingdom on Sunday, 17 June. The aim of the event is to raise awareness in the Catholic community and the country of the significant

ance and value of human life in every stage and condition. This year's Day for Life focuses in particular on "the vile crime of human trafficking".

The Pontiff's message and blessing were conveyed through Archbishop Edward Joseph Adams, Apostolic Nuncio in Great Britain, along with Francis' prayer to the "God of mercy", through the intercession of Saint Josephine Bakhita, protectress of victims of human trafficking and modern slavery, that "the chains of their captivity will be broken". The Holy Father also prayed "that we may open our eyes and be able to see the misery of those so deprived of their dignity and their freedom, and hear their cry for help".

In a statement, the Bishops of England and Wales recalled what Francis had written in the Apostolic Exhortation *Gaudete et Exsultate*, on the call to holiness in today's world: to "respond with faith and charity, and see in this person a human being with a dignity identical to my own" (n. 98). In the United Kingdom alone there are over 13,000 victims of trafficking each year. On 17 June, the faithful and parishes will be asked for prayers and donations "supporting those that work to restore their lives to the full". Proceeds will go to the Anscombe Bioethics Centre and to other Church institutions.

For the Causes of Saints

Promulgation of Decrees

On Friday, 8 June, the Holy Father received in audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints. During the audience, the Supreme Pontiff authorized the Congregation to promulgate the following Decrees regarding:

- the miracle attributed to the intercession of Blessed Nunzio Sulprizio, layman, born in Pescosansonesco, Italy on 13 April 1817 and died in Naples, Italy on 5 May 1836;

- the miracle attributed to the intercession of the Venerable Servant of God María Concepción Cabrera Arias de Armida, laywoman and mother, born in San Luis Potosí, Mexico on 8 December

1862 and died in Mexico City, Mexico on 3 March 1937;

- the miracle attributed to the intercession of the Venerable Servant of God María Guadalupe Ortiz de Landázuri y Fernández de Heredia, laywoman of the Personal Prelature of the Holy Cross and of Opus Dei, born in Madrid, Spain on 12 December 1916 and died in Pamplona, Spain on 16 July 1975;

- the martyrdom of the Servants of God Enrique Ángel Angelelli Carletti, Bishop of La Rioja; Gabriel Joseph Roger Longueville, diocesan priest; Carlos de Dios Murias, professed priest of the Order of Friars Minor Conventual; and Wenceslao Pedernera, layman and father; killed in hatred of the faith in Argentina in 1976.

Remembering Robert Kennedy

Juan's Rosary

In the homes of Mexicans "a Sacred Heart, and portraits of Pope Paul VI and of John F. Kennedy, Robert's brother" hung on the wall. A long article by Víctor Fernández, published in the 3 June issue of "Razón", described the recollection of Juan Romero, the 17-year-old busboy who, on the night of 5 June, supported the head of a mortally wounded Robert Kennedy "because I didn't want it to touch the dirty concrete floor. He was looking to the right until he turned his head toward me. I realized he was moving his lips, trying to say something. 'Is everyone okay?', he asked. I told him yes. 'Then everything will be okay', he replied". And Juan placed in Kennedy's hands the Rosary that he always carried in his pocket "so God would help me". A few hours later the Senator died. "Bobby", Thomas Merton wrote on 22 June to Kennedy's widow Ethel, now 90 – "represented a very real hope for the whole country and for the world. He was the only one with a real chance who might also have done something very definite for peace". Half a century after that tragic night, in the "Corriere della Sera" of 6 June, Kennedy's daughter Kerry had a vivid memory: "When he saw something that wasn't right, my father felt morally obliged to intervene, and he never hesitated". And she added that in a country divided "he was dedic-



Juan's Rosary in Kennedy's hands

ated to putting the pieces back together", and he did so by "reconnecting with America's fundamental values: "freedom, justice and sacrifice for the common good. His message is perhaps more important and urgent today". Hence, Robert Francis Kennedy's is a living testament, one which must be remembered and implemented.

G.M.V.

For an ethical dimension

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man person. However, some of these means, though not explicitly contrary to the wellbeing of the person, can border on the immoral. This is particularly true in the context of the relationship between seller and buyer. In the current complex structure of a system that regulates financial transactions, in fact, there is a marked asymmetry between seller and buyer. This puts the buyer in an inferior position, thus creating various situations for the possible exploitation of consumers. Given this inability to self-regulate from a basic system of intrinsic values, the need for a dialogue with faith becomes evident.

The present document, therefore, is configured as a valid aid, certainly directed to all financial market oper-

ators, but in a special way to all those who deal with finances in diocesan environments and in the field of education. As a matter of fact, the characteristics of the economic system, founded mainly on the free market, and on the maximization of profit, make this environment, so to speak, impervious to ethical considerations. As the text notes, ethical issues are often perceived as extrinsic and juxtaposed to the entrepreneurial logic. This is especially evident in the academic field. The text identifies certain trends in the financial system as harmful to the wellbeing of peoples. I believe that those trends can be corrected through a change in the mentality of financial operators and in all the interested

parties. This change in mentality must begin in the educational field, in order to put down deep roots and re-establish a moral vision of the economic system that starts from the foundations.

In medical schools and hospitals there are specific courses for teaching medical ethics, and advisory boards to review the moral issues related to medical practices performed in the hospital. In the same way, it seems necessary that schools of economics and business administration should develop an ethical component in their programs. Similarly, the large companies and corporations that operate in the market sector, and regularly make use of the advice of a legal department to review their

transactions, could have an ethical department that monitors whether the market techniques used and the financial instruments developed by the company are morally licit.

It is therefore desirable that the publication of this document should promote the development of university curricula that can develop the lines of thought presented in the document, as well as expand the study and application of its principles to the specific fields of the economic system to which they refer.

We can then conclude that, even though *Oeconomicae et pecuniariae quaestiones* presents challenges, due to the complexity of the subject matter, its publication is very timely given the impact of the economy on the life and future of nations all over the world.



For responsible and vigilant journalism

The role of communications in the formation of youth

“Responsibility” and “wise vigilance” are necessary in the practice of journalism. Pope Francis emphasized these qualities to a delegation from the communications sector, whom he received in audience in the Clementine Hall on Monday, 4 June, on the occasion of the presentation of the Biagio Agnes International Journalism Award. The following is a translation of the Pontiff’s discourse, which he delivered in Italian.

Dear friends,

Welcome! I greet and I thank Dr Simona Agnes, members of the Panel and all of you present, who in various capacities play important roles in the sphere of communication. The Foundation which promotes the Award bears the name of Biagio Agnes, one of the most renowned Italian journalists, a defender of public service, who spoke many times about the role of the journalist as guarantor of correct, reliable, authentic and accurate information.

Taking his teaching to heart, all of you are committed, first and foremost personally, to communication that is able to place the truth above personal or corporate interests. Moreover, observing how much is produced by the cultural industry, with this Award you identify for society the men and women journalists who distinguish themselves in the responsibility with which they exercise the profession. Indeed, being

journalists pertains to the formation of people, of their view of the world and of their attitudes toward events. It is demanding work which at this moment is experiencing a season characterized, on the one hand, by digital convergence and, on the other, by the transformation of the media itself.

It often happens that I see, during apostolic journeys or other encounters, a difference in the means of production: from the classic television crews to the young men and women who with a mobile phone know how to package a news story for some portal. Or also from traditional radio to true and proper interviews also done with a cell phone. All this shows that truly we are experiencing a pressing transformation of the forms and languages of information. It is arduous to enter this process of transformation, but it is even more necessary if we want to continue to be educators of the younger generations. I said that it is arduous, and I would add that wise vigilance is necessary. Indeed, “when media and the digital world become omnipresent, their influence can stop people from learning how to live wisely, to think deeply and to love generously. In this context, the great sages of the past run the risk of going unheard amid the noise and distractions of an information overload” (Encyclical *Laudato Si'*, n. 47).

For the common good

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a practice that is worthy of his dignity, and of a goodness that is truly such. In this sense, the human person possesses a distinctly relational character and a rationality in the perennial search for gains and wellbeing that are comprehensive, not reducible to a logic of consumption or to the economic aspects of life (see n. 9).

It is precisely this vision that allows us to look at others not primarily as potential competitors, but as potential allies. And to recognize that every economic system legitimizes its existence

not only by the mere quantitative growth of exchange, but by documenting above all its capacity to produce development for humanity as a whole and for each person (see n. 10).

There is an underlying certainty to the text of the *Considerations*: “in order to function well, the market needs anthropological and ethical prerequisites that it is neither capable of giving for itself, nor producing on its own” (n. 23). A solid anthropological vision, with its ethical implications, is not only necessary for a worthy life for mankind, but also helps the efficiency of the markets.

There are no recipes, but I would like to emphasize three words: peripheries, truth and hope.

Peripheries. Very often, the nerve centres of news production are found in large city centres. However this must never lead us to forget the stories of the people who live at a distance, far away, in the peripheries. At times they are stories of suffering and neglect; other times they are stories of great solidarity that can help everyone look at reality in a renewed way.

Truth. We all know that journalists are called to write what they think, what corresponds to their informed and responsible understanding of an event. It is essential to be demanding with oneself so as not to fall into the trap of the logic of contraposition for interests or ideologies. Today, in a world where everything is fast-paced, it is ever more urgent to appeal to the tormented and arduous law of in-depth research, of debate and, if necessary, also of stay-

ing silent rather than injuring a person or group of persons or delegitimizing an event. I know it is difficult, but a life story is understood at the end, and this must help us to become courageous and also, I would say, prophetic.

Hope. It is not a matter of describing a problem-free world: that would be an illusion. It is about opening spaces of hope while denouncing situations of neglect and despair. Journalists must not be content with the mere fact of having described an event according to their own free and informed responsibility. They are called to keep open a space of exit, of meaning, of hope.

I conclude by recalling one of the initiatives that, thanks to the tenacity of its President, the Biagio Agnes Foundation, carries out: the Forum of scientific dissemination, “Check-up for Italy”, a project that grew from one of Biagio Agnes’ ideas, the objective of which is to delve into medico-scientific subjects through accurate information that counters the proliferation of “do-it-yourself” information and quasi news, which can be found increasingly more often online and which attract public attention much more than science. A few weeks ago the Pontifical Council for Culture concluded an international conference on these very themes. In this regard I would like to remind you that “a broad, responsible scientific and social debate needs to take place, one capable of considering all the available information and of calling things by their name. It sometimes happens that complete information is not put on the table; a selection is made on the basis of particular interests, be they politico-economic or ideological” (*Laudato Si'*, n. 135).

I thank you again and I offer my congratulations to the Award recipients. And please, remember to pray for me. Thank you.

VATICAN BULLETIN

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the other archdiocesan councils, in particular for the formation of seminarians and priests. He chairs the Clergy Personnel Board.

The Holy Father accepted the resignation of Bishop Juan de la Cruz Barros Madrid of Osorno, Chile (11 June).

The Holy Father accepted the resignation of Archbishop Cristián Caro Cordero of Puerto Montt, Chile (11 June).

The Holy Father accepted the resignation of Gonzalo Duarte García de Cortázar, SSCC, of Valparaíso, Chile (11 June).

APOSTOLIC ADMINISTRATORS

The Holy Father appointed as Apostolic Administrator *sede va-*

cante et ad nutum Sanctae Sedis of the Diocese of Osorno, Chile Bishop Jorge Enrique Concha Cayuqueo, OFM, Auxiliary Bishop of Santiago de Chile, Chile, titular Bishop of Carpi (11 June).

The Holy Father appointed as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Archdiocese of Puerto Montt, Chile Fr Ricardo Basilio Morales Galindo, O de M, Provincial of the Order of Our Lady of Mercy of Chile (Mercedarians) (11 June).

The Holy Father appointed as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Diocese of Valparaíso, Chile Bishop Pedro Mario Ossandón Buljevic, titular Bishop of La Imperial and Auxiliary Bishop of Santiago de Chile, Chile (11 June).

At the Angelus an appeal for Korea and for the world

A future of peace

May the talks in Singapore between Donald Trump and Kim Jong-un "contribute to the development of a positive path which can ensure a future of peace for the Korean Peninsula and for the entire world". Pope Francis expressed this hope at the Angelus in Saint Peter's Square on Sunday, 10 June. Before the Marian Prayer, the Holy Father commented on Sunday's reading from the Gospel of Mark (3:20-35). The following is a translation of the Pontiff's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel reading (Mk 3:20-35) shows us two types of misunderstanding that Jesus had to face: that of the scribes and that of his own brethren.

The first misunderstanding. The scribes were men educated in the Sacred Scriptures and charged with explaining them to the people. Some of them were sent from Jerusalem to Galilee, where Jesus' reputation was beginning to spread, in order to discredit him in the eyes of the people: to play the role of gossips, to discredit the other, to remove his authority, to do this awful thing. And they were sent to do this. And these scribes arrived with a specific and terrible accusation – they spared no means; they went straight to the point and said: "He is possessed by Beelzebul, and by the prince of demons he casts out the demons" (v. 22). That is, the prince of demons is the one who drives Him, which is more or less tantamount to saying: "He is possessed by demons". In fact Jesus healed many sick people, and the scribes wanted to make others believe that he did so not with the Spirit of God – as Jesus did – but with that of the Evil One, with the power of the devil. Jesus reacted with firm and clear words; he did not tolerate this, because those scribes, perhaps without realizing it, were falling into the gravest sin: denying and blaspheming against God's Love which is present and active in Jesus. And blasphemy, the sin against the Holy Spirit, is the one unforgivable sin – as Jesus said – because it comes from closing the heart to God's mercy which acts in Jesus.

But this episode contains an admonishment which is useful to all of us. Indeed, it can happen that deep envy of a person's goodness and good works can drive one to falsely accuse him or

her. Here there is true, lethal poison: the malice with which, in a premeditated manner, one wants to destroy the good reputation of the other. May God free us from this terrible temptation! And if, by examining our conscience, we realize that this weed is sprouting within us, let us go straight away to confess it in the Sacrament of Penance, before it grows and produces its evil effects, which are incurable. Be careful, because this attitude destroys families, friendships, communities and even society.

Today's Gospel also speaks to us about another, very different misunderstanding with regard to Jesus: that of his brethren. They were worried, because his new itinerant life seemed folly to them (cf. v. 21). In fact, he exhibited such openness toward the people, especially toward the sick and toward sinners, to the extent that he did not even have time to eat. Jesus was like that: people first; serving people; helping people; teaching people; healing people. He was for the people. He did not even have time to eat. Thus, his brethren decided to take him back



*Whatever we do, let us sustain
the voice of the Holy Spirit
through practical good deeds and actions*

(@Pontifex)

home to Nazareth. His brethren came to the place where Jesus was teaching and they sent to him and called him. He was told: "Your mother and your brethren are outside, asking for you." And he replied: "Who are my mother and my brethren?". And looking around on those who sat about him, he said "Here are my mother and my brethren! Whoever does the will of God is my brother, and sister, and mother" (vv. 32-35).

Jesus formed a new family, no longer based on natural ties, but



Our Lady of Korea

on faith in him, on his love which welcomes us and unites us to each other, in the Holy Spirit. All those who welcome Jesus' word are children of God and brothers and sisters among themselves. Welcoming the word of Jesus makes us brothers and sisters, makes us Jesus' family. Speaking ill of others, destroying others' reputations, makes us the devil's family.

Jesus' response was not a lack of respect for his mother and his brethren. Rather, for Mary it is the greatest recognition, precisely because she herself is the perfect disciple who completely obeyed God's will. May the Virgin Mother help us to live always in communion with Jesus, recognizing the work of the Holy Spirit who acts in him and in the Church, regenerating the world to new life.

After the Angelus the Holy Father continued:

Dear brothers and sisters, once again I would like to convey to the beloved people of Korea a particular thought in friendship and in prayer. May the talks

which will take place in the coming days in Singapore contribute to the development of a positive path which can ensure a future of peace for the Korean Peninsula and for the entire world. For this, let us pray to the Lord. All together let us pray to Our Lady, Queen of Korea, that she accompany these talks. [*"Hail Mary..."*]

Today, in Agen, France, Sr Marie of the Conception, in the world Adèle de Batz de Trenquelléon, is being proclaimed Blessed. She lived between the 18th and 19th centuries and founded the Daughters of Mary Immaculate, called the Marianists. Let us praise the Lord for this daughter of his who consecrated her life to him and to the service of her brothers and sisters. A round of applause for the new Blessed, applause everyone.

I greet all of you, dear people of Rome and pilgrims: parish groups, families, associations. In particular I greet the faithful who have come from Spain: from Murcia, Pamplona and Logroño. And from Italy, those from Naples, the young people from Mestrino and the Alpine sport group from Legnago.

I wish you a happy Sunday. And please, do not forget to pray for me. Enjoy your lunch. *Arivederci!*